

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 IS THE WORLD

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

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NEAR AND DEAR.

So nigh, so very nigh to God,
 I cannot nearer be;
 For in the person of his Son
 I am as near as he.

So dear, so very dear to God,
 More dear I cannot be;
 The love wherewith he loves the Son,
 Such is his love for me.

Why should I ever careful be,
 Since such a God is mine?
 He watches o'er me day and night,
 And tells me, "Mine is thine."

— Selected.

Our Contributors.

When they that feared the Lord spake often one to another: the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

THE KINGDOM OF CHRIST.

BY MRS. E. G. WHITE.

"WHEREUNTO shall we liken the kingdom of God?" said Christ, "or with what comparison shall we compare it?" Christ found the kingdoms of the world corrupt. After Satan was expelled from heaven, he erected his standard of rebellion on this earth, and sought by every means to win men to his standard. In order to be successfully to gain the allegiance of the world, he put on the garb of religion. By familiar intercourse, through his agents, with the inhabitants of the world, he worked to extend his power, that the contagion of evil might be wide-spread. His purpose was to establish a kingdom which would be governed by his own laws, and carried on with his own resources, independent of God; and so well did he succeed, that when Christ came to the world to establish his kingdom, he looked upon the governments of men, and said, "Whereunto shall we liken the kingdom of God?" Nothing in civil society afforded him a comparison. The world had cast aside that class of people most needing care and attention; even the most earnest religionists among the Jews, filled with pride and prejudice, neglected the poor and needy, and some among them frowned upon their existence.

In striking contrast to the wrong and oppression so universally practised were the mission and work of Christ. Earthly kingdoms are established and upheld by physical force, but this was not to be the foundation of the Messiah's kingdom. In the establishment of his govern-

ment no carnal weapons were to be used, no coercion practised; no attempt would be made to force the consciences of men. These are the principles used by the prince of darkness for the government of his kingdom. His agents are actively at work, seeking in their human independence to enact laws which are in direct contrast to Christ's mercy and loving-kindness.

Prophecy has plainly stated the nature of Christ's kingdom. He planned a government which would use no force; his subjects would know no oppression. The symbols of earthly governments are wild beasts, but in the kingdom of Christ, men are called upon to behold, not a ferocious beast, but the Lamb of God. Not as a fierce tyrant did he come, but as the Son of man; not to conquer the nations by his iron power, but "to preach good tidings unto the meek;" "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" "to comfort all that mourn." He came as the divine Restorer, bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of his righteousness, man, fallen and degraded though he was, might be a partaker of divinity.

In the eyes of the world, Christ was peculiar in some things. Ever a friend of those who most needed his protection, he comforted the needy, and befriended those shunned by the proud and exclusive Jews. The forsaken ones felt his protection, and the convicted, repentant soul was clothed with his salvation. And he required of his subjects that they give aid and protection to the oppressed. No soul that bears the image of God is to be placed at the footstool of human power. The greatest possible kindness and freedom are to be granted to the purchase of the blood of Christ. Over and over again in his teaching, Christ presented the value of true humility, showing how necessary it is that we exercise helpfulness, compassion, and love toward one another.

Professed Christians of to-day have the example of Christ before them, but do they follow it? Often, by the hardness of their hearts, they make it manifest that they do not belong to the kingdom of Christ. Too many educate themselves to censure and condemn, repulsing with harsh, stinging words, those who may seek their help. But cold-hearted worldliness excludes the love of Jesus from the heart. We can cooperate with Christ in the upbuilding of his kingdom only by being sanctified by his Spirit. We must use no force, take up no weapons to compel obedience; for to do this would be to exhibit the same spirit revealed by the enemies of Christ.

Christ can do nothing for the recovery of man until, convinced of his own weakness and stripped of all self-sufficiency and pride, he puts himself under the control of God. Then and then only can he be a true subject of God. No confidence can be placed in human greatness, human intellect, or human plans. We must place ourselves under the guidance of an infinite mind, acknowledging that without Jesus we can do nothing. "Humble yourselves in the sight of the Lord, and he shall lift you up." "Do

ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."

Christ taught that his church is a spiritual kingdom. He himself, "the Prince of peace," is the head of his church. In his person humanity, inhabited by divinity, was represented to the world. The great end of his mission was to be a sin-offering for the world, that by the shedding of blood an atonement might be made for the whole race of men. With a heart ever touched with the feelings of our infirmities, an ear ever open to the cry of suffering humanity, a hand ever ready to save the discouraged and despairing, Jesus, our Saviour, "went about doing good." His words inspired hope; his precepts awakened men to faith, and caused them to put their trust in him.

Before man can belong to the kingdom of Christ, his character must be purified from sin and sanctified by the grace of Christ. He must become a member of Christ's body, receiving nourishment from him as the branches of the vine derive their strength from the parent stalk. And all who are members of the kingdom of Christ will represent him in character and disposition. Who are thus working out their lives in the service of Christ? All such will sit with him on his throne. But all who exalt themselves, all who oppress their fellow men in any wise, do this to Jesus Christ; for every soul has been purchased at an infinite price, and through faith in Christ is capable of receiving immortality, to live through the eternal ages.

How long God will bear with the heartless indifference shown in the treatment of men toward their fellow men, we cannot determine. But "whatsoever a man soweth, that shall he also reap." If men sow deeds of love and compassion, words of comfort, hope, and encouragement, they will reap that which they have sown.

Christ longs to manifest his grace, and stamp his character and image upon the whole world. He was offered the kingdoms of this world by the one who revolted in heaven, to buy his homage to the principles of evil; but he came to establish a kingdom of righteousness, and he would not be bought; he would not abandon his purpose. This earth is his purchased inheritance, and he would have men free and pure and holy. The world's Redeemer hungered and thirsted for sympathy and co-operation; and his earthly pilgrimage of toil and self sacrifice was cheered by the prospect that his longings would be satisfied, that his work would not be for naught. And though Satan works through human instrumentalities to hinder the purpose of Christ, there are triumphs yet to be accomplished through the blood shed for the world, that will bring glory to God and to the Lamb. His kingdom will extend, and embrace the whole world. The heathen will be given for his inheritance, and the uttermost parts of the earth for his possession. Christ will not be satisfied till victory is complete. But "he shall see of the travail of his soul, and shall be satisfied." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun."

THE BEGINNINGS OF FRANCE.

BY PROFESSOR P. T. MAGAN.
(Battle Creek College.)

THE French Revolution, like all other great historic events, had its roots deep in the past. Violent upheavals of national character are a product which, like the sudden burst of passion and rage from the individual breast, have been woven in the loom of time. There are national as well as individual characteristics; there is racial as well as personal heredity. And why should not this be so, since, as the Royal Psalmist tells us, the nations "be but men"?

To the Christian "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." The Chinaman may have habits and manners that are repulsive to the gospel missionary; but the latter looks beyond all this, and sees only in the benighted, sin-stricken Oriental, the purchase of the blood of Christ, a brother in whose behalf the cross was upreared on Calvary. In the innermost depths of his soul he says, "By the grace of God I am what I am;" and were it not for that precious power, I would be as this one is. The everlasting gospel is to "every nation, and kindred, and tongue, and people;" "for the same Lord over all is rich unto all that call upon him."

How often have I heard professing Christians, nay, even would-be missionaries, say: "I would rather labor for the spiritual welfare of almost any other nation than the French. They are so fickle, so changeable; one never knows whether they are soundly converted or not. They are so vain, so full of pride, so fond of dress, so given to pleasure." All this and much more may be true of the people of France. But let me ask a question: If an all-wise Providence had decreed us Frenchmen, would not we be possessed of these same traits? Our hearts answer, "Yes."

Let us glance down the corridor of French history, and see if we can learn why some of these things are so.

The modern nation of France has grown out of an amalgamation of the ancient Gauls and a German tribal confederacy known in the chronicles of the past under the name of Franks. That part of Europe which is enclosed between the heaving billows of the Atlantic Ocean, the solid wall of the Pyrenean mountains, the snow-clad Alpine peaks, and the storied lapse of the Rhine, was once known by the name of Gaul, and was added to the broad domain of the Roman Empire by the great Julius Cæsar. The Gauls are described as being of gigantic stature, fair-haired, and with fierce blue eyes. They were exceedingly fond of dress, especially brilliant and party-colored clothes. It is from these, their ancestors, that the French of to-day inherit their love of finery. It is a sin which has been bequeathed. The same taste is also manifested by other Celtic nations. It survives in the Scotch plaid, the brightly colored shawls of the women in western Ireland, and the cheery looking red overskirts of the dames of Wales. Thus it is not by accident that the Paris of to-day sets the fashions for the world.

The dash, the gallantry, the intense bravery, of the French, must be admitted by all. History depicts them as being more courageous than any other European nation. The "Old Guard" of Napoleon is regarded with an admiration bordering upon reverence by soldiers of every clime and flag. The heroism for their faith of the noble Albigenses who dwelt in southern France has been extolled by every historian who has written the story of Protestantism. No grander example of Christian valor has ever been exhibited to the church than that of the Huguenots—the Lutherans of France—in their struggle for religious freedom. But these attributes of bravery and daring were strangely marked in the

Gaul. A Roman warrior who fought under the emperor Julian, has given us a quaint though soldierlike description of the Gauls, which will show how the above-named qualities, and some others which may be readily recognized, were prominent in the character of the ancient Gaul:—

All the Gauls are of very high stature. They are white, golden-haired, terrible in the fierceness of their eyes, greedy of quarrels, bragging, and insolent. A band of strangers could not resist one of them in a brawl, especially when he is assisted by his strong, blue-eyed wife. . . . The voices of many are threatening and formidable. They are quick to anger, but quickly appeased. All are clean in their persons, nor among them is ever seen any man or woman, as elsewhere, squalid in ragged garments. At all ages they are apt for military service. The old man goes forth to fight with equal strength of breast, with limbs hardened by cold and assiduous labor, and as contemptuous of all dangers, as the young. Not one of them, as in Italy is often the case, was ever known to cut off his thumb to avoid the service of Mars.⁵

These encomiums were paid by a foeman who did not deem the Gauls unworthy of his steel. The neatness and cleanliness of person spoken of by this Roman is a characteristic of the French peasantry of the present day; and the prudence and economy of the lower orders under normal conditions, have received almost universal praise.

But if so brave, why is it that the French have enjoyed so few of the sweets of liberty? How comes it that they did not receive the boon of constitutional government until so long after their Anglo Saxon brethren? Why is it that the dove of the Reformation found no resting-place for her foot on the soil of *la belle France*? The answer is short and easy—the Gauls have ever been a priest-ridden, nobility-ridden, or monarchy-ridden nation. The marvel is not that they have not been more free, but that beneath the fearful despotism which has enshrouded them from the earliest dawn of their history, the spark of liberty has not been utterly extinguished. Julius Cæsar said that in Gaul there were only two orders,—the nobility and the priesthood,—while the people were all slaves. The prince, or chief governor, was elected annually, but only by the nobles. The people had no rights at all. In time of peace the Druid priests exercised the main functions of civil government. They sat as judges in all disputes, civil and criminal. If a man rebelled against their mandates, he was punished by exclusion from the sacrifices. This was tantamount to a terrible excommunication; for once excluded from the sacrifices, the individual was cut off from all intercourse with his fellow creatures. Terrible was the power of these Druid priests! Sanguinary were the rights of their wild theology, by means of which the people were kept in superstition dire! "The imagination shudders to penetrate those shaggy forests ringing with the death-shrieks of ten thousand human victims, and with the hideous hymns chanted by smoke- and blood-stained priests, to the savage god whom they served."⁶

In view of this, it is not surprising that the French were the first of all the nations founded upon the ruins of the iron monarchy of Rome, to embrace the Catholic religion, and soon afterward to bind themselves by a solemn oath never to elect a king "except in the interests of the papacy, and with the consent of the pope."⁷ The fetters which were fastened upon the French in that fatal year were not destined to be severed till, in 1789, in the throes of the Revolution, France rose in one terrible and mighty effort, and proclaimed to the astonished world that at last she was free.

Kindly then should the Christian deal with the sins of France. Unhappy has been her lot, unfortunate her circumstances. If, in asserting her freedom, she confused liberty with license, the blame should be charged upon her oppressors rather than upon her people; for they kept her in tutelage and servitude when she should

have been learning the lessons of self-government. Are the French fond of dress and finery? It runs in the blood, it is engraved in grain. When they obtained liberty, did they enter into every immoral excess?—Yes; but what chance did they have to learn how liberty should be used? Did they run riot with the theme of the *rights of man*?—True, but their teachers had kept from them that book which teaches the *duties of man*.

A childlike illustration often conveys more forcibly than astute logic a true idea of a national situation. Such a one has fastened upon my mind in connection with the history of France. There were two little girls, living at opposite ends of a country school district. One morning their mothers dressed them in snowy frocks, and started them forth to school. Amy's road was high, dry, and graveled; Nellie's lay through a swamp, and to add to her discomfort, a storm overtook her. Amy reached school as bright, clean, and starched as when her parent bade her farewell; but Nellie was spattered with water and mud. Both came before the teacher to report their arrival. Amy asked for a reward card, because she was so nice and clean, and on time. The teacher hesitated to grant the request, whereupon the little girl, pointing to the sad spectacle presented by her playmate, remarked, "I think I did much better than she." "No," said the teacher, "that is not stating the case correctly. *You came over a different road.*"

And so it is with nations,—some have come over a different road. And if the failures of some have been many, the road over which they have come has not lain over such a sunny track as has that of others.

THE TWO MINDS.

BY ELDER C. A. WASHBURN.
(Mt. Pleasant, Ia.)

"For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:6. Mind is defined to be the "thinking power" of man. As indicated in the above text, there are but two ways,—one way to death, one way to life. "For as he thinketh in his heart, so is he." Prov. 23:7. By nature we are carnal, born in sin. "The wages of sin is death." Rom. 6:23. If we would have life, we must take the opposite road.

One might ask, How shall I become spiritually minded, so that I may enter the way of life? I answer by referring to Rom. 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Yielding our members unto God includes the yielding of the mind as well as the members of the body; then God will give us a new mind, or in other words, a "new heart." Eze. 36:26. God will not, cannot, give us a new heart, till we yield to him. God says the prophet Isaiah: "Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. A wicked person is not only to forsake his way, but his thoughts, and let the mind of Christ rule in his heart. Col. 3:15; Phil. 2:5. The Spirit of God, the mind of Christ, will come into our hearts, and take possession of our lives as we yield to it. "Again, when I say unto the wicked, Thou shalt surely die; if he shall forsake his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his iniquities that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." Eze. 33:14-

⁵ Ammianus Marcellinus XV, 12, 1.

⁶ Motley, "The Dutch Republic," Vol. I; sec. 2; par. 10.

⁷ See Gibbon's "Decline and Fall of the Roman Empire," chap. 49; par. 13. De Cormenin, "History of the Popes,"—Zachary.

The reason that some do not like to read the Bible and religious books and papers, but instead, choose light reading, such as stories, novels, etc., is because the mind is unchanged;—“because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Rom. 8:7. Now the apostle draws the conclusion in the following words of inspiration: “So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” Verses 8, 9. From the words last quoted, it becomes a very serious question for us to know whether we have the Spirit of Christ, or not. I will refer the reader to Gal. 5:19–21. By reading these verses, any one can tell if he has the fruits of the flesh; if so, he is in the way to death. Also let the reader read carefully, in this connection, verses 22–24. If the fruits of the Spirit are found in our lives, as mentioned in the last verses above cited, we may take courage that we are in the way to life; for Christ says, “By their fruits ye shall know them.” Matt. 7:20. God has set before us life and death, blessing and cursing, and he says, “Therefore choose life, that both thou and thy seed may live.” Deut. 30:19.

Reader, which way are you traveling?—in the way to death, or in the way to life? Can we say with the apostle Paul, “But we have the mind of Christ”? 1 Cor. 2:16.

OUR EXAMPLE.

BY J. E. EVANS.
(New Orleans, La.)

“AND Jesus increased in wisdom and stature, and in favor with God and man.” Luke 2:52. It has been truthfully said that we advance in Christian life, or we retrograde just as decidedly. There is no standing still. This is why so many backslide. Where there is spiritual life, there is spiritual growth. Increase may be almost imperceptible, but growth is none the less certain when the life plant is nourished. “Jesus increased.” This is a source of encouragement to all whose hopes center in him. Since it was necessary for him to increase, and thus grow, should we be content with anything less? The most skilful in the things of this world recognize the necessity for continual improvement. The teacher, whose knowledge the pupil may suppose is replete, sees as much the demand for increase as does his class. Ignorance is the enemy of progress, and those who progress feel their own ignorance. We know something when we know nothing, and know nothing when we know something.

“Jesus increased in wisdom.” Wisdom is the ability to use knowledge properly. How much we need it. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally.” Jesus also increased in “stature.” There should be a corresponding development of the physical and spiritual powers, and the condition of the latter depends very much upon the condition of the former. It is by the word of God that Christians live. A spiritual dwarf is as much a cause of sorrow in the heavenly family as is a physical dwarf in a family on earth. Such a person can benefit no one, cannot even help himself, and is a great care to the parents, who love him nevertheless. Increase and activity should be the motto of every servant of Christ.

Our Example also increased “in favor with God and man.” To be in the favor of God is the first, the most important thing. “Seek ye first the kingdom of God, and his righteousness;” for “when a man’s ways please the Lord, he maketh even his enemies to be at peace with him.” Prov. 16:7. Therefore the apostle says, “I will . . . that they which have believed in God might be careful to maintain

good works.” “That he that is of the contrary part may be ashamed, having no evil thing to say of you.” Titus 3:8; 2:8.

THE CITY ELYSIAN.

PAST the setting of suns stands the city Elysian,
Unrevealed save to spirits anointed and free,
Which the chosen behold as a glorified vision
In splendor unveiled by the crystalline sea,—
The clear azure sea—the wide-flashing sea—
The wonderful, odorless, music-toned sea,—
That flows round the shores of the country of God,
Which only the feet of his freemen have trod.

Its walls stand superb in the sunshine eternal;
Round its turrets in ether the cloud-billows curl;
Not a fair stone is stained with a shadow diurnal;
And each massy gate is a portal of pearl,—
One lustrous great pearl—a bewildering pearl—
A glorious, fathomless, mystical pearl,—
That haunts me and taunts me with far-off delight,
In visions of day-tide and dreams of the night.

I dream of it often when sickness and sorrow
Pass over my spirit, and scourge as a rod,
And fill me with longings for some glad to-morrow,
Some glimpse of that city whose builder is God,—
Whose founder is God—whose maker is God,—
Where the blest reign for ever and ever with God:
And then how it seems to grow nearer—so near
That the strains of its music break low on my ear.

And then as its splendors are spread out before me,
Enchanting my senses, alluring my soul,
What billows of rapture roll o’er me and o’er me,
Till earth and its troubles from under me roll;—
Beneath me they roll—far away from me roll—
As distant as east from the west is their roll;—
And I seem like a child on the warm, loving breast
Of a mother who soothes it and lulls it to rest.

Shall we see it?—Ah, yes! for us it was builded,—
For us its foundations were measured of old,—
For us were its turrets of ivory gilded,
Its battlements burnished with silver and gold,—
With virginal gold—with yellow bright gold—
And metals more precious than silver and gold;—
For us it is waiting, who wearily roam
As aliens afar from our country and home.

How often, God helps us! far from it we wander,
Our bruised feet marking the way with their blood;
Of the joys of this life growing fonder and fonder
As if over yonder no proud city stood,—
No bright city stood—no light city stood—
No royal, comeliest, white city stood;—
While we who are heirs by a kinship divine
Are content with the husks and the huts of the swine.
—Springfield Republican.

GOD’S RECIPROCAL DEALINGS WITH MAN.

BY ELDER F. D. STARR.
(Nashville, Tenn.)

THERE is a rule, demonstrated all through the Scriptures, by which the Lord works in his dealings with man, that clearly shows that he permits us to do, in a limited degree, to him and to our fellow beings, the very same things that he purposes to do for us in an infinite degree. A good illustration of this is found in Rev. 3:10: “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

The gracious promise of the keeping power of God extended toward us is based upon the condition that we, on our part, keep what God has entrusted to us,—“because thou hast kept, I will keep.” If the conditions specified had not been met, the consequences would not have followed. Something is given to man to keep; namely, the word of God, the word of patience. If a man, on his part, keeps that word, God will keep that man. This matter of keeping is twofold. Notice how it is taught in other parts of the Bible. “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God. . . . Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,” etc. Jude 20, 21, 24. While God keeps the man, he is exhorted also to keep himself. Paul mentions his experience in these words, “I have

fought a good fight, I have finished my course, I have kept the faith.” He also states his confidence in the divine keeping power thus: “For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” 2 Tim. 4:7; 1:12. The Lord had committed something to Paul to keep,—the faith once delivered to the saints,—and he had kept it. Paul had committed something to the Lord to keep, and he knew that the Lord would keep that. If we do not keep what God has committed to us, we cannot expect him to keep what we have committed to him.

Let us examine the Scriptures to see how this rule applies to some other topics. The Lord’s purpose is to bestow honor upon a certain class of individuals. It is a very natural and reasonable thing for us to seek for honor. Rom. 2:7. Not the honor of men, but the honor that cometh from God only, we are to seek. But upon whom will God bestow honor? “Them that honor me I will honor.” 1 Sam. 2:30. Will the Lord honor a man who does not honor him? “They that despise me shall be lightly esteemed.” Do we want to be honored of God? Then let us honor him now and here.

The same may be said in reference to glory. “All have sinned, and come short of the glory of God.” Rom. 3:23. What does this mean?—It means that we have failed to glorify God as we should have done. Yes; but it means more. The German translation reads thus: “All are sinners, and lack the glory [or praise] they should have had of God.” So, then, the idea is not only that God is to receive glory from us, but that we are to receive glory from God, the same as Adam did in Eden before the fall, when he was clothed with a covering of light and glory. But to whom will this lost glory be restored?—Evidently to those who glorify God here, who do all to the glory of God. “Glory to the righteous.” Isa. 24:16.

“Gather my saints together unto me; those that have made a covenant with me by sacrifice.” Ps. 50:5. What is the sacrifice here mentioned? There is a sacrifice for every one to make, is there not?—Truly there is. Yet without doubt the particular sacrifice by which the covenant is made between God and his people, is the sacrifice of his own dear Son, to whom all other sacrifices point. But who will receive the benefits of that sacrifice? Can we suppose it will avail for any who do not make any sacrifices for God and his cause here? These cannot expect to be enumerated in that class mentioned in Ps. 50:5.

How we desire that Christ shall own us in the heavenly courts. He has promised to do so, but upon what conditions? “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” Do we want him to confess us? If we confess him, he has promised to do the same toward us.

The matter of forgiveness is a most beautiful illustration of this rule. How many are seeking for the pardon of their sins; they long for some assurance that their transgressions have really been forgiven. How may the question be settled, and they come to some decision in the matter? Listen. “If ye forgive men their trespasses, your heavenly Father will also forgive you.” Matt. 6:14. What must we do, then, in order to be forgiven?—Forgive others. But may we not be forgiven even though we may not forgive others? “But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Verse 15. How evident it is from this scripture, as well as from Matt. 18:23–38, that the Lord gives us the chance to form our own destiny. Forgive, and be forgiven.

A most touching incident in this line is brought to view in John 14:1–3. The Saviour says: “I go to prepare a place for you.” The circumstances under which he said this made his

words singularly impressive. We find from Luke 22 : 7-15, that our Lord had just sent his disciples out to find and make ready a place where he, with them, could celebrate the Passover. They found such a place and prepared the Passover, and prepared the place. It had been a matter of the deepest interest on the part of the Master to have this opportunity. He said, "With desire I have desired [*heartily desired,* margin] to eat this Passover with you before I suffer." But he was then in his weakness. The ordeal through which he was about to pass, in bearing the sins of the world, was already pressing heavily upon his mind. In this condition he requested the disciples to prepare a suitable place where he might eat that final meal with them. They prepared, doubtless at some trouble and expense, a large upper room furnished. How apt his words with these surroundings, "I go to prepare a place for you." How would the place they had prepared for him compare with the place he was going to prepare for them? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2 : 9. He went to prepare a place for those who had prepared for him.

We have this opportunity as often as we see fit to take it. Do we esteem the blessed privilege as it deserves? Let us not murmur at the expense bestowed upon Him, as some did about that time, and say, "Why this waste?" What a privilege to prepare for him!

These are some of the illustrations of the reciprocal dealings of God with man. In harmony with this he says to his commandment-keeping people, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." How merciful he is to give us the power to do this! Let us accept the gracious offer, and in his strength prevail.

NOT UNDER THE LAW.

BY J. E. COLLINS.
(Noblesville, Ind.)

"FOR sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 6 : 14. The leading thought of this text, as revealed by the first clause, is that we are free from the bondage of sin, and not that we are absolved from obedience to the law. This great principal truth is, in the last clause, shown to be the direct result of man's changed position relative to the law. By a converse statement of the text we find that the reason given for our slavery to sin is that we are "under the law." "Sin shall have dominion over you; for [because] ye are not under grace, but under the law." The two conditions discovered by the expressions, "Sin shall not have dominion over you," and, "Ye are not under the law," are coexistent, the former being a resultant, the latter a causal condition.

"Sin shall no longer bear rule over you; because ye are not under the curse of the law, which was your natural condition, being transgressors; but by the grace of Christ ye are taken from under the condemnation of the law, and by the obedience of Christ, who dwells in the heart by faith, ye are lifted to a plane where ye stand approved by the law which now witnesses to the righteousness which ye have by faith of Christ Jesus." This, though a copious paraphrase, we believe is the thought intended by the author, as an examination of kindred texts will easily prove.

In the universal kingdom of God the decalogue is the supreme law and the only standard of morals. It is impossible for anything impure or unholy to exist in this holy kingdom except by the forbearance of God for a time. Hence the only normal operation of his law is to approve or indorse. If, when measured by this great moral rule, the character is not in full harmony with its righteous precepts, the offender

falls under the condemnation of the law. This action is altogether unnatural and foreign to the administration of this perfect law, which condemns only him who fails to reach that standard of moral perfection required of every subject of this spiritual kingdom; and every one who does not continue in perfect obedience, falls under the curse, and is "under the law" in its abnormal action. Gal 3 : 10.

Man, in his unregenerate, or carnal state, cannot be obedient. Rom. 8 : 7. Therefore the entire human race is under the curse of the law. Rom. 5 : 12. But "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3 : 13. How was this vicarious work accomplished? The Scriptures answer: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "Wherefore thou art no more a servant, but a son." Gal. 4 : 4, 5, 7. Being sons, we are heirs "of the righteousness which is by faith." Heb. 11 : 7. The law, instead of condemning, now performs its natural function, and witnesses to the righteous character which we have received by faith. Rom. 3 : 21, 22. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8 : 1.

THINGS GOOD TO KEEP.

BY NETTIE E. GRAVES.

(Hamilton, O.)

"KEEP thy heart with all diligence." Prov. 4 : 23.

"Keep the door of my lips." Ps. 141 : 3.

"Keep thy foot when thou goest to the house of God." Eccl. 5 : 1.

"Keep under my body." 1 Cor. 9 : 27.

"Keep my mouth with a bridle, while the wicked is before me." Ps. 39 : 1.

"Keep . . . unspotted from the world." James 1 : 27.

"Keep thyself pure." 1 Tim. 5 : 22.

"Keep that which is committed to thy trust." 1 Tim. 6 : 20.

"Remember the Sabbath day, to keep it holy." Ex. 20 : 8.

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." Ps. 119 : 33.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26 : 3.

"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14 : 12.

"Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12 : 13.

WHO ARE HEATHEN?

BY ANNA C. KING.

(Sanitarium.)

WHEN the name "heathen" is read or spoken, we are wont to associate it with people who are still in a barbarous state. We apply it to the people on the opposite side of the globe, or on some of the islands of the sea; it is the unlearned, the untutored, the uncivilized; in short, the natural man. The last definition states the exact truth as to what constitutes a heathen.

But civilization will not in itself rid us of heathenism; the greatest degree of learning will not raise us out of it; the highest culture in the ways and manners of the world will not remove from man the garb of heathenism. Lack of knowledge alone does not constitute heathenism, neither does learning and culture in itself constitute Christianity. But God surely did not intend that either of these extremes should exist,—that of a highly educated heathen, or an ignorant Christian; not that God is displeased with the highest degree of learning, even in a

heathen, but he wants the man who searches for knowledge to recognize his hand and power in all that science may reveal, and the man who recognizes God in nature to seek for knowledge as for hid treasure. God gives the promise that understanding shall be given, and the knowledge of him be found. But it is for a purpose that God wants man to obtain knowledge. It is not simply that he may be very learned, or that the storing of the mind with certain facts, in itself gives him any value above others. God's design for every man is that he may be saved, not only eternally, but saved even in this life from the snares of evil. Thus he says: "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness."

Illustrious examples are given of God-fearing men who were remarkable for their wisdom and learning, both in the things of God and the affairs of men, and such were chosen at different times to be leaders and instructors of those who would know and follow God; yet God is not dependent on men of learning for the accomplishment of his work. The only education that is accounted of worth in the sight of God is that which gives us a better knowledge of him, that we, in turn, may teach others the way of life.

Education and learning have often stood in the way of the very design God had in them. This was the case with the priests, doctors, and Pharisees of Christ's day, and he turned aside, and chose humble fishermen, who were without education or learning, but who recognized in him the Messiah. They saw, in their simplicity, what the learning of the arrogant priests debarred them from seeing. The learning of the priests was not according to true wisdom; and we have in them an illustration of how worthless a thing is any amount of knowledge unless it leads us to God and makes us workers together with him.

The priests and the doctors of the law had perverted ideas of the Messiah and his work; they had perverted forms of service in their worship; they added many burdens "grievous to be borne," and trusted in certain works of righteousness to save them. This was because of their misconception of God. The people who set up an image carved from wood or stone, and worship it; who perform long and wearisome journeys, or afflict their bodies with pain, to appease the supposed wrath of their god, also have perverted ideas of the true God and his worship; and we call them heathen. Heathenism is the natural state of all men, and it requires the power of God's grace to raise them out of it, and the abiding presence of Christ to keep them out; for we see that the principle underlying the actions of these two classes of people is the same. We read: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." The people thus given over sank into the lowest depths of heathenism, committing sins which show what the natural heart will do when left entirely to its own unrestrained wickedness. The Judgment will show that some of these same sins are committed by many of those living in civilized lands, and endowed with what the world calls culture.

Whoever rejects the refining and purifying influence of the gospel of Christ, preferring to live out his own natural likings and inclinations, may be highly educated, and have a wonderful store of knowledge in the things of men; but because he refuses to know God, he is a heathen as truly as the poor devotee who, never having known the true God, bows at a shrine of wood or stone.

The Home.

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

"TOO MANY OF WE."

"MAMA, is there too many of we?"

The little girl asked with a sigh;

"Perhaps you would n't be tired, you see,
If one of your child's could die."

She was only three years old — the one

Who spoke in that strange, sad way,
As she saw her mother's impatient frown
At the children's boisterous play.

There were half a dozen who round her stood,
And the mother was sick and poor,
Worn out with the care of the noisy brood
And the fight with the wolf at the door.

For a smile or a kiss, no time, no place;
For the little one, least of all;
And the shadow that darkened the mother's face
O'er the young life seemed to fall.

More thoughtful than any, she felt more care,
And pondered in childish way
How to lighten the burden she could not share,
Growing heavier day by day.

Only a week; and the little Claire,
In her tiny white trundle-bed,
Lay with blue eyes closed, and the sunny hair
Cut close from the golden head.

"Don't cry," she said, and the words were low,
Feeling tears that she could not see;
"You won't have to work and be tired so
When there ain't so many of we."

But the dear little daughter who went away
From the home that for once was stilled,
Showed the mother's heart from that dreary day
What a place she had always filled.

— *Woman's Journal.*

OUR HOME DEPARTMENT.

We are constrained again to call the attention of our readers who are specially interested in this branch of our paper, to the aims and objects of this department of the REVIEW. We do not give place to the Home department because we have nothing else with which to fill our space, nor yet because it is customary with similar papers to have such a department. Neither of these reasons, nor both of them together, would be sufficient in our case; for our space is all precious, and there is much that we would like to give our readers from week to week that is crowded out. We are convinced of the useful character of such a department to the great majority of our readers, provided it can be conducted in a proper way.

This is an age of improvement. Light is breaking out in all the relations of life. God is giving to his people special light and knowledge for the benefit of the domestic circles of which our society is composed. Every feature of home-life is being illustrated and enlightened by study and thoughtful experiences, and to no people are greater light and knowledge given in reference to these things than to those who read our paper. It is the design of the editors, in setting apart this portion of the REVIEW to this purpose, to afford a medium through which this light and knowledge may reach those who will appreciate it, and for whom it was intended. It would be comparatively easy to fill up the space with selected stories of greater or less value, but this would not meet our ideal. We want practical matter, that is born of fresh and actual experiences, and that comes close to the every-day requirements of all our homes.

There are those in our ranks and among our readers who are eminently fit to speak and write on these themes. Many of them are already overburdened with their cares and labors, and find it very difficult to find time to contribute as we wish they might do. Possibly some of these could contribute from time to time, and we would be very glad to have them do so. But there are others whose experiences in home-life,

its trials and cares, as well as its success, would be of the greatest benefit to their sisters who are perhaps similarly situated. We will gladly hear from such, although they may not be habitual writers.

We hold these columns open to all who have words of instruction or encouragement, and also to those who have troubles and cares. Nothing is more helpful in this life than an interchange of experiences and methods; and to us it seems fitting that a proper portion of our church and family paper should be set apart for such a use. We extend to those who have words of counsel, or a rich fund of experience, and can wield the pen of a ready writer, an invitation to write for our Home. We invite those who are careworn and perplexed, or who desire to learn more perfectly the way of healthful Christian living, to write of their needs. We feel sure that such appeals will arouse the sympathies of those who can help them. Many have written and spoken of their appreciation of our efforts to maintain this department in the past; but for ourselves we are by no means satisfied. We desire to bring this department as close as possible to the practical wants of those who make our homes. What we need is the help and co-operation of those who are interested.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—How do diuretic medicines act upon the kidneys?

Answer.—They do not act upon the kidneys. There is no medicine known that will act upon the kidneys, or upon any other part of the body; it is a great mistake to suppose that medicines act upon the system. *The kidneys act upon the medicine,* and not the medicine upon the kidneys. When a man takes an emetic, it is not the emetic that acts upon the stomach; the stomach acts upon the emetic; it refuses to entertain it, and so turns it outdoors. Now that is precisely what the kidneys do to a diuretic. The kidneys find in the blood something that is likely to be harmful to the body if retained,—such as spirits of turpentine, acetate of potash, etc.—and so they eliminate it. The action of the kidneys is entirely due to the fact that they do find such things in the blood. Urea, for example, is a diuretic; its business seems to be to stimulate the kidneys to action—to induce them to work. Now this process of stimulation is simply due to the recognition by the kidneys of the fact that poison is present, and should be taken out. The organ acts upon the drug in every instance, and not the drug upon the organ.

Q.—"Do you recommend the use of diuretics in preference to hot fomentations to the small of the back?"

A.—By no means. Fomentations to the small of the back, fomentations to the inside of the stomach and to the inside of the alimentary canal, by means of hot water drinking, hot enemas, and fomentations to the back, are a far better means of inducing activity of the kidneys than any diuretics can be. I very rarely use any diuretics. I cannot remember a single instance where life has been saved, or even prolonged, by a medicinal diuretic. I have sometimes used powerful diuretics when other means have failed; but I never have found a case in which diuretics did anything at all after other means had been used and failed.

Q.—What is the best food to use for kidney troubles?

A.—Foods which will not decompose, which will not produce ptomaines. It has been shown very clearly by Professors Bement, Bouchard, and others, that flesh foods are bad for the kidneys, because they increase the amount of ptomaines, or toxins, which are found in foods, and so over-

load the kidneys. It is believed that the enlargement of the kidneys originates in the stomach, in the effort of the kidneys to eliminate poisons that have been generated in the alimentary canal. I think there is but little doubt that this theory is correct; for I found, some fifteen years ago, cases where this class of patients did not improve at all until they were placed upon a strictly vegetarian diet (milk and fruits were also allowed), and even made a good recovery, although they had been in a serious condition before their change of diet.

TYPHOID FEVER.

THE warm season of the year is the most prolific season for germ diseases, when heat and moisture combine to force vegetable and animal growth; consequently, a few words in reference to typhoid fever may be timely.

The typhoid germ is one that especially attacks the mucous membrane of the bowels, accompanied with more or less soreness, sometimes beginning with constipation, but more often with diarrhea and a general running down.

First of all, the germ action being in the intestines, food especially adapted and ready of absorption should be the consideration. Hard, dry foods as a rule are not suitable in cases of this kind. Where milk can be taken, this is the food for typhoid-fever cases. A glass of milk every two hours will sustain the individual so that he will keep up a fair degree of strength and flesh. It is a food that is digested in the upper part of the alimentary tract; hence it gives the lower part of that tract the rest that it needs. In the majority of our cases we give no other food than milk.

Beyond the question of food comes next the indication for treatment, and if there is no pain, keeping down the temperature is the main indication. This is much better done with water treatment than with antipyretics. Water treatment, carefully given, is always grateful, and will often relieve the head of the flighty symptoms that are so common in typhoid fever. If the temperature is very high, cold wet-sheet packs should be given several times a day, if they are gratefully received. But usually the milder forms of sponge-baths will reduce the temperature sufficiently to make a light run of typhoid fever out of what might otherwise have been a long and distressing sickness. A sponge-bath every fifteen minutes or half-hour, if the patient is not too tired, will usually be all that is necessary to keep the temperature down, and if less heroic treatment is admissible, sponging of the arms and legs (this will not disturb the patient, the patient often sleeping through the treatment), with a cold wet cloth over the abdomen, is effective. Most cases of typhoid fever will not need other treatment than the sponging to keep down the temperature. If the bowels are at all constipated, an enema of tepid water should be used every day, and if there is considerable gas, with diarrhea, the first two weeks, an enema every day will usually relieve most of the bowel symptoms.

After the first two weeks, the enema should be given with a great deal of care, if given at all; for we have reached the stage when hemorrhage of the bowels is most likely to occur, and they should be kept quiet. We often administer two grains of salol three times a day, for the purpose only of disinfecting the alimentary canal. In the ordinary cases of typhoid fever, the above regimen of treatment is all that will be necessary.

Among the precautions, foremost is the great necessity of care in disinfecting the excreta of the typhoid-fever patient. The germ action being mainly in the bowels, the excreta contain the germs, which, if not rendered harmless, will always give a fresh supply of typhoid germs for months after; and this is a menace to those who live in that locality. The cheapest and best

disinfectant for the excreta of the bowels is cop- peras, enough of which should be put into a bucket of water to keep the water thoroughly saturated. If it is found that the water takes it nearly all up, a few handfuls more should be put in, and kept standing in the water. Enough of this should be poured into the vessel containing the excreta to cover it completely, and it should then be allowed to stand twenty minutes, after which a hole some two feet deep should be dug in the ground, and the excreta thrown into it and buried.

The success in typhoid-fever cases depends almost altogether upon good nursing.—*Pacific Health Journal.*

STRETCHING THINGS.

"I'm most dead! It's as hot as fire, and I've been more than a dozen miles after that colt!"

Andrew threw himself at full length on the lounge, and wiped the perspiration from his forehead.

"Where did you go?" inquired his father.

"I went over to Briggs's corner and back by the bridge."

"That is a little less than a mile and a half. Is it so very warm, Andy? It seems quite cool here."

"No, not so dreadful, I suppose, if I'd take it moderately; but I ran like lightning, and got heated up."

"You started about five o'clock, my son, and now it lacks a quarter of six," said the father, consulting his watch.

"Yes, sir; just three quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a mile and a half?"

"I didn't mean exactly that, father, but I ran all the way, because I expected the whole town would be here to-night to see my new bicycle," explained Andrew, reluctantly.

"Whom did you expect, Andy? I was n't aware that such a crowd was to be here. What will you do with them all?"

"Jim, Eddy, and Tim told me they'd be round after school; and I wouldn't wonder if Ike came, too; that's all."

"The population of the town is five thousand, and you expect three persons; well, as you are very sick, I am glad no more are coming. You could n't play with them at all."

"Sick!" cried Andrew, springing to his feet; "who says I'm sick?"

"Why, Andrew, you said that you were almost dead; does n't that mean very sick?"

"You are so particular, father, about my talking. I don't mean exactly what I say, of course. I was n't nearly dead, to be sure, but I did some tall running, you bet. There were more than fifty dogs after me, and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"There was Mr. Wheeler's sheep-dog, and Rush's store-dog, and two or three more, and they made for me, and so I ran as fast as I could."

"Five at the most are not fifty, Andy."

"There looked to be fifty, anyway," answered Andrew, somewhat impatiently. "Carter's ten-acre lot was full of dogs just making for me; and I guess you'd thought there were fifty if it had been you."

"Ten acres of dogs would be a great many thousand; have you any idea how many?"

Andrew did not like to calculate, for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"But," his father continued, "I know of no better way to break you of the foolish habit of exaggeration, than to tell the children of the trouble you had in going after the colt. You

ran like lightning, encountered ten acres of dogs, which would be hundreds of thousands, traveled more than a dozen miles to get one and a half miles in a straight line, expected to find five thousand people here to examine your new bicycle, and when you reached home, you were nearly dead."

"Please don't, father; the boys and girls will all laugh themselves to death; and I won't exaggerate again if I live to be as old as Methusalem!"

"Laugh themselves to death at a simple story like this? I hope not; but hope, rather, that it will set them to watching their own manner of telling stories, so as to be sure they do not greatly overstate things. Habit, my son, grows with years, and becomes in time so deeply rooted that it will be impossible for you, when you become a man, to relate plain, unvarnished facts, unless you check the foolish habit in which you indulge every day, of stretching simple incidents into most marvelous tales."—*Selected.*

JAPANESE MOTHERS.

In modern times we are beginning to suspect that milk as an article of food must be looked after quite as much as water. The dairyman of the present day is after the dimes, and as it is not easy for him to water his milk without being detected, he has devised another method; that is, he keeps his cows in the stable, and feeds them high so they will produce a large quantity. But this sort of treatment causes the cow to lose in vigor and become consumptive. Most of us would prefer to have pure milk watered than that which is diseased.

In Japan the people get on without this article of food. The natives never use it—no lowing herd is seen with the barefoot boy driving it to the milk-yard. There are no pastures there, and even the barnyard fowl is practically unknown. Most of the animals on the island are left wild in preserves where they browse and propagate. Why is not milk used? Milk is an animal product, and animal food is prohibited by their religion. Curiously enough, fish and shell-fish food are not considered animal food, and are used considerably. This seems inconsistent, but we should remember that we also have many inconsistent freaks which we do not notice, we are so used to them; and so we must pluck out the beams from our own eyes before we try to get the motes out of the eyes of our Japanese friends.

But as milk is not used in Japan, the question comes up, What do mothers do when they cannot nurse their babies?—They do just what animals do. They can and do nurse them. There are few mothers in Japan who cannot perform this duty to their offspring. Children are not weaned till about six years old. Of course they have other food,—a little fish, or some shell-fish, and a jelly made from rice and other things, which is very nice and nutritious,—but milk is the principal food up to the sixth year.

The Japanese mother is not troubled with the affairs of state, nor interested in reforming society. She is more perfectly a mother than can be found elsewhere in the world. She never is unkind to her children, never threatens to whip them if they are caught making unseemly noise; she never even speaks harshly to them, nor scolds, nor frets. Nowhere that I have ever been have I seen children so well attended to as here. A mother can enter into the life of the child as easily as our kindergarten teachers can into the life of the children cared for. The Japanese mother is a born kindergartner. It is natural to her. Women who will make good mothers are always chosen for wives, and thus, by a principle of sexual selection, the whole race of mothers is superior.

And nowhere have I seen motherhood so much respected, or receive so much attention from the husband and all the household. She is looked

upon as a creator of the race,—an occupation of a very high order, and one which entitles her to the best of care and affection.

The absence of cow's milk makes it necessary that the food should be chosen so as to nourish the mother and child well without it. This is done admirably by rice, beans, shell-fish food, and a far greater variety of vegetables and fruits than we have. From the soy-bean a sort of cheese, or curd, is made, and this enters into the preparation of many dishes, as milk does with us. Here is a hint we can make use of. If a substitute for milk can be made from beans, or even a partial substitute, it will render unnecessary so many cows, and we may be sure that the product will be free from disease-producing germs.

We boast of our wonderful civilization, but in many respects we can learn lessons from the Japanese which will make us wiser, sweeter, saner. It is greatly to be hoped that as our civilization goes to them, it will not make them wine-bibbers, gluttons, quarrelsome. Let them have our science, but not our vices.—*Jennie Chandler, in Journal of Hygiene.*

INVITING CHRIST INTO THE KITCHEN.

It is noticeable that when ripe-minded, eminent men become Christians, they show a simplicity and sincerity perfectly childlike; like children, they have no fearfulness in matters of the heart.

An eminent legal gentleman who had been skeptical until middle life, was so impressed by a sermon preached in his hearing that he was led earnestly to examine the truths of religion, and finally to embrace them. Strong in his new life and happy with the sense of pardoned sin, as soon as he reached home on the evening of his conversion he surprised his wife by saying: "I have found Christ, and I must set up my family altar. Let us go into the drawing-room and pray together."

His wife was a Christian woman, and might have been expected to assent at once; but it happened that the drawing-room was occupied, and the guests, not being Christians, she felt that their presence might interfere with devotion. "There are four lawyers in there, husband," she said. "Had n't we better go and have prayers in the kitchen?"

"Wife," said he, "this is the first time I ever invited Jesus Christ to my house, and I am not going to invite him into the kitchen."

He went directly to the drawing-room, greeted the lawyers, and said to them: "My friends, I have just been convinced of the truth of Christianity. I have found out that Jesus Christ died on the cross for me. I have given myself to him, and now I am going to invite him to my house. While I offer my first family prayer, you can remain if you will. I leave it to your choice."

The lawyers all declared they would be glad to remain, and they did so while their host conducted his devotions. Noble was the example he set them there and then, and his act contains a lesson for every one. Whoever or whatever you have with you, give Christ the best room.

The man of whom this story is told was Judge McLean, of Ohio, afterward chief justice of the Supreme Court of the United States.—*Selected.*

A FRIEND sends us word that a handful of saltpeter thrown into the cistern will divest the water of the bad odor that it is apt to possess in warm weather. This being the case, the information will doubtless be gratefully received by many readers.

Another subscriber informs us that a spoonful of kerosene placed upon a barrel of rain-water, will destroy the wrigglers, and keep the water pure and sweet. The idea is, that it is necessary for the creatures to come to the surface occasionally for air; but they will not do so while the kerosene is there. This also is worthy of a trial.

Special Attention.

A YEAR OF PLENTY.

A TRIP through the various portions of our country will forcibly remind the observer of one Pharaoh's seven years of plenty. Everywhere there are signs of an abundant harvest. The crop has been sufficient, and with few local exceptions, the conditions are favorable for an abundant yield of the earth's products. Fruit, grains, and vegetables are almost sure to be very abundant in the harvest which is now before us. And this means more to the country than it could have meant a few years ago, because of the much greater area that is under cultivation. With such a prospect before them, the American people are not yet entirely happy. There is something else they seem to want more than anything to eat, and that something is money; and the great ingathering that is now in prospect does not promise very much in that direction. An abundant harvest means overflowing garner and well-supplied tables to most people; but it also means unprofitable prices to the producer. Overproduction prevails in all the branches of industry, mechanical and industrial. The introduction of machinery has greatly increased the output of the products of labor, and has, at the same time, greatly lessened the demand for labor. The inspired Book says that "the love of money is the root of all evil," and we know that this is at the very foundation of existing evils. We lived in the same simple contentment that the small communities upon the South Sea Islands enjoyed, who, having food and raiment, are there with content, then such a harvest as now confronts us would produce satisfaction, and awaken our gratitude. It would meet our wants, it would fill our homes with happiness. But such is not the case: for the husbandman looks upon his growing crops with mingled admiration and dismay, knowing that the abundance means increased expense, with a corresponding decrease in profits. The present prevailing conditions in the industrial world are revolutionizing the great standard of value, and what the end will be it is very difficult to predict. The change has produced discontent and alarm. The country is being filled to overflowing with vagrants,—men who have no employment, many of whom have found out that they can live without it; and the present season will add to the perplexity. T.

ALCOHOL-DRINKING IN HOT WEATHER.

THE past heated term has placed an emphatic confirmation upon the theory that the use of alcoholic stimulants enhances very greatly the danger from sunstroke or the direct effect of heat. The saloons report that their sales more than doubled during the recent hot weather. Nearly every case in which men fell under the effects of heat was found to be one in which alcoholic drinks had been freely used.

The use of alcohol conduces cerebral congestion; and sunstroke is not only encouraged, but invited, by such a condition. It must be evident to all that the use of fiery poisons cannot cool the system. It may benumb the sensibilities, but it adds greatly to the inflamed condition of the blood and tissues. Why men who ought to know these things will insist upon such a suicidal practise, is one of the mysteries. It is also a fad that the use of the so-called "phosphates" in large quantities is a health-

ful practise in hot weather. This is a snare and a delusion. These concoctions are not what they are generally supposed to be. They consist of injurious chemicals and acids, which, united with the sirup, produce a pleasing sensation. The fact is, that for quenching the thirst, no improvement has ever been made on God's own invention of clear, cool water. The addition of simple fruit juices may be pleasing and in some respects beneficial. But it is best not to indulge too freely in any sort of drink. The desire to drink may be an imaginary want; and a free indulgence weakens the system, and may produce ill consequences. Generally, the less a person drinks in hot weather, even of the best drinks, after supplying the real wants of the body, the better. The less one drinks of exciting stimulants, the better, in any kind of weather; and any one having the least regard for his health or life will avoid them entirely in seasons of special heat. T.

LICENSE AND INTERSTATE COMMERCE.

THE question of the ability of municipal or local governments to levy tax or impose a license upon the sale of articles manufactured in another State, has been before the courts of this country for some time. It has been no small annoyance to those engaged in canvassing to meet in various cities a law which required them to take out a license before engaging in house-to-house work. Canvassing for respectable books is one of the most useful employments, but as it is liable to interfere with the sale of cheaper literature and trash on the counters and shelves of the bookstore, great efforts have been made to suppress and obstruct the work of the canvasser.

The case of J. W. Brennan against the city of Titusville, Penn., has been prominently before the country. Brennan was a canvasser for a Chicago manufacturer of picture-frames, and, being fined twenty-five dollars for carrying on this business in Titusville without a license, carried his case from court to court, until he reached the highest tribunal of the land, the United States Supreme Court. Judge Brewer made a statement of the case, and rendered a decision, a digest of which we find in *New Ideas*, and we give the following extracts as being of interest to our readers:—

Justice Brewer, in delivering the opinion of the court, declares the question to be whether a manufacturer of goods which are unquestionably legitimate subjects of commerce, who carries on his business of manufacturing in one State, can send an agent into another State to solicit orders for the products of his manufactory without paying a tax for the privilege of thus trying to sell his goods. It is true, Justice Brewer goes on to say, that in the present case the tax is imposed only for selling to persons other than manufacturers and licensed merchants; but if the State can tax for the privilege of selling to one class, it can for selling to another or to all. In either case it is a restriction on the right to sell, and a burden upon lawful commerce between the citizens of two States. It is as much a burden upon commerce to tax for the privilege of selling to a minister as to a merchant. True, the tax is imposed for selling in a particular manner, but a regulation as to the manner of sale, whether by sample, or from house to house, or otherwise, is as surely a regulation of commerce. There is no charge that the pictures or frames were obscene or detrimental to the health, morals, or safety of the community.

It must also be borne in mind that the ordinance is not one designed to protect from imposition and wrong, either minors, drunkards, or persons under any other affliction or disability. There is no discrimination except between manufacturers and licensed merchants on the one hand, and the rest of the community on the other; and unless it be a matter of just police regulation to tax for the privilege of selling to manufacturers and merchants, it cannot be to tax for the privilege of selling to the rest of the community. It is also as

much within the scope of the police power to restrain from going to a store or manufactory as from going to a dwelling-house for the purpose of making a sale. If, under the excuse of an exercise of the police power, this ordinance can be sustained, and sales in the manner therein named be restricted, by an equally legitimate exercise of that power, almost any sale can be prevented.

But, again, this license does not purport to be exacted in the exercise of the police, but rather of the taxing power; for the statute under which the ordinance in question was passed was enacted in 1874, and one clause grants authority "to levy and collect license taxes on hawkers, peddlers, merchants of all kinds, and regulate the same by ordinance." The ordinance itself is entitled one "to provide for the levy and collection for general revenue purposes of annual license taxes in the city of Titusville." Even if the ordinance had not been directed to raise revenue, but the license tax declared to be imposed as a police regulation, that would not conclude the question; for whatever may be the reason given to justify, or the power invoked to sustain, the act of the State, if that act is one which trenches directly upon that which is within the exclusive jurisdiction of the national government, it cannot be sustained.

Justice Brewer concludes as follows: "No State can levy a tax on interstate commerce in any form, whether by way of duties laid on the transportation of the subjects of that commerce, or on the receipts derived from that transportation, or on the occupation or business of carrying on that commerce. For these reasons the judgment of the Supreme Court of Pennsylvania is reversed, and the case remanded for further proceedings in conformity with this opinion."

"The effect of this decision," said a prominent lawyer, "is practically to render null and void any law of the city of Pittsburg or of the State of Pennsylvania, or any other State for that matter, which imposes a tax upon peddlers, book-agents, canvassers, hawkers, drummers, and the like, who solicit orders for products or make sale of goods from house to house, when such goods or products are manufactured or produced outside the State, and the agent is acting for such manufacturer or producer." T.

THE HOT SPELL.

THE unusual heat of the past few days has furnished the almost universal topic of conversation. "Is this hot enough for you?" became almost exasperating. Even the heat of the political campaign has seemed cool in comparison to the weather. The papers report in all parts of the country very great mortality from sunstrokes and direct effects of the heat. So great did this mortality become that the national health authorities are reported to have said that this visitation of heat has amounted to a calamity of no less magnitude than a plague or a pestilence. Besides the sudden deaths that have occurred, an uncounted multitude of feeble, aged, and infants have been hastened to death. A vastly greater amount of physical suffering has been inflicted upon the poor, who live in squalor in our great cities.

This remarkable time constitutes one of the features of that time foretold by the prophet, when the earth, worn out and languishing under the curse, reels and staggers to its final overthrow. But intense as this weather has been, it bears but little comparison to that time foretold in the Bible, under the pouring out of the fourth vial on earth, when power will be given to the sun to scorch men with fire: "And men were scorched with great heat, and blasphemed the name of God, who had power over these plagues." It will not be easy in those days to account for such a phenomenon from natural causes, and irreverent men will turn in their anguish upon the God of nature in blasphemous complaint; but the Lord will protect his people in that time. He has promised to be "a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."

Beyond that scene of suffering there appears a paradise of everlasting rest and peace, where it is said of the people of God, "Neither shall the sun light on them, nor any heat." T.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

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GOLD OR SILVER—WHICH?

THIS is the great question before the people of this country at the present time. Shall gold constitute the only standard of money value? or shall silver be classed with gold, and be granted free and unrestricted coinage at a value to be fixed by law? In this question all classes of men feel that they are interested, though their interests are various and divided. The REVIEW does not profess to be devoted to any class or party in politics. Its mission is not to advocate those measures, or argue those questions, that pertain to earthly affairs, in which the interests of men are brought into conflict.

But upon those questions on which the Scriptures speak frequently and plainly, we feel it our province, our privilege, and our duty to speak also. On the subject of the precious metals, the Bible is by no means silent. The values of gold and silver are frequently discussed, and the question of monometallism, or bimetalism, is so clearly defined, and so plainly set forth, that no Christian need be in doubt as to the proper position to maintain upon this question. The Scriptural position is not that taken by any of the political parties, so far as we are aware; but we commend it as being by far the most practical and desirable of all. It is the dictates of a wisdom that is based upon eternal rather than temporal interests.

In this article we shall not undertake to discuss the financial question from the standpoint of the capitalist or the politician. The little money we shall probably have, will be acceptable to us whether it is in gold or silver; and we will leave to others better versed in finances, the task of arguing the question from that standpoint. But we are deeply interested in what the Scriptures have to say, and it seems most opportune, now that the question is before the minds of the people, to ascertain just what divine wisdom has said in reference to the gold and silver question. The Bible recognizes both gold and silver as standards of money value. They are given the first place in many references, when comparisons are made, and the idea of value is desired to be expressed. Away back in Abraham's time it is said of him, that he was "rich in silver and gold," and these commodities were everywhere recognized as representing wealth. They have their uses, both legitimate and improper. They may be used for good and benevolent purposes, and they may become the object of idolatry and a means of great evil.

But the principal object of this article is to bring out the fact so clearly stated in the sacred Scriptures, that neither gold nor silver represents the greatest value. If we are looking for the highest and best standard of worth, or value, that which will not deteriorate, and which no earthly combination or circumstances will affect, we shall have to take some other object than either of the two under consideration. There is that, we say, which is of much greater value than gold. The psalmist, speaking of the com-

mandments of the Lord, says, "More to be desired are they than gold, yea, than much fine gold." Again he says, "The law of thy mouth is better unto me than thousands of gold and silver." And again, "Therefore I love thy commandments above gold; yea, above fine gold." The apostle also speaks of objects more precious than gold, as follows: "That the trial of your faith, being *much more precious* than of gold that perisheth, though it be tried with fire." And in the same chapter, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ."

Here, then, are three things which are more precious than gold,—the precious blood of Christ, the righteousness expressed in the law of God, and that faith which is tried by fire. These three things represent the Christian's true standard of value. Compared with them, gold and silver are as worthless rubbish. It is not worth our while to dispute and quarrel with our fellow men as to the relative value of articles that are so inferior to the value of that which the word of God places before us, and within our easy reach. There are other things also that are to be chosen above silver and gold.

The gold and the silver all belong to God, but there is that which is far more precious in his sight. The apostle Peter tells us that the ornament of a meek and quiet spirit is in the sight of God "of great price." Of the remnant church God has said, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Character is of infinitely more consequence than gold and silver. It is more valuable to us and more precious to God. Earthly riches cannot purchase the favor of God, nor redeem the sinner in the day of his wrath. Says the prophet, "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:18.

But if any insist upon procuring gold and silver, the Bible tells them how to obtain it. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God." Job. 22:21-26. And again, the True Witness exclaims, "I counsel thee to buy of me gold tried in the fire."

From these texts, and many others that might be cited, we learn that neither silver nor gold represents the true standard of value. They are corruptible and uncertain, they cannot redeem the soul nor ransom the life. The love of them is a snare into which men fall, and are pierced with many sorrows. To the child of God there remains that which is of infinitely greater value, and these true riches are placed within the reach of the poor and oppressed of earth. O, how vast is the heritage of faith! With it comes the gift of all things. How pure and lasting is the righteousness of Christ! How precious is the blood that was shed for our redemption. Possessing all these things, we are inconceivably rich. Compared with them, all earthly objects fade into worthless insignificance. G. C. T.

IN THE REGIONS BEYOND.

Institute at Cooranbong—New South Wales Conference—Closing Meetings in Australia—En Route to Cape Town.

THE institute to which reference was made in my last communication was held at Cooranbong, N. S. W., according to appointment, and continued four weeks. All the teachers who were connected with the Avondale School for Christian Workers were present, and a good representation of the workers in the Australian field. Some who would have gladly attended were detained in carrying forward interests which could not be left at the time. Several of the brethren and sisters from Sydney and its suburbs availed themselves of the opportunity for Bible study, and three or four who had not embraced the truth but had become interested, joined us for a portion of the time. A good number of members of the local church were in regular attendance, and our daily class consisted of from thirty to fifty, with an evening attendance which comfortably filled the forty-foot tent in which the meetings were held. Three hours each day, on an average, were devoted to class work, and a public service was held each evening. One hour was devoted to the educational interests, and the principles involved in the proper conduct of our schools were fully discussed. Sister White, who spoke nearly every day, presented much valuable instruction in this line, and her talks were greatly appreciated. Elders Damm and Starr and the writer conducted the remainder of the work. From the first a spirit of earnestness and consecration characterized the sessions, and this spirit deepened as the work progressed. The thought was constantly emphasized that it was a personal blessing which was needed by each one, and all were invited to seek for it by daily prayer and submission to the word of God.

One special aim of the Bible work was to make clear that all truth centered in Christ, and to make the world at this time, people are rejecting Christ and his work in their behalf. At the closing of the institute many bore sincere and grateful testimony to the benefit they had received, and the increased love for the study of the Bible which had been awakened in their hearts.

Immediately following the institute, the sessions of the New South Wales Conference were held in the church at Ashfield, one of the suburbs of Sydney. The churches of the conference were well represented by their delegates, and there was a large attendance from the churches in and about Sydney. The conference continued four days, a portion of each day being devoted to a Bible class, and a public service being held each evening. The sessions of the conference were harmonious, and there was an excellent interest in the Bible study. The evening attendance was unusually good, the church being crowded to its utmost capacity on Sunday evening, when I spoke on the Sabbath question. The interest which was aroused in Ashfield over a year ago at the camp-meeting held there, has never wholly died out, and there are a goodly number who are still seriously weighing the claims of the truth upon them. A neat house of worship has been built, in which the regular Sabbath and Sunday meetings are held.

Having thus closed our work in New South Wales, we sailed from Sydney on the "Nineveh" Friday afternoon, May 1. Arrangements had

ready been made for meetings at Melbourne during the stay of our ship at that port, in hope that we might reach there in time for a meeting Sunday evening, but we were disappointed in this, owing to a head wind and a rough sea. The appointment was filled by Elder Daniells, however, and I spoke Monday, Tuesday, and Wednesday evenings. These meetings were held in the Prahran town hall, within easy distance of the ground where the Armadale camp meeting was held. Regular tent-meetings have been held since the close of that camp-meeting, and a good church will be raised up as the result of this work. The attendance at our closing meetings was excellent, probably not less than five hundred being present at the Wednesday evening meeting. It was a source of much encouragement to meet here those who had embraced the truth since we have been in the colonies, and to hear their earnest expressions of gratitude for the blessings they had received in obeying the same.

After a stay of almost ten months, we left Australasia with feelings of sincere regret. We have greatly enjoyed the work, and have felt much blessed and encouraged by the results which we have been permitted to see. We shall long remember our association with the brethren and sisters in this field, and earnestly pray that they "may be sincere and without offense till the day of Christ."

Our ship left Melbourne, Thursday afternoon, May 7, and reached Albany, West Australia, the only port of call on the voyage to Cape Town, the following Wednesday. We are now eighteen days from Melbourne, and expect to reach Cape Town one week from to-day. We had three or four days of rough weather, during which all on board were decidedly uncomfortable, but otherwise the voyage has been a pleasant one. There seems to be but little opportunity or desire for religious work on board ship, but I have spoken three times so far, and held a few Bible studies. On pleasant Sundays the regular service of the Church of England is read by the captain, with a rather limited attendance on the part of the passengers. Two Sundays have been so rough that no services of any kind could be held.

It is now almost exactly a year since we left home, and we are deeply grateful for the blessings which we have enjoyed. We have had uniform good health, and strength for a large amount of public work, and have enjoyed special personal blessings in this work. For all this we give thanks to God, and go to the work in South Africa with good courage.

W. W. P.

THE POWER OF SIN.

WHERE sin abounded, Romans 5:21 says that "sin hath reigned." And to reign is "to hold and exercise sovereign power;" "to exercise commanding influence; to dominate; to exercise control over; control as by right or superior force;" "to prevail irresistibly; exist widely or to the exclusion of something else." That is what the word of God says that sin does in men and with men as they are of themselves. And until that fact is recognized, no man can be delivered from the power of sin. The word used, and translated "reigned," is a word that signifies and relates to governments and the reign of sovereigns. And when the word of God thus speaks, it wants us to understand that men in sin are under the government and sovereign power of sin, just as men who are in an earthly kingdom are under the power of that government.

Again: the Scripture describes the condition of the sinner thus: "I am carnal, sold under sin." In those times a man who was sold was a slave, and was in all things absolutely subject to his master. Why, then, is this statement used with reference to men under sin, unless that is the actual condition of men under sin? Yet more than this: this statement was originally written to the saints who were in Rome. The figure was taken from the Roman system of slavery. And when the brethren in Rome read it, it was the system of Roman slavery that was suggested, and that was intended to be suggested, to their minds as an illustration of the condition of the sinner under the power of sin.

Now the Roman government was a sheer despotism of the worst sort. The relation of the government to the citizen was such that he was but a slave. Who has not read or heard these words? "The Roman Empire filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies: to resist was fatal, and it was impossible to fly." That was the condition of a citizen under the Roman government; but the figure used in this scripture is not of Roman citizenship but of Roman slavery. And when that was the condition of the Roman citizen, what must have been the condition of the Roman slave! Roman slavery was a system of bondage imposed upon men by a government that stood toward its own citizens as this quotation describes. The slave was confined in the hands of his owner by such a government as this. The master had absolute power in all things, even to life or death, over the slave. The owner could torture his slave to death or kill him out of hand, and no one could question it; for the government, such a government, confirmed the owner in the absolute possession and control of the one whom he had bought with his money.

And the figure furnished by that system of government and of slavery, is adopted by the Lord in defining the relationship of the sinner to sin, and the condition of the sinner under the power of sin. And the lesson which we are taught in these words of Scripture, and which we are expected to learn from these words, is not simply the fact of sin, but the power of it. And if people would only see this more and recognize it so, there would be more salvation from sin in the world and among those who profess to be Christians, and there would therefore be much more Christianity in the church.

This same thought is expressed in the same way by Jesus, in the following words: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." This is the way the King James Version reads, and so on the face of the text its force is lost; for when people read it nowadays, they know that the position of a servant is such that he can leave it at any time, and cease to be a servant. Looking at it that way, they decide that they can leave the service of sin at any time, by their own power, and by their own power cease to be servants of sin.

But this is not what Jesus said. What he really said is this: "Verily, verily, I say unto you, Whosoever committeth sin is a slave of sin." The Greek word is *doulos*, and signifies "properly, a born bondman, or slave." Note, it is not simply one made a slave; but one born a slave. That is what Jesus said; and that is what the word says yet to every one that is under the power of sin. Thus in the words of Christ here, as in the other places, it is the

power of sin over the sinner, rather than the fact of sin upon him, that is taught, and that he wants men to understand. And he wants us to understand that this power is properly illustrated only in the system of Roman slavery as it was then in the world.

This power is shown to be such that in its reign, in its mastery over the man who knows only the birth to slavery, the natural birth, it keeps him back from doing the good that he would do, and that he loves, and causes him to do the evil that he would not do, and that he hates. For it is written: "I am carnal, sold under sin;" and, "What I would, that do I not; but what I hate, that do I." "The good that I would I do not: but the evil which I would not, that I do." "For *to will* is present with me; but how *to perform* that which is good I find not."

But why is this? Why is it that a man does the evil that he hates? Why is it that he does not the good that he would? Why is it that he cannot perform the good that he wills? Oh! "It is no more I that do it, but *sin* that dwelleth in me." I would not do it; but *sin* that dwells in me causes me to do it. I would do good, but *sin* that dwells in me holds me back, and will not let me do it. "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me?"

How could the supreme, sovereign, and absolute power of sin be more plainly shown than it is in the scriptures cited in this article? And how could the complete, abject, and helpless slavery of the man who knows the natural birth be more fully depicted than in these same scriptures? O that men would believe it! O that they would recognize it, and confess it, always! Then they could be delivered. For there is deliverance. There is deliverance as complete as is the captivity. There is freedom as absolute as is the slavery. There is the reign of another power, as certainly supreme and sovereign as was ever the power of sin. But until we recognize and confess the power of sin as the word of God declares it, we cannot know the power of God as the word of God presents it. Until we acknowledge the complete sovereignty of the power of sin, we cannot acknowledge the complete sovereignty of the power of God.

A. T. J.

FARMING WITH GOD.

As he came from the hand of his Creator, man was endowed with noble powers and a well-balanced mind, possessing an intelligence much superior to the wisdom of the nineteenth century. He was perfect in his being and in harmony with his God. God did not create him for idleness, but that in his labor he should increase in knowledge, and thus become equal to angels both in nature and intelligence. His employment was adapted to one bearing the image of his Creator, to his situation, and to answer the design of God in his creation. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed," with the instruction that he should "dress it and keep it." Man was a botanist, placed in a garden where the Lord God made "to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

The glories of heaven, without the dimming veil of sin, were seen in the objects before him. He was visited and instructed in his work by angels. This home prepared by the great Master Artist—by God himself—was to be a pattern for other homes as the children of Adam and Eve should go forth to occupy the earth. As man's intelligence should increase by his experience, under the tutorship of angels he would add to the beauty and glory of his home prepared by God, and would make other homes after the perfect pattern God had made, until the earth would have become a garden of delight. This was God's glorious plan concerning man and the earth.

Before Adam was nature in all its perfection and glory, and in it he could see the infinite wisdom and love of God. From every leaf, flower, and tree, he could gather knowledge of the secret of the life of each. The glory of God in the heavens, the innumerable worlds on high, their orderly revolutions, the balancing of the clouds, the mysteries of light so essential to the growth of vegetation,—were open to the study of our first parents. There was a divine harmony of the study of the sciences in the employment of unfallen man as he came forth from the hand of his Creator.

The enormity of sin was seen in its effect upon nature as well as upon man. The miasma of the malarial districts, the earth failing to yield her strength to man's effort, and the ceasing of its spontaneous productions, the ferocious beasts and carnivorous animals,—all testified to man's transgression.

As all nature expressed the infinite love of God before the fall of man, so now the operation of nature being changed by sin, expressed the same infinite love in man's redemption. And as God took man in copartnership with himself before the fall, in dressing the garden and keeping it, and beautifying the earth, so now, in cultivating the soil in the sweat of his brow to earn his bread, is taught the lesson of redemption. By the response of nature, God co-operates with man not only in securing to him his living but in teaching him the impressive lesson that he is still in copartnership with his Creator. It is thus that cultivating the soil becomes an object-lesson of the work of grace on the heart, and the union with Christ in laboring for the salvation of others. "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth ["ripe," margin], immediately he putteth in the sickle, because the harvest is come." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Christ is the life-giver, the restorer of that which was lost by sin both in the natural and the spiritual world; and man's salvation depends upon a hearty co-operation with the Lord. This working together of the Lord and man in the supply of his physical wants, becomes an object-lesson of his co-operation with him for the spiritual blessings essential for his salvation.

Therefore in cultivating the soil, one is assured that it is not only an honorable calling, but in performing the labor there are spiritual lessons

that will lead the mind up from the manual labor to the great Life giver, the One who is then and there co-operating with human efforts. The object-lesson leads the mind to contemplate the souls for whom Christ died, as seen in the science of redemption. It has ever been the study of the great adversary of souls to have man separate the natural from the spiritual, and as labor is necessary for his physical salvation, to lead him to worship nature and forget God, the author of nature. In this way man forgets the God who has bought him. To see nothing but the supplying of the physical want in the cultivation of the soil, or in any lawful calling, is pure selfishness, and is idolatry. It belittles God and his work, and unwittingly exalts Satan as he has planned.

How important, then, that we see in the cultivation of the soil those lessons that God designed. The paying of the tithe was designed of God for us to keep an outward connection between temporal prosperity and the Author of our salvation. But this is not enough. How much more elevating and ennobling is it to associate with the labor the thoughts of the spiritual harmony that exists. Not only so, but how much more impressive would be the lesson should we devote a portion of ground wholly to God for the missionary work. We co-operate with God by giving our labor and the proceeds thereof to prepare and send forth men and women into the great harvest-field as the work of God on earth is closing.

"For their sakes I sanctify myself," said Christ, "that they also might be sanctified through the truth." So necessary and important was this principle of sanctifying a portion of ground for the service of God in olden times, and so important was the lesson to be impressed upon the minds of his people, that God made special provision in the law,— "if a man shall sanctify unto the Lord some part of a field of his possession." There is something in this thought, as we associate it with the idea of the gospel of Christ in its closing work on earth, that inspires the soul with a desire to have some such proceeds in active service for God when probation ends.

When a portion of land is wholly devoted to this work, and we cheerfully give the labor and the use of the soil to Him to whom it all belongs, it in a very faint way illustrates what Christ has done for us. The best results may be expected to be seen upon the character of him who thus co-operates with the Lord. It is God's soil lent us by him. It is God's sunlight that causes vegetation to grow. It is the same life-giving power in vegetation that causes us to grow in grace and in the knowledge of Jesus Christ. Shall we not consider it a privilege thus to co-operate with the Lord in using the strength he has given us, the means he has made us stewards over, the soil we control by hire or legally own, in sending forth the herald of the cross to the unenlightened souls for whom Christ died?

Are there not some well-to-do farmers who so appreciate the blessings they have received from God, that it would be a privilege and a pleasure to devote for at least one year the products of their entire farms for this purpose? to give their man servants, their maid servants, their oxen, their horses and cattle, and then out of their own means pay the entire expenses? Is this suggesting too much? Would not such a gift be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God"? Would it not

secure to such the promise, "My God shall supply all your need according to his riches in glory by Christ Jesus"? Who will try it? See Phil. 4:14-19; 2 Cor. 9:6-15.

S. N. H.

"NONE SHALL HELP HIM."

THESE are the words which the prophecy uses when speaking of the complete extinction of the Turkish Empire: "He shall come to his end, and none shall help him." Dan. 11:45. And this is not merely an incidental remark, but has reference to a very striking and marked feature of the history of this power, which, under the cognomen of the "King of the North," is brought to view in verses 40-45 of Daniel 11. The prophecy covers some hundred years, more or less, of the closing history of this power, but reaches to its end. The end has been delayed thus far because it has received help from other nations. This the prophecy plainly intimates. What have been the facts? In her controversies with other people, Turkey has received help from other nations in 1798, in 1840, in 1853, and in 1877; and without such help in each individual instance the integrity of the empire could not have been preserved. In its last crisis, it receives no such help; and this is, apparently, one of the conditions which hastens its end. It therefore follows that just in proportion as the nations which have heretofore come to the assistance of Turkey give evidence that they have no more assistance to render, just in that proportion the evidence increases that the "unspeakable Turk" is coming to his end. What follows the first verse of Daniel 12 declares: Michael will stand up; the great King of saints will begin his reign, and among the first manifestations of that reign will be the revelation of the Lord in the clouds of heaven, coming for the redemption of his people.

The following article from the *New York Observer* of July 30, gives a graphic description of the situation, and shows how improbable it is that Turkey will receive any more help from the nations of Europe. Under the heading, "Disintegration of Turkey," it says:—

Evidence accumulates of increasing disaffection within the Turkish Empire, and the growing indisposition of Europe longer to bolster up the sultan's throne. The situation in Crete is becoming so acute that it is difficult to see how the concerted interference of the powers can be long deferred, the Greek government having called attention to its gravity, and the Christian deputies to the Cretan Assembly announced that a diplomatic settlement of the troubles is impossible. The porte has assured the powers that a reform policy will be initiated; but the barbarities of the Mussulmans, Turkish and Cretan, continue, the garrisons disobeying the sultan when they believe that his wishes and orders are not the same, as they never are where the protection of Christians is concerned.

In the Lebanon, the Druses have risen in insurrection, and being fairly armed, have defeated the Turkish troops; and in Macedonia the long-expected revolt, most feared by the porte, is rapidly coming to a head, and may receive its final impetus from the rising in Crete and the new alliance between Serbia and Montenegro. Arabia is held down with increasing difficulty, Anatolia is kept in subjection only by slaughter, the Christian population of the empire would rise to a man had they arms and hope, and even the Mussulmans are fiercely discontented. Taxation grows more onerous, iniquity in the conscription has given them a new grievance, they see the empire slowly losing strength and cohesion, while there is no prince within the house of Othman, nor vizier outside of it, who can endure it with new vitality. The sultan holds all power, but uses it only to insure his own safety and tenure; and while unable himself to consolidate his empire, he lacks the capacity so often found in mediocre sovereigns, of selecting able advisers and administrators.

There is not a great man visible anywhere in Turkey. Capable officials have disappeared from the civil service through deposition or hatred of the tasks imposed by the sultan, from the fleet because of his indifference to

It, and from the army because generals are chosen by court favor, and preference given to irregulars. Even the soldiers have become so demoralized by irregular pay, by the encouragement given to rapine, and by the knowledge that their officers disobey orders when those orders are to protect Christians, that discipline has been distinctly weakened, and their fighting capacity seriously diminished.

The empire is, in fact, disintegrating, while the powers which have held it together, and are supposed still to support it for the sake of peace, are plainly less disposed to prevent it from breaking to pieces. Whatever disasters may threaten, England will leave Turkey to face them unaided; the Austrian chancellor says that Turkey is a dying empire, and that the sultan must change his conduct if he wishes to be safe; and the French foreign minister is wearied of the slaughter of Christians, of whom France is the hereditary protector. Only Russia is willing to protect Turkey, and that only until she is ready to divide her; and signs are not wanting that a fresh antichristian outbreak in Crete may force her to accept a conference at which the redistribution of the Ottoman Empire may be the chief topic.

U S.

results, as to him should seem good. It soon became evident that there were those who were ready to bow to a "thus saith the Lord," and believers began to appear; slowly at first, but more rapidly in recent years, till probably between fifty and sixty thousand are now adherents of the faith.

The Publishing Enterprises.

Under this head we show only the two leading publishing houses connected with this work, the Central Publishing House, at Battle Creek, and the Pacific Press Publishing House, at Oakland, Cal. A few particulars concerning these may be in place.

The Seventh-day Adventist Publishing Association was incorporated May 3, 1861, and re-incorporated, on essentially its original plan, in

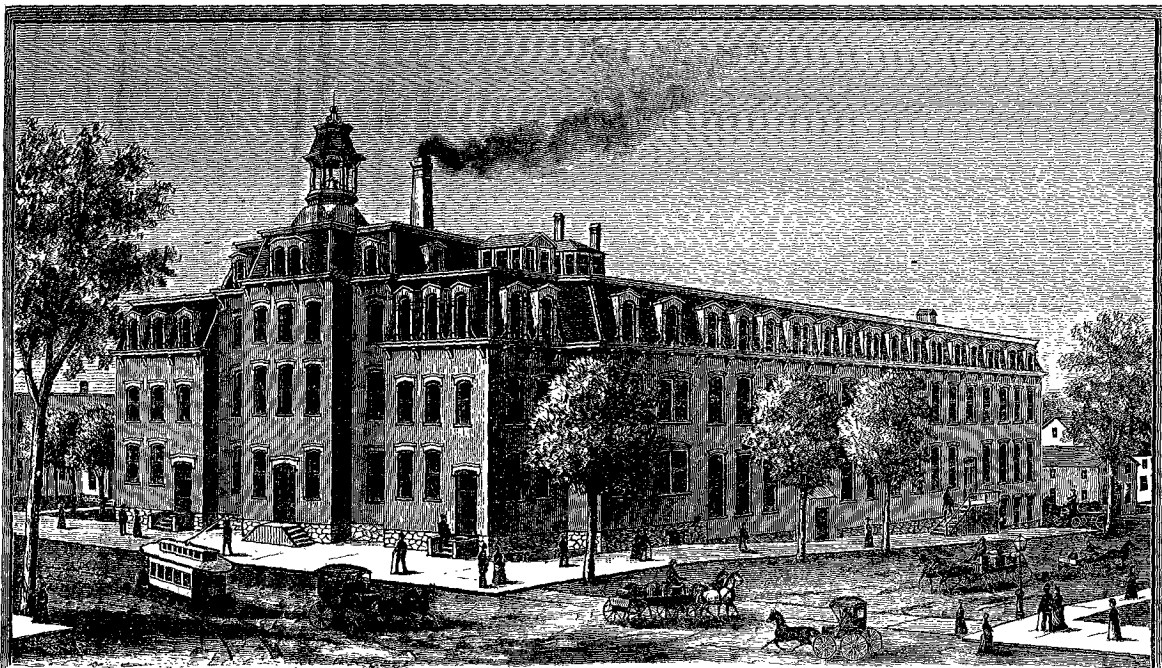
house has been established at 451 Holloway Road, London, for the English field, issuing a weekly paper, the *Present Truth*, which has a large and growing circulation.

Another large publishing house is established in Christiania, Norway, in a building of its own, Akersgaden 74, erected in 1886. It is fully equipped for issuing publications in all the Scandinavian languages, and is prospering in its business. Four periodicals and many books are sent forth from that office.

A printing and publishing house has been established in Australia, in which country missionary work was begun in 1884. A monthly journal called the *Bible Echo and Signs of the Times* was started in Melbourne in 1886. The office erected for the purpose is situated at 16 Best St., North Fitzroy, Melbourne, Victoria, Australia. In addition to the *Echo*, which is now a weekly, the *Southern Sentinel* is issued from that office.

The publication of a little paper in the Spanish language is commenced at Guadalajara, Mexico, under the auspices of the sanitarium and mission, opened in that city in 1894. This is designed to be the instrumentality through which to impart light and truth to the Spanish-speaking peoples in that and other countries.

A summary of this branch of the work shows six offices of publication and twenty-two periodicals in the leading languages of the world, with an aggregate monthly circulation of between three and four hundred thousand copies, bearing to the world the principles of the special



CENTRAL PUBLISHING HOUSE, BATTLE CREEK, MICH.

A BIRD'S-EYE VIEW

Of the Progress of our Work.

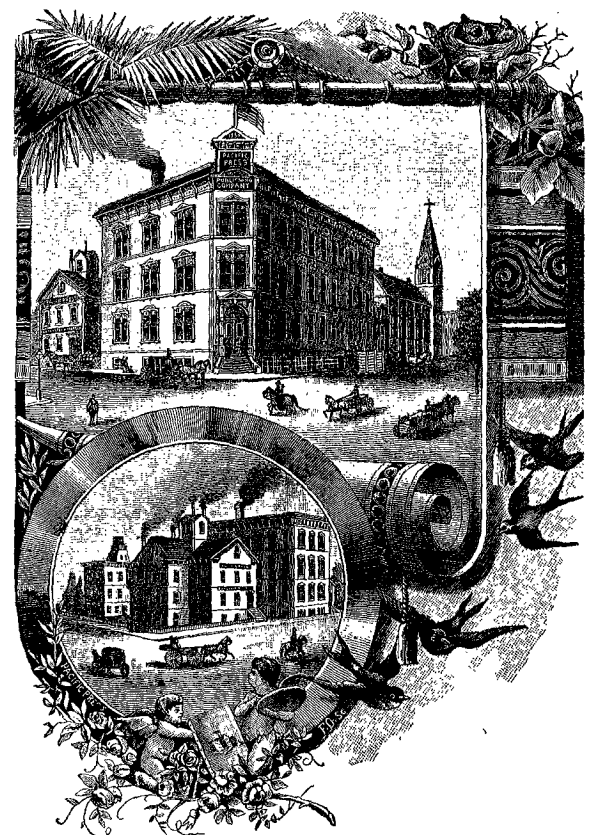
As it is often the case that an illustration of some of the facilities provided for the prosecution of a specific enterprise, will convey to the mind a better idea of the advancement of that work than could be set forth by a long description in words, we present herewith some illustrations in the four lines of effort pursued by Seventh-day Adventists in the proclamation of the gospel. These are, the publishing work, educational work, health and temperance work, and missionary operations; all these, of course, being designed to be supplementary to the regular work of the ministry, with its auxiliary methods.

Springing from a conviction in the hearts of a few individuals that the word of God contained important truth for this time, which was being alarmingly overlooked in the religious world, this work began fifty-one years ago. With only a heart to believe, and a tongue to speak, without means, prestige, or popularity, the pioneers of this work took up their message without any idea of publishing houses, colleges, sanitariums, conferences, tract societies, religious-liberty organizations, Sabbath-schools, canvassing, city missions, and foreign stations. Feeling that they should at once make use of any means, however limited, and commence work with those nearest to them, they began to hold up before the people what they believed to be essential, practical duties, and prophetic truths important as to their bearing on the present, and thrilling as to their relation to the future, leaving to the Lord to open ways, provide facilities, and bring

1891. It controls three buildings in Battle Creek, the central one of which, completed in 1887, is shown in the illustration. It has a branch office in Atlanta, Ga. It contains sixty thousand square feet of floor space. Sixteen printing-presses are employed, with embossing-presses, elevators, book-binding, stereotyping, and electrotyping machinery, and an electric-light plant, all driven by a one-hundred-horse-power engine. The Office is fitted with the most modern and up-to-date variety of appliances for every branch of the publishing and book manufacturing business. When the writer first became connected with the Office, it was considered quite an event when a sixteen- or thirty-two-page tract could be issued; but to the present date, this Office alone has issued and circulated over six hundred million pages of books, tracts, and pamphlets. It has an unincumbered capital of two hundred and fifty thousand dollars.

The Pacific Seventh-day Adventist Publishing Association was incorporated April 1, 1875. The original building has been from time to time enlarged, till it now has a floor space of over fifty thousand square feet. The regular publications issued are a pioneer paper, weekly, the *Signs of the Times*, which it is hoped will soon reach a circulation of one hundred thousand copies; a youth's paper, *Our Little Friend*; and the *Sabbath-School Quarterly*. The office also does a large amount of book-work. It is the most complete printing and publishing establishment west of the Rocky Mountains. It has a branch office in New York City, from whence is issued the *American Sentinel*.

Besides these two incorporations, a publishing



Front and Rear View of Main Buildings owned and occupied by the Pacific Press Publishing Co., Oakland, Cal.

message which we believe the time has come to proclaim with power.

The Educational Work.

Under this head are presented the two leading educational institutions out of the fifteen colleges and academies already put in operation by Seventh-day Adventists, besides many smaller and local schools. The ones here shown are the Battle Creek College, and Union College, at College View, a suburb of Lincoln, Neb. The former was erected in 1874; the latter, in 1891.

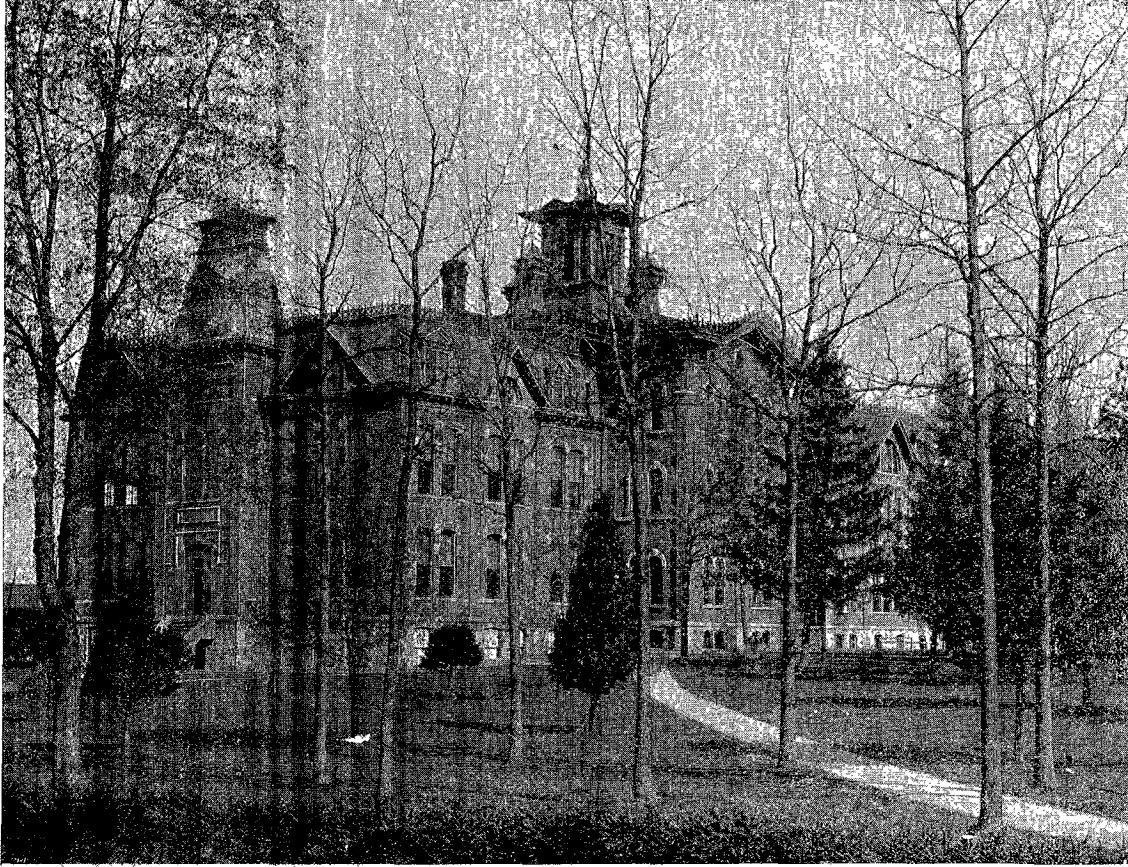
Besides these, there are colleges at Healdsburg, Cal.; Walla Walla, Wash.; Claremont, near Cape Town, South Africa; Cooranbong, New

South Wales, Australia; academies at South Lancaster, Mass.; Mt. Vernon, O.; and Frederikshavn, Denmark; industrial schools at Keene, Tex.; and Huntsville, Ala. (called Oakwood), the latter for colored people; local schools at Beaconsfield, South Africa; Bonacca, Central America; Guadalajara, Mexico; Pitcairn Island; Minneapolis, Minn.; besides a number of church schools. The number of teachers employed aver-

undenominational charitable work among the needy, sick, and depraved in our large cities, endeavoring to follow the example of Him who went about doing good, and to put into practise the teaching of the New Testament, in its impartial philanthropic work. Other medical missions are already started in various cities and the islands of the Pacific Ocean; and a large number of people are in training to act as nurses

ventists have ever been desirous to impart to others what they were persuaded was the important truth they had found in the Scriptures. But it at once appeared as a logical necessity that they could not confine themselves in this work to their own country. But more than this, the very prophecies which had called them out taught them that they had a message which was to go to "every nation, and kindred, and tongue, and people" (Rev. 14: 6-12; 10: 11), and which could not, therefore, be fulfilled till it was thus proclaimed in the most distant corners of the earth. They accordingly turned their attention to this subject, as soon as the work had obtained sufficient foothold in this country to provide, in a limited way, men and means for other fields.

Central Europe.—A beginning was made in Central Europe, where a small company, chiefly in Switzerland, between the years 1864 and 1869, adopted the views of Seventh day Adventists, in quite a remarkable manner. An evangelist who was formerly connected with us, went into the employ of another denomination; and as he was a native of Europe, they sent him on an evangelical tour to that country. But he never renounced his Sabbath views, and wherever he taught the gospel, he taught, as a part of it, the Bible Sabbath. He made some converts in Switzerland, and these people having come to a knowledge and observance of the Sabbath, learned through this evangelist that there were Seventh-day Adventists in America. As he afterward proved unworthy, and gave up his work, these brethren then turned to America for help, and sent a delegate to the conference of 1874, to plead their cause. This appeal was



BATTLE CREEK COLLEGE.

ages about one hundred, and the number of students in attendance, some fifteen hundred.

Health and Temperance Work.

Interest in this branch of work was first aroused by the writings of Mrs. E. G. White, in an early stage of this cause. The first practical outcome of this interest was the purchase of a private dwelling in the western portion of the city of Battle Creek, and the opening of a Health Institute in 1866. In the same year a monthly periodical was started called the *Health Reformer*, and a company incorporated to manage the work. The publication is still continued under the name of *Good Health*, and the original institute, now known as the Battle Creek Sanitarium, by undergoing numerous enlargements, and being provided with new buildings, has grown to be the largest and best equipped sanitarium in the world. It stands at the head in employing the most scientific hygienic methods of treatment, is patronized by thousands yearly, and has gained a world-wide reputation as a place where there is to be found the most that can be done by human means for those who are laboring under the burden of infirmity and disease.

It is owing to the successful career of this institution that urgent calls have sprung up for the establishment of similar institutions in other places, resulting, up to the present date, in the establishment of sanitariums in St. Helena, Cal.; Lincoln, Neb.; Boulder, Colo.; Cape Town, South Africa; Guadalajara, Mexico; and Basel, Switzerland.

To give the work a broader scope, a "Medical Missionary and Benevolent Association" was organized in 1893, and a fully equipped Medical College was founded in Chicago, July 3, 1895. This association engages largely in



UNION COLLEGE, COLLEGE VIEW, NEB.

and medical missionaries. Experience has shown that those who are qualified in this line find more ready access to the hearts of the people, and are better fitted for successful labor.

The Missionary Work.

As soon as Andrew and Philip had found the gospel, Andrew went first with the good news to his own brother Simon, and Philip to a friend called Nathanael, that he might enjoy the same. John 1: 40, 41, 44, 45 So Seventh-day Ad-

responded to, and Elder J. N. Andrews was sent to that field. As soon as he obtained sufficient command of the French language, he commenced in Neuchâtel the publication of a small periodical called *Les Signes des Temps*, and also to issue tracts and leaflets in defense of the faith. The work soon assumed larger proportions, and was moved to the more favorable location of Basel, where a large building was erected for its further promotion. In this

building, work was carried on in greatly increased volume until 1895, when the Swiss authorities, becoming suddenly fired with the same spirit of Sunday bigotry which is rising all over the world, by an unjust application of a so called factory law regarding Sunday work, closed the office. The quiet work inside could not be heard outside the building; and to know that it was going on, the police had to invade the premises to see for themselves. But right across the way is the public parade-ground, where mili-

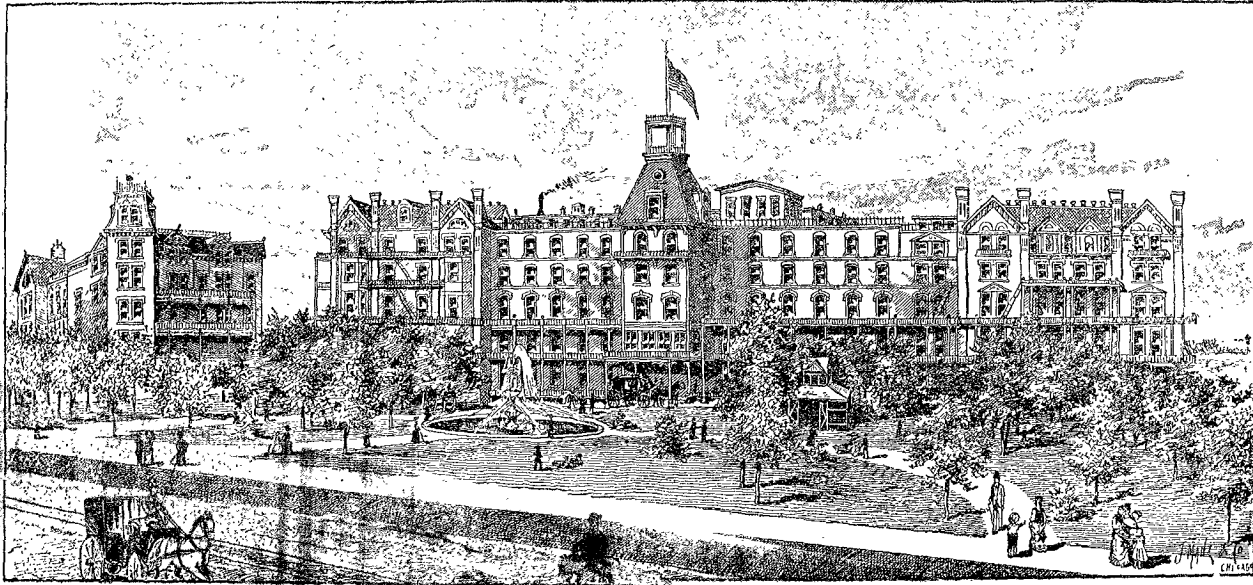
“As his custom was,” he began to circulate literature teaching the views of this people. By the year named a number had accepted these views, and appealed to the General Conference of America for help. Laborers were sent to that country in 1887. The growth of the work there has demanded and secured the establishment of a college, an orphans’ home, and a sanitarium in Claremont, near Cape Town. In 1895 a paper called the *South African Sentinel* was started in both the English and Holland tongues. Far

has been for some time successfully carried on.

Polynesia.—Our work in the South Pacific Ocean began at the island of Pitcairn. J. I. Tay, from California, visited that island in 1886; and all its inhabitants, numbering over one hundred, embraced the faith. A missionary ship called the “Pitcairn,” a view of which is given, was subsequently built for labor among the islands. It has already made several successful voyages. Missionaries are now laboring in the Polynesian field, in the different islands and groups, as follows: Hawaiian Islands, Society Islands, Australian, Navigator’s, Samoa, Norfolk, and Pitcairn. In Samoa and Rarotonga, physicians are located as medical missionaries. On Pitcairn Island a training-school for native laborers is being conducted. Teachers are also occupied on other islands.

Mexico.—Work was commenced in this republic in 1894, with headquarters in Guadalajara, a city of over one hundred thousand inhabitants. Here a school and medical mission is in successful operation, provided with competent physicians and trained nurses. A sanitarium has also been erected. The work is extending into adjoining towns and villages.

The Far East.—Work similar to that



SANITARIUM, BATTLE CREEK, MICH.

itary parades and target practise, with all their noise and confusion, are freely indulged in on Sunday. Nobody was at all troubled by this; but, as usual, the infinitesimal piety of the people was greatly “disturbed” by the quiet labor of the seventh-day people, inside their own building! “Great is [Sunday] Diana of the Ephesians!”

Scandinavia.—Work was begun in the great Scandinavian field in 1877. A publishing association was formed, and a building for its use erected, as already noticed, in 1886. The first Seventh-day Adventist camp meeting in Europe was held in Moss, Norway, in 1877. Conferences are now organized in Norway, Sweden, and Denmark. At Frederikshavn, Denmark, a large building has been erected, and an academy is in successful operation. This field embraces Finland, where the work is successfully going forward.

England.—The first church in this field was organized in Southampton in 1878. The periodical, *Present Truth*, published in London, has already been noticed. Health publications have been widely scattered, with marked effect, in that field. Ship missionary work is carried on with gratifying success in London, Liverpool, Southampton, and Cardiff. The work is expected to be soon self-supporting.

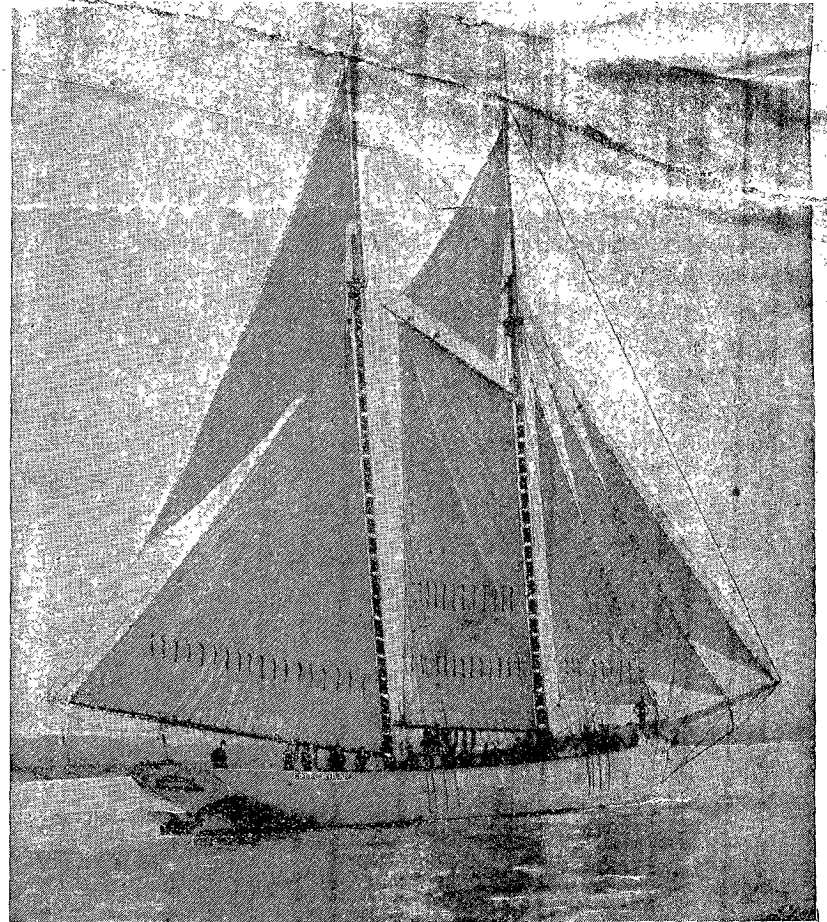
Australia.—The General Conference, in 1884, took steps to send laborers to this distant field. By the usual means of colporteur work, preaching, and the circulation of publications, fruit soon began to appear in the conversion of souls to Christ. The publishing office, soon established there, has already been mentioned, and also the school, which is expected to be a powerful auxiliary to the work. From this field the work naturally extended to Tasmania and New Zealand, in which latter country a flourishing conference has been established.

South Africa—Some time previous to the year 1871, a Seventh day Adventist went from America to the diamond fields of South Africa.

interior a mission has been started among the natives of Matabeleland; but it is just now interrupted by a war, not against the mission, but against all white men, on the part of contiguous tribes. It is hoped that this trouble will soon pass, and permit active missionary operations to be again resumed.

South America.—From the Protestant countries of the world, missionary operations have been spreading rapidly during the past few years into Roman Catholic states and heathen lands; and five of the South American states have been entered by our own workers. These countries are Brazil, Argentina, Chile, Colombia, and British Guiana. In all these fields the colporteur and canvasser have been the forerunners of the missionary workers. Medical missionaries are laboring in connection with the work in Georgetown, British Guiana.

West Indies.—In all the groups of these islands, work has been entered upon. Jamaica is the headquarters for the Greater Antilles. From this center other islands have been entered, believers brought to Christ, and churches established. In the Lesser Antilles, the centers of the work are Antigua, Barbadoes, and Trinidad. In the Bermudas and the Bahamas, laborers are actively engaged. In the Bay Islands churches have been established, church buildings erected, and a mission school, with an attendance of about one hundred bright pupils,



MISSIONARY SHIP “PITCAIRN,” POLYNESIA.

carried on in Mexico is now being introduced in Calcutta, India. Physicians, nurses, and evangelists are already there, and a school is in operation. Indications promise that the work will be as successful there as in countries of the West.

Ship missionary work has been carried on for several years at Hong Kong, China, with quite gratifying results.

In Zambesia, interior Africa, a mission was established in 1895 for the benefit of the natives. Medical missionary work is also an important factor here.

Akin to this mission is one established at Cape Coast Castle, for the people of the Gold Coast. While meeting many obstacles and

suffering many adversities, the missionaries there, by hygienic living have thus far escaped the deadly diseases which take off so large a proportion of the missionaries who go to that field. They are putting forth earnest and persistent effort, which promises to bear encouraging fruit in due time.

Thus it will be seen that the proclamation of the soon coming of the King is belting the world; and the sun never sets on the work of that closing message of mercy which is symbolized by the three angels of Revelation 14.

U. S.

THE TEXAS CAMP-MEETING.

THIS meeting was held at Keene, July 23 to August 3. We did not reach the place till Monday, July 27, when we found the meeting in full progress, with a large attendance. The brethren stated that it was the largest camp-meeting ever held in Texas, and they estimated that there were a thousand people in attendance, besides those who lived in the place. The weather was very warm and dry, which made it somewhat oppressive during the middle of the day.

All the meetings were characterized by much earnestness, and the speakers enjoyed freedom in preaching the word, which was very practical, and well received. Many responded with hearty confessions. Many had robbed God in tithes, gifts, and offerings; others had encouraged a murmuring, criticizing spirit, which always brings leanness of soul. Sabbath, August 1, was a day of great blessings to the camp. The Spirit of God wrought mightily, and many found peace in repentance.

The laborers present, aside from the members of the conference, were Elders W. S. Hyatt, E. G. Olsen, and the writer. Elders C. Mc Reynolds and J. B. Beckner, and Professor C. C. Lewis, who have recently come to connect with the work in the conference, were also present. During the past year the work in this State has made some progress. Four new churches have been organized, and there are several companies ready for organization.

The academy building, which was under consideration last year, is now up, and so far finished that some parts have already been used. This is a matter of satisfaction to all.

The business of the conference, tract society, and Sabbath-school association passed off harmoniously. Several important questions relating to the work were very fully discussed, and we trust that some of the principles underlying the work of God will be better understood and more faithfully practised hereafter. Elder C. Mc Reynolds was elected president of the conference for the coming year.

The Texas Conference is an important field, and we are glad they can start out this year with a strong corps of laborers. May the blessing of God attend their efforts in a special manner, is our prayer.

The educational interests and the health and temperance work received attention during the meeting. Texas has a host of young people who are bright and intelligent. These should receive a training for work in the service and the work of God. May the parents, and also the church and conference officers be fully awake to the importance of this responsibility.

My son, A. B. Olsen, and myself left the place early Sunday morning, August 2, to fill our appointment at Vicksburg, Miss.

O. A. O.

Progress of the Cause.

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

THE OTHER SIDE.

We go our ways in life too much alone,
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan,
Too often to the weak and helpless, blind;
Too often where distress and want abide,
We turn and pass upon the other side.

The other side is trodden smooth and worn
By footsteps passing idly all the day;
Where lie the suffering ones that faint and mourn
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide—
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore
And bear them where a stream of blessing runs.
Instead, we look about,— the way is wide,—
And so we pass upon the other side.

O friends and brothers gliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears!
I pray you, listen to the thrilling call!
You cannot, in your cold and selfish pride,
Pass guiltless by upon the other side.

— Selected.

HAWAIIAN ISLANDS.

HONOLULU.— Though some time has elapsed since we have reported from this field, it has not been from a lack of interest, nor from a desire to withhold from the readers of our church paper any items of news.

Though the work goes very slowly in this field, we have had many things to encourage us in the last few months. We had some very interesting meetings on the fast-days, though we had not received the readings that were sent out to the different churches. Though no call was made for donations at the meetings, a pledge of ten dollars was given. A week or two later the readings came, and were read to the church. All seemed to realize the importance of the thrilling truths contained in them, and at the close of the meetings an opportunity was given for any who wished to make donations to the general cause, though no one was pressed to do anything. A little over twenty-four dollars was received in cash and pledges, which we considered good under the circumstances.

The Chinese school is prospering, and two of the Chinese boys have become Sabbath-keepers. A few others are interested in the Bible, and it is hoped that they will yet obey the Lord. Within a few weeks we have been made glad by the arrival of Dr. P. S. Kellogg and family, with Brother and Sister Lingel, who will act as nurses. The people of the place are generally favorable to the idea of having a sanitarium in their midst, and we believe they will give it their support. Some of the leading men of the town have offered to give us some good places a few miles in the country for sanitarium sites; but we have decided to start the work in the town, and thus have time to study the situation before launching out on too large a scale. Brother Covell also accompanied Dr. Kellogg, and will solicit orders for the health publications. Everything looks favorable for the prosperity of our medical work.

Lately the Lord has been encouraging us by adding to our numbers. A few weeks ago we met a half-Hawaiian lady who had, several years before, attended some of the meetings of our people in the city, but who had been living since then in one of the other islands of the group. At an excellent meeting held a few weeks ago, she gave herself to the Lord and requested baptism. One of the young Chinese, who has been observing the Sabbath for some time, also requested to be baptized and admitted to the church. During the following week, another of the Chinese decided to follow the Saviour in

baptism, also the daughter of one of our sisters, and a son of one of the brethren. The baptism of these dear souls was an interesting and impressive occasion, especially so as these Chinese youth were the first-fruits of the work that Brother and Sister Brand have been doing in this field. They have taken up the cross under great difficulties and in the midst of much opposition, but I am certain they are stronger for the trials. One of these young men has a fairly good English education, and is assisting in the Chinese school. They both have a burden to do something for their own countrymen in the great empire of China. The husband of the Hawaiian lady referred to is a member of the legislature, and is an intelligent Hawaiian lawyer.

We feel greatly encouraged at these tokens of God's goodness, and press into the work with renewed zeal. My own health is not yet good, but I have been relieved to some extent by the treatment given since Dr. Kellogg's arrival. We ask for the prayers of God's believing people.

June 21.

E. H. GATES.

BAHAMA ISLANDS.

SINCE my report last November, the work in this colony has been moving along, but it has at times seemed slow to us. I have spent all the time I could in selling books in the pineapple regions; but as prices have been low, and returns of money very slow, canvassing has been a heavy drag. Now that the hurricane months have come, the people will stay at home and work their land, and so canvassing will be still less successful until about December, when settlements for pineapples will be made, and winter guests arrive, thus making times better.

We have found the most favorable opening for work at Rock Sound, Eleuthera. As the public school at that place is much crowded, and a private school desired, we felt that God was opening the way for us to get a foothold there. So last April we moved there, and Mrs. Parmele opened a private school, which she has now taught three months, with marked success. She has a vacation of three weeks just now, and has come to Nassau with me. Many of the scholars were sad when we departed, and expressed the fear that we would not return. But our plans for the future are to continue the school, and I shall for a few weeks hold meetings there. A good interest has already been awakened by open-air meetings. The one Sabbath-keeping family in Nassau is of good courage.

Aug. 3.

CHARLES F. PARMELE.

ARGENTINA.

EARLY in March I took a trip up to the northern part of the province of Santa Fé to visit two or three families of Waldenses that have been keeping the Sabbath for several years. They wished to be fully instructed and baptized, but for several reasons, this had to be deferred until two or three months later. Meanwhile I have labored mainly in the colony of Esperanza, taking a trip now and then in some neighboring colony. One Swiss family was added to our number at Esperanza.

Drunkenness is quite general here. All kinds of alcoholic drinks are customary if not fashionable, and thus teetotalism is one of the hardest victories to gain by some of those who embrace the truth. I am glad that the third angel's message is prepared to take a clear stand against the dread scourge of alcohol in this country. One man who has been in the habit of getting drunk when he goes to town, is struggling pitifully against this appetite. Since signing the pledge, at his own request, he has fallen several times when meeting with old friends. It was rather a new office for me to hunt him up in the saloons, and take him out by the arm, spilling the last glass of liquor on the street. Meeting the brandy demon face to face, shows him to

ave an almost unlimited power on a man's will.

There are quite a number of Protestants, especially Baptists, in and around this colony, who are interested in the truth. Their former pastor, now in Buenos Ayres, to whose church our first Sabbath-keeping families belonged ten years ago, is busy circulating a tract against the Sabbath. I thought it necessary to write a reply, which was kindly translated into Spanish by a young teacher interested in the truth.

I am now again on my way to the north of the province, the region of wildcats, leopards, ostriches, deer, serpents nine or ten feet long, crocodiles, spiders five to ten inches long, and Indian horse-robbers. Cattle raising is the main business. Some peanuts (for oil), sugarcane, tobacco, corn, cotton, and sweet potatoes are raised. The latter grow sometimes to weigh from ten to twenty pounds. Oranges and peaches grow nicely. Ironwood and other kinds of wood equally hard and heavy and of beautiful colors, are the common kinds in the forests.

On my journey on the cars, I obtained from a Swiss settler a clue to three Sabbath-keepers who have sprung up on the track of the canvasser in a neighboring colony. Recently one of our canvassers found two families keeping the Sabbath in Rosario, the second largest city in Argentina. One of these families had been keeping the Sabbath for several years.

May 15.

JEAN VUILLEUMIER.

OUR MATABELE MISSION.

[THE following article has been delayed for some time, but contains so much of interest that we give it, though it does not contain the very latest reports from Matabeleland.—ED.]

No doubt all of our people have a great interest in the development of events in this new and interesting mission field. We are sorry that the outlook at the present time does not appear more favorable. During the last few weeks the scene of war operations seems to have been transferred to the country north of Bulawayo. From the Matoppa Hills on the south to the Zambesi River on the north, the whole country is one scene of revolution, and for the most part, guerrilla warfare. Several decisive battles in favor of the English have been fought, but according to the judgment of those in Matabeleland who are most experienced in native warfare, it is thought that it will be at least six months before the natives are entirely subdued.

Much feeling has arisen against the government on the part of the white settlers. The following extract from a letter received from Elder G. B. Tripp gives something of the state of feeling in this respect:—

"Several days have elapsed since I wrote to you before. Things remain about the same so far as the war is concerned, save that the natives have retired some distance from the town. At present there is no definite information of a large body some fifteen or twenty miles about the town. Troops from below are expected soon, and a vigorous campaign will be commenced. I understand that several loads of ammunition and provisions will be loaded to-day, preparatory to a move to join Mr. Rhodes at Gwals, and I expect the war will be prosecuted with vigor until the country is completely subdued.

"While the people in town have been waiting for the Matabeles to come, they have been thinking over their grievances, and at one time it looked very much like an internal revolution. Demand was made of the acting administration for a promise, in writing, that those who had sustained loss as the result of the native uprising would be recompensed by the company. The administrator refused to give this, and assigned just reason for the refusal, I thought; but excitement ran high, and threats that they would take the government, and depose the acting officers, were quite freely talked. However,

things have settled down to something more like reason. A meeting held on the public square was a good representation of the mob that crucified the Saviour. Frenzied and destitute of reason, they clamored for they knew not what; and had it not been that their leaders were somewhat conservative, it is hard to tell what the people would have done. If the leaders had proposed the most disastrous things, there was a body ready to follow them. It was evident that many had been drinking, and only needed a suggestion to do almost anything. Happily, however, all passed without much demonstration, and I think the danger is over.

"The question of recompense for loss sustained is a live one here, and the people feel deeply over it. Without reasonable recompense, they are penniless and helpless, and it is no wonder they feel deeply in the matter. The company is no doubt liable for the loss, as it is the belief of all that if the country had been garrisoned, as the charter demands, there would have been no loss. But at the time of the outbreak, the country was defenseless, there being less than twenty white men in the service available for the defense of the country. True, there were quite a number of native police, but they were the leaders in the rebellion, joining the enemy with the guns and ammunition the government had supplied them, and much of the loss of life is due to their efforts.

"The administrator has expressed himself as believing that the company will recompense, but that in the matter of the loss of cattle, he cannot see clearly how they can ascertain the loss occasioned by the uprising; in other words, distinguish between the loss occasioned by the uprising, and that due to the rinderpest,—a fatal disease that has carried off thousands of cattle. This disease had not reached our neighborhood at the time of the rising, and we have not heard of it since. We have remained passive, and said nothing about our loss, but at the proper time we hope to be able to present it to the proper authorities. If no recompense is granted, we shall be hard up indeed. Everything was moving nicely in a financial way,—much better than we had really dared to write to America. The price of produce was very good, and we had quite an amount for market, considering all things. True, it would not have amounted to much in America; but here, where every hundred pounds of corn meant at least \$7.30 (this, with the outlook, was a low estimate, and we expected it might reach even \$8), to see it swept off in a few moments made us feel sad. But we remembered, 'All things work together for good to them that love God,' and took courage, and are ready to try again.

"We trust you will pardon us for making our financial prospects no larger; for our observation has taught us that these prospects may be greatly changed in a few hours. For instance, the country abounds in locusts, and in a little while they ruin a field of growing grain. Then a drought may strike a crop, and in a few weeks change a good prospect into no prospect at all; again, a storm may lay whole fields waste in an hour.

"You see something of the predicament we are in here at Bulawayo, without anything very flattering before us. But we would have you know we are not complaining; we are all right, and are sure we shall get along some way. We are still glad to be here, and to engage in the work in this land. I am thinking of trying to make my way to the farm this week, to see if all is gone beyond recovery."

It doubtless will be some months before our workers will be able to return to the mission farm with safety. Meanwhile they are doing all they can in Bulawayo; but it is hard to carry on the work of the Lord while the winds of war and strife are blowing on every side.

Our workers are of good courage. Indeed it is an occasion for great thankfulness, and there is no reason why they should feel otherwise

when we come to consider that the work is the Lord's, and that his great power can cause even the wrath of man to praise him and work for the good of his cause.

In one way the situation in Matabeleland does not present a very encouraging prospect for future missionary operations. No doubt the larger part of the means already invested there may be lost, and yet this is nothing more than has come in the missionary operations of other societies, and doubtless it will occur in our experience as a denomination many times before we reach the coming of the Lord. The seed of gospel truth has been sown in heathen lands by the sacrifice of means, and watered by the blood of martyrs, and if this shall be so in our experience, it must not cause doubts or discouragement. We must buckle on the armor anew, and work with redoubled diligence. It is for us to labor faithfully, conscientiously, and leave to God the results. What may appear to us the greatest failure, in his wisdom may prove the greatest success.

Let the prayers of all our people everywhere continue to ascend for our work and workers in this far-away land; and let means continue to flow into the treasury of the Lord to supply the increasing calls that are now being made from all the nations.

F. M. WILCOX.

WISCONSIN.

SINCE last June I have held meetings in twelve localities. Some ten persons have been converted to God; and twelve have received baptism at my hands. Several new and promising fields have also been found, which I hope to enter later in the season.

Five of these meetings held were general gatherings where two or more churches came together. These proved to be most precious seasons. In four of these meetings the ordinances were celebrated, and the tender Spirit of God was present. Backsliders were reclaimed; the weak made strong, and the hearts of all brought into closer fellowship with Christ and one another. At one place two brethren threw their tobacco away, and solemnly promised that, with the help of God, they would never use it again.

J. B. SCOTT.

NORTH CAROLINA.

JUNE 24 we preached our first sermon in this part of Wake county. Our first meetings were held in some eight different houses, the homes of the people; others opened their doors to us, but we did not wish to enlarge our circle till we had more help. Our congregation grew too large for the houses, so we thought best to put up a tent. August 4 we began meetings in a fifty-foot tent pitched in a beautiful place about nine miles from Durham and thirteen miles from Raleigh. We are now holding two meetings each day. The farmers are curing tobacco and gathering fodder. Those who stay at home in the daytime come at night, and those who stay at home at night come during the day, so we give each the same lesson. The Lord is coming near his servants, for which we are truly thankful.

We are not without opposition, but the Lord turns it to the advancement of his solemn message. We began this meeting under trying circumstances, but we now see it has given the Lord the opportunity to work, and we expect to see fruit of it in his kingdom. Our courage never was better in Christ. We know the power of his word, and his presence is with us as he pours out a little of the latter rain upon us. We can realize that the clouds are gathering above us for an abundant shower. To our fellow workers we wish to say, Courage in the Lord! Now is the time to press the battle. God will furnish men and means, victory will be his, and soon we shall share the joy of our Lord.

D. T. SHIREMAN,

A. SHIREMAN.

News of the Week.

FOR WEEK ENDING AUGUST 15, 1896.

NEWS NOTES.

Li Hung Chang, the great Chinese viceroy who represented his emperor at the coronation of the czar of Russia, is being entertained in England in royal style. A palace of one of the nobility has been set apart for his special use, and great honor is bestowed upon the royal guest. It is his intention to visit the United States on his return home. His stay in England has been cut short by instructions from the home government. Great calculations are being made on his visit to this country, when it is expected that we will imitate the example set by England in trying to outdo ourselves in doing honor to the oriental statesman. It is now stated that he will sail from Southampton on the steamer "St. Louis," Aug. 22, and will be received in New York Harbor on board a man-of-war, the North Atlantic squadron of the United States navy being ordered to New York in honor of the event of his coming. His stay in this country will be short, as he intends to leave Vancouver for China, Sept. 14.

The New York *World* thus states the situation of the United States Treasury and the policy of its custodians during the past few months: "On Jan. 6 of this year the treasury gold reserve had sunk to \$61,531,626, and a bond sale was ordered. This sale added \$111,166,232 to the depleted reserve. In addition the philanthropic bankers have recently "passed the hat around" for the relief of the destitute and distressed treasury, and as a result have contributed \$26,336,507 additional in gold. The total of these three amounts is \$199,044,365, and that should have been the amount of the gold reserve last Saturday. On that date it was \$108,929,933, a shrinkage of \$90,114,432. In other words, there is now in the treasury as the result of the net proceeds of \$100,000,000 of 4 per cent. thirty-year bonds just \$21,051,800. For the sake of carrying this insignificant amount of gold for eight months the taxpayers of this country will pay \$120,000,000 in the next thirty years.

From the San Francisco *Chronicle* of Aug. 2 we learn that the ancient mysteries practised before the coming of Christ are to be revived in California, and a temple is to be erected within which white mahatmas are to unveil to the elect the knowledge of life and death. Such is the project of the Theosophical Society, as outlined by Dr. Jerome Anderson. The temple will be modeled after the ancient Eleusis designed by Ictinus, architect of the Parthenon, and completed by Phidias, the sculptor. The temple in effect is to be a college of occultism, within which the mystic rites and ceremonies are to be revealed to those whose purified souls are capable of grasping the lessons they convey. Heretofore only the elements of devil-worship have been hinted at in this country, and a few years since this was sufficient to disgust the public mind. It is now proposed to teach the very depths of occultism in the mystic rites of ancient heathenism revived, and for this purpose not less than \$25,000 was subscribed on the spot. Is this the dawning of the millennium?

No small amount of apprehension has been excited in this country, especially in the far West, over the competition of cheap Chinese labor, which threatened the very existence of white laboring classes. It now would seem that a more formidable rival to our industries is arousing to life in the Orient. Japan, whose products in fine artistic work carried off the palm at our late World's Fair, is beginning to show the world what she can do in the line of manufacture. The result of the opening up of that country to modern life and methods, seems destined to be something like the results of introducing the rabbit into Australia. The development of textile manufacturers in Japan in the last few years is without a parallel in the world's history. The production of cotton yarn has increased in ten years from 70,000 to 80,000,000 pounds; and the manufacture of silk and cotton goods is in the same category. The Japanese live on a small pittance; their work is extraordinary in quality; and it seems inevitable that the effect of giving that country a place among civilized nations will be to increase the perplexity of the labor problem.

Considerable speculation is indulged in reference to the fate of Andree's air-ship, with which he is supposed to have set sail from Spitzbergen, in hopes by an aerial trip to reach the North Pole. Reports have reached us this week from the North British Possessions, stating that Indian Superintendent Powell, of British Columbia, telegraphed to the Dominion government that creditable information had been received from Indian parties that the balloon had been seen in latitude 55.15, pursuing a northerly course. The point at which

this report locates the balloon is about one thousand miles northwest of Winnipeg. Doctor S. A. Andree, the hero of this expedition, is the chief engineer in the Swedish patent office department. He is accompanied by another Swede named Nils Ekstrom. The balloon, it has been reported, started from Spitzbergen sometime in June, the exact date being unknown. July 1 a supposed balloon passed over Winnipeg, Manitoba, at a great height, and it was thought at the time that this was Andree's ship. It seemed that it was taking a rather roundabout way to reach the North Pole. Other more reliable reports claim that the balloon is still at Spitzbergen, waiting for favorable winds.

Doctor Nansen, the celebrated Norwegian arctic explorer, has returned home without having reached the North Pole, as it was some time since rumored that he had done, although he penetrated the arctic regions four degrees farther north than any one else has done. He was accidentally discovered and rescued by Captain Jackson, commander of a British expedition on its way to the pole. Nansen had abandoned his ship, the "Fram," and was, as he supposed, trying to march toward Spitzbergen, over land and ice. His chronometer having stopped, he had lost his reckoning, and probably would never have reached civilization again had he not been accidentally discovered by Jackson. It is claimed that his trip is not by any means a failure, on account of the important discoveries he has made, both scientific and geographical.

The condition of things in the Turkish Empire does not seem to improve, and there is still the same demand for reformation or revolution that has existed for many months in the past, except that the demand is continually becoming more and more imperative. In the Island of Crete, in Armenia, and in the province of Lebanon, and in Macedonia, open trouble exists, which threatens the existence of Turkish rule in these portions of the empire. It is reported that Lord Salisbury has remarked that the most effective treatment for the "Sick man of the East" at present would be the amputation of his diseased members. In Crete, where rebellion has been active for some time, there has been much suffering, and more is still likely to follow. Reports of massacres of Christians have reached us, and it is also reported, on the other hand, that the Christian governor is to be court-martialed for maladministration of the government. Another report is that Russia has proposed to England that she will send an army into Armenia, on the condition that England will send a fleet to Crete. But these flying reports lack confirmation. They all indicate, however, that the long-delayed crisis in Turkish affairs is approaching.

It is stated that Tesla, the electrician, has made the greatest of all his discoveries in the important matter of the electric motor, a discovery which promises greatly to augment the use of electricity for motive power. This discovery is thus spoken of by himself: "The whole secret lies in my discovery of what is known as the rotating magnetic field. What it is I cannot explain; neither is it explainable. I can only give the facts which have been discovered through experiment. The discovery of these scientific facts has done entirely away with the commutator which has heretofore been necessary on all electric motors. This commutator, with its close adjustment, delicate and intricate parts, has been the cause of all the trouble. A slight injury to this commutator, which may arise even from the presence of a drop of water, may destroy the whole machine. The danger is now all done away with by discarding the commutator entirely. This result is accomplished by utilizing the rotating magnetic field, which simply means that if a circular metal disc is placed on an axle and brought near the electric coil, it will revolve. The disc touches nothing except its own bearings, yet it revolves, and thus produces power. This power is what is used in the new motor."

ITEMS.

—Li Hung Chang, the Chinese ambassador, visited the House of Commons in London last week.

—It is stated that Queen Victoria has consented to act as arbitrator in the dispute between Argentina and Chili concerning boundary lines.

—The Democrats that favor the gold standard have called a convention to meet in Indianapolis on Sept. 2 for the purpose of nominating a candidate for president.

—The Christian Endeavorers complain that a New York newspaper obtained articles from Dr. Clark and several other Christian Endeavor workers, with the understanding that they were to be published in a week-day issue. Afterward, against the protest of the writers, they were published in a Sunday edition. We do not know what the ground of complaint is; but we hardly suppose it was because the articles were not proper Sunday reading.

—During the recent troubles in Johannesburg one of the first acts of the officials was to close all the saloons, compensate the owners for the stock, and pour it out upon the ground.

—The United States Treasury debt statement issued Aug. 1 shows a net increase in the public debt, less cash in the treasury, during July, of \$10,857,258. Total cash in the treasury, \$851,863,747.

—Miss Clara Barton, president of the American branch of the Red Cross Society, has started on her return to the United States, her mission of distributing relief to the Armenian sufferers having ended.

—The governor of Crete is to be court-martialed for conduct which precipitated a panic. The situation on the island is one of painful suspense. Starvation confronts the people, and all who can do so are leaving the island.

—A German cable company with a capital of \$890,000, has been formed under the name of the *Deutsche Seetelegraphengesellschaft* to lay a cable between Germany and Spain, which ultimately will be continued to the United States.

—The tomb of M. Stambuloff, ex-premier of Bulgaria, who was assassinated a year ago, has been seriously damaged by a dynamite bomb. This is the second time that enemies of the Bulgarian statesman have shown their malignity since his death.

—The city of Milwaukee is being agitated by both sides of the Sunday question. There is a League for the Protection of Personal Liberty, which takes issue with the Sunday observance societies. Both parties are appealing to the lawmaking powers.

—Cornelius Vanderbilt, Jr., has married the lady of his choice, a Miss Wilson, against the opposition of his father. The young man announces that he will start out as a poor man to fight his own way. He only has \$2,000,000 in change with him. Poor fellow!

—*Harper's Weekly* states that there are no less than thirty-five manufacturers in this country who are preparing to place horseless road-carriages on the market during the coming year. The power to be utilized includes steam, electricity, coiled springs, oil, and gas.

—Asbestos wool, compressed hydraulically into sheets and waterproofed on one side, is to be used as a middle sole for boots and shoes. Being a well-known conductor of heat, in conjunction with a waterproof material, it will have the effect of counteracting heat, cold, and moisture.

—Because a preacher in Randolph county, Ark., said that anyone who would vote for free silver "ought to be pitched into hell headforemost," a riot was started in which many of the worshippers were frightfully cut or bruised, the organ smashed, and the motto, "Peace on Earth," broken into four pieces.

—Two boys, aged ten years, in Shelbyville, Ill., engaged in a political discussion on new lines. One insisted that Bryan was a better looking man than McKinley. The discussion became so warm that one of the contestants drew a pocket knife and stabbed his opponent, inflicting a probably fatal wound.

—We are informed that the city of Lincoln, Neb., has hired a hall and set it apart for the use of those who wish to discuss the silver and anti-silver questions. This step was taken to relieve the sidewalks, which were often rendered impassable by the vigorous impromptu discussions that were continually springing up.

—Our city has gained a notoriety as is indicated in the following item that is being published in the papers: "There are twenty-nine bicycle-dealers in Battle Creek, Mich., and three thousand wheels are ridden — one for every six of the population. A washerwoman has bought a wheel, on which she delivers her washing."

—The *Politische Correspondenz* learns from St. Petersburg that the transportation of convicts to Siberia is about to be brought to an end. General Duchovski, the governor-general of Siberia, has urged in high quarters the acceleration of this measure, and it is expected that an imperial order to this effect will be issued shortly.

—Kalamazoo, Mich., Sunday-schools are in a strife over a picnic which it is proposed to hold on grounds where there are Sunday entertainments. Some of the schools have voted to boycott the place, the picnic, and the street-car company because of the Sunday desecration. This affords another indication of the intensity of feeling that exists upon the Sunday issue.

—The first mention of coffee in English statute-books is in the year 1660, when a duty of fourpence was laid on every gallon of coffee made and sold; and in 1765 King Charles issued a proclamation to shut up the coffee-houses because they were seminaries of sedition. The French first conveyed some plants to Martinique in 1727, whence they probably spread to the neighboring islands.

—Three more Italians have been lynched in Louisiana, this time at Hahnville instead of New Orleans, as in the case that occurred some years ago. The attention of the Italian government has been called to the circumstance, and the Italian ambassador is inquiring into the circumstance. It is not improbable that another excitement may be raised over this second event.

Special Notices.

BATTLE CREEK COLLEGE.

ANOTHER school year opens in this institution, Sept. The prospects are quite good for a full attendance. Will all those who expect to attend, both students of former years and new students, please send their names and the time they expect to enter, to the undersigned? All should be here the first day of school if possible. Battle Creek, Mich. G. W. CAVINESS.

HEALDSBURG (CAL.) COLLEGE.

THE college year begins on Wednesday, Sept. 9, and will be preceded during a portion of two weeks by a Faculty Institute, in which some important topics will be considered. The purpose of this institute is to unify the teaching work of the coming year, explain plans to the resident patrons of the college, and to give opportunity for consultation with such leading conference workers as can find opportunity to attend. F. W. HOWE.

UNION COLLEGE, COLLEGE VIEW, NEB.,

OPENS its sixth year, Sept. 9. Biblical, scientific, and classical courses of study. A special course of two years for adult students. Departments for Danish, Swedish, and German students. Instruction in vocal and instrumental music, and in drawing and painting. Classes free in physical culture, sewing, healthful cookery, and simple treatment of ordinary cases of sickness. Pleasant college homes for both ladies and gentlemen. Expenses low. For catalogues or further particulars address the president, E. B. Miller, College View, Lancaster Co., Neb.

MAINE CAMP-MEETING.

THE Maine camp-meeting will be held in Augusta, Aug. 27 to Sept. 7. Return tickets can be purchased for one fare, Aug. 24 (to the workers' meeting), 27, 28, and Sept. 3, all good to return until Sept. 8. There will be a dining-room on the grounds where board can be secured at about the same rates as last year. We are expecting a large attendance of our people and also a good corps of General Conference workers. Let us all make an earnest effort to come up to this yearly assembly of God's people. H. C. BASNEY.

VERMONT CAMP-MEETING.

OUR camp-meeting will be held at Rutland, Vt., Aug. 20-31. Arrangements have been made with the different railroad companies in the State for reduced rates. At the principal stations on the Boston & Maine R. R., round-trip tickets can be purchased at half rates. On roads where special railroad tickets cannot be purchased, return tickets will be granted on the camp-ground. Buy all tickets direct to Rutland, then take electric street-car for the camp-ground. Full particulars will be given in the August issue of the Green Mountain Reporter. We have the promise of efficient help, and expect that Elders Olsen, Porter, and Fifield, and Dr. Kellogg will be present. P. F. BICKNELL, Pres.

KANSAS CAMP-MEETING.

THIS meeting is to be held at Council Grove, Aug. 26 to Sept. 7. The Lord has opened the way for us to have a beautiful grove and an abundance of good water. The railroads are very kind to us again this year. We have secured half rates, or rather, the privilege of purchasing return tickets for one fare over the Santa Fe, Rock Island, Missouri Pacific, and the M. K. & T. railroads. Tickets can be bought Aug. 26, 27, 31, and Sept. 1, good to return as late as Sept. 8. The location of this meeting is in the central part of the State, and easy of access. We expect a large attendance of our people. I have attended the Texas and Oklahoma meetings, and God has wonderfully blessed his people. We expect great things, and we hope that our people will attend, and bring their children and friends with them. W. S. HYATT.

SOUTHWESTERN NEBRASKA, NOTICE!

A LOCAL camp-meeting for Southwestern Nebraska will be held at Cambridge in the city park, Sept. 18-28, covering two Sabbaths. The meeting will begin Friday evening, Sept. 18, and close Sunday evening, Sept. 27. This will afford a good opportunity for the friends of the cause in the southwestern part of the conference to attend a camp-meeting, as many no doubt will not be able to attend the State meeting at Fremont. The park at Cambridge is a beautiful place for such a gathering,

and we trust there may be a large attendance from all parts of the southwest. Ample preparations will be made for all who come. We hope this may be the best camp-meeting ever held in this section of the State, and we shall not be disappointed if all come with an earnest desire to get closer to God. Youth's and children's meetings will be held daily, and instruction will be given on different points of present truth. We hope the brethren and sisters will now plan to attend, that the most possible good may be accomplished by this occasion. W. B. WHITE.

NORTHWESTERN MINNESOTA CAMP-MEETING.

IT has been decided to hold a camp-meeting near Frazee on the Northern Pacific Railroad, for the accommodation of brethren in that part of the State, as the distance and expense are too great for many to attend the State meeting. The time of the meeting is Sept. 23-27. This meeting is appointed at the earnest request of brethren in that part, and it is hoped that no reasonable effort will be spared on the part of the brethren to attend. Services will be held in both the English and Scandinavian languages. We hope to see all our Scandinavian friends there. Instruction will be given in the different lines of work. We expect a real successful meeting. N. W. ALLEE.

NOTICE!

I WISH to call the attention of our friends to the fact that the postage on letters weighing one-half ounce is five cents to the Hawaiian Islands. I have received several letters lately with two-cent stamps on. On all such letters we have to pay ten cents here. The two-cent stamp counts for nothing, and may as well be left off at the other end. As we have additional laborers here now, it can be readily seen that if many letters are sent to us insufficiently stamped, it will entail quite a tax on us. E. H. GATES.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

CAMP-MEETINGS FOR 1896.

- DISTRICT 1. New York, Fulton, Sept. 3-13; West Virginia, Point Pleasant, 17-28; New England, Leominster, Mass., Aug. 27 to Sept. 7; Maine, Augusta, 27-7. DISTRICT 3. Illinois, Centralia (Conference), Sept. 17-28; Dixon, Aug. 27 to Sept. 7; *Michigan, Owosso, Sept. 23 to Oct. 5. DISTRICT 4. *Nebraska, "Chautauqua Grounds," Fremont, Aug. 30 to Sept. 7; Cambridge (local), Sept. 18-28; Minnesota, Frazee, 22-27. *Preceded by a workers' meeting. DISTRICT 5. Colorado, Delta (local), Oct. 5-12; Kansas, Council Grove, Aug. 26 to Sept. 7; Missouri, Sedalia, Sept. 9-21. DISTRICT 8. Turkey, Sept. 29 to Oct. 31.

THE next annual session of the Nebraska Conference and Tract Society will be held in connection with the camp-meeting at Fremont, Neb., Aug. 30 to Sept. 7, for the election of officers for the ensuing year and the transaction of such other business as may be necessary. We trust all the churches will send delegates, and that a large representation may be seen from all parts of the field. W. B. WHITE, Pres. Neb. Conf.

THE next annual meeting of the Illinois Tract Society of Seventh-day Adventists will be held in connection with the camp-meeting at Dixon, Ill., Aug. 27 to Sept. 6. At this meeting, officers will be elected for the ensuing year, and other business transacted appertaining to an annual session.

The Illinois Conference and the Illinois Conference Association will be held at Centralia, Ill., in connection with the camp-meeting at that place, Sept. 17-28. At these annual meetings, officers will be chosen, and such other business transacted as will properly come before these meetings. Let the churches select delegates to the conference, furnishing credentials to the same. S. H. LANE, Pres. Ill. Conf.

WANTED.

EMPLOYMENT.—I desire a place to work as engineer among S. D. Adventists. Joseph Herrman, Vinita, Ind. Ter.

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—In the article on the Rich Man and Lazarus, in REVIEW of June 21, read Eze. 28:12-19, instead of Eze. 29:12-19.

Travelers' Guide.

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"The Niagara Falls Route."

Corrected June 21, 1896.

Table with columns for EAST and WEST stations, times, and express services. Includes stations like Chicago, Kalamazoo, Battle Creek, and Detroit.

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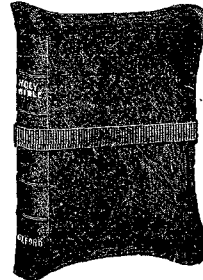
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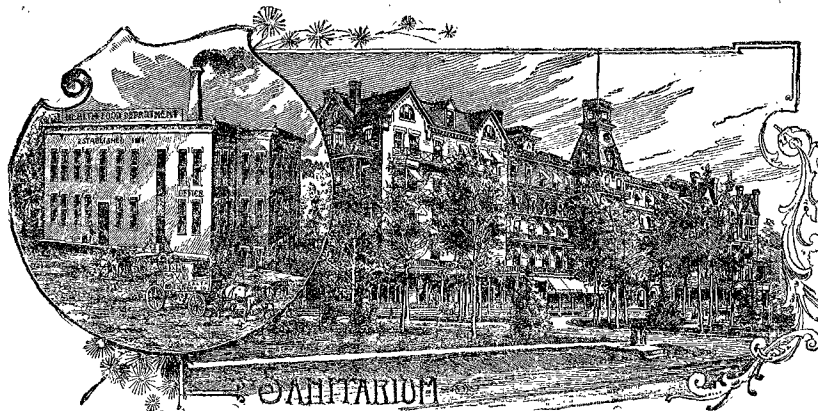
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A. O. TAIT.

COMMENCED LAST WEEK.

In last week's REVIEW Professor P. T. Magan, of the Battle Creek College, and Elder A. T. Jones, each commenced a series of articles in this paper. Professor Magan will write upon the French Revolution, showing the principles that were at work in those times, and that led up to the awful "Reign of Terror." He will further show that the same principles are at work to-day all over the world, and soon to result in the time of trouble into which we are entering.

Many have had the privilege of hearing Elder Jones at our general meetings, but the views that he has been led to present on the righteousness of Christ and practical godliness generally, and that have been so precious to many a sin-sick soul, have not as yet been given to any extent through the REVIEW. We are glad to say that Elder Jones has been engaged to furnish matter for the REVIEW each week upon these subjects for some time to come.

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Editorial Notes.

If those who are reading the articles by Brother Magan on the French Revolution, now appearing in the REVIEW, will, in connection, read what Sister White says on that subject, in chapter 15 of “Great Controversy,” they will be better prepared to appreciate what may be presented in the paper.

From a letter to the Foreign Mission Secretary we are pleased to learn that the company of missionaries in West Africa are all well. The gift of land is now completed, the deed having been signed and delivered. Some obstacles arise in the way of their medical work, which Brother Hale trusts will finally prove to be helps rather than hindrances. Their school plan is welcomed by the government.

We ask the reader to study carefully the list of good books advertised in this number. It is an old adage that a man is known by the company he keeps. And this is just as true in reference to books as to men. A man will be known by the books he reads. Indeed, the effect upon character is apt to be more immediate and lasting from books than from living companions. Therefore seek such books for associates as will store the mind with useful information, and quicken the soul with holy impulses.

If the question were asked, What part of Christ’s course of life here upon earth made the deepest impression upon his disciples? what would the answer be? Inasmuch as there is no record that they ever asked him to teach them how to work miracles, or to preach, or to teach, it might be very properly concluded that it was not these features that made the deepest impression upon them. But they did expressly ask him to teach them how to pray; from which it may be inferred that it was his prayers which made the deepest impression upon their minds, and in which they most desired to be able to imitate him. Such should ever be the Christian’s desire, for it is through the channel of prevailing prayer that all blessings flow.

The Sanitarium Health Food Co. has established in this city a new line of business in the interests of good food. This consists of a canning establishment, where fruits and vegetables are put up for the market. The utmost care is taken in the selection and preparation of material, and no adulterations or deleterious substances are used in any case. The name of the Sanitarium will be a guaranty of the character of the goods, which we believe will be welcomed by consumers wherever the institution is known, and that is everywhere.

The *Interior* says: “It is to be feared that there is much truth in the remark of the *Conqueror*, a Salvation Army journal, when it says: ‘We would get more answers to our prayers than we do, if we would confine our requests to those things which we really want. Many a man prays for a baptism from above who would run if he saw it coming; and not a few of those who plead so eloquently that their lips may be touched with a coal from off the altar, would faint dead away if they saw an angel go for the tongs.’ Spiritual privileges and power come at much cost, and few of us are really willing to pay the price.’

Contentment is set down by the apostle as one of the grandest Christian lessons to learn. One’s fortune is to be measured, not so much by the maximum of one’s possessions, as by the minimum of one’s needs. It would be difficult to find many more poorly supplied with temporal possessions and advantages than was the apostle Paul; but did he, therefore, call himself poor? He speaks of himself as “possessing all things.” 2 Cor. 6:10. And he says again, “I have all and abound: I am full, having received of Epaphroditus the things which were sent from you.” Phil. 4:18. The treasure of loving and sympathizing hearts, and the glories revealed to the eye of his faith, reserved in heaven for the overcomer, eclipsed all the material treasures of this world. So they should do to every Christian.

It seems to be characteristic of error, or rather, of him who is the author of error, to seek just the opposite extreme from the truth. Thus a certain kind of science teaches that the immediate ancestor of man is the ape; but the Bible teaches that the first man was the son of God. For Luke, giving the full genealogy of the Son of Mary, traces the line back to Adam, “which,” he says, “was the son of God.” Luke 3:38. Which confers the greater dignity on humanity—the idea that there is a divine element in it, and that men are thus linked with their Creator; or the idea that men have been evolved by blind processes and slow degrees, through brute organizations in descending grades to the lowest scale of insensate matter? Strange that any man should be willing to sell his birthright for anything worth so much less than a mess of pottage.

How apt are those who are called to pass through trials to be tempted to think that surely there might have been some better way, that the trial might have been less severe, and the deliverance through some more pleasant process. But it does not become us who need the chastening to sit in judgment on the nature or intensity of the discipline. He who is managing the refining process will attend to the furnace, if we will readily part with the dross which he wishes to take away. Let us learn from Bible ex-

ample. Surely if any one had reason to shrink from the trial before them it was Shadrach Meshach, and Abednego, in the face of the furnace. Were there not many ways less trying in which God could have delivered them? Certainly; but in the end they received no other but more abundant honor, and the Lord to greater glory. In like manner we can safely commit the keeping of our souls to him.

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