

# The Advent REVIEW AND HERALD HOLY BIBLE IS THE FIELD 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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### JESUS SPEAKETH.

Jesus speaketh: Follow me!  
 I came down and died for thee;  
 I am risen from the grave,  
 I am near, and strong to save.

Jesus speaketh: Follow me!  
 I have happy news for thee,—  
 He that on my name believes,  
 Everlasting life receives.

Jesus speaketh: Follow me!  
 Sinful though thy heart may be,  
 I will cleanse and heal thy soul;  
 I am come to make thee whole.

Jesus speaketh: Follow me!  
 I have lasting joys for thee,—  
 Joys that never can decay,  
 Riches none can take away.

Draw us, Lord, and we will go,  
 Follow thee while here below;  
 Trust thy mercy, trust thy grace,  
 Till we see thee face to face.

—Sarah G. Stock.

## Our Contributors.

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

### TAKE HEED LEST YE FALL.

MRS. E. G. WHITE.

"MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness." "Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play."

In the hearing of all Israel, and with awful majesty, God had spoken from Mount Sinai, declaring the precepts of his law. Overwhelmed with a sense of guilt, and fearing to be consumed by the glory of the presence of the Lord, the people had entreated Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die."

God called Moses up into the mountain that he might communicate his law to him; and when the presence of Moses was withdrawn,

the solemn impression made upon the people by the manifestation of God's presence, passed quickly away. Although the glory of God was still like a devouring fire upon the top of the mountain, old habits of thought and feeling began to assert their power. Even the leaders of the host seemed to lose their reason. The memory of their covenant with God, their terror when, falling upon their faces, they had exceedingly feared, all vanished like smoke from the minds of the people. Weary of waiting for the return of Moses, they began to clamor for some visible representation of God.

Aaron, who had been left in charge of the camp, was tempted to believe that if he resisted the demands of the people, they would take his life, and instead of exercising faith in God, trusting to divine power to sustain him, he yielded to their clamors. Collecting the golden ornaments, he made a molten calf, and fashioned it with a graving tool. Then the leaders of the people declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

Aaron saw that the image he had made pleased the people, and he was proud of his workmanship. He built an altar before the idol, and declared: "To-morrow is a feast to the Lord." "And they rose up early on the morrow, and offered burnt offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." After feasting, they gave themselves up to mirth and dancing, which ended in the shameful orgies that mark the heathen festivals.

God in heaven beheld it all, and he warned Moses of what was taking place in the camp, saying: "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. . . . And the Lord repented of the evil which he thought to do unto his people."

As Moses came down from the mountain with the two tables of the testimony in his hand, he heard the shouts of the people, and as he came near, he beheld the idol and the reveling multitude. Overwhelmed with horror and indignation that God had been so dishonored, and that the people had broken their solemn covenant with him, he cast the tables of stone upon the ground, and broke them. Though his love for Israel was so great that he was willing to lay down his own life for the people, his zeal for the glory of God moved him to anger, which found expression in this act of such terrible significance. God did not rebuke him. The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had recently made with God. His anger was not prompted by self-love or wounded ambition, but

was that righteous indignation against sin, which springs from zeal for the glory of God, and which is referred to in the words of Scripture, "Be ye angry, and sin not."

And Moses "saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies.)" "And Moses said unto Aaron, What did this people do unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it."

Mark the extreme fanaticism and sin into which the people were led by the enemy. In his service and under his influence, they exhibited the traits of his character. They ate and drank without a thought of God or of his mercy, without a thought of resisting the one who was leading them on to the most shameful deeds. Mirth and dancing were carried to such a point that the senses were infatuated and beguiled. God was dishonored; for his people had become a shame in the sight of the nations. Judgments were about to fall upon the infatuated multitude; yet in his mercy God gave them another opportunity to forsake their sins. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me." The trumpeters caught up the words, and sounded them through their trumpets, "Who is on the Lord's side? let him come unto me." All who were repentant had the privilege of taking their stand beside Moses. "And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate, throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. . . . And there fell of the people that day about three thousand men."

Those who had shown so little sense of the presence and greatness of God, and who, after the exhibition of his majesty, were ready to depart from him, would be a continual snare to Israel; and they were slain as a rebuke to sin, and to lead the people to fear to dishonor God. In this work there was no hypocrisy or partiality shown; no confederation was made to shield the guilty; for the terror of the Lord was upon the people.

To us the warning is given: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." There can be no presumption more fatal than that which leads men to venture upon a course of self-pleasing. In view of this solemn warning from God, should not fathers and mothers take heed? Should they not point out to the youth the dangers that are constantly arising to lead them

away from God? Many parents allow their children to attend pleasure parties, thinking that amusement is essential for health and happiness; but what dangers are in that path! The more the desire for pleasure is gratified, the stronger it becomes, till at last the life experience is largely made up of self-gratifications. God bids us beware. "Let him that thinketh he standeth take heed lest he fall."

Pleasure parties of a worldly nature, gatherings for eating and drinking, are inspired from a power that is from beneath. They are an oblation to the enemy of God. By indulging in such gratifications, the mind becomes intoxicated, even as in liquor-drinking; and the thoughts, allowed to run in a low channel, soon pervert the powers of the mind. The common conversation and perverted ideas are woven into the texture of the character, and defile the soul. Like Israel of old, the pleasure-lovers eat and drink, and rise up to play.

All who take part in that which dishonors God bring upon the cause of God a stain not easily effaced. They wound their own souls, and will carry the scars through their lifetime. The wrong-doer may see his sin, and repent; God may pardon him; but the power of discernment, which ought ever to be kept keen and sensitive to discern between the sacred and the common, is in a great measure destroyed. Because of this, some will remain in blindness and insensibility, adopting worldly and even infidel sentiments, accepting human devices and imaginations as divine, while they turn away from the demonstrations of the Holy Spirit.

Two great powers are at work in this world, — one from above, and the other from beneath. Every man is under the influence of one or the other. Those who are united with Christ will work in Christ's lines; those who are in union with Satan will work under the inspiration of their leader. The will of man is left free to act, and by action is revealed what spirit is moving upon the heart. "By their fruits ye shall know them."

To all who are waiting our Lord's appearing, I would say, Have you individually watched your soul as one who is co-operating with God for its purification from all sin, and for its entire sanctification to God? By precept and example do you teach the youth sanctification through the truth, unto holiness and obedience to God? or by thought and action do you say, "My Lord delayeth his coming"?

The Holy One of Israel has given us rules of guidance, and all who would be saved must follow these rules; for they form the standard of character. The Lord's will must become our will in everything. His religion must be brought into all we do, giving sanction to each daily duty. No one can swerve from the first principles of righteousness without sinning.

In that great day when the accounts of all are opened, it will be known who is prepared to meet his Lord in peace. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

#### "THE WORD OF MY PATIENCE."

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

IN Rev. 3:10 occurs this statement: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." What is "the word of patience" here mentioned? Numerous expressions somewhat similar are found in the Scriptures. In Heb. 1:3 we have these words: "Upholding all things by the

word of his power." This must be the same word as that mentioned in Ps. 33:6. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." In Acts 14:3 we read that the Lord gave testimony to the "word of his grace." This was without doubt the gracious word of God that was preached to the people—"the gracious words which proceeded out of his mouth." Luke 4:22. The tidings of grace, as revealed in the word of God, constitute the word of his grace.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." This wisdom and this knowledge must come from the Word, and from the will of God as revealed in the Bible. The apostle James mentions "the word of truth." James 1:18. In Acts 13:15 and Heb 13:22 we read of the "word of exhortation." In 2 Cor. 5:19 we read of the "word of reconciliation." Paul says in Phil. 2:16, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." "The words of faith" are mentioned in 1 Tim. 4:6. "The word of faith, which we preach." Rom. 10:8. "Holding fast the faithful word." Titus 1:9. James mentions also the "engrafted word." James 1:21.

Doubtless the word of God, or "the word of Christ" (Col 3:16), that word that is "quick and powerful, and sharper than any two-edged sword" (Heb. 4:12), is the word to which reference is made in all these expressions. The same must be true in reference to the expression, "The word of my patience;" it must be the word that tells us what is required in the matter of patience. That word shows us, in Rom. 5:3, 4 and 2 Peter 1:5-7, the manner in which patience is brought in. The word of patience is more fully brought to view in Rev. 14:12. The keeping of that word of patience is the keeping of the commandments of God and the faith of Jesus.

#### THE CITY OF GOLD.

BY ELDER WILLIAM COVERT.  
(Burlington, Vt.)

IN childhood we often tried to retain things which could not endure. But time has shown that much which then seemed permanent was designed only to serve for a little while, to lead to something more lasting, like the temporary staging to the great building which shall abide for ages. Yet those fleeting objects taught our hearts to sigh for home and friends eternal, to long for that which is solid and satisfying. We therefore go to the Bible to learn of our home beyond the limits of death and sorrow.

But in this mortal life the beauties of that place cannot be fully understood, because our senses have perceived nothing which will compare with its glory. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Isa. 64:4. Reading even the best description of that home does not enable us fully to comprehend it; for our physical senses are not tuned on the key of the heavenly world. Our eyes must see with the clearness of immortality, and our ears hear without dullness, before we can perceive these qualities which belong to the perfect state. But notwithstanding the impediments of mortality, the Lord reveals much to the one who believes.

He says, "Walk about Zion, and go round about her." Ps. 48:12. Zion is one name for our city, and the Lord desires to show us its attractions. Therefore he says, "Tell [or count] the towers thereof. Mark ye well her bulwarks, consider her palaces." Ps. 48:12, 13. Every feature should be carefully examined, and our affections fastened there. Concerning its location the psalmist exclaims:

"Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." The angel describes the city as "the bride, the Lamb's wife." Rev. 21:9. In the following verse the title given is, "That great city, the holy Jerusalem." Paul states the relation which the city bears to us, saying, "Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. If born of a free mother, then are we free. But the holy city has always been free,—free from condemnation,—and in possession of universal liberty. Christ united with this city that he might raise up a free people. Therefore all who belong to the heavenly Jerusalem are free.

Adam was created free, given a royal heritage, crowned with glory and honor, and placed over the works of God's hands. Gen. 1:26-28; Heb. 2:7. But sin destroyed this freedom, caused the angel to shut the gates of paradise, and gave to him a posterity under bondage and condemned to death. Adam was crowned king in paradise. The place was founded, or planted, by the Lord himself. Gen. 2:8, 9, 15. It was the "Zion" where Adam lived while he was king; and was designed to be the capital city of the earth. It was never subjected to the curse.

Upon the event of transgression the Lord "drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:24. When Adam was dethroned, the Lord took possession of paradise, and saved the original home from the blight of the fall. Although everything at first was subjected to Adam, that condition does not at present prevail. But instead, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." Heb. 2:9.

As the Son of God received the royalty given to Adam, and took charge of paradise and the tree of life, he transplanted it, and associated it all with Jerusalem which is above. Accordingly we read of paradise now as being in the third heaven. See 2 Cor. 12:4. Tracing the subject further, the angel is heard telling John "of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. As the apostle was shown the city, he saw in it "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it [the city], and on either side of the river, was there the tree of life."

And there in heaven is our city. "And the building of the wall of it was of jasper: and the city was pure gold." Rev. 21:18. The city is a perfect square, twelve thousand furlongs, or fifteen hundred miles, in circumference, making every one of its four sides three hundred and seventy-five miles in length. Rev. 21:16. This allots an area of one hundred and forty thousand five hundred and twenty-five square miles, or ninety million acres, to the city of gold.

Jesus calls this city "my Father's house." Telling what he would do for his people after ascending to heaven, he said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. Christ is fitting up these mansions for the abode of the redeemed. By faith we can now view them as complete, but waiting for their owners to arise from the dust in which they are sleeping.

For this city Abraham left his father's home. Heb. 11:8, 9. Its glory lighted up his way, and kept him company as he dwelt in tents, only a herdsmen, yet heir of the world. Rom. 4:13. "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. The same city has also been a beacon light to a company of Abraham's seed, who are compared to the stars of the sky in

multitude. Verses 12, 13. These were not satisfied with the earth cursed by sin, nor with cities founded by evil men. "They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

The Lord approves of excellent things, and desires his children to make choice of the best. He says, "Open thy mouth wide, and I will fill it." The wicked have chosen this world in its un-blighted condition. Such a choice does not honor the Lord. But the righteous long for a better land, and ask for a city of gold. So the Lord is not ashamed to be called their God. The angels see a poor and sinful man turn to the Lord, and they hear Christ confess the name before his Father. Matt. 10:32, Then it is known in heaven that God is not ashamed to be called our God.

The one who showed John the great city, carried him forward to the end of the millennium, and described its glory as it descends out of heaven: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. The view was extended in time until this glorious city was established as the metropolis of the earth made new. Thus he said: "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Verse 24.

In speaking of its symmetry, it is said, "The length and the breadth and the height of it are equal." The beholder will see nothing out of proportion at any point. Its jasper wall has a uniform elevation of one hundred and forty-four cubits. The measure is equal in every place, making the height two hundred and sixty-four feet, according to the ancient cubit. And doubtless the edifices, towers, domes, and minarets are all made to blend with the same ideal of perfect adaptation. Nothing out of keeping with its greatness will be there, not one residence of less worth than a mansion of burnished gold.

Its principal street, or Broadway, is divided throughout its entire length by the river of life, which flows from the throne of God and the Lamb. On either side of the river, and yet in the midst of this street, is the tree of life. Rev. 22:1, 2. Being located on both sides of the river, it is composed of different trunks united through its branches, and arching over the crystal stream. The distance reached by the tree of life is not stated; but the river, and the street with which it is connected, evidently extend together across the city, three hundred and seventy-five miles. "And the street of the city was pure gold, as it were transparent glass." From without, this great avenue is approached through gates of pearl, and within, it is paved with polished gold.

The tree of life along the double street of gold, and spanning life's river, bears twelve manner of fruits, and yields her fruits every month. Rev. 22:2. Man was shut away from this tree because of his transgression, but the obedient will yet have access to its fruits. For it is said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The freedom of the city and the happiness of endless life are given to those who love and obey God's law. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23. The beauty and the strength of that glory which shall illuminate the city of God, were manifested at the transfiguration, when Christ gave a miniature view of the future kingdom. "His face did shine as the sun, and his raiment was white as the light." Matt. 17:2. "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Mark 9:3. The light of the city will far exceed the

shining of the sun, and yet it will perfectly agree with the immortal senses. The illumination is described as most precious and clear as crystal. Rev. 21:11. As told by the prophet, "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off," or the "land of far distances." Isa. 33:17.

The vision of man will then be undimmed and unrestrained. The covering that is spread over all people (Isa. 25:7) will be removed. Then every attribute of mind and body will be perfect. It will be to us the unsealing of all the treasures of knowledge. Then the redeemed will study in perpetual day the great book of the universe; "for there shall be no night there."

But even when the greatness and the glory of all the worlds shall be open before the saints of God, they will see no other place nor city which will equal our city of pure gold. It is upon this that the Master's touch is placed most fully. It is in this city that Christ has chosen to place his throne. It is here that God's people will dwell during the millennium. Here the song of the universe will be sung. In this city the redeemed will partake of the marriage supper of the Lamb, when Jesus shall personally serve them at the table. This city will be the joy of the whole earth (Ps. 48:2) when the curse is removed. Rev. 22:3-5. It will be also a crown of glory and a royal diadem in the hand of our God, when the renovated earth shall blossom as the rose (Isa. 35:1), and the glorified saints inherit the land. Isa. 62:1-5. Even then the city will be the glad place of assembly where, from Sabbath to Sabbath, the saved shall worship the Lord. Isa. 66:23. They will be led, in twelve divisions, by the apostles of the Lamb through their respective gates of pearl, into the city of gold. Rev. 21:12-14, 24.

It is here that we shall know most fully what redemption is, and rejoice most truly in the Saviour's love.

OUR SABBATH-SCHOOL LESSONS.

BY MRS. S. L. STOUT.  
(Maclean, Ill.)

I DESIRE to impress upon the minds of our isolated brethren and sisters the necessity of studying our excellent Sabbath-school lessons; and this desire is heightened to intensity when I think of my own recent experience, and that many are as adversely situated as myself. Some years ago I began noticing my own progress in Bible truth in comparison with that of a dear sister who could not have the regular reading of the REVIEW as if she had received it each week directly from the office of publication. But being entirely alone, I had not thought so much about the Sabbath-school lessons until they ceased to appear in the REVIEW, and I had to make an extra effort to secure them in pamphlet form. This difficulty has increased as the years have brought a more and more inconvenient method of attending personally to business matters through the post-office. For the first time in several years I allowed this second quarter to pass without a lesson-book; but O how I missed it! Although I knew the subject was "The Saints' Inheritance," and tried to make a special study of that theme in my Bible, I felt all the while that I entirely missed, in my lonely Bible study, many valuable thoughts that were brought out in the lessons by those to whom God had given great light, in order that they might give the same to others.

After much planning I was enabled the first of this quarter to send for both past and present lessons; and only by a close study of those lessons am I able to realize what I missed during the past three months. Yet I know that notwithstanding all these helps, I am still far behind those who are blessed with association and interchange of thought one with another.

But, dear isolated friends, let us make an extra effort to secure our lesson-books. I know by ex-

perience that many seeming impossibilities can by God's grace be overcome; for if this is his plan to give light to the rank and file of his people, he will surely open some way to bless our efforts to receive it.

GRIEF.

BY MARY GRIM.  
(Sanitarium.)

It may be that the deepest grief  
From which with tears our cheeks are wet,  
Which seems to hide the Father's love,  
May draw us nearer to him yet.  
What matters it if 'neath his hand  
We feel the furnace heat and pain?  
The tin and dross he burns away;  
The gold he surely will retain.  
All trials sore, though hard to bear,  
Should tell us we belong to him;  
What matter what our trials are?  
Our faith and hope should ne'er grow dim.  
Are loved ones taken from us here?  
Even in this he speaks his love;  
This he may see the better way  
To fit us for the home above.  
Then let us yield to him with joy,  
Though he may visit with the rod;  
And while sweet hopes our thoughts employ,  
Be still, and know that he is God.

FRANCE A CHRISTIAN NATION.

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

The Baptized Convert Labors in the Interest of the Church.

"He that gathereth not with me scattereth abroad."—  
Jesus.  
"If any man have not the Spirit of Christ, he is none of his."—Paul.

The event of a single day often determines the channel in which the whole life shall course. This is as true of nations as of individuals. The baptism of the French nation after the bloody day of Tolbiac exerted a powerful influence on the formation of the French monarchy. The adoption of the Catholic faith arrayed upon the side of the Franks all the papal prelates and their followers, from one end of the ruins of the Roman empire to the other. Of all the princes and sovereigns of Christendom, Clovis alone was orthodox. The emperor Anastasius favored the Eutychian heresy. Theodoric, the Ostrogothic king in Italy, the Visigothic and Burgundian kings in France, the Suevian in Spain, and the Vandal in Africa, were Arian heretics. But the Franks were the chosen champions of Catholicism, and amply was their gallantry repaid by the church, which vindicated all their aggression upon innocent neighboring kingdoms, and aided in every way the consolidation of their formidable power. "If unscrupulous ambition, undaunted valor and enterprise, and desolating warfare had been legitimate means for the propagation of pure Christianity, it could not have found a better champion than Clovis."<sup>1</sup>

And now for the first time the diffusion of belief in the nature of the Godhead became the avowed pretext for the invasion of a neighboring territory. "Clovis was"—it is the infidel Gibbon who speaks—"still more incapable of feeling the mild influence of the gospel, which persuades and purifies the heart of a genuine convert. His ambitious reign was a perpetual violation of moral and Christian duties; his hands were stained with blood in peace as well as in war; and as soon as he had dismissed a synod of the Gallican Church, he calmly assassinated all the princes of the Merovingian race."<sup>2</sup>

Clovis soon declared war against the kingdom of Burgundy. This was all but openly a religious struggle. Gundobald, the Burgundian

<sup>1</sup> Milman, "History of Latin Christianity," book 3, chap. 2, par. 27.  
<sup>2</sup> Gibbon, "Decline and Fall of the Roman Empire," chap. 38, par. 6.

monarch, was, as I have said, an Arian; but many of his Roman subjects were Catholics, and the orthodox clergy among them scarcely condescended to disguise the fact that they favored the cause of the Franks against that of their lawful sovereign. Everywhere they stirred up strife against their king, and in every way possible aided and abetted his enemies. In this Gundobald said that he saw neither the Spirit of Christ nor that of the early Christians. He was not oppressing or tyrannizing over his Catholic subjects, and yet they were warring against him. "Is this the Christian religion?" he asked. "Is this that system of righteousness and peace, which I am asked to accept? Do righteousness and peace propagate themselves by violence and the sword?" With Avitus, Bishop of Vienne, at their head, the Catholic prelates visited King Gundobald, and proposed a conference with the Arian bishops, whom they said they were prepared to prove in error from the Scriptures. To them the Arian monarch shrewdly replied, "If yours be the true doctrine, why do you not prevent the king of the Franks from waging an unjust war against me? *There is no true Christian faith where there is rapacious covetousness for the possessions of others, and thirst for blood. Let him show forth his faith by his good works.*"<sup>3</sup>

Next Clovis determined to attack the Visigoths. It is upon the eve of this bloody campaign that Gregory, the famous Catholic bishop of Tours, ascribes to his monarch these words: "I am sore troubled that these Arians still possess so large a part of Gaul."<sup>4</sup> Before Clovis set out for the Visigothic kingdom, he performed his devotions before the shrine of St. Martin at Tours. As he entered the church, the choir chanted the words of David: "Thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies; that I might destroy them that hate me."<sup>5</sup> In the war which ensued, Clovis did his best to apply these words in the most literal manner possible. The country of the unfortunate Visigoths was ruthlessly wasted by fire and sword, and the heretics were forced into orthodoxy at the point of the bayonet. Truly the converts of Clovis were more numerous than those of all the Catholic bishops put together!

But the above are not the only illustrations of the Christianity practised by Clovis, which might be cited. The bishop of Tours has described, without the faintest trace of emotion or shame, one of the most fearful acts which darkened the reign of this illustrious church-member. Clovis advised the son of Sigebert, king of the Ripuarian Franks, to murder his father, promising him that if he would do so, he should be peaceably established on the throne. In the dark recesses of a forest the murder was accomplished. But instead of fulfilling his promise, Clovis commanded that the parricide be immediately slain. He then, in the presence of a full parliament of the Frankish nation, solemnly asseverated that he had had nothing to do with the murder of either; and was by general acclamation raised on a shield as king of the Ripuarian Franks. After telling the story of this impious crime, and relating the facts in the case, as given above, the good bishop concludes with this pious observation: "For God thus daily prostrated his enemies under his hands, and enlarged his kingdom, because he walked before him with an upright heart, and did that which was pleasing in his sight."<sup>6</sup> And "Gregory of Tours was a prelate, himself of gentle life and blameless manners, and of profound piety."<sup>7</sup>

The "conversion" of the Franks, instead of making them better men and women, only made them worse. It is true that these Germans

were false and ferocious; but they were hospitable and chaste. But the Roman Catholic Christians among whom they came were, as far as the purity of private morals was concerned, "corrupt to the core," and the clergy themselves were as bad as the rest. The law of celibacy was by some openly violated, by others secretly eluded. A Roman writer, a great authority, has told the shameful tale: "Among the chaste barbarians, we alone are unchaste; the very barbarians are shocked at our impurities. Among themselves they will not tolerate whoredom, but allow this shameful license to the Romans as an inveterate usage. We cherish, they execrate, incontinence; we shrink from, they are enamored of, purity; fornication, which with them is a crime and a disgrace, with us is a glory."<sup>8</sup>

The so-called Christians of that day were not indeed the "converters," but the "corrupters" of the pagans. The Franks were false and ferocious, but the religion which they received made them no less so. On the other hand, they were pure and chaste, and from the Christians (?) they learned impurity and vileness. Even the ferocity of the prelates was hardly less than that of the barbarians, since we are told of a bishop of Tours who burned a man alive to obtain the deeds of an estate which he coveted; two priests murdered a prince; and a bishop and an archdeacon were the assassins of the archbishop of Rouen. Salvian alone seems to have sensed the awful example which Christians were setting. Himself a Christian, he gives the following estimate of things:—

"The church, which ought everywhere to propitiate God, what does she, but provoke him to anger? How many may one meet, even in the church, who are not still drunkards, or debauchers, or adulterers, or fornicators, or robbers, or murderers, or the like, or all these at once, without end? It is even a sort of holiness among Christian people to be less vicious." From the public worship of God, and almost during it, they pass to deeds of shame. . . . We have lost the whole power of Christianity, and offend God the more, that we sin as Christians. . . . If the Saxon is wild, the Frank faithless, . . . they are, by reason of their ignorance, far less punishable than we, who, knowing the commandments of God, commit all these crimes."<sup>9</sup>

I have described the condition of France during the early days of her Christianity, at some length. This has not been for the purpose of traducing the Catholic Church or the men who professed her creed. That crimes can be safely charged against individual members of a church, is no evidence that the church itself is corrupt or its teachings false. But when vice and wickedness are the universal rule in a church, and purity and righteousness the exception, it is clearly evident that such a body of Christians are utterly and entirely lacking in the power of God. Instead of representing, they are continually misrepresenting the Saviour. The inevitable result of this must ever be, as it was in France, that the people imbibe false notions of Christ and Christianity. Having a false notion of him, they do not conceive of him as he is; and not conceiving of him as he is, they soon distrust and hate him. They then believe that he ought not to exist, and as in the days of the French Revolution, proceed to abolish him. When this point is reached, the people are veritable atheists. So that the logical result of a national Christian church, lacking every vestige of the power, and every mark of the possession, of the Master,—the logical result of this,—is a nation of atheists, with the church responsible for the atheism.

How careful, then, ought Christians to be that they walk "even as he walked;"<sup>10</sup> for who knoweth whether the seeds which he is sowing may not yield a harvest of atheism, with the attendant horrors of a bloody war against all religion, true and false alike? As the sequel will show, it was this false Christianity which was responsible for the French Revolution; and

it may not be out of place to inquire if a false Christianity at the present day is not liable to bring forth a similar convulsion?

### TROUBLE.

BY ALBERT WEEKS.

(Lakeview, Mich.)

EVER since sin entered the world, trouble has been the portion of mankind. "Man . . . is of few days, and full of trouble," says Job. And it does not come by chance. Sin has put us out of harmony with our Creator. The purpose for which we were created is not fulfilled. The "good" character, the innocence, that God gave the race in the beginning has been sadly marred. He calls us again to "his purpose" of making us righteous beings.

Trouble is among the means used to lead us to accept the call, and place our wills upon the side of righteousness. And until we are made like our Lord, trouble must do its work in the development of character. No; my brother, "trouble" does not "spring out of the ground." Job 5:6. But Job found the remedy. He said, "I would seek unto God, and unto God would I commit my cause." Verse 8. If we seek God earnestly enough, trouble ceases to trouble us. The design of Satan that we shall be overthrown is turned into the glorious victory of making us more like our perfect Pattern. As the precious Saviour was made perfect through suffering, we only follow in his steps. While he took our infirmities, we take our own, and through his grace, our character is made perfect.

It was while gaining such an experience as this that the apostle could say: "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5. If we look only at the tribulations, we shall not glory in them; but as we look by faith into the future, and see the purpose of God accomplished in us, we can praise him for his love that permits the trouble. Heb. 12:6. If we can see ourselves in the kingdom of glory, with a righteous character, reflecting honor and glory to our Creator, we can easily count our afflictions light, and be glad to have them work out for us an "eternal weight of glory."

Submit yourself to God; kiss the Hand that chastens in love; invite the transforming influence of the Spirit of God into your heart. Say, "Though he slay me, yet will I trust in him." Then you can "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."

### FORTY DAYS.

BY ELDER G. B. THOMPSON.

(Cape Town, South Africa.)

THE Lord caused it to rain on the earth forty days at the time of the flood. Gen. 7:4.

Moses was with the Lord forty days when he received the ten commandments. Ex. 24:18.

Moses was in the mount with the Lord the second time for forty days, receiving the law. Ex. 34:28.

Elijah went forty days in the strength of the food given him by the Lord when he was fleeing from Jezebel. 1 Kings 19:8.

Jonah preached, "Yet forty days, and Nineveh shall be overthrown." Jonah 3:4.

The Saviour was forty days in the wilderness, fasting, among the wild beasts and tempted of Satan. Mark 1:13.

The Saviour was seen forty days after his resurrection, speaking of the things which pertain to his kingdom. Acts 1:3.

<sup>3</sup> Milman, "History of Latin Christianity," par. 27.

<sup>4</sup> Greg. Tur., par. 37.

<sup>5</sup> Ps. 18:39, 40.

<sup>6</sup> Greg. Tur., par. 42.

<sup>7</sup> Milman, "History of Latin Christianity," par. 28.

Salvian, quoted by Milman, "History of Latin Christianity," par. 30.

<sup>8</sup> Quoted by Schaff, "History of the Christian Church," Vol. III, sec. 12, par. 3.

<sup>10</sup> 1 John 2:6.

## The Home.

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

### THE COMMON LOT.

BY MARY MARTIN MORSE.

(Sanitarium.)

SOME thought she was "too stingy," and others, all "too free;"

And some said she was far too much inclined to roam; others said that it was true she should more for neighbors do,

And not confine herself so closely to her home.

The garb of human frailties that we common mortals wear,

'Neath the critic's microscopic lenses showed that the fabric woven was of the coarsest sticks and straws,

Instead of finest silk that like gold in sunlight glowed.

If she'd worked for nothing else but to please the world at large,

She'd have found it vastly more than she could do; it would never suited half, had she wept or had she laughed,

And the others would have criticized her, too.

She made no great pretensions; no one ever knew her mention

That she was either perfect or that she "knew it all;" but she was "a strange, strange woman;" for she was only human,—

Not the only one of that kind on this terrestrial ball.

One day in gorgeous springtime when the flowers were all a-blow,

And the ear attuned to nature seemed to hear the green things grow,

When the birds were singing clear, and the heavens were bending near,

There was heard the solemn tolling of a bell so soft and slow.

Her weary white hands, folded, lay upon her pulseless breast,

And the eyes now closed forever could not wake and could not weep;

Sun might shine, or wind might blow,—it could never matter now;

For she lay there all unconscious in a last long dreamless sleep.

Then they rose up in the grandeur of a great post-mortem love;

They seemed vying with each other who could most devotion prove;

And they brought her flowers so fair from their gardens rich and rare;

Wond'rous impulses sublimely every bosom seemed to move.

And at once it seemed an angel— heaven's blessed, pure evangel—

Had been rudely taken from them to her home-land's native clime.

Neighbors could not say enough of the usual sort of stuff that is often furnished cheaply, second-hand, for such a time.

So they sent unto the parson, asking for a eulogy,

And he framed it, O, so grandly, and he gave it, O, so blandly,

And the virtues of the gods and the goddesses bestowed.

As he spoke of her so mildly, all seemed mourners, and sat wildly weeping in their regulation "suits of customary solemn black."

One weak-minded, poor, old woman seemed to whisper to herself:

"If it only had come sooner, just a little while before, how she would a-loved those roses, and those strange new-fashioned posies;

For she always petted plainest pinks beside her cottage door.

All these words so very grand, I but partly understand, but the flowers strewn profusely are so beautiful and rare!

Still they're lying all unheeded; they are neither seen nor needed,

By the weary, careworn sleeper who is sweetly resting there.

"Though we've neither wit nor wisdom, like the parson talking here,

If we'd told her half the things we've said to-day, seems to me 't would cheered her so she'd have lived right on, you know,

And forgotten to have died and gone away."

Still the heavens are bending blue over me and over you;

Rosy spring and regal summer come and go, with the autumn aisles aflame,—hues and tints that angels name,—

And, like vestal virgin, winter wreathed in snow.

If we listen, we may hear in the bird notes soft and clear,

Not the parson's, but the poor old woman's tone,— "If we'd only done before, just a half and nothing more."

Fields and valleys catch the strain, echoing back the sad refrain,—

"Only half and nothing more, had it only come before."

### BIBLE SKETCHES OF DOMESTIC LIFE.

#### Mothers of the Scriptures.

NOTHING could be more untrue than the charge that is sometimes made by the enemies of the Bible, that womankind is degraded in that volume. We should not forget that the scenes and circumstances of the Bible were laid in days when, by the world at large, woman was regarded as but little better than a chattel. Polygamy was everywhere present in the earlier ages, and except by the people who cherished the Bible, it prevailed throughout the entire course of sacred history. A sufficient refutation of this bare charge is readily found in the contrast that may be seen to-day in the condition of women in Bible countries as compared with their condition in countries where the Bible has exerted no direct influence. In every country we have this fact abundantly established, that the stronger the influence of the Bible, the better is the condition, the higher the position, occupied by woman.

To motherhood the Bible yields constantly a silent and apparently an unconscious tribute of glory. But little space, perhaps, is given to the biographies of the mothers of the Bible, but their names are ineffaceably engraven on the corner-stones and pedestals of the great human temple erected through all time to the glory of God.

Human frailties and faults appear in their lives the same as they appear in Abraham, Moses, and David. Sarah was not more perfect than Abraham; Rebekah had her failings; Rachel deceived her father; and so on through the list. The Bible does not fail faithfully to portray character. And while we are led to deplore the sins that mar some of those grand lives, we may in our own weakness take courage from the illustrations these cases give us of the power of divine grace to redeem a fallen race.

That Abraham was a loving and devoted husband as well as a wise and faithful father we have abundant assurance in the glimpses we obtain of their domestic life. The experience of Sarah is interwoven with that of the patriarch. She was a woman of exalted and queenly character, and by divine command her name was changed accordingly. God himself pointed out to her her high destiny as the mother of nations, the consort of him to whom the promises were made. It is no sign of narrowness of her mind that the dwelling-place of Abraham was not wide enough for a rival mother with a rival son. No one can measure the sacrifice she made, when, after many years of patient, faithful watching, when motherhood had long been to her a natural impossibility, she yielded her place to another, in order that she might not be an obstacle to God's plan. Nor can we by any means realize the pain and sorrow with which she repented that step.

Sarah was the first of the family to die. She died in Hebron, and was buried there in the cave of Machpelah, which her husband bought from the sons of Heth. "And Abraham came to mourn for Sarah, and to weep for her." In the busy life of the father, the training of Isaac was left to his mother. Isaac was of a domestic and quiet disposition. Between him and his mother was a strong bond of affection. In him the faith of his father dwelt, sustained by the grace and godly example of his beautiful and devoted

mother. When Sarah died, there was one place set sacredly apart by father and son; and no one entered to change or disturb it. This place was Sarah's tent. Her memory was thus sacredly cherished. When at last Rebekah came, brought from afar by the faithful Eliezer, the meeting is thus described: "And Isaac went out to pray [margin] in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming." When Rebekah saw the young man, suspecting the fact, no doubt, she said to the servant, "What man is this that walketh to meet us?" "It is my master," said Eliezer. She alighted from the camel, drew her veil; and the sacred writer also draws the veil except to say that "Isaac brought her into his mother Sarah's tent, . . . and she became his wife; and he loved her: and Isaac was comforted after his mother's death."

Rebekah was installed not only in his mother's tent; she also shared the loving devotion of the son, and filled the place in his heart made desolate by the death of the mother. If Sarah was the silent partner in the successful career of Abraham, who laid the foundation of God's family on earth, she was also the working partner.

### THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

*Question.*—What will relieve gas in the stomach?

*Answer.*—In the first place, cut off the supply of gas production. Gas is produced in the stomach just as it is produced by fermentation outside of the stomach,—by decomposition of starch, sugar in the intestines, and the production of carbonic acid gas. Sometimes gases are formed which are capable of combustion, so that the eructations from the stomach eject from the mouth a gas which can be ignited and burned. Instances of this sort have sometimes occurred in connection with smoking, thus giving rise to the idea that spontaneous combustion may take place in the body. Persons have sometimes had their mouth and face thus severely burned on the inside, and have therefore supposed they would die of spontaneous combustion. This condition has been especially observed in the case of old drinkers, and it has been determined that there is a peculiar form of indigestion, probably the result of intemperance, which gives rise to the formation of a gas capable of burning when brought into combination with oxygen, and is sometimes explosive when mixed with air. In these cases the smoker, probably in undertaking to light his pipe, lights his breath at the same time.

What can be done to relieve gas in the stomach? A person troubled by gas in the stomach may find it necessary to abstain for a time from starchy and sweet food. First of all, he must abstain from the use of sugar. Why?—Because cane sugar does not digest in the stomach, and hence is not absorbed in the stomach. Many persons can eat sweet fruits who cannot eat sugar; and some can eat sweet fruits who cannot eat sour fruit sweetened with sugar. Why is this?—Because there is a difference between sugar and the natural sweetness of the fruit. Fruit-sugar was created for food, but cane sugar was created to be carried up into the sap of the plant in the form of starch-food for the seed, and in that form it may be readily digested. Cane sugar does not seem to be naturally adapted to the stomach, because it is not acted upon by the gastric juice nor the saliva,—the only two juices which come into contact with the contents of the stomach.

Cane-sugar causes the outflow of a great quantity of mucus. If sugar were placed in the eyes, it would cause the secretion of mucus. When placed in the stomach, it produces mucus,

as Beaumont observed in the case of Alexis St. Martin. People who are great candy-eaters, and who eat much sugar, are likely to be troubled in this way. Some persons will heap a large quantity of sugar upon their grains, and some become as much addicted to candy as the old toper is to whisky. They are punished by catarrh of the stomach.

Another consequence of eating cane-sugar freely is that it interferes with the digestion of starch. Starch is acted upon by the saliva, but when a certain degree of saccharinity is reached, the action of the saliva in the digestion of starch ceases until the saccharine matter and the digested starch have been absorbed. If we put saliva and starch into a glass tube, the saliva will begin to act upon the starch until a certain amount of sweetness, or sugar, is present in the solution; then it will cease to act. But if, instead of pouring the digesting solution into a tube, we place it in an animal membrane, and immerse that in the solution, the sugar, when formed, will pass out into the water outside, thus removing the sugar by the process known as "dialysis." The saliva will then act upon the starch until it is all converted into sugar; this is what takes place in the stomach. Starch acted upon by the saliva is converted into sugar, and is at once absorbed. With a normal amount of sugar, the saliva is capable of digesting all the starch present; but if a large quantity of sugar is present, this will not take place,—it cannot occur unless the sugar is mostly absorbed. But cane-sugar cannot be absorbed in the stomach for the reason that it cannot be digested there; consequently it remains to interfere with the digestion of starch. So when one adds sugar to his grains, he does the worst possible thing in relation to their digestibility; for, as I have said, the sugar interferes with their digestion.

Another trouble arising from the use of sugar is that while it remains in the stomach, being incapable of digestion, it causes fermentation, thus delaying the digestion of the starch, which might be digested were it not for the presence of the sugar. Consequently we find that persons who suffer a great deal from the formation of gas in the stomach usually are thin and hollow-eyed. This is because, by the interference with the process of starch-digestion, they are starved for the want of fat-producing elements; the system is robbed of the sugar which ought to be absorbed into the blood, and go to make plump cheeks and the proper supply of adipose tissue. So sugar, although naturally a fat-making element, often keeps people poor because of its production of one of the forms of indigestion.

#### JACOB'S SERMON.

"HAD a good sermon, Jacob?" my wife asked me last night, when I came home from church.

"Complete, Rachel," said I.

Rachel was poorly, and could n't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"Good singing, Jacob?"

"I'm sure I could n't tell you."

"Many people out to-day?"

"I don't know."

"Why, Jacob, what's the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any text. I didn't hear it."

"I declare, Jacob, I believe you slept all the time."

"Indeed, I did n't. I was never so wide-awake."

"What was the subject, then?"

"As near as I can remember, it was me."

"You, Jacob Gay!"

"Yes; you think it a poor subject? I'm sure I thought so, too."

"Who preached? Our minister?"

"No, he did n't preach—not to me, at any rate. 'T was a woman—a young woman, too."

"Why, Mr. Gay! You don't mean it, surely. Those woman's rights folks have n't got into our pulpit!"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove, warming. I have seen her a good deal in the post-office, and at her aunt's when I was there at work. She is a pleasant-spoken, nice girl. We were talking about the meetings. You know there is quite a reformation going on. She was speaking of this one, then that one, who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, with a little pink blush in her cheek, and the tears just starting:—

"O Mr. Gay, some of us were saying at the prayer-meeting last night that we did so want you to be a Christian."

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life."

"Why, bless your soul," I said; "my child, I have been a member of the church for forty years."

"My tears came then, and I guess my cheeks would have been redder than hers, if they were not so tanned."

"Do excuse me, Mr. Gay," she said; "excuse me for hurting your feelings; but I didn't know you were a Christian. I never see you at prayer-meeting or Sabbath-school, and never noticed you at communion. I am sorry I've hurt your feelings."

"Tut, tut, child," I answered. "No harm done. I'm glad you thought about an old man. I'm a member, as I said, but I have n't worked much at it, I'll allow. I don't go to prayer-meeting or Sunday school, because, well, I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord would n't accept it."

"Just then the people began to come, and I took my seat; but the looks and words of that young woman went to my heart. I could n't think of anything else. They preached to me all the time. To think that some of the young folks in Wharton didn't know I was a member, and were concerned for the old man! I said to myself by way of application, 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it.'"—*Golden Rule.*

#### WHY ARE CHILDREN "STUBBORN AND REBELLIOUS"?

BY D. H. KRESS, M. D.

(Sanitarium.)

THE wise man tells us to train up a child in the way he should go, and when he is old, he will not depart from it. Parents oftentimes have been led to doubt the truthfulness of this promise. After doing their best to rear their children properly, they find them becoming more stubborn and rebellious and less inclined to obey their voice, as they grow older. Often when grown, they leave the father's roof, a dishonor to their parents and a curse to themselves and to society.

Is it possible that there is some cause for this that parents are ignorant of? Anciently if a man had a stubborn son, who would not obey his voice or the voice of his mother, the parents were instructed to take the child to the elders of the city, and say; "This our son is stubborn

and rebellious, he will not obey our voice; he is a glutton, and a drunkard." Then the son was to be stoned. The cause of this rebellious and stubborn spirit is clearly stated here,— "He is a glutton, and a drunkard." We all know that a drunkard is a difficult man to manage. He always wants to do the opposite of what he is advised to do by his friends. We say he is not himself, and this is true. The benumbing and intoxicating action of the alcohol upon the brain transforms, or changes, the man.

In order to become intoxicated, it is not necessary to go to a saloon and drink spirituous liquors. A child who has been trained to habits of self-control and self-denial, but is allowed to sit down to the table, and eat to excess of anything he may desire, the goodness and quality of the food being gauged only by the sensation imparted to the palate, is a drunkard as veritably as the man who enters the barroom and partakes of spirituous liquors. When a child takes more food than the stomach is able to care for, or makes bad combinations of foods, the food, instead of digesting, ferments. In this process of fermentation, alcohol is always formed. The alcohol is absorbed from the stomach into the circulation, and carried to the brain, and the child becomes partially intoxicated as surely as though he had taken alcohol from a jug, and as a result acts as any drunkard would—stubborn, rebellious, and unmanageable.

After the alcohol thus formed has been thrown off, and the system has been deprived of this stimulant, there is an all-gone feeling, the child becomes irritable, and thinks he must have more food. It is not a craving for food, however; it is a craving for the stimulation produced by the alcohol. It is really alcohol that the child cries for between meals, not food. The child is a glutton and a drunkard, and therefore is stubborn and rebellious, and will not obey the voice of his parents.

It is said that a father, by prayer, precept, and flogging, had done his best to reform his boy, whose staple diet was meat, sausage, pie, cake, etc., at meals, with lunch between, with no good results. He finally consulted the family physician, who said: "If you will put a leech back of each of the boy's ears once a week for a month, you will do more to reform him than your preaching, prayer, and pounding will do for a year." The father asked for the philosophy of this strange prescription. "Why," said the doctor, "your boy has bad blood, and too much of it. He must behave badly, or he would burst." The father changed his diet, allowing him only simple food, properly combined, and nothing between meals. In three months thereafter, a better boy could not be found in the neighborhood.

Rebellious and immoral acts in children are nearly always the result of dietetic errors. Before the morals can be elevated, physical habits must be corrected. There is no doubt that praying mothers and fathers could prevent much household misery and woe if they would become better acquainted with the laws of health and the relation that exists between diet and morals. Peter says, "Add to knowledge temperance; and to temperance patience." First gain knowledge, then practise temperance, and patience is an easy step. But it is impossible for an intemperate person to be patient. He will always be rebellious and stubborn. Of the remnant it is said, "Here is the patience of the saints: here are they that keep the commandments of God." They will be patient because they are temperate, and temperate because of the knowledge they have of the laws of health. They keep the commandments, or laws, of God, which include the laws of health.

"YOUR conscience is your own, and you are responsible for the use you make of it. You can neither allow it to remain dormant nor lease it out, without meeting the penalty."

## Special Mention.

### A GOVERNMENT THAT CHANGES NOT.

ONE of the most comforting assurances we have in the Bible is contained in these words, "I am the Lord, *I change not.*" The apostle says that with God there "is no variableness, neither shadow of turning." How different it will seem to live in a kingdom where policy and principles are not continually undergoing change. Other nations than ours look with apprehension upon a change in administration, not knowing what it may produce, nor when it may come. In this country we look every four years for a general upsetting of our civil affairs, and this expectation unsettles business, stagnates capital, and proves ruinous to nearly every investment.

Just now men are *hoping*, provided one thing happens, and *foreboding* if the other takes place. In this position they await the issue, fearing to move in the face of the possibilities of the future.

But as Christians we need not wait until Christ comes, in order to enjoy the privileges of a permanent government. The apostle writes: "Wherefore we receiving a kingdom *which cannot be moved*, let us have grace, whereby we may serve God acceptably with reverence and godly fear." The affairs of earthly governments affect us but temporarily; and the less we are attached to them, the less they affect us even in that way. It is no place for the Christian, whose citizenship is in heaven, to live in the whirlpool and mad strife of political excitement and contest.

### "PEACE, PEACE."

ONE of the most significant circumstances of recent days is the visit of Lord Charles Russell, chief justice of England, to these United States. He comes in a private capacity, as the guest of the American Bar Association, whose meeting at Saratoga he has attended. On the 20th of August, Lord Russell addressed the association at Saratoga, having an audience which was marked for its intelligence and influence. Present upon the platform were representatives from the United States Supreme Bench, Senate, and other prominent circles. His theme was that of international law, in which he discussed the practicability of international arbitration as a means of settling differences between nations. He advocated the adoption of such measures, and the adaptation of international law to the end of securing peace through peaceful measures. His speech was characterized with the ability and genius of one of the most remarkable men of the century, and was received with a perfect ovation of applause and appreciation. There is a very strong sentiment springing up in both England and America that these countries should not engage in war, and that their relations should be such that the counsels of peace should prevail between them.

This sentiment, and the great movement by which it is being upheld at present, illustrates another fulfilment of the prophecies regarding these days, when there shall be talk of peace and safety, when there shall be a confederation of nations and peoples, and thus the people be led to a feeling of security and safety, instead of preparing for the things that are coming on the earth.

Lord Russell is a devoted Catholic; the first of his religion, we believe, to be raised to such

a place of eminence in England in recent times. His visit to this country, his words in behalf of peace and fraternity, no doubt spring from conscientious and sincere convictions, and they certainly are to be commended in their intent; but we must not be deceived into thinking that these things mark the reign of a long period of quietness upon earth; for the Lord hath not spoken it.

### WHAT DOES IT MEAN?

THE noted evangelist, B. Fay Mills, in a discourse delivered at the recent Christian Endeavor Convention in Washington, manifested a strong desire to impress his audience with the idea that Christians are coming together, and that there are indications that complete unity may soon be realized. As one evidence of this, he related that more than forty Protestant ministers went in a body to attend the funeral of the bishop of Buffalo in that city last spring; and that at the close of the service, Archbishop Ireland, who had said mass for the repose of the soul of the dead bishop, came down and grasped the hand of each of the attending clergymen, and expressed great satisfaction at seeing them present. Mr. Mills left his audience to draw its own conclusion as to what part of this incident bore the marks of yielding former positions, and coming over to the other side. Was it the condescension of Archbishop Ireland in the recognition of the presence of the Protestant clergy? or was it in the feeling on the part of the ministers that they had been highly honored by thus being noticed by a noted dignitary of the "Mother Church?"

Mr. Mills did not leave his audience in doubt on one point, and that was his willingness amply to repay the good archbishop for his attentions. His subject was the triumph of the church over the nations, and in speaking of the success of the Good Citizenship movement, he said: "The most consecrated priest in all the land should sit in the White House." Why he used the term "priest," and what he meant by "consecrated," we are left to conjecture. Can it be that, just now, when the "holy father" is sending out his invitations to the erring brethren to return to the communion of the church, Mr. Mills would rejoice if Protestants were relieved of the humiliation of voluntarily going over to Rome? and that if good Bishop Ireland, or Cardinal Gibbons, or some other condescending "consecrated priest" could sit in the White House, and dispense righteousness as well as civics, this gentleman would gladly submit to him if he would only use his authority in religious matters? That this is not an overdrawn conclusion is clear from the closing words of the discourse:—

The very first words that Jesus uttered in his mission were these: "Repent: for the kingdom of heaven is at hand." The conception of the Jews, that it was to be a terrestrial kingdom, was a correct one. I know of but one place in all the gospel where Jesus refers to heaven in any sense that might be rightly interpreted in the ordinary idea. His call was a call to man to come and help him in the establishment of peace upon the earth.

I do not believe that the church, for the most part, in the first century had any other idea than that the disciples were called to work for the triumphs of Jesus in this world. I even believe that Paul, up to a certain period of his life, expected to see the earth transformed, and the kingdom of God fully established before he should be taken away. The eyes of the apocalyptic seer saw the New Jerusalem, the city of God, descending out of heaven to abide upon the earth; and he gave to the people the great vision almost at the close of his wonderful book. He tells us that he heard the voices crying out in heaven, and singing: "The kingdoms of this world are become the kingdoms of our

Lord, and of his Christ; and he shall reign forever and ever."

And while our great conventions are passing their resolutions, and the Presbyterians, the Congregationalists, the Unitarians, and all the rest are defining what they mean by the Christian religion, the day of our Lord is coming as a thief in the night, and the hearts and minds of the people are being changed into the conception of Jesus Christ, in such a fashion that we shall have to be one under the power of the Lord.

And I come to say more than that; that I believe that not only is this the inspiration that is availing now, and that will avail until the final triumph comes for the purifying, unifying, and empowering of the church, but that it will avail for the regeneration of society through the instrumentality of the church. May it not be that just such a company as are gathered here this evening, who shall give themselves to the answering of the prayer that you have heard thousands of times, and letting that kingdom come in you as it has come in heaven, and in the trade and intercourse of our fellows and in our politics, — may it not be that this company might make of this capital city of our country and of the communities of our homes, cities of God; and all cities throughout the nation might catch the inspiration, and our nation, with the spirit of Pentecost, might lead every other nation of the world into a holy fellowship of serving Christ?

By setting up the most consecrated priest for president, and filling all other places of trust with like good men, and amending the Constitution, the present conception of Christian unity would be accomplished.

ALLEN MOON.

### THE EVOLUTION OF THE PULPIT.

A FRIEND has sent us a clipping from an Eastern paper, in which a Spiritualistic, or rather, a Spiritist writer congratulates the world on the thought that the pulpit is "going back on the word of God," and adopting more liberal views. The writer quotes Talmage as evidence, and makes some comments, from which we take the following extracts:—

In a Decoration day sermon in Washington, May 30, 1896, Reverend T. De Witt Talmage said: "Who says that the dead do not know of the flowers? I think they do. The body sleeps, but the soul is unhindered. No two cities on earth are in such rapid and constant communication as earth and heaven, and the two great Decoration days of North and South are better known in realms celestial than in realms terrestrial. With what interest we visit the place of our childhood days! but have the departed no interest in this world, where they were born and ransomed, and where they suffered and triumphed? My Bible does not say so, nor does my catechism teach it; but my common sense declares it. The departed do know, and the bannered processions that marched here on earth were accompanied by grander, though invisible, processions that walked the air, — procession of the ascended, of the martyred, of the sainted, — and they heard the anthems of the churches and the salvo of batteries, and they stooped down to breathe the incense of the flowers."

This is good Spiritualism as well as good common sense, and let it be noted here that this great divine places his common sense above his Bible; for the Bible declares: "The dead know not anything." Eccl. 9: 5. "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more." Job 7: 9. "In death there is no remembrance of thee." Ps. 6: 5. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10. And again, one thing befalleth men and beasts. As one dieth, so dieth the other; man has no pre-eminence over a beast; for all is vanity. Eccl. 3: 19. And thus is shown the progress of the age in Talmage the great, who assumes to have better sense and deeper knowledge than Solomon the great, of Bible days, said to be the wisest man of all times, or than the perfect, patient, afflicted, God-permitted, Satan-tempted Job of old. But let us quote Talmage further: "These august throngs gathered this morning are insignificant compared with the mightier throngs of heaven, who mingle in this service. Hail spirits multitudinous! hail spirits blest! hail martyred ones! come down from the King's palaces. How glad we are that you have come back again!"

That is just what is said at Cassadaga camp: "The unseen audience is larger than the seen. And O, how glad we are that our spirit friends come back to us." This is the language of Cassadaga.

Then Talmage continues: "Take this kiss of welcome and these garlands of reminiscence, ye who languished in hospitals and prison-pens or went down at Fredericksburg and Cold Harbor and Yorktown, and above the clouds on Lookout Mountain."

Aha! how natural this salutation sounds to the Spiritualists. And now really we begin to have a kind of fellow-feeling for Reverend Talmage for having the courage of his convictions in giving to his flock of saints pure and unadulterated Spiritualism.

## The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 1, 1896.

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### WOE TO WEALTH.

BUT few realize the time in which we are living, and least of all those who are amassing the phenomenal fortunes which are characteristic of these last days. When Agur prayed, "Give me neither poverty nor riches" (Prov. 30:8), he struck the key-note of wisdom in the matter of domestic economy. Excessive poverty is a condition not to be desired; and excessive wealth, when regarded in the true light, is scarcely more desirable; for its possessor is by it harassed with a thousand perplexing and prostrating cares, and, as Paul wrote to Timothy, is likely to pierce himself "through with many sorrows." Except as a means with which to do good and be a blessing to others, nothing is to be desired above what will furnish us suitable shelter, food, and clothing, and facilities with which to perform our duties to the best advantage in this world. All beyond this, not used in the cause of humanity, will but add to the sum of one's neglected duties, and to the weight of condemnation for a misspent life.

These principles apply in every age, but especially in the last days. Above all other times is it least desirable to have a redundancy of wealth in the troublous times with which our world's history is about to close. By wealth this article does not refer to those things which constitute true and real wealth,—things which money cannot buy,—but only to that which is represented by material possessions, by money or its equivalent.

The abnormal conditions which were to exist in this respect in the last days, and the dangers and calamities which would attend them, are noted in prophecy. Every reader of the Bible must be constantly reminded, by the conditions now prevailing in the financial world, of the startling words of the apostle James relative to these things: "Go to now, ye rich men," he says, "weep and howl for your miseries that shall come upon you." And it is evidently on account of a wrong use of their riches, or a wrong means of obtaining them, that these calamities are foretold as to come upon them. The gold and silver, by being hoarded up, are represented as rusting (a figure contrary to nature, to indicate the deep-seated wrong involved therein), and their garments as moth-eaten, instead of doing good by being put to proper use. These evidences of disuse witness against the owners of this property, by showing that it is not from a lack of means that they do not contribute to the good of their fellow men, but only on account of their own selfish and covetous disposition. Then follows the direct charge of wrong against the laborers by keeping back their hire, or, which would be the same thing, so manipulating the wage market as to cut their wages down below what they justly earned. That a gross wrong is committed by the rich against the laborers is evident from the statement that the fraud-retained hire of these laborers crieth, and the cry enters "into the ears of the Lord of sabaoth."

That this scripture has its application at the

time when the Lord is about to appear, is evident from verses 8 and 9, where the brethren are admonished to be patient, stablish their hearts, and grudge not one against another, because "the coming of the Lord draweth nigh," and "the Judge standeth before the door." As the closing age of the world is now reached, the time is come for the development of the condition of things described by James; and the striking part of the whole picture is that circumstances are now working directly toward the fulfilment of the prophecy in all its far-reaching results, so far as this country is concerned. The language denotes no trifling degree of trouble to come upon the rich. They are to "weep and howl." Men do not weep and howl on slight provocation. The calamities in store for this class must therefore be very grievous.

Just how this will be brought about, we may not say. It is not safe to mark out specific methods to be followed, when only results are stated, and the means by which those results are to be reached is left unrevealed. But there can be no doubt of the fact, so far as the prophecy states it, that woe is to come upon wealth of the kind named, and miseries to overtake the rich who have heaped treasures together for the last days, in the way described.

The present political campaign in this country is most peculiar. The money question has been forced to the front, as the leading issue, contrary to the intentions of many and the anticipations of all. Political parties have been rent in twain; and there exists, virtually, but two classes,—one represented by silver, and the other by gold. Society is struggling in the financial "slough of despond," and the masses are becoming desperate for some change, with the forlorn hope that anything must be better than the present. There need be no trouble if all would take hold with sympathy and goodwill toward each other, to work together to relieve the situation for the good of the common country. But this is not the disposition of the moneyed Shylocks who have the nation by the throat, and under the pretense of coming patriotically to its help, are planning to force it deeper into debt to enrich themselves. A fierce antagonism is being fostered between the rich few and the poor many, which bodes no good. Revolutions have often sprung from slighter causes than those which are even now in sight.

But whatever turn affairs may take, the prospect before the abnormally rich seems equally threatening; for if the silver sentiment should prevail, and then the rich use their power in retaliation to disarrange business still further, and precipitate a panic and disaster upon the country, as they doubtless could do, wealth would be held accountable for the calamity, and the feelings of the laboring classes against the rich be still further aroused (to what degree who can tell?); and if the other sentiment prevails, and the currency is still to be limited to gold at its present inflated value, which correspondingly lowers the value of labor and produce, will not the masses feel that there is no hope for them but in revolution, and act accordingly? Whether or not present movements will issue in such a crisis, we cannot tell; but a woe is pronounced in the word of God upon ill-gotten wealth, and "a time of trouble such as never was," is the prophetic program for the closing years of time. It becomes the people of God to keep their eyes open to the tokens of the times, and trim their sails for the breakers that lie between us and the promised land.

U. S.

### NEBUCHADNEZZAR.

INTERWOVEN with the most thrilling and impressive of the Old-Testament prophecies, we have some very precious bits of human biography. The life of the prophet Daniel himself stands out before us peculiar and distinct, as the life of a man whose faults were very few. So few, indeed, that the Bible, impartial as it is, discloses none of them. So few that God announced three times to the holy man that he was greatly beloved in heaven. His companions, too, were heroes of faith and faithfulness.

King Nebuchadnezzar is one whose character and experience challenge our thoughtful consideration. He is a prominent character in ancient history, profane as well as sacred. Historians give to him the same position that the Bible assigns to him. The greatness of his genius and his unbounded energy found expression in the mighty empire which he reared and ruled with ability, and in the great monuments of labor contained in his capital and its defenses and adornment. All history unites in yielding to this remarkable man the honor of these things. Sacred history gives us an interior view of the matter, showing that Nebuchadnezzar came to the kingdom by divine choice and appointment. It was the God of heaven who saw in the young prince the proper instrument of his sovereign will.

By the appointment of God he was made the scourge by which the wickedness of Judah was punished. His wisdom and magnanimity fitted him for such a task. He was made custodian of the sacred treasures when the temple was laid waste; and he was the keeper of those who were sent into captivity for their sins and the sins of the people. All this time he was a heathen. He knew not God. He became vain and proud of his station, just as human nature is sure to do; and as many millions have done with far less of which to glory. But notwithstanding his vanity, God loved the man, and mighty agencies worked for his conversion. He gave to the Hebrew captives a place among his counselors. He respected the sacred vessels, and was doubtless affected by a sense of their sanctity. He impartially awarded to the Hebrew students the high positions for which their abilities fitted them. When the impotent folly of his magicians, astrologers, and soothsayers was exposed, he denounced them; and at the same time recognized, as he thought, the true God in him who was the God of Daniel.

He did not perceive the truth very clearly, however; for after the revelation of the image, he seemed to think that the image itself represented the deity that presided over the future, which included his own destiny. He decided that he and his kingdom should worship the God that controlled and revealed the future. The image represented to his mind that God, and he resolved that it should take tangible form. It did so upon the plain of Dura. With a deep conviction that he was right, he decreed that all men should worship it. He knew beyond question that this was the true God. His people must be required to acknowledge this fact. It made but little difference to the people, evidently, what they worshiped, so long as they had the favor of the king, and their lives were spared. So they acquiesced. But what was the astonishment of the king to see the very men who he supposed would favor his scheme turn squarely against it. He was, as he thought, honoring the God of Daniel, or at least the God

his dream. "Is it of purpose" (margin), required the king in great rage, "that ye serve my gods, nor worship the golden image which I have set up?" It was of purpose. Those men knew what they were doing, and Nebuchadnezzar did not know what he was doing. In these things he was worthy of his position as one of the original national reformers. He wanted to do something great and good in his way, and made a terrible blunder. Convinced at last that he was on the wrong track, he shifted his course, and pursued in behalf of what he now thought to be the true God the same rash and unreasonable course. At once the image fell far below par, and any man who dared worship it now in preference to the God of Shadrach, should be cut in pieces, and his house should be made a dunghill! What a superabundance of human nature is here displayed! How little of real religion! How much of the same spirit is manifested now by those whose zeal for a certain cause far outweighs their sense of the spirit of Christ. But the lesson was not lost on the king. Doubtless the people changed their minds as quickly as he did. But the lesson was for him. Daniel and his associates were probably more or less closely associated with the king. He observed them, and imperceptibly their influence worked on his life. He saw the truth; but pride blinded his heart; he could not yield. Then came to him that dream about the tree. And it is worthy of especial notice that the fourth chapter, in which that circumstance is delineated, is the king's own narrative. He tells about his own pride of heart. He tells of God's power. There are in some passages of that chapter some most sublime and spiritual truths told in language that not excelled even in the Bible itself for beauty and grandeur.

Having been brought by his association with God's people and by special providences to a knowledge of God, Nebuchadnezzar was held accountable for that light and knowledge. He could no longer walk in the ignorance of pride and be guiltless. A merciful warning was sent, and with it an exhortation to break off his sins by righteousness, and his iniquities by showing mercy to the poor. But the conviction was soon shaken off; and at the end of a twelvemonth, Nebuchadnezzar, swelling with pride, gloated over great Babylon which he had built, "by the might of my power, and for the honor of my majesty." He tells this of himself; and adds that sure and swift the sentence came, and he was humbled from his throne, and abased to the beasts of the field. There he learned what the Lord had been so long trying to teach him—that the Most High rules in the kingdoms of men, over kings as well as over subjects.

The last words we have about Nebuchadnezzar are his own, and they are precious not only for their intrinsic worth, but especially because they furnish such a glorious close to such a remarkable career: "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

How much the life and example of Daniel contributed to this end we do not certainly know; but it is worthy of remark that the greatest potentates of his time,—Nebuchadnezzar, Cyrus, and Darius,—were brought to a knowledge of God by his instrumentality. They were by him led to recognize the God of heaven, and we may hope were led to a saving knowledge of the truth. Of

Nebuchadnezzar we feel assured this is so. But it was by no wisdom that he had more than any living, nor through his brilliant appearance, or by his thrusting himself into prominent notice; it was simply because he was faithful to God,—humbly faithful to God! O how much the Lord could do for us, and through us, if we were only faithful! If he could trust us with his blessing, kings and rulers would soon be led to see and acknowledge God and his truth.

G. O. T.

#### THE COMING WEEK OF PRAYER.

THE time for holding the week-of-prayer season has been a question to which considerable thought has been given by our people. In previous years we have held it near or during the time of the winter holidays, the latter part of December or the first part of January. While this time is in some respects favorable, in others it is not. This of course would in a measure be true of any date that might be chosen. But after giving the subject careful thought, and also after free consultation with leading brethren in different places, we have decided to make a change this year, and have selected an earlier date than usual; namely, Nov. 26-29, 1896. It will be noticed that the time is shorter than we have heretofore had. When the time is so long, regular work and business must necessarily be looked after and carried forward. Frequently the result has been that in many places only evening meetings and the regular Sabbath services have been held. In making the time shorter, we shall expect that all ordinary work will be laid aside, and the occasion devoted wholly to seeking God.

The special appointment for May 16 and 17, of the present year, was a source of great blessing. Many reported that they received more benefit than from the regular week of prayer. Our time is one of great peril, and never was a people more in need of God's blessing than are we at the present time. It behooves us to sense these things, and to seek God with all the heart.

In placing the week of prayer in the latter part of November, the way is still open for having a week of prayer during the holidays, whenever such arrangement is desired. Indeed, we hope that many will spend the holiday week in a series of meetings rather than in imitating the way of the world in feasting and hilarity.

The latter part of November is also a favorable time for contributing to our missions. The crops of the present season will have been gathered. As a general thing, money is freer about that time than during any other season of the year, and we expect that the present year will prove no exception to the rule. We hope this change of time may meet the desire of the larger number, and that all will take hold and heartily co-operate in making the coming season of prayer the best that we have ever had.

We make this announcement thus early, that all may know the time and make arrangements accordingly.

O. A. OLSEN.

#### SHALL IT BE GRACE OR SIN?

It can never be repeated too often, that under the reign of grace it is just as easy to do right, as under the reign of sin it is easy to do wrong. This must be so; for if there is not more power in grace than there is in sin, then there can be no salvation from sin. But there is salvation from sin; this no one who believes in Christianity can deny.

Yet salvation from sin certainly depends upon there being more power in grace than there is in sin. Then, there being more power in grace than there is in sin, it cannot possibly be otherwise than that wherever the power of grace can have control, it will be just as easy to do right as without this it is easy to do wrong.

No man ever yet naturally found it difficult to do wrong. His great difficulty has always been to do right. But this is because man naturally is enslaved to a power—the power of sin—that is absolute in its reign. And so long as that power has sway, it is not only difficult but impossible to do the good that he knows and that he would. But let a mightier power than that have sway, then is it not plain enough that it will be just as easy to serve the will of the mightier power, when it reigns, as it was to serve the will of the other power when it reigned?

But grace is not simply more powerful than is sin. If this were indeed all, even then there would be fulness of hope and good cheer to every sinner in the world. But this, good as it would be, is not all; it is not nearly all. There is much more power in grace than there is in sin. For "where sin abounded, grace did much more abound." And just as much more power in grace than there is in sin, just so much more hope and good cheer there are for every sinner in the world.

How much more power, then, is there in grace than there is in sin? Let me think a moment. Let me ask myself a question or two. Whence comes grace?—From God, to be sure. "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." Whence comes sin?—From the devil, of course. Sin is of the devil; for the devil sinneth from the beginning. Well, then, how much more power is there in grace than there is in sin? It is as plain as A B C that there is just as much more power in grace than there is in sin, as there is more power in God than there is in the devil. It is therefore also perfectly plain that the reign of grace is the reign of God; and that the reign of sin is the reign of Satan. And is it not therefore perfectly plain also, that it is just as easy to serve God by the power of God as it is to serve Satan with the power of Satan?

Where the difficulty comes in, in all this, is that so many people try to serve God with the power of Satan. But that can never be done. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." Men cannot gather grapes of thorns, nor figs of thistles. The tree must be made good, root and branch. It must be made new. "Ye must be born again." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Let no one ever attempt to serve God with anything but the present, living power of God, that makes him a new creature; with nothing but the much more abundant grace that condemns sin in the flesh, and reigns through righteousness unto eternal life by Jesus Christ our Lord. Then the service of God will indeed be in "newness of life;" then it will be found that his yoke is indeed "easy" and his burden "light;" then his service will be found indeed to be with "joy unspeakable and full of glory."

Did Jesus ever find it difficult to do right? Every one will instantly say, No. But why? he was just as human as we are. He took flesh and blood the same as ours. "The Word was made flesh, and dwelt among us." And the

kind of flesh that he was made in this world, was precisely such as was in this world. "In all things it behooved him to be made like unto his brethren." "In all things"! It does not say, In all things *but one*. There is no exception. He was made in all things like as we are. He was of himself as weak as we are; for he said, "I can of mine own self do nothing."

Why, then, being in all things like as we are, did he find it always easy to do right?—Because he never trusted to himself, but his trust was always in God alone. All his dependence was upon the grace of God. He always sought to serve God, only with the power of God. And therefore the Father dwelt in him, and did the works of righteousness. Therefore it was always easy for him to do right. But as he is, so are we in this world. He has left us an example, that we should follow his steps. "It is God which worketh in *you* both to will, and to do of his good pleasure," as well as in him. All power in heaven and in earth is given unto him; and he desires that you may be strengthened with *all might*, according to his glorious power. "In him dwelleth all the fulness of the Godhead bodily;" and he strengthens you with might by his Spirit in the inner man, that Christ may dwell in your heart by faith, that *you* may be "filled with all the fulness of God."

True, Christ partook of the divine nature, and so do you if you are a child of promise, and not of the flesh; for by the promises ye are partakers of the divine nature. There was nothing given to him in this world, and he had nothing in this world, that is not freely given to you, or that you may not have.

All this is in order that you may walk in newness of life; that henceforth you may not serve sin; that you may be the servant of righteousness only; that you may be freed from sin; that sin may not have dominion over you; that you may glorify God on the earth; and that you may be like Jesus. And therefore "unto every one of us is given grace according to the measure of the gift of Christ. . . . Till we all come in the unity of the faith; and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And I "beseech you also that ye receive not the grace of God in vain."

A. T. J.

#### THE OAKWOOD INDUSTRIAL SCHOOL, HUNTSVILLE, ALA.

We recently spent a few days at Oakwood, laying plans for the opening of the school, etc.; and we thought that a report of the progress of this enterprise and the needs of the work would be of interest to the readers of the REVIEW. It is unnecessary to repeat that the place was purchased by the General Conference last November for the purpose of opening an industrial school for the colored people of the South. It is now a little over six months since we obtained possession. After a careful consideration of the wants of this new enterprise, Brother S. M. Jacobs and his family, of Fontanelle, Ia., were selected to take the management. In harmony with this decision they left their comfortable home in Iowa, and moved to Huntsville, and entered upon the work of preparing for the opening of the school. This was early in April.

When we took possession, the place was in a very bad state of repair, and had been neglected by the renters. The work of repair and putting in the crops for the coming year was begun at

once. Not having teams and farm implements sufficient to cultivate all the land, about one half of it was rented out. This was the best we could do under the circumstances. There is great need of various farm implements, and we can scarcely run the farm successfully without them. But we lack the means with which to purchase these necessary articles, and so must depend upon the generosity of our brethren for supplying these things.

We are all much pleased with the farm, and believe that the Lord has guided in the selection of the place. Although it has been neglected for years, the growing crops are excellent, and beyond our highest expectations. Our corn is equal to the best. These things are very encouraging indeed. The hard, faithful work of Brother and Sister Jacobs has made a great change in the general appearance of the place. The surrounding community, too, appear to be favorable to the enterprise, and many of the people manifest a great interest in it.

Soon after taking possession, two young men came and began work preparatory to entering the school. Later, others have come, and at present there are eight boys and three girls awaiting the opening of the school. We have applications from quite a number of others who are anxious to come as soon as we are prepared to receive them.

While all these things are favorable, we still lack the means with which to carry on the work, and make the necessary preparation for the opening of the school. We wish to acknowledge gifts and favors that have been received. Brother A. J. Wright very generously donated a fine organ to the school. Brother S. M. Jacobs purchased a much-needed mower, and presented it to the farm. Various boxes of bedding and clothing have been received, also a good sewing-machine; and our friends in Iowa furnished the home with window-curtains and shades. All these things have been highly appreciated, and have been used to good advantage. But we still very much need horses, cows, wagons, etc., and household furniture, bedding, and clothing.

The plan is to open the school the first Wednesday in October. In order to do this, we must first provide room for the students. We are now erecting an addition to the rear of the house, eighteen feet by forty feet, and sixteen feet high. This will give a kitchen and a dining-room below, and sleeping-room for the girls above, and will cost about three hundred dollars. Besides this, we must have a small building that will furnish a chapel or schoolroom, and sleeping-room for the boys above. This ought to be twenty feet by forty feet, and sixteen feet high. But thus far we have not received sufficient money for such a building, and therefore cannot proceed to put it up. We shall build of wood, and in the most economical way possible. Now these buildings ought to be ready by October 1; otherwise we cannot accommodate those applying for admission. What shall we do about it? Will not some of our brethren come to the assistance of this important enterprise? We hope and pray that this may be so.

Let us bear in mind that this school must open the way for students who have no means with which to pay board and tuition. We must give them an opportunity to earn their way by work. To do this we need more teams, wagons, harrows, plows, and other farm implements and tools, and we also need a light spring wagon.

In order to open the school this year, we must have these things. It is simply impossible to receive more students under existing circumstances. Knowing the interest that all our brethren feel in the success of this enterprise, we lay these things before you, feeling assured that you will respond liberally to the needs of this work. Brother and Sister Jacobs are doing good courage in the work, and are doing all their power to make it a success. But one who has not been in a like position cannot fully realize the difficulty and extent of the task that we have undertaken.

Those who desire to contribute to this work should write either to me at Battle Creek, Mich., or to S. M. Jacobs, Huntsville, Ala. May God's blessing rest upon this school, and may it receive the hearty support of our brethren and sisters everywhere.

O. A. OLSEN.

### In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries referred to here, may be answered by mail.]

#### 686.—THE HOUR OF JUDGMENT.

How could the preaching of Wm. Miller and his associates be the message of Rev. 14:6, 7, when they claimed a judgment that was to come; that is, that in the future, and the message says that it "is come?"

J. N. A.

*Answer.*—It will be noticed that the language of the message is that it is the *hour* of the judgment which it declared at that time, in the present tense, *is come*; and that word "hour" must cover a period of time, though there is nothing in the message to indicate that it has reference to any definite period. A brief span of time, in connection with which the work of judgment would begin and go forward, could appropriately be called the "hour" of His judgment. Such a time had been reached when the proclamation of what is called "the first message" began; and that message did not continue many years, as a leading proclamation, before the actual work of the investigative judgment preparatory to the coming of Christ, was entered upon. But that message did not cease with the beginning of that work. The second and third message soon joined in with it, so that a thrice-repeated message, heralding the soon coming of Christ, is now going to the world. And it can still be said that we are in "the hour of his judgment."

#### 687.—THE HEALING OF THE NATIONS.

Please explain the meaning of Rev. 22:2, "The leaves of the tree were for the healing of the nations, in view of the fact that there will be no disease there."

E. B. R.

*Ans.*—The word "healing," as now used, is generally restricted to the idea of recovery from sickness and disease. But the word here rendered "healing" has a much broader scope. It means "service, attendance," and is applied even to the position of servants and domestics in a family, whose duty is to minister to the comfort, pleasure, and well-being of those in whose employ they are. So, in the future kingdom of glory, nothing will be found to be in vain. While the fruit of the tree of life will be an important factor in the preservation of life, the leaves of the tree will contribute in some way, which we may not now be able to apprehend, to the service, comfort, and blessing of the redeemed.

U. S.

*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.

EVERY-DAY WORK.

GREAT deeds are trumpeted; loud bells are rung,  
And men turn round to see;  
The high peaks echo to the peans sung  
O'er some great victory.  
And yet, great deeds are few. The mightiest men  
Find opportunities but now and then.  
Shall one sit idly through long days of peace,  
Waiting for walls to scale?  
Or lie in port until some "Golden Fleece"  
Lures him to face the gale?  
There's work enough. Why idly, then, delay?  
His work counts most who labors every day.  
A torrent sweeps adown the mountain's brow  
With foam and flash and roar.  
Anon its strength is spent; where is it now?  
Its one short day is o'er.  
But the clear stream that through the meadow flows,  
All the long summer on its mission goes.  
Better the steady flow; the torrent's dash  
Soon leaves its rent track dry.  
The light we love is not a lightning flash  
From out a midnight sky,  
But the sweet sunshine, whose unfailing ray,  
From the calm throne of blue, lights every day.  
The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of one unbroken thread,  
Where love ennobles all.  
The world may sound no trumpets, ring no bells;  
The Book of Life the shining record tells.

— Selected.

JAMAICA.

Spanish Town.

HAVING become settled in our new home, and somewhat acquainted with our surroundings, I venture a brief description of the situation in this island as it appears to me upon this short acquaintance. This has been a very profitable field for our canvassing work from the first, and even now the most of our workers are doing well in spite of the cry of hard times, and the fact that our books have been sold in nearly every part of the island. The beneficial effects of this line of work are now apparent in many places. Isolated Sabbath-keepers and little companies of believers are springing up in different places, and there are calls for labor on every side. A score of laborers could be used to advantage where an interest has been created by the agents and the books they have sold.

A special effort has been made at this place, which resulted in the organization of a church of nine members, and obtaining a house of worship; but as there were several others who were keeping the Sabbath, and more work was deemed necessary for the development of the company, we were advised to locate here and continue the effort. This is a city of about five thousand inhabitants, the former capital of the island. Shorn of its former prestige, it is now a listless and indolent place.

Our work seemed well received until an attack of fever compelled me to close the meetings. I am now able to sit up again, but my wife is quite low with the same disease. The children also had light attacks of it, but are nearly free from its effects at present. This is a part of what the tropics demand of a stranger before accepting him as a citizen; otherwise we find the climate no worse to bear than southern Kansas.

We seldom see a white person. The few who inhabit the island are mostly either government officials, or planters in the interior, so our work is almost exclusively with the colored people.

The Church of England nominally controls the most of the people, but their condition is little better than that of the Catholics. Formality is taught instead of godliness, and the people are so bound by creed and tradition that it is hard to move them. Baptism is as great a cross

as Sabbath-keeping, and between the two, those who accept the message cut themselves off from nearly all they hold dear in this world. Still, some honest souls are taking their stand for truth, and others will do so as soon as we can place it before them.

Remember this field at the throne of grace,  
that God may bring from it souls to rejoice in his redeeming love. C. A. HALL.

QUEBEC.

BETHEL AND SOUTH ROXTON.—After making the company at Bethel a visit, we came to South Roxton on August 10. Though this Bethel is not the place where the Saviour walked with human feet, he has often been here. A number at Bethel are still strong soldiers of the cross. Many came to the meetings, and were very attentive to the word spoken. Many were interested to know more of God's truth. Everything has been very favorable for getting the work started here at South Roxton. We have a beautiful situation on a rising plot, overlooking the vast surrounding country, dotted here and there with nature's groves. We are now nicely located. The tent was nearly filled at our first meeting, with attentive listeners, and all seemed to have a determination to search the Scriptures with us. The attendance has since been fast increasing.

A short distance from the village the inhabitants are French, and so, as far as possible, we shall heed the command to preach the gospel to all nations. We praise God for his goodness and truth; and we trust some honest souls in this place will be led to follow fully in the footsteps of our dear Saviour. Surely God has prepared the ground for the seed, by making minds ready to receive his word. The only lack is workers to sow the seeds of truth.

August 17.

H. E. RICKARD,  
C. H. DROWN

NOVA SCOTIA.

I LEFT St. John, N. B., June 1, to visit different places in Nova Scotia for the purpose of securing a location for our tent. June 8 Brother F. W. Morse joined me at Annapolis, and we moved our tent to Lunenburg, and began meetings there the 12th. Much to our surprise, we found the people so much engaged in political matters that we were unable to get a hearing, except that of children. July 8 we began meetings again, at Mahone Bay, about seven miles from the former place. At first we had a fairly good congregation, and they all seemed interested; but we soon observed that a secret war was being carried on against us by the clergy. Many questions were asked concerning the nature of man and the punishment of the wicked. These subjects aroused much bitterness on the part of some of the hearers. August 5 Elder Webber came to assist us, and on the next Sunday we presented the Sabbath question to very good congregations; but in the evening, when the discourse was about half through, the people nearly all got up and left the tent, objecting to our teaching the people to keep another day. We tried to hold meetings longer, but no one came.

August 13 we moved our tent to Gold River, where we have now held six meetings, with a fairly good interest. Many eatables and some cash contributions are given us. All things considered, we are hopeful of some success here. Pray for us. H. J. FARMAN

NEW BRUNSWICK.

ELGIN — July 6 we rented a house and moved to this place. We pitched our new pavilion near the house, and began services the evening of the 10th. Brother D. A. Corkham is with us again this summer to assist in the meetings.

Elgin is a little village of about four hundred inhabitants, with six roads leading in from the surrounding mountains and valleys, which are well settled. There are two churches in the place. Having heard that we were intending to come, the Baptist minister preached three sermons against us, before we got our tent up, and warned the people from house to house. Since we began, he has continued to preach against the truth at every opportunity, and to circulate opposition literature. He became so enraged against us, and against his people for coming to the tent, and applied to them so many undesirable illustrations, that he rather drove many to hear us.

We have just begun to present the Sabbath question. Some kept last Sabbath. God is working in many hearts, and we pray that a few more souls may be added to his kingdom from here. Last Wednesday evening, two or three hours before meeting, our friends gave us a complete surprise. About twenty five families came in, bringing their baskets with them, and all took a lunch together in the tent. At the beginning, they said they had come to get better acquainted with us. After we had all eaten, their secretary arose and stated that they had also come to make us better acquainted with them, and at the same time presented us with thirty dollars. You can better imagine our joy than I can describe it. Our collections besides this have been \$10.86; tract sales, \$6.90. We are of good courage in the work.

August 20.

GEORGE E. LANGDON.

NEW YORK.

I AM glad to report through the columns of the REVIEW that after quite an extended vacation, and trip through the West, I am once more in the Empire State, feeling quite well and strong again. On account of my severe sickness, it was necessary to lay aside my conference duties for some time, and give my attention to the work of getting well. The Lord has blessed me in this, for which I feel very thankful.

On my return my first stop in the State was at Buffalo, where I met Elder Kinne, and we had a council meeting concerning the work in the conference. I am much pleased to find matters moving along well, and a good spirit manifested. This is as I expected. Friday night we held a meeting with the company at Tonawanda, and on the Sabbath, met with the believers at Buffalo. In connection with the latter meeting, baptism was administered to two persons by Elder Westworth. We had a profitable season together. Sunday morning I went to Alden, Erie county, and spoke in the Baptist church in the afternoon. In the evening I held a meeting with the company at Darien Center. Elder Ellis has been holding meetings in this vicinity for some time, and the effort has resulted in a strong demand for a new church building. I trust the matter will result in much permanent good to the cause.

Tuesday I spent at Rome with the members of the Conference Committee who could be spared from their field work, and plans for the camp-meeting were carefully considered. A good spirit of unity prevailed, and we look forward to one of the best camp-meetings that we have ever held in the State.

Friday, Sabbath, and Sunday, Aug. 14-16, I spent with the tent company at South Onondaga. The tent was well filled at each meeting, and the brethren there feel encouraged with the prospects before them. The work at Binghamton has also been encouraging. Two tent companies report a smaller attendance this season than last; but wherever our tents have been located, some good souls have been awakened to study the word of God as never before; and if not before, we believe the eternal day will reveal good results.

Next Sabbath I expect to meet with the Rome church, and on Sunday will hold a meeting near

Vienna for the administration of baptism. Following that meeting, I expect to go to the New England camp-meeting to labor till the opening of our meeting. I have never felt more interest in the work of God than at present. I rejoice that my faith and courage are good, and that the Lord has given me a new lease of life, with which I hope to show forth his praises in uplifting humanity.

A. E. PLACE.

August 18.

#### ALABAMA.

BLADEN SPRINGS.—Since my last report, I have preached regularly at several different places, and sixteen persons have connected themselves with the work. Last week I spent a few days in Washington county. As a result, seven have accepted the Sabbath. Five went forward in the ordinance of baptism. The interest is growing, and others desire baptism. The Spirit of God is working mightily for the salvation of souls here. Pray for us.

J. M. ELLIOTT.

#### NORTH CAROLINA.

ARCHDALE.—Our tent is now located at Archdale, a small village in Randolph county, about three miles south of High Point. The prevailing religious element here is that of the Friends, and their house of worship is the only one in the place. There are a few who belong to other denominations, but not enough for organization.

We tried to find a location for the tent in High Point, but as another tent-meeting was just starting there, and on account of other circumstances, it was thought best to come to Archdale. We had almost decided to locate the tent here last summer, but it was finally decided not to do so. I believe it is located here now in the providence of God, and hope to see a good work accomplished.

Meetings began Friday night, with an attendance of about sixty, which has increased to about one hundred, and the best people of the place seem to be among the number. All seem to be intelligent, orderly, and attentive hearers, and thus far manifest a good degree of interest in the truths presented. I have a number of invitations to visit the people at their homes. We hope and pray for good results.

Brother Sanford has not yet come, but I am looking for him every day. This has left me entirely alone in the work thus far, which has made it quite hard for me, as I had nearly all the work of pitching the tents, etc., to do. Still I am thankful that everything has been pleasant, and that I have had strength for the work. I praise the Lord for a part in the closing work of the message. Pray for the cause at this place.

August 24.

B. F. PURDHAM.

#### CALIFORNIA.

THERE have been four camp-meetings held in California this season. The last one was held at Eureka, Humboldt county, commencing July 23, and closing August 30. This county has a few earnest Sabbath-keepers, and being somewhat isolated from others of like faith, the meeting might be called a county camp-meeting. The work was begun some thirteen years ago, when there were but one or two families there observing the Sabbath. An effort was made by getting the names of the inhabitants from the register of the county, and distributing them among the local tract societies, which soon loaded the mail with the printed pages. Canvassers were then sent to the county, and many of our leading works found a welcome in the homes of the people. Then Elder McClure came, and preached to those anxious to hear, and many embraced the truth. The following year the first camp-meeting was held, with one hundred and fifty Sabbath-keepers in attendance. Since then an annual

camp-meeting has been held in different parts of the county. These meetings and other efforts, with our publications, have spread the third angel's message throughout the county, and the views of Seventh-day Adventists are generally known.

The twelfth annual meeting, which has just closed, was among the best ever held. The outside attendance was large, and a greater interest was manifested than ever before. Could the meeting have been continued, there would have been greater results seen. Some are rejoicing in the truth as the result of the meeting. Our people were greatly blessed. The Lord was present with his healing power. One sister who had been unable to walk without help, walked off the grounds to her home, a mile distant. Others saw and rejoiced in the fulfilment of God's promises. From the beginning of the meeting the presence of the Lord was with us, and we had the joy and peace of God to the close. Five were baptized, and others will be baptized at their homes. The laborers present were Elders McClure, Andross, Glenn, and the writer.

WM. INGS.

#### MAINE.

GARDINER.—Doubtless our brethren and sisters throughout the field will be pleased to hear how the good work is prospering in the Mother State. We call it the mother state, from the fact that Maine gave birth to the third angel's message. We are glad to be able to report that the Lord is blessing this conference as well as other parts of his vineyard.

At our June meeting it was decided that but one tent be pitched this season, and that it be located at Gardiner, in charge of Elder P. B. Osborne and myself. Accordingly we came to this place, and held our first meeting June 21, with about seventy-five or eighty present. When we first came, we were not long in finding a beautiful location in a little park on the corner of Winter and Highland avenues. But before our tents were up, two ladies came to us, and said that they had just held an indignation meeting, at which it had been decided to send a committee to see us, and notify us that we were not wanted in their vicinity, and that they would not tolerate a cattle-show upon their park, notwithstanding the fact that the mayor of the city had given us permission to pitch our tents there. They made so much fuss about it that the mayor came to us, and offered to pay the expenses for moving if we would find another location. Our friends soon found another lot on which to pitch our tents, which in most respects is a better location than the park.

We had intended to have some bills printed and circulated announcing our meetings; but the ladies gave us such a thorough advertisement that it saved us the expense, and also made for us many friends. We shall have been here nine weeks next Sunday. Our interest has been good and the attendance fair from the first. Seven or eight have already begun the observance of the true Sabbath, and many others are deeply stirred over the subject. We have good reasons to hope that some of these interested ones will be led to take a stand with us to keep the commandments of God and the faith of Jesus.

A Bible reading is held each afternoon in the tent, and a goodly number attend and express themselves as being much interested in this method of studying the Bible. We have sold some books, and given away hundreds of pages of tracts, and received over twenty-five dollars in donations. The friends have been kind in providing for our temporal wants. We will close our meetings next Sunday evening. The tent will be shipped to Augusta in time for the camp-meeting.

When I survey the past year, I can call to mind many blessings which I have received from

the Lord, and can truly say that God has greatly blessed the efforts put forth by his servants. There are now a goodly number who are rejoicing in the light of present truth, who, one year ago, knew nothing about the views held by Seventh-day Adventists. I am of good courage in the Lord, and praise his name for his blessings.

M. G. HUFFMAN.

#### VIRGINIA CAMP-MEETING.

In company with elder G. E. Fifield and Brother F. L. Mead, I attended this meeting from the beginning to the close. It was the hottest weather of the season, and the season was the hottest that has been experienced for many years. This may have had some effect upon the success of the meeting, but the location of the camp was so well selected for comfort in time of heat that all were quite comfortable.

The camp was located about one-half mile southwest of the city, in a beautiful oak grove. One hundred and fifty of our people were encamped upon the ground. A spirit of faith and courage seemed to prevail as they came together.

The business meetings were harmonious and practical. The treasurer's report showed that five hundred dollars had been paid on the old indebtedness during the past year. The tithes also increased thirty per cent. Fifty-four were added to the churches, and nine more were baptized at the camp-meeting.

The same officers were re-elected in the conference, with two additional members placed upon the Executive Committee. Thirty-five dollars was raised on the ground for first-day offerings, and four hundred and thirty-five dollars more was pledged toward relieving the indebtedness of the conference. This, with what has been pledged and is still unpaid, is nearly enough entirely to relieve the indebtedness. We hope by another year that it will all be paid. There were sufficient funds on hand to settle with all laborers employed during the past year. This is quite an improvement in the financial condition of the conference, and was a source of encouragement to all.

The meetings for the spiritual interests of the people were occasions of refreshing. The outside attendance was large throughout the meeting. Through the mercy of God we were kept from any serious sickness among those encamped, and the Holy Spirit impressed many who visited the camp, with feelings of solemnity as the thrilling signs of the times, indicating that soon our Lord will come again in power and glory, were presented. Our brethren and sisters returned home praising God for his infinite love and goodness in still unfolding more fully the glorious truths of the message. May God prosper the work in this conference still more the coming year.

R. C. PORTER.

#### OHIO CAMP-MEETING.

At Findlay, O., at the appointed time, Aug. 6-17, 1896, the Seventh day Adventists, to the number of eight hundred or more, assembled in their twenty-eighth annual camp-meeting. Most of the time the weather was very warm. There being no shade-trees, it was feared that many would suffer severely; but with good tents, each with a fly, and with the shadow of many a friendly cloud, and with the gentle western breeze that tempered the burning heat, all were made quite comfortable. Two threatening storms appeared, but passed by with only a cooling breeze and light rain; and the meeting was not hindered in any way either by heat or storm.

By the vigilance of the camp-meeting committee and the good officers of the reception committee, the camp was neatly arranged, and excellent order prevailed through the entire meeting. The outside attendance was not large at any time except Sundays. Some, however, became deeply interested.

The laborers from abroad were Elder J. H. Morrison, our district superintendent, Elder A. O. Tait, and Dr. Paulson, the latter for two days only. All of these served our meeting well. Dr. Paulson's rapid, racy, excellent talks were well received and highly appreciated. Two trained nurses from the Sanitarium also gave valuable instruction in their lines of work. Many suffering from the ills of life used this favorable opportunity to obtain instruction and advice.

The Ohio Conference held its thirty-fifth annual session in connection with the camp-meeting. All the business proceedings were harmonious. Three churches were admitted to the conference, and one was dropped, leaving seventy churches now on the list. The officers of last year were re-elected to serve another year; namely, I. D. Van Horn, President; E. A. Merriam, Secretary; D. K. Mitchell, Treasurer. Conference Committee: I. D. Van Horn, H. M. Mitchell, W. H. Saxby, R. R. Kennedy, and A. G. Haughey.

Resolutions were passed by the conference and tract society favoring the increase of subscribers for the *Signs of the Times*, and retaining its present price; putting the *REVIEW* and the *American Sentinel* into the homes of our people; a more extensive adoption and practise in our churches of the Christian Help work; and the restoring of activity in general missionary work. The canvassing work is doing fairly well, and those who are active in it are showing good reports.

The Sabbath-school department conducted well its part in the camp-meeting. It supplied the laborers in the youth's, children's, and kindergarten meetings, all three of which had two meetings each day. The number present the first Sabbath in the Sabbath school was six hundred and twenty-one, and the offering was \$22.23; and the second Sabbath six hundred and seventy-five were present, and the offering amounted to \$32.70. Total offering, \$54.90. The first-day offering was a little above \$150.

The working force of the conference is sixteen ministers, seven licentiates, and eight Bible workers. Four others will enter the Bible work this year. The finances are fairly good, but need encouragement in every department of the work.

We feel assured that spiritual life and power were increased at this meeting. The revival services were attended with good results. Thirty candidates were baptized, most of whom were starting for the first time. At the closing public service held Sunday night, a rich blessing from the Lord was enjoyed in the ordination service, which set apart Brother A. Gilbert Haughey to the gospel ministry. So closed another good camp meeting, which will give much encouragement to the cause of the Lord in Ohio.

I. D. VAN HORN.

**TENNESSEE RIVER CAMP-MEETING.**

THIS meeting was held as appointed at Clarksville, August 14-24, but not on the grounds previously chosen, as the street-car company failed to complete their line in time. The grounds chosen instead, however, were quite pleasant and easy of access, the only drawback being the lack of shade. I arrived on the ground in time to render some assistance in preparing the camp. Elder Brunson, who was to assist me in the meeting, arrived on Friday, and preached the opening sermon that evening. One hundred and forty of our own people were encamped on the ground. Twenty-nine tents were pitched, twenty-five of which were used as dwelling tents.

A good spiritual interest was noticeable in the meeting at first, which deepened as the meeting progressed. The last Sabbath was an exceptionally good day. The Spirit of the Lord came in, in the early morning meeting, and several arose for prayers. At the conclusion of

the forenoon preaching service, a call was made for those who wished to seek the Lord to come forward, and thirty-three responded. Some of these had never made a profession of religion, others were in a backslidden condition. All seemed to receive God's blessing, and those who spoke gave clear evidence of their acceptance. All who came at the beginning and remained till the close said it was the best meeting they had ever attended.

The various business meetings were well attended and full of interest. Four meetings of the conference were held, four of the tract society, two of the Sabbath-school, and two in the interests of education. Professor Bland, who is at the head of our school interests in the district, was present, and gave an address, which was well received. All seemed glad that the General Conference had finally taken steps to establish schools in the South, and heartily adopted resolutions pledging support in the way of means and students.

The reports rendered at the various business meetings were quite complete, and by comparison with last year's showed a healthy increase in all lines of work. One church, consisting of twelve members, was added to the conference. Thirteen other members have been added to the different churches, making twenty-five in all. This does not include two companies brought out by tent labor this summer, numbering twenty-five more.

Elder F. D. Starr was elected president of the conference, and Harry Ward, secretary. William Mason was elected a member of the conference committee. Otherwise the officers remain as heretofore. Elder Boyd retires from the office of president with the confidence and respect of the brethren, and will labor in the conference.

Union and harmony prevail in the conference and among the laborers. The churches have decided to consecrate themselves anew to God, and draw for themselves from the treasure-house of heaven by living faith, bidding the ministers go to the lost sheep of the house of Israel. Elder Bollman, of the *American Sentinel*, who was on his way back to New York, from attending the trial of our brethren in Lake county, stopped one day at the meeting, and favored us with a good talk on the principles of religious liberty. The brethren have been released from the Tiptonville jail, and two of them were present at the meeting, and bore testimony to an increase of faith and courage by their recent experience.

During the progress of the meeting, another arrest was reported, that of Brother Filpott, near Murfreesboro. He was cited to appear before the court at its next sitting, in October, to answer to the charge of committing a nuisance by working on Sunday. But notwithstanding these prosecutions that have occurred at different times throughout the State, the brethren are of good courage, and seem determined to press the battle to the gate. I feel much encouraged over the outlook for this conference, and believe that if the brethren consecrate themselves to the Lord as they feel it is their duty to do, the coming year will mark an advance in the work hitherto unknown. That it may be so is the prayer of the writer.

GEORGE A. IRWIN.

**THE MARINETTE MISSION.**

THE mission work proper at Marinette commenced early in February, there being two workers engaged in it besides Mrs. Bourdeau and the writer. I have been away much of the time to look after the work at other points, and since the first week in May, we have had but one regular worker. For two weeks we were re-enforced by Brother Levin Levinson and another brother. Brother Peter M. Hanson was with us one month in the winter, and engaged in the sale of Scandinavian works, there being seven Scandinavian churches in Marinette and four in the city of Menomonie, near by, besides quite a population

of Scandinavians at points near these two cities. In May Brother Hanson moved his family to Marinette, connecting with the mission by occupying a part of our mission house, since which time he and his companion have done excellent work among the Scandinavians. He reports two hundred and eighteen books sold. He and his wife work on the self-sustaining plan.

Our other workers have directed their attention more to tract work, visiting, and giving Bible readings. Three hundred and fifty packages of tracts and over thirty thousand pages of tracts have been put into circulation. Tracts and small works have been sold to the amount of twenty-two dollars. More than one thousand visits have been made, and one hundred and fifty readings have been given. By means of a special fund raised by our liberal French brethren, I have, through personal effort and correspondence, put \$27.50 worth of French literature into circulation.

With such a small proportion of the French here able to read in their own tongue, and not one in a hundred having the Bible, the work of educating them in present truth must necessarily be slow. In view of the slowness of the French in this field to show any interest in the truth, we have also turned our attention to the Scandinavians and the Americans. In addition to those we have already reported as having received the truth, is a lady, a teacher who has of late come to this city, and taken a decided stand for the truth. She has an appointment to teach colored children and youth in North Carolina, having already been employed by a religious philanthropic society to engage in this kind of work.

I have just returned from attending a monthly meeting with the French brethren at Little River, where I obtained two subscribers for the *REVIEW*, one for the *Instructor*, and one for the *Signs*. The subscribers were all French. They also take our French *Signs*. We had a grand meeting, there being twenty present from the Lena church.

D. T. BOURDEAU.

**TENNESSEE RIVER CONFERENCE.**

BROTHER F. D. STARR and the writer commenced meetings with a tent at Clarksville, Tenn., two weeks ago. The attendance and interest are fair, and the people are kind and hospitable. Mrs. Boyd is with us, engaging in Bible work. Three ladies who are with our tent company are engaged in canvassing for our literature. We hope for fruit, and ask for the prayers of God's people.

CHARLES L. BOYD.

**VIRGINIA CONFERENCE PROCEEDINGS.**

THE fourteenth annual session of the Virginia Conference convened at Charlottesville, Va., in connection with the camp-meeting, August 7-17. The president, W. A. McCutchen, presided at all the meetings. The conference year proved to be a very prosperous one in the advancement of the work. More than fifty were added to the membership. Financially, the conference has enjoyed the best year of its existence. Nearly five hundred dollars was paid on the conference debt, the tithes have increased thirty per cent., and three hundred and fifty-five dollars was subscribed on the indebtedness. Resolutions were passed on the following topics: Death of Elder Stillwell, tithes, church discipline, first-day offerings, and the cordiality of the vicinity in which the meeting was held.

The following persons were elected to offices in the conference for the year to come: President, W. A. McCutchen; Secretary, J. H. Wilcox; Treasurer, James Gargett.

Credentials were conferred upon W. A. McCutchen and A. C. Neff; licenses upon J. P. Neff, T. H. Painter, and C. A. Watkins. We enter upon the new year with courage.

J. P. NEFF, Sec.

## THE REVIEW AND THE SIGNS. 34

In recent issues of the REVIEW I have noticed several articles from different persons relative to the merits of our excellent church paper, the REVIEW AND HERALD. While others are speaking words of commendation and praise for it, I, too, desire to add my voice with my brethren in the hope that what we may say will be the means of inducing some who are not now subscribers, to become such at once. The *Signs of the Times*, published on the Coast, should not be overlooked while we are writing encomiums for the REVIEW AND HERALD. I feel that both the above-mentioned periodicals are indispensable in every Adventist family, and how any of our brethren or sisters can do without either of them is beyond my ability to decide.

As Brother Irwin states in a recent issue of the REVIEW, "The first-page articles alone, in a year's subscription to the REVIEW, are worth many times the price of the paper, if their value could be estimated in dollars and cents." Yes, indeed; these articles are a feast to my soul. And it seems to me that I could not dispense with them under any circumstances. Dollars and cents could not purchase them of me. Then, too, the means of communication with our brethren throughout the great field afforded us through these journals each week, is of incalculable value. From the islands of the sea, from far-away Australia, Europe, Asia, Africa, and South America, come reports from the Lord's faithful workers at regular intervals. These reports are of priceless value to me. I could not think of doing without them.

Dear brethren, let each one of us see to it that these faithful missionary visitors come to our homes every week, that we may be enabled to keep pace with the rapidly advancing message for this time. For fifteen years these welcome guests have been entertained in my household, and I would feel very sad indeed to think of their taking their departure now. Not only have they made glad the hearts of my own family, but when their visits were ended, they were carefully sent to the homes of my neighbors or mailed to distant relatives or friends, to enlighten the minds of others.

Sometimes the objection to subscribing for these excellent periodicals is raised upon the ground that finances will not permit. Can this view be correct? Certainly there are none so straightened in circumstances that they cannot afford less than one cent a day for such spiritual food as the REVIEW AND HERALD and the *Signs of the Times* will afford them. Just think of it! You can have both these papers come to your home a whole year at less than one cent a day; and if you take only one of them, the expense will be less than one-half cent a day. Who, then, can have a valid excuse for doing without our denominational periodicals?

W. H. GILMORE.

## News of the Week.

FOR WEEK ENDING AUGUST 29, 1896.

### NEWS NOTES.

It is claimed that the mission of Cecil Rhodes to the Matabeles has proved entirely successful. Rhodes went among the savage blacks unarmed, and thus gained the confidence of the chiefs. The chiefs state that the trouble arose from the oppression and cruelty of the native police. They want promises of protection and better usage. Rhodes has promised these, and on such conditions they submitted. Cecil Rhodes rests under the imputation of having been the prime cause of all the late troubles in South Africa. Whether this is true or not, he has done a good deal to redeem his standing by leading an expedition to the relief of Bulawayo, and now by going into the haunts of the natives and securing peace. He will need to keep on in a good direction for some time before he is fully restored to the confidence of all good people. The British Parliament has

appointed a commission to investigate the Jameson raid; and it is expected that Rhodes will come in for his share of investigation. It is presaged that the charter of the South African Company will be revoked.

An American correspondent has written a description of affairs in the Samoan Islands, which shows the government administered by England and Germany, as protectors of the island, to be nothing but a farce. The jurisdiction of the puppet king is hardly felt a mile from the coast. In the interior, the people do as they please. German papers are stirred, and denounce the writer as interfering where he has no business. It will be remembered that the United States was connected with England and Germany in a protectorate over the islands, but that President Cleveland withdrew from the compact.

Extraordinary precautions are being taken in France for the protection of the czar during his contemplated visit. A large force of Russian police detectives are already in Paris, acting in harmony with the French detectives. They will be able to identify many dangerous characters whom the Paris police may not know. About a thousand well-known anarchists and nihilists will be sent out of the country. A strong force of police will watch ships from England, to turn back suspicious persons. No detectives are more keen than those of France, and if they fail to protect the czar, it will be because it is impossible to do so.

The czar has determined to visit Europe, and there is much excitement all through the continent in regard to his visit. Where will he go? Which government will he honor? and which will he slight? Will he visit Paris and not Berlin? These questions agitate the diplomats of Europe. Each nation will endeavor to do him the greatest honor, but it may be confidently predicted that France will boil over with enthusiasm, and excel all the other nations. If this should be the result, and the *entente cordiale* between France and Russia shall be strengthened by the visit of the czar, there will be heartburnings in the courts of Berlin and Vienna, and Wilhelm II will lecture his guards again, and tell them that they owe supreme allegiance to him.

Rev. Thomas Porter, assistant pastor of Plymouth Church, Brooklyn, lately preached upon the subject of trusts, as they have been developed in this country. After showing how they bred enormous wealth on one hand, and abject poverty on the other, the pastor said: "You ministers are doing nothing. You do not know what the people are thinking about these days. You do not know that the man with blackened face, the foundryman, the laborer in the street, is reading his Gibbon, and knows why Rome fell. He is reading the history of France, and knows what causes were at work that exploded in the French Revolution. These men are studying wrongs which, unless they are righted, will be the ruin of the American Republic."

As a counter-action against the reinforcements which Spain is sending to Cuba, the Cuban insurgents have determined to destroy all the property on the island that may be accessible and of use to Spain. No buildings will be left to shelter Spanish troops from sun or storm. All sources of revenue for Spain will thus be cut off. The whole island, except what is in actual possession of the belligerents, will be devastated. Thus the war becomes one of utter destruction. By this means the Cubans hope to make the island untenable to the Spanish armies. It is not likely that any great or decisive battles will be fought. It will continue to be what it has been in the past, a guerrilla warfare, in which each side will try to wear out the other. Cuba is in a far worse condition than Crete, yet the powers of Europe are interfering and compelling a settlement of the difficulties there. Perhaps they would do the same for Cuba but for the fact that the United States would not look with favor upon any foreign intervention in Cuban affairs.

A little war-cloud burst over the island of Zanzibar on the east-coast of Africa, Aug. 27. The island is under British protection and control, though immediately governed as a sultanate. A few days ago the sultan died under circumstances that led to suspicion of poison. The British candidate for succession was Hamoud. But a usurper named Said Khalid raised an insurrection, and seized the palace, with an army of over 2500 supporters, including the slave-traders. Admiral Rawson, commanding the British fleet, ordered the insurgents to haul down their flag, and surrender before a certain hour, and gave notice to the inhabitants to look out for trouble. Instead of surrendering, the rebels hastened to fortify themselves, and trained their guns on the English vessels. At the expiration of the hour, the ships began to bombard the enemy, and in forty minutes the war was over. Their one vessel was sunk, their guns silenced, and the palace was on fire. The usurper took refuge in the German consulate, and order was soon restored. Quite a number of the natives were killed and wounded.

The celebrated lenses made for the mammoth telescope of Chicago University are finished at Cambridge, Mass., where they have been in process of making for at least three years. They are the largest in the world, being forty inches in diameter. Mr. Clark, the manufacturer, is probably the most skilled man of his class in the world. He has spent one year of faithful work upon these glasses since they were so perfect that able scientific men could discover no fault in them. The lenses are so valuable that they will be sent to Chicago in a special parlor-car, and guarded night and day by Mr. Clark and his assistants. The tubes and other parts of the big telescope have been ready for two years, and it is expected that the instrument will be of great benefit to science.

Large reinforcements for the Spanish army in Cuba have sailed from Spain. Evidently the yellow fever is to be supplied with a full quota of victims. There is some opposition in Spain to the departure of these troops, and as a precautionary measure, ships of war were despatched to every port from which troops were shipped. The war is costing Spain \$300,000 a day. Her soldiers are said to be well armed, but are poorly clad and not well fed. They have had no pay for four months. The officers magnify the results of battles, in order to win promotions. A small rebellion has broken out in the Philippine Islands. There is great excitement in Spain, and the nation may be truly compared to a person walking on crutches which are liable at any moment to give way.

The report that the Turks murdered 6000 Christians in the island of Crete is confirmed on good authority. The powers have consulted in reference to the future disposition of Crete, and have promulgated to the Turkish authorities the following proposals for the government of the island: 1. The nomination of a Christian governor of Crete, who shall serve for a term of five years under a guaranty from the powers. 2. Economic autonomy, with a payment of a tribute to the sultan. 3. The reorganization of the gendarmerie by European officers. 4. The independence of the judiciary of Crete by the creation of a high court at Canea. It is announced that the sultan has rejected the fourth proposition, but that he has agreed to adopt the first three propositions of the powers. It remains to be seen how much attention will be paid to these proposals by the wily Turk. Judging by the past, we conclude that his assent is but another piece of time-serving.

### ITEMS.

—The czar and czarina arrived at Vienna, Aug. 27. They were given a hearty reception.

—Hamburg has run ahead of Liverpool, and is now the chief port of Europe, if German statistics can be believed.

—Professor F. Nicolls Crouch, author of the music of "Kathleen Mavourneen," died suddenly at Portland, Me., Aug. 18, aged eighty-eight.

—Mr. Mc Kinley's letter of acceptance is given to the press. It mainly consists in an argument for a gold standard and the policy of protection.

—On Aug. 22 the new United States armored cruiser "Brooklyn" passed down the Delaware River on her way to Boston, from whence she will make her trial trip.

—Mr. Bryan is traveling leisurely through New York, speaking to the people in various places. Major Mc Kinley remains at his home in Canton, O., and receives deputations which come to him.

—Sir Charles Russell, the chief justice of England, who lately delivered an impressive oration before the Bar Association of New York, at Saratoga, is an ardent Irish home-ruler and a devout Roman Catholic.

—In reply to a letter to a friend, Senator Sherman declared that a Republican administration can correct the evils of the past by the increase of the revenue and a new tariff; but that he fears such a thing is not practicable.

—The sultan of Turkey, learning that a large number of Russian Jews, who have gone from that country to the United States, purpose to go to Turkey, has forbidden their entrance to Turkey. This is in harmony with the wishes of the czar.

—Troop E, Seventh U. S. Cavalry, had a fight with Yaquis Indians near Tucson, Ariz., Aug. 18. Three Indians were killed, and the entire band of thirty captured. Three soldiers were wounded, one mortally. The Indians are said to have been better armed than the soldiers.

—As an illustration of the expensive follies of a rich and popular actress, it is related of one in New York City, that, having a favorite bantam rooster, that had his leg cut off by a cable-car, she took it to a doctor, who put on an artificial leg of rubber, fastening it with a gold band studded with jewels. The bill — not the rooster's, but the doctor's — was \$125.

Mr. Bryan announces that his letter of acceptance is ready.

Alabama iron is being shipped to Europe, bringing prices there than here.

W. C. P. Breckenridge has re-entered politics, as a champion of the gold standard.

Sir Mac Kenzie Bowell has been selected as leader of opposition in the Canadian Parliament.

It is reported that Dr. Nansen intends to conduct an expedition to the Antarctic Ocean in search of the North Pole, before returning to the arctic regions.

It is reported that the Michigan soldier who saw through the disguise of Jefferson Davis, and took him prisoner, became much attached to him, and has named a child after him.

The scientific men in charge of the Smithsonian Institution have declared their conviction that there are no real sea-serpents; and, more than this, that there are many varieties.

There has been a serious quarrel in Cuban government circles, growing out of the president's promotions and vacancies. President Cisneros resigned, but later called his resignation.

The peaceful news from South Africa has stimulated a rise of Kafir stocks in London, while the uncertainty of American affairs, owing to the coming election, depressed American securities.

Insurance companies are complaining over the frequency of their losses by lightning. One company reports that its losses by lightning for the past two weeks were greater than for any two months of its history.

Rumors of trouble between Italy and Brazil are growing out of Italian claims for indemnity for some persons killed during the late civil war in Brazil. The people of both countries are more or less excited over the prospect.

A Methodist Episcopal bishop in this country has named the thousand ministers under his charge against the election of one of the national tickets. If he would have the history of the late Canada elections, he might have the folly of ecclesiastical meddling with political parties.

There are ten thousand Americans in Berlin. It is evident that, in spite of the hard times, there are many Americans who are able to travel. A great many of this class are of no use in this country, except to spend the money they have inherited from others who could not spend it.

Miss Gertrude Vanderbilt, daughter of Cornelius Vanderbilt, was married to a son of William C. Vanderbilt last week. The papers inform us that this is the last of the marriageable Vanderbilts; hence there will be a lull in society gossip until the divorce court opens again.

Pope Leo XIII sent to Princess Maud of Wales, for her wedding present, a beautiful antique gold bracelet, in which was set a Roman cameo, together with his best wishes for her happiness. This is the first wedding gift from the Vatican to the English royal family for centuries.

A young man in Somerville, N. J., lately shot himself because he was rejected as a suitor by a young woman. The point worth noting is that he did not shoot the girl. It is quite the form nowadays for a young man in his position to shoot the girl first, and then to shoot himself.

The civil service commission has issued an order to federal office-holders, warning all employees against soliciting or making contributions for campaign purposes. The order is sweeping in its character, and affects all branches of the government service. Violators of the law will be prosecuted.

Captain-general Weyler still threatens that he will reconquer the island of Cuba with the besom of destruction, and he gets his new reinforcements. Someway these proclamations from Weyler do not end the war. He will be obliged to resort to some other tactics. He might establish a new *trocha*.

The effort to exclude United States silver and paper currency from circulation at par in Canada, is relaxing. It seems that the circulation of States money interferes to some extent with the circulation of Canadian bank money; hence the effort on the part of the banks of Canada to discriminate against it.

An American in Rhodesia, South Africa, asserts that one of the principal causes of the Matabele uprising was what is known as a "hut tax" levied upon the natives by the Chartered Company. We have been very cruel to the Indians in this country, but a tax on the Indian's "tepee" was never proposed.

There is a new friction between the pope and the kingdom of Italy. The new postal card is emblematic of United Italy and the loss of the temporal power of the pope. The pope is offended; and upon his appeal, Catholic postmasters refuse to pass it through the mails. The card is said to be made in perfect accord with the international agreement, and so Italy claims a change of those countries where the card has been restricted circulation.

Hoke Smith has resigned his position as secretary of the interior in President Cleveland's cabinet, on account of disagreement with the political policy of the President. His successor is ex-governor David R. Francis, of Missouri.

While Mr. Bryan, one of the presidential candidates, was addressing a meeting at Utica, N. Y., the crowd climbed upon the speaker's stand in such numbers as to break it down. Fifty men were more or less injured, and the would-be president saved himself by clinging to the rail and a single board that was left of the platform.

N. E. Whitcher, a farmer in the Black Hills country, near the border of Montana and South Dakota, lately found a tooth of a mastodon in the sand on the bank of the Little Missouri River. It is one of the largest and finest ever found, weighing eleven and one-eighth pounds. It is four inches across the grinding surface.

The town of Ontonagon, Mich., was entirely destroyed by fire on Aug. 25. Ontonagon is the location of the Diamond Match Company's works owned by Moore Brothers, of Chicago, who lately went into bankruptcy. This company loses over \$1,000,000. The town will not be rebuilt. Many persons lost their lives in the fire.

During one day lately 121,240 packages of fruit were shipped into Chicago. Of these, 110,400 were fifth-bushel baskets, 4450 were half-bushel baskets, 3400 were bushel crates, 950 were bushel baskets, and 2040 were barrels. Great cities have immense appetites. The above figures would be wonderfully enlarged were imports of fruit from other points included.

The address of Lord Chief Justice Russell, at Saratoga, N. Y., has excited universal interest. His address was upon the subject of international arbitration. He stated that the war expenses of the six great powers of Europe amount annually to the sum of a thousand million dollars. He advocated arbitration, but was not very sanguine of success, except between Great Britain and the United States.

The Catholic papers, speaking of the new arrangement by which the present apostolic delegate, Martinelli, will act with the prelates of the United States in the settlement of difficulties, say that this will be similar to what is the regulation in Spain. This will be very interesting reading to the people of this country. Spain is such a shining example for the world! By all means let us have the Spanish plan!

Astronomers are taking an interest in the affairs of our planetary neighbor, Mars. They have lately discovered that the Ganges canal, as it is hypothetically called, is a double channel. More recently they announce that an extensive blizzard of snow has covered a large region nearer than usual to the equatorial regions. Perhaps it was because the heat that belonged to Mars was being attracted this way.

In connection with Turkish matters, attention is now fastened upon the island of Crete, which is in a state of uproar. Latest advices show that the Christians, as they are called, are retaliating on the Turks, and have burned a large number of their villages. Many Greeks are said to be going to Crete to assist the Christians, and this is causing a rupture between the Turkish and Greek governments.

Another case that illustrates the insane folly of carrying revolvers, occurred last week in Elgin, Ill. A young man called on the young woman to whom he was engaged, and as he was leaving, she playfully thrust her hand into his coat pocket for a bag of candy. Accidentally she pulled the trigger of a revolver that was there, and fatally shot herself. The grief of the young man caused him to attempt suicide.

A despatch to Washington from Mr. Terrell, United States minister to Turkey, states that Aug. 27 another Armenian riot occurred in Constantinople. Armenians threw dynamite among Turkish troops, killing thirty. The Turks then attacked the Armenians, and killed several hundred. Many revolutionists have been arrested, and will be deported from Constantinople. The French embassy is guarded by French sailors.

Cornelius Vanderbilt lately incurred his father's displeasure by marrying a Miss Wilson, and was cut off from the inheritance with but \$2,000,000 left. He announced to the world his willingness to start out as a poor man. He did so the other day when he took his bride to Europe in the steamship "Majestic." They did not go in the steerage, however. On the contrary, they took twenty-two trunks and two bicycles as baggage. Their stateroom occupied the room of twenty first-class passengers. They had the finest and best the steamer could give. But they will be as sea-sick as any one else, other things being equal.

A REQUEST.

Has any reader of this note a Bible or a New Testament with raised letters for the blind, who would like to present it to a worthy sister? Address Sarah Nott, Hutchinson, Minn.

WANTED.

A GIRL who is capable of going ahead with the work, to do housework. An Adventist girl preferred. Address Mrs. N. Hardgrove, Alembic, Mich.

A SITUATION as stenographer or bookkeeper by a Seventh-day Adventist. References and experience. Address Miss R. de Bruyn, 116 S. Calhoun St., Baltimore, Md.

Mrs HARRY P. SLATER, Pottsville, Pa., would like to engage a middle-aged woman of like faith (Adventist) to do general housework in a small family. Permanent situation if satisfactory. Address as above.

THE Florida Tract Society can use clean copies of our periodicals right along if sent post-paid. We trust our people will bear this in mind. Address Miss Josephine Grannis, Box 508, Orlando, Fla.

A YOUNG lady, refused a place at home on account of keeping the Sabbath, desires a situation among Sabbath-keepers. She is secretary of the Sabbath-school in the place where she lives, and is good to work. Any one who can assist her in obtaining a situation will confer a great favor. Address Miss Stellite Poag, Kackley, Kan. J. B. BEAMIS.

ADDRESS WANTED.

THE full name and address of M. C., signed to question No. 681, in the Question Chair (REVIEW of Aug. 11) is desired at this Office.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 21, 1896.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, At'l. Ind. Express, etc.

\*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday. Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m. and arrive at 12.25 p.m. and 6.35 p.m. daily except Sunday.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, GOING WEST, and various train times and stops.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.

# The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 1, 1896.

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## Editorial Notes.

A press of matter compels us to add a Supplement of two pages this week. Not only will the book notices be found important, but none of the reading paragraphs should be overlooked.

Brother Tenney has been at the camp-meeting in Marion, Ind., for the past week, and reports that they were having a very pleasant and profitable time. The first part of the meeting was marred somewhat by very heavy rains, but beautiful weather prevailed most of the time. This paper closes too early for a full report of the meeting.

In connection with his letter giving news from the “Pitcairn,” Brother J. E. Graham, the captain, writes that they intended next to go to Tahiti, thence to the Austral Islands, Cook’s Islands, Samoan Islands, Tonga group, and the Fijis; then, if Providence so directs, to the New Hebrides, Banks’ Islands, Santa Cruz, and Marshall Islands.

The Orlando (Fla.) *Daily Reporter*, of Aug. 18, 1896, notices, with commendation, the shipment of seven hundred pounds of books, magazines, etc., to the American Medical Missionary College Settlement, 744 Forty-seventh street, Chicago, Ill., by the Florida Tract Society. The books etc., were contributed by the Y. M. C. A. and different citizens of Orlando, and the agent of the F. C. & P. Railway kindly interested himself to secure free transportation of the gift to its destination.

Perhaps some will see this paper who did not see the REVIEW of last week. Such should get the paper they missed, and read what Elder Olsen said about gathering fruits and foods which it is difficult for our people in the South to obtain, drying or canning them, and donating them to the purpose mentioned. We look for a hearty response to this call. Remember that the secretary of the committee appointed to see to this matter is Miss Jennie Thayer, REVIEW AND HERALD, Battle Creek, Mich.

## A WORTHY EXAMPLE.

ONE of our little neighbor boys has just handed me a small envelope containing a missionary contribution of ten dollars, which he had earned himself, mostly by selling flowers. This is a worthy example of industry and liberality. Five dollars of this goes to the Oakwood Industrial School for the colored people, and five dollars for the medical mission in Guadalajara, Mexico. We are much pleased to see the interest that some of our youth and children manifest in the missionary work. How much better it is for them to have their young minds turned to the Lord’s work, practising self-denial, than to use their little earnings merely for some selfish gratification. The blessing of the Lord will surely follow these offerings. May many children follow the example of this boy.

O. A. OLSEN.

## NEWS FROM THE “PITCAIRN.”

[THE following report came too late for the Progress department of this number; but knowing how intensely interested all our readers will be to hear from the missionary ship, we allow it to displace other matter on this page. General thankfulness we are sure will be felt for the prosperity that has thus far attended the vessel on her present voyage as well as her past trips.]

At Sea, July 5, 1896.

DEAR READERS OF THE REVIEW: To-day the “Pitcairn” is three hundred and sixty miles east of Tahiti, on the way to that place from Pitcairn Island; we sailed from San Francisco on May 19 for the South Sea Island mission field, with ten passengers,—Elder H. H. Dexter and wife, for Tahiti; Brother and Sister J. C. Whatley and their son Roy, Brother and Sister J. Green, and William Floding, for Samoa or other islands; and Alfred Young and his brother Arthur, returning to their island home at Pitcairn.

The most of the way to Pitcairn the winds were fair though light, and the sea was quite smooth—conditions more favorable for seasick people than for rapid sailing. We reached Pitcairn Island the evening of June 20, thirty-two days out, all as well as could be expected. The brethren from the island came off to the ship that night, and took the passengers ashore, landing at Bounty Bay about two o’clock the morning of the 21st.

We were very glad to find our mission workers and the people of the island in usual health. There have been no deaths and but little sickness on the island during the past year. Rain has been plentiful, and crops are good. The principal events of the year have been the opening of the industrial school and the establishing of Buckner’s water-works.

The dormitory buildings have been completed, and another fair-sized building for a kitchen and dining-hall built. The school opened the first of the year, and has been doing good work under the direction of Brother and Sister Butz and Sister Andre. The islanders entertain high hopes of the school’s developing a goodly number of workers for the island field.

Sister Hattie Andre, having been for some years occupied in teaching on the island, will return to America for rest, and to attend to some important business matters of her mother’s demanding her presence. She will probably go with us as far as Samoa, where she can get a steamer for San Francisco, and thus shorten the

time on the sea; and this is quite desirable one who is so exceedingly sick as is Sister Andre when on the sea. As Brother and Sister Andre were left at the island only temporarily last year, it was thought best for them to go with us to Tonga or Fiji, where they can take up their mission work as first designed when they left America. They have with them Mariah Young and Thomas Christian to assist them in their work. Brother J. R. McCoy, president of the island parliament, has joined the “Pitcairn” to assist in the work as the way may open. Sister Rose Young, author of “The Story of Pitcairn Island,” goes with us to America to see the “wide world.” She is a devoted Christian worker, and we are pleased to have her company on the vessel, and to offer her this opportunity for a visit to America.

Brother and Sister Buckner, having spent several years on the island as self-supporting workers and feeling that they had done what they could for the little community, decided to return to America, where they can find a larger field, especially among the colored people of the South, where Brother Buckner spent his younger days. He is well advanced in years, and this tropical climate is rather enervating for one of his age, so he did not think it best to try other islands. Their consistent Christian example and faithful labors have greatly endeared them to the people of the island, and they can truly feel that their labor has not been in vain. They will take the mail vessel at Tahiti for San Francisco. Brother and Sister Whatley were left on the island to carry on the school work with the assistance of the island teachers.

June 26 we left Pitcairn Island for Tahiti and are now sailing along among the low islands of the Paumotu group. The weather is very pleasant, and though we have had some head winds and calms, the sea is smooth, and the fair wind and prospects of soon reaching the quiet harbor at Tahiti, our “Pitcairn” folks seem to be quite contented and happy. We feel that the Lord has directed our course thus far, and we trust him to guide us still as we proceed on our way.

JOHN E. GRAHAM

## GENERAL CONFERENCE BIBLE SCHOOLS.

DURING the winter months the past few years the General Conference has provided Bible schools in different places for the special benefit of our workers who were unable to take an extended course at our academies or colleges. Up to the present time such workers have had no other opportunity to meet their special needs. These efforts have resulted in much good, and many of those who attended are now active laborers in the cause.

At the spring meeting of the General Conference Committee this matter received careful consideration. During the year we corresponded with our various schools and colleges, and it was finally arranged for the regular schools to give this instruction and prepare to meet the wants of this class of workers. Hence no more separate Bible schools will be conducted by the General Conference, but the same instruction and privileges can in the future be obtained at our regular schools. Last year, Walla Walla and Healdsburg colleges carried on such courses successfully, and during the coming winter all our schools will provide for such a course.

We give this information so that those who desire to receive such instruction can make necessary arrangements to attend one of our regular schools. This leaves all free to attend where it is most convenient. We hope that a large number will avail themselves of this privilege.

O. A. OLSEN

# SUPPLEMENT

TO

# REVIEW AND HERALD

Vol. 73.

SEPTEMBER 1, 1896.

No. 35.

## Publishers' Department.

We are approaching the most important and the most propitious time of the year for that line of our missionary work which is embraced in every plan and method of getting our publications before the people. We trust that the friends of the cause will be awake everywhere to the opportunities afforded us, and that each one will be asking the question, What would the Lord have me do?  
A. O. TAIT.

### KEEP THINKING ABOUT IT.

In last week's REVIEW the plans that have recently been suggested for the holiday trade were stated somewhat in detail. We trust that all our people are thinking about this line of work. We believe that the next few months will afford opportunities for the circulation of our publications, that have not been seen at any time in the past. The public mind is all astray over the various issues of the day, and there is nothing, aside from our publications, that will tell them what all these things mean.

We hope to receive the names and addresses of hundreds of our own people who will take up the canvassing work during this fall and winter, especially between now and the holidays; and we trust that they will neglect to send us the names and addresses of good, reputable, respectable canvassing agents not of our faith, to whom we may write in regard to handling some of our undenominational holiday books. There are doubtless several good canvassers in every neighborhood where our people reside, whom, if we could correspond with them, we might get to assist us in this work. The times are important, the work that we have before us is urgent, and we should give our most earnest attention to these things. Let us hear from you not only in regard to what you propose to do yourselves the way of circulating our own books, but with the names and addresses of individuals that you can recommend as canvassers.  
A. O. TAIT.

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### SIDE BY SIDE.

OUR two papers, the REVIEW AND HERALD and the Signs of the Times, are presented in the Testimonies as two instrumentalities that should go side by side in their respective fields for the advancement of the third angel's message. The REVIEW being our church paper, should be in the homes of all of our people; and every Seventh-day Adventist who is desirous of doing his utmost for the advancement of the third angel's message should have an interest in circulating the Signs of the Times, especially among those who are not acquainted with present truth.

We are glad to be constantly reminded by communications that we are receiving from our people, that these thoughts are actuating them in their work. In a letter just received, a sister speaks about the REVIEW, and the interest that she has in circulating it. She says: "I fear that we do not speak often enough about the REVIEW. I have often thought it would be a source of encouragement to those who prepare our church paper if they heard some of the encouraging words said about it by outsiders. A neighbor to whom I loan the REVIEW every week said to me, 'That paper is all truth, and nothing but the truth.' A wealthy friend in town whom I persuaded to subscribe for the Signs of the Times, has told me more than once that she prized it next to her Bible, and this week she said she would never be satisfied until she kept the seventh day. She tells professing Christians that to be genuine, they must keep the true Sabbath."

We were glad to note in the letter from which this quotation is taken that when the sister started out to talk about the REVIEW, she could not close her communication without speaking of the Signs in quite as favorable terms as she mentions the REVIEW. This is right; and when we work in harmony with God's plans, both these instrumentalities,—the REVIEW and the Signs,—will stand side by side, and be used together in the great harvest-field as they should be. May the Lord encourage the hearts of all of his workers to press forward in his good cause.  
A. O. TAIT.

### CAMPAIGN LITERATURE.

In one of our conference papers that has recently come to us, we find quite an impressive article on the subject of campaign literature. The idea is suggested that the present political campaign promises to be one of the liveliest that we have ever had, as evidenced by the strong demand for campaign literature. In view of the fact that the campaign issues are very strongly drawn in lines between the capitalists on the one hand and the laboring classes on the other, the author of the article in question suggests that the tract, "What Do These Things Mean?" might furnish excellent "campaign literature" for us to circulate in the furtherance of the third angel's message. You will remember that that tract was published to meet the issues along this very same line. Why not give this publication a renewed circulation? Let us not only think of the matter, but act upon it.  
A. O. TAIT.

## SYNOPSIS OF THE PRESENT TRUTH

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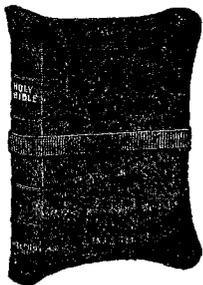
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SPECIMEN OF TYPE.

God's covenant with Noah.

GENESIS, X.

The generations of Noah.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.  
8 ¶ And God spake unto Noah, and to his sons with him, saying,  
9 And I, behold, I establish my covenant with you, and with your seed after you;

B. C. 2347.

CHAP. 9.

chap. 8, 1.

2 Pet. 3, 5.

saw the nakedness of his father, and told his two brethren without.  
23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's

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THE holiday season is the best time in the year to call the attention of the people to our books and periodicals. Don't forget that it is time now to begin to arrange for the holiday trade. We wish to correspond with individuals who are interested in selling our books and taking orders for our periodicals, between now and the first of next year. If you are interested in the work, and your neighbor is not, can you not do something to interest him? And by no means neglect to send us the names and addresses of individuals not of our faith who are experienced canvassers. See what we have said in recent REVIEWS upon this subject. A. O. TAIT.

OURS is a great work. Yet there are many who profess to believe these sacred truths, who are paralyzed by the sophistry of Satan, and are doing nothing for, but rather hinder, God's cause. When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? — Mrs. E. G. White.

## Special Notices.

### WALLA WALLA COLLEGE, COLLEGE PLACE, WASH.

THE new college year begins Sept. 16. A number of important changes have been made in the courses of study, which allow the faculty to give its entire strength to the developing of students for the work in a shorter time than we have been prepared to do in the past with the old arrangement of courses. Any one desiring to become acquainted with our work, may do so by applying to the president, E. A. Sutherland, for a Calendar.

### GRAYSVILLE ACADEMY, GRAYSVILLE, TENN.

THIS school will open its new year, Sept. 9, and all who are planning to come should be here if possible by that time. The general management and plan of work is now similar to that of our older colleges and academies in the North. Four courses of study; namely, scientific, classical, Biblical, and commercial are offered, and each course is made both practical and thorough. Special arrangements are made for older students — those who are already in the work, but feel that they need a better preparation, or those who are anxious to prepare as quickly as possible for the work.

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W. T. BLAND.

## 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	Location	Sept.	Oct.
DISTRICT 1.	New York, Fulton,	Sept. 3-13	
	West Virginia, Point Pleasant,	" 17-28	
DISTRICT 3.	Illinois, Centralia (Conference),	Sept. 17-28	
	*Michigan, Owosso,	Sept. 23 to Oct. 5	
DISTRICT 4.	Nebraska, Cambridge (local),	Sept. 18-28	
	Minnesota, Frazee,	" 22-27	
DISTRICT 5.	Colorado, Delta (local),	Oct. 5-12	
	Missouri, Sedalia,	Sept. 9-21	
DISTRICT 8.	Turkey,	Sept. 29 to Oct. 13	

\*Preceded by a workers' meeting.

THE annual meeting of the New York Sabbath-school Association will be held in connection with the camp-meeting at Fulton, Oswego Co., N. Y., Sept. 3-13. Each school in the State should be represented at this conference. We hope there will be a full attendance. S. M. COBB, Pres.

A LOCAL camp-meeting will be held at Oxford Junction, Ia., Sept. 8-13. The grounds chosen are well shaded and beautiful, with good pasture near by, and a yard in sight of the camp where horses and wagons can be placed. There will also be held a local meeting at Eddyville, for southeastern Iowa, Sept. 22-27. A third camp-meeting will be held in southwestern Iowa, at Red Oak, Sept. 29 to Oct. 4. These are very important meetings, and we hope to see a good attendance. Come, brethren and sisters, praying God to bless these gatherings. CLARENCE SANTEE.

### MINNESOTA MEETINGS.

A GENERAL meeting will be held at Crow Wing Station, Sept. 29 to Oct. 4. A 30 x 50 tent will be pitched for the services, and family tents for such as wish to camp. This meeting is for the benefit of churches of Crow Wing, Brainerd, Pillager, and Swanville, and the company at Philbrook. Services will be held in both the English and Scandinavian languages.

A GENERAL meeting is also appointed at Osakis, Oct. 8-11. The church at this place will welcome friends from West Union, Sauk Center, Grove Lake, Villard,

and Alexandria. Rooms for lodging and stables for horses will be provided. We hope for a good attendance at these meetings. Come with your children and friends. N. W. ALLEN

### ADDRESSES.

ALL communications intended for the secretary of the Arkansas Tract Society should be addressed to G. E. Norwood, Fayetteville, Ark., instead of to H. C. Griffin, Van Buren, Ark. G. E. Norwood is now the secretary.

MAIL for Mr. and Mrs. J. C. Whatley should be addressed to Pitcairn Island, South Pacific Ocean, care L. T. Snow, 210 California St., San Francisco, Cal.

THE permanent address of J. A. Holbrook is Fayetteville, Ark., care Arkansas Tract Society.

### CHANGE OF ADDRESS.

THE address of R. W. Parmelee is 821 West Noble Ave., Guthrie, O. T., instead of 318 Fourth St., Oklahoma City.

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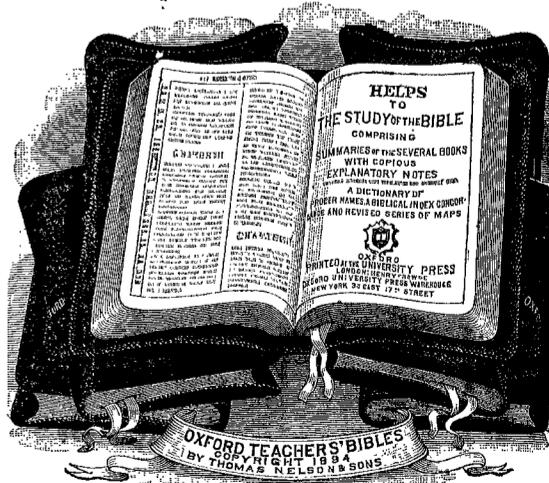
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THE proper circulation and distribution of our publications is one of the most important branches of the present work. But little can be done without this. And our ministers can do more in this work than any other class of persons. — "Testimonies for the Church," Vol. 1, page 687.