

# The Seventh-day Adventist Publishing Association REVIEW AND HERALD

"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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### ONWARD!

WHEN the wind is blowing,  
 Do not shrink and cower;  
 Firmly onward going,  
 Feel the joy of power;  
 Heaviest the heart is  
 In a heavy air;  
 Every wind that rises  
 Blows away despair.

With the waves contending,  
 See, the ships prevail,  
 Winning aid befriending  
 From the adverse gale.  
 Thus the way contesting  
 Souls must hold their course,  
 Thus a blessing wresting  
 From each hostile force.

When the darts but rattle  
 On the coward's shield,  
 He will quit the battle,  
 Sword and self will yield.  
 From the fear of failing  
 Shall we cease to pray?  
 On the foe's assailing  
 Throw the shield away?

Hopeless, and yet winning,  
 Thou wilt wiser be,  
 Wit's end the beginning  
 Of new faith in thee:  
 Foes, and winds, and weather  
 To confront resolve;  
 Faith and skill together  
 Hardest problems solve.

— Selected.

## Our Contributors.

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

### THE NEED OF CONSECRATED WORKERS.

BY MRS E. G. WHITE.

"AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." And the special charge was given to Aaron: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean."

The Lord gave special directions to Moses in regard to everything connected with his work; for he was jealous for his honor. He said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." To-day his work is as sacred as in the time of the children of Israel. The proclamation of his truth, that is to shine amid the moral darkness of the world, is a work over which God and the heavenly angels have supervision; and none should be engaged in this work but those that are sanctified by a living connection with God. Converted men are needed,—men who will love and honor God, fearing to move in their own wisdom, and realizing that their efforts can prove successful only as recognized by him without whose blessing there is no prosperity. Every moment divine power must be combined with human effort, else strange fire will be offered instead of the sacred.

Many fail to recognize the sacredness of the work in which they are engaged. But in order to work successfully, they should keep its exalted character ever before them. Let all read the directions given by Christ to Moses, requiring every man to be in his place, and do that part of the work to which he was appointed and set apart. If, in putting up or taking down the tabernacle, any man was found out of place, or ventured upon any officious action, that man was put to death.

To handle sacred things as we would common matters is an offense to God; for that which God has set apart to do his service in giving light to this world is holy. Those who have any connection with the work of God are not to walk in the vanity of their own wisdom, but in the wisdom of God, or they will be in danger of placing sacred and common things on the same level, and thus separate themselves from God. And just in proportion to man's consecration to God in this life, will be his advancement in the future life. It is impossible for men to refuse to walk in the light God has given them and still have a living connection with him. They may lay plans which are looked upon as wise, but without God for their counselor, these plans will prove to be a snare. The enemy will work through such ones to carry out his own devices; for they reject the means by which God would teach and direct them.

The last dream which God gave to Nebuchadnezzar, and the experience of the king in connection with it, contain lessons of vital importance to all those who are connected with the work of God. The king was troubled with his dream; for it was evidently a prediction of adversity, and none of his wise men would attempt to interpret it. The faithful Daniel stood before the king, not to flatter, not to misinterpret in order to secure favor. A solemn duty rested upon him to tell the king of Babylon the truth. He said: "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls

of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."

But Nebuchadnezzar did not heed the heaven-sent message. One year after he had been thus warned, as he walked in his palace, he said within himself, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The God of heaven read the heart of the king, and heard its whisperings of self-congratulation. "While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar."

To-day there is a Watchman taking cognizance of the children of men, and in a special sense of those who are to represent God by receiving his sacred truth into the heart and revealing it to the world. That Watcher is guarding the interests of all. Every individual is before him. There is not a thought of the heart that is unnoted. Nothing can be hidden from him. His ear hears the secret whisperings, and every secret thing is to be brought into judgment. All need to learn that the heavenly Watcher is acquainted with the children of men. If men forget this, there is danger of a spirit of selfishness and self-exaltation entering their work. These principles practised are not only detrimental to all within the sphere of their action, but will lead to a development of character so objectionable that its possessor cannot find a place among the redeemed. He that sitteth in the heavens requires that a different spirit shall control his workers.

Whatever the position we are called to fill, our only safety is in walking humbly with God. The man who glories in his supposed capabilities, in his position of power, in his wisdom, in his property, or in anything else than Christ, will be taken in the net of the enemy. He who fails to walk humbly before God will find a spirit rising up within him, prompting the desire to rule others connected with him, and causing him to oppress others who are human and erring like himself. He appropriates to himself jurisdiction and control over other men,—an honor which belongs alone to God.

Under the rebuke of God the proud heart of Nebuchadnezzar was humbled. He acknowledged Jehovah as the living God. "At the end of the days," the record reads, "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: . . . he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? . . . I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those who walk in pride he is able to abase." Thus the king of Babylon became a witness for God. He presented himself as a living epistle, giving his testimony, warm and eloquent, from a grateful heart that was partaking of the mercy and grace and righteousness and peace of the divine nature.

O that all who have had great light shining round them in rich abundance might become humble and faithful agents for God, and, like the king of Babylon, raise their voices in recognition of God! Then they might be made, in truth, guardians of sacred trusts. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

#### THE STORY OF FRANCE.

##### France Bound to the Papacy.

BY PROFESSOR P. T. MAGAN.  
(Battle Creek, Mich.)

"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you."—*The Master.*

"Popery is a double thing to deal with, and claims a two-fold power, ecclesiastical and political, both usurped, and the one supporting the other."—*John Milton.*

Great was the power which, after the conversion of the French, the Church of Rome obtained among them. Everything was carried on in the interest of religion. It was an age of saints; every city, every monastery, yes, even every little village, had its tutelar saint. Almost every day was a holy day; religious feasts and festivals abounded. The whole system of worship was degrading in the extreme. The hollow, foolish, and ridiculous mockeries which were performed under the name of religion, and in which men and women formed in the image of God, and designed by their Creator to reflect his glory, were obliged to take part, are enough to make one shudder. The Frank in his native woods, in the old days in ancient Germany, had believed in a single, supreme, almighty God, "All-Vater," or All Father. This divinity was too sublime to be incarnated or imaged, too infinite to be enclosed in temples built with hands. Certain forests were consecrated to the unseen God, whom the eye of reverent faith could alone behold. Their rites were few and simple. They had no caste of priests, nor were they, when first known to the Romans, accustomed to offer sacrifice.<sup>1</sup>

It is with sadness that I write it; but the fact cannot be successfully denied that the Frank's change of religion had degraded instead of ennobled his idea of God. Talking, winking, sweating, bleeding images were now the objects of his adoration. Such fetishes as a spot of the blood of our Saviour, a piece of the true cross, the arm of the apostle James, or the skeleton of John the Baptist, were commonly spread out before the people as objects worthy of their devotion. O what must have been the thoughts of the loving Saviour, as from the sanctuary above he saw the simple faith in him, the grand project of redemption which, together with his Father, he had planned in the beginning, and which he had designed should bring to lost mankind, ennoblement, life, and eternal salvation,—O what must he have thought as he saw it all turned into such useless and degrading mummeries as these!

One religious festival, and by no means one of the most lowering, will illustrate the character of them all. In several churches of France a day was celebrated in commemoration of the Virgin Mary's flight into Egypt. It was known as the "Feast of the Ass." A young girl gorgeously attired, with an infant in her arms, was mounted upon an ass superbly caparisoned. A solemn procession was then formed, at the head of which the donkey was led to the altar. High mass was then said with great pomp. The ass was taught to kneel at proper places; and a hymn, childish if not sacrilegious, was sung in his praise. When the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, brayed three times like a donkey; and the people, in place of the usual response, "We bless thee, Lord," brayed three times in the same manner.<sup>2</sup>

With what tender pity must high Heaven have looked down upon these poor people, who, by their spiritual advisers, were taught that this was the worship of the God of love! Every inquiry after better things was frowned down. Priestly power forbade the reading of the word of life, and gradually the tender Spirit of God fled away, and the pleadings of the "still, small voice" were hushed. A dense darkness settled down over the fair fields of France; and the name of God, instead of bringing comfort and hope, brought only loathing, horror, and dread. The representatives of God are described as "fierce bishops, who surpassed the fierce counts and barons in crime and bloodshed; and self-denying saints, who mingled in the furious contest or the most subtle intrigue."<sup>3</sup> The prelates ruled sole and supreme in their cities, and whole counties were lavished in single grants upon monasteries. Erelong, in the kingdom of France, one half of the nobility were bishops and abbots, and a very large proportion of the richest land was in the hands of the monks and the clergy.<sup>4</sup>

In process of time the descendants of the great Clovis became mere pageant kings, while the real power resided in the "mayor of the palace," who, next to the king, was the highest officer of state. For a long time the church worked assiduously to install a bishop instead of a statesman in this office. Leodegar, known in hagiology as St. Leger, was the bishop of Autun. He entered into a fierce and obstinate strife for the mayoralty, on the plea that "France must become a theocracy." At last he deposed Ebroin, the actual mayor, and audaciously assumed for himself the title of "mayor of the palace." By a sudden revolution this statesman-bishop found himself an exile. Again the wheel of fortune turned, and he was free. Boldly did he defy Ebroin, whom he had once deposed, but who now ruled in the name of King Thierry III. While waging this bloody warfare against the

secular power of France, he was seized, and the most atrocious barbarities inflicted upon him. His eyes were pierced, his lips cloven, and his tongue cut out. These awful indignities he survived, but two years later he was cruelly put to death. In the annals of the church he is set down as a martyr as well as a saint. But to what phase of the Christian faith he was a martyr, no historian has been able to tell.

But if the church failed to bind the French nation to the chariot wheels of her power by this means, another soon presented itself. In the year 742 A. D., Childéric III, the legitimate descendant of the great Clovis, became king of the Franks. He was a weak but nevertheless an inoffensive prince. During his reign, Pepin was mayor of the palace. Pepin, fired by ambition, conceived the purpose of supplanting Childéric, and placing the crown upon his own head. But Childéric was the rightful king, and the people had taken a solemn oath of allegiance to support him upon his throne. In their eyes, although feeble, he was sacred. Pepin thought of a new plan—then new, though now old. He began by enriching the clergy with immense gifts, and assigning to the bishops, seats in the assembly of the nation.<sup>5</sup> Next he sent Burchard, Bishop of Würzburg, and Fulrad, his chaplain, as ambassadors to the pope. They were to beseech him to employ his authority to release the people of France from their allegiance to Childéric, in direct disregard of the laws of France, and to transfer the crown to him. What business had the pope or the Church of Rome to meddle with the governmental affairs of France? "or with the allegiance of the people of France to the legitimate possessor of its throne? Unquestionably there is no other fair construction to be put upon the conduct of Pepin than that it was an invitation to the pope to become a joint revolutionary conspirator with him against the lawful government of France."<sup>6</sup> If the pope would do this for Pepin, he, on his part, would assist the pope to break loose from the yoke of his lawful sovereign, the emperor of the East, and to establish a temporal dominion for himself in the central part of Italy. The iniquitous bargain was struck. The pope told Pepin that it was the will of God that he should take the crown from the head of Childéric, and put it upon his own head. He issued a bull absolving the French people from their allegiance, and transferring the crown to Pepin. "And, as if he actually wielded the authority of God himself, he went even one step farther than this by prohibiting the French people from ever after exercising any freedom of choice in the election of their king."<sup>7</sup>

Says Gibbon:—

The mutual obligations of the popes and the Carolingian family, form the important link of ancient and modern, of civil and ecclesiastical history. . . . The Franks were absolved from their ancient oath; but a dire anathema was thundered against them and their posterity if they should dare to renew the same freedom of choice, or to elect a king except in the holy and meritorious race of the Carolingian princes. Without apprehending the future danger, these princes gloried in their present security; the secretary of Charlemagne affirms that the French scepter was transferred by the authority of the popes; and, in their boldest enterprises, they insist with confidence on this signal and successful act of temporal jurisdiction.<sup>8</sup>

The pope himself visited France, and in the monastery of St. Denis, placed the diadem on Pepin's brow, anointing him with oil in the name of the Lord, and making him king by "divine right"! "To the hilt of the sword of France the keys of St. Peter were henceforth so firmly bound that, though there have been great kings, and conquerors, and statesmen, who have wielded that sword, not one to this day has been able, though many have desired, to wrench the encumbrance away." Pepin was further told

<sup>1</sup> See Motley, "History of the Dutch Republic," Vol. I, sec. 2, par. 2. Also Tacitus, "The Annals—Germania," 9, 10.

<sup>2</sup> From Du Cange. Quoted by Robertson, "History of Charles V.," Vol. I, sec. 1, note 12, M.

<sup>3</sup> Milman, "History of Latin Christianity," book 4, chap. 10, par. 1.

<sup>4</sup> Milman, "History of Latin Christianity," book 4, chap. 10, par. the last.

<sup>5</sup> Draper, "Intellectual Development of Europe," Vol. I, chap. 12, par. 42.

<sup>6</sup> Thompson, "The Papacy and the Civil Power," chap. 2, par. 4.

<sup>7</sup> Thompson, "The Papacy and the Civil Power," chap. 2, par. 4.

<sup>8</sup> Gibbon, "Decline and Fall of the Roman Empire," chap. 49, par. 13.

<sup>9</sup> Draper, "Intellectual Development of Europe," Vol. I, chap. 12, par. 42.

that if he and the French dukes would march to the aid of the pope against the Lombards, St. Peter would grant them remission of all the sins they had committed, or might commit in the future, with unalterable happiness in this world and eternal life in the next.<sup>10</sup> Truly has the Catholic historian Michelet said: "This monarchy of Pepin's, founded by the priests, was devoted to the 'priests.'"<sup>11</sup>

All these governmental wickednesses were carried on in the name of religion and of God. The poor people of France saw and noted it all. By degrees they began to mutter that if God was the author of such iniquitous civil government as this, they wanted none of him or it either. And in the days of the Revolution, is it any wonder that the French people thought they did a righteous act when they murdered the Bourbon king, and swore that it was "their determination to dethrone the King of heaven, as well as the kings of the earth"?<sup>12</sup>

### REDEMPTION.

BY ELDER W. S. CRUZAN.  
(Willow Springs, Mo.)

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7. Redemption of the human race was the sole purpose of the manifestation of the Son of God to this world; and it is through him alone that the work of redemption can be wrought out in and for us. In this great work that the Son of God undertook for us, we are assured that all heaven is interested,—"which things the angels desire to look into." Did mankind but manifest a small proportion of the interest that Heaven takes in the redemption of humanity, many, many more would know the joys of His salvation that now are doomed to eternal loss. O that all might be brought to a realization of the infinite price paid for their redemption. "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

To complete the work of redemption, two changes must be experienced by each individual, in order to fit him for those mansions the Saviour is preparing, and for that inheritance reserved in heaven for all those "who are kept by the power of God through faith unto salvation." The first change that the work of redemption accomplishes is a change of heart—a change from sin to holiness. This is the change that our Saviour told Nicodemus he must experience before he could enter the kingdom of God. "Except a man be born again, he cannot see the kingdom of God."

A spiritual birth must be experienced, or the gates of that holy city will be eternally closed against us. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." James says, "Of his own will begat he us with the word of truth." That same "word of truth" that begets a new life in the soul has the power to nourish and sustain that life after it has been begotten. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." "Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." The reason the word of God is able to beget new life in the soul, is that the word itself has been begotten by the Holy Spirit. "Holy men of God spake as they were moved by the Holy Ghost." The Spirit of Christ was in them when they spoke words that are spirit and life.

The second and final change which completes the work of redemption will be the change from

mortality to immortality at the second coming of Christ. When he comes the second time, bringing salvation to all them that look for him, he will "change our vile body, that it may be fashioned like unto his glorious body." But this second change depends upon the fact that the first change has been wrought for us. If the first change, the new birth, or conversion, has not been experienced by us, there can be no hope of the second change at Christ's coming. Hence that which should interest and absorb our attention is that we know for ourselves that we have been born again,—that we have been genuinely converted to God, and that that conversion is maintained day by day by a godly walk and a living connection with Christ. Bible conversion is a great change. It is a deliverance from the power of darkness, and a translation above the corruptions of this world into the kingdom of Christ's abounding grace. May the Lord work this great change for us, and thus prepare us to meet his dear Son in peace when he comes.

### WATCH AND PRAY.

BY ELDER J. P. HENDERSON.  
(Galesburg, Ill.)

WHEN cares assail, when burdens press,  
When hearts are heavy with distress,  
Seek help above; hear Jesus say,  
"Go, burdened soul; go watch and pray."

Do censures cruel find a place  
On lips not sanctified by grace,  
And others faults to us portray,  
Would we not better watch and pray?

To hearts the truth makes its appeal,—  
Hearts cold as stone and hard as steel.  
The laborers meet with scorn and sneer;  
Then watch and pray to give them cheer.

When men are found high trusts to fill,  
And wisdom seek to do God's will,  
As helpers Moses' arms did stay,  
For such let us all watch and pray.

### THE GOSPEL IN SYMBOLS.

BY MRS. J. W. RAMBO.  
(Vineland, N. J.)

In the third chapter of Hebrews the experience of Moses and the children of Israel is rehearsed, and we are warned to learn wisdom from their failures; for, says Heb. 4:2, "Unto us was the gospel preached, as well as unto them." The gospel is the good news of salvation from sin. In Ex. 4:1-9 the Lord preached the gospel to Moses, and afterward, through him, to the Israelites, in a striking manner: "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water

of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." In this interesting record there is much that is worthy of careful study.

In the first sign the rod became a serpent; in the second, Moses's hand was stricken with leprosy, the foulest of all diseases; in the third, water became blood,—first a serpent, then leprosy, then blood. The one who stole Adam's inheritance and caused his fall was "that old serpent, which is the devil, and Satan." Through him sin, of which leprosy is a fitting type, entered the world; and so, in unutterable love, our Saviour came and poured out his blood upon the earth to save us from sin and Satan. The three signs were a figure of the fall and the redemption.

In studying the first sign we find it presenting a complete work of salvation from sin. The rod became a serpent, the type of sin and Satan. Thus sin was revealed. "And Moses fled from before it." So the sinner, when conviction of sin lays hold upon him, longs to flee from it. Then God spoke, and told Moses what to do. He obeyed, and the serpent vanished. So when the sinner believes and obeys God, he says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."

This sign must have been brought forcibly to the minds of the children of Israel in the wilderness, when they murmured against God and Moses, and the Lord sent fiery serpents among them that bit them, so that many died. They had already been stung by "that old serpent, which is the devil, and Satan," and God permitted these serpents to come among them to arouse them to a sense of their sin. Then when they cried to him, and confessed their sin, he told Moses to make a serpent of brass, and set it on a pole, and all who looked thereon, lived. So Jesus was made to be sin for us; he was lifted up on the cross, and all who look on him shall live.

In the second sign, Moses was told to place his hand in his bosom. Thus he laid his hand upon his heart, which the Bible says "is deceitful above all things, and desperately wicked;" and his hand became leprous. With what horror he must have beheld this most loathsome and incurable disease fasten upon him! But God spoke, and Moses obeyed and was healed. So God says the sinner is sick from head to foot, full of "wounds, and bruises, and putrefying sores;" but when he listens to God's word and obeys it, God says, "Be thou clean." "For I am the Lord that healeth thee."

This sign must have touched the hearts of the Israelites when Aaron and Miriam spoke against Moses in the wilderness. At that time the anger of the Lord was kindled against them, and "Miriam became leprous, white as snow." This sign must have given them faith in God's power to heal the disease and forgive their sin. And as the first sign revealed God as Creator, the lifeless rod becoming a living creature, they could have faith to pray, "Create in me a clean heart, O God."

In the last sign we find the symbols of cleansing which are made prominent in the New Testament. The water poured out on the dry land became blood. The first miracle which Jesus performed was at the marriage in Cana, when he turned the water into wine. "This donation of Christ to the marriage supper was a symbol of the means of salvation. The water represented baptism into his death; the wine, the shedding of his blood for the purifying of the sins of the world."—"Spirit of Prophecy," Vol. II, page 104.

John bears witness, "This is he that came by water and blood, even Jesus Christ." At his crucifixion, "one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." "And the blood of Jesus Christ his Son cleanseth us from all sin."

<sup>10</sup> De Cormanin, "History of the Popes—Stephen III."

<sup>11</sup> Michelet, "History of France," Vol. I, par. 3.

<sup>12</sup> See the words of Pache, Hebert, and Chaumette recorded by Lacretelle.



## 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.

### "BAIRNIES, CUDDLE DOON."

[SOME fifteen years ago a common Scotch laborer, a hand on the North British railroad, composed the following poem. It appeared in a paper published in the town where the author lived, and its tender sentiment caused it to be widely copied.]

The bairnies cuddle doon at night,  
Wi' muckle faucht an' din;  
"O try and sleep, ye waukrif rogues,  
Your feyther's comin' in!"  
They dinna heed a word I speak;  
I try an' gie a froom,  
But aye I hap them up, and cry,  
"O bairnies, cuddle doon!"

Wee Jaimie, wi' the curly heid,  
He aye sleeps next the wa',  
Bangs up and cries, "I want a piece!"  
The rascal starts them a'!  
I rin an' fetch them pieces, drinks,  
They stop a wee the soun';  
Then draw the blankets up, and cry,  
"O weanies, cuddle doon!"

But scarce five minutes gang, wee Rab  
Cries out frae 'neath the claes:  
"Mither, mak Tam gie owre at ance!  
He's kittlin' wi' his tae!"  
The mischief's in that Tam for tricks,  
He'd baither half the toun;  
But still I hap them up, and cry,  
"O bairnies, cuddle doon!"

At length they hear their feyther's step,  
And as he nears the door,  
They draw their blankets o'er their heids,  
While Tam pretends to snore  
"Hae a' the weans been guid?" he asks,  
As he pits off his shoon.  
"The bairnies John are in their beds,  
And lang since cuddled doon."

And just before we bed oursel,  
We look at our wee lambs;  
Tam has his airm round wee Rab's neck  
And Rab his airm round Tam's.  
I lift wee Jaimie up the bed,  
An' as I straik each crown,  
I whisper till my hairt fills up,  
"O bairnies, cuddle doon!"

The bairnies cuddle doon at night,  
Wi' mirth that's dear to me;  
But soon the big warl's cark an' care  
Will quaten doon their glee.  
But coom what will to ilka ane,  
May He who rules abune,  
Aye whisper, tho' their paws be bald,  
"O bairnies, cuddle doon!"

### BIBLE GLIMPSES OF DOMESTIC LIFE.

#### Bible Mothers and Our Mothers.

It is a matter of general regret that the mothers of our day are as a class overworked and overburdened. How quickly the bloom of youth and freshness departs from the countenance of young mothers. It is frequently the case that it is almost impossible to recognize in the woman of thirty the girl of twenty. Sunken cheeks, hollow eyes, care-worn face, and reduced flesh tell of grievous burdens, of overtaxed strength, of premature age and weakness. Many a husband looks with sadness upon the faded roses that once bloomed in beauty and health upon the cheeks of his happy bride, and wishes he might see them revived once more. Had he been more thoughtful, it is possible they would not have faded so soon.

The causes of this condition are very numerous, but they are all unnatural. God did not design that wifehood and motherhood should rob life of its joy and beauty. It is true that in the original sentence, sorrow and pain were associated with maternity. This was a part of the curse. But the grace of God provided in Christ was designed to counteract the curse in this as well as in other respects. 1 Tim. 2:15. And it is a fact emphasized by every feature of God's word and by every feeling and sense of

humanity, that a woman should not be required to sacrifice health and even life in child-bearing.

Between the voluptuous idleness of the oriental harem and the toilsome care and drudgery of the ordinary occidental home, there is a happy medium of which the world is being cheated. Idleness is the parent of vice and imbecility; and constant, wearing toil is a robber of peace and blessing. The demands of modern society in the line of eating, dressing, and house adornment are so exorbitant as to impose upon our housekeepers a never-ended burden of care and labor. In the simple homes and customs of the East, we find a relief from this oppression. The household utensils are few, hardly sufficient to satisfy our ideas of comfort. The clothing consists of loose-fitting, flowing robes, which do not tax the time or skill of any one to manufacture. When the weaving is done, the garment is practically finished and ready for use. The fashion in these things is not changing. They remain the same to-day as in ages past. Through all these ages the lines of grace and beauty displayed in the oriental costume have been the ideal of poets and artists, while our fashions exalt the angular, the incongruous. Instead of curves and graceful folds, we are confronted with humps and points, corners and creases, bulges and compressions. Cooking, too, that makes such great demands on the strength and time of our women, is in the East a much simpler matter. With the adoption of some of those rational and time-honored customs in our modern homes, our mothers would have more time for the more holy and sacred work that devolves upon them.

We may not be able to reach the full ideal; but the simplification of our home life, in eating, dressing, and adornment, in any degree, will conduce in the same degree to its improvement in all that pertains to real happiness and success. Mothers need less care, less work, more time to read, to pray, and to teach.

We fully believe that the work of the really *grand* mothers of the Bible was done in these simple homes, where neither idleness nor oppressive customs were allowed to prevail. Duty to God, love for the household, and a sincere interest in their eternal welfare, were uppermost in the mind of those mothers. And the simple wants of the family left time for the performance of the most sacred obligations.

It is too bad that tucks and frills, bows and furbelows, bonnets and gowns, should demand the time and strength that belong to the salvation of our families. But bad as it is, it is true. It is a sin against God and ourselves that cakes and pies, puddings and sauces, should deprive our mothers of the privilege of studying the Bible, reading good books and papers, and instructing their children in godliness, while they rob them of health and vitiate their tastes. Large houses, with expensive and elaborate furnishings, consume the time that should be given to preparing the family for usefulness in this life and for an everlasting home in the life to come.

When we consider the influence that the mothers of the Bible exerted upon their children and through them upon all succeeding generations, we often wonder why we as parents come so near making an entire failure. There were failures enough then to illustrate this matter. We can note the worldly policy of Lot's wife; how she chose for her family the corrupt and fashionable society of Sodom. She forsook the simple, quiet life of the country for the exciting scenes of a wicked city, where she could have a luxurious home, where her daughters could "marry well," where they could be educated in the ways of the world, and, O, what a destiny was that to which she led her household! Hundreds of professed Christian mothers are now leading their families to the same awful fate in the great day of God that approaches.

In contrast with this folly, note the consecrated

wisdom of Hannah, who dedicated her dear son to God at his birth, and followed that dedication with godly instruction. Her gift was a sacrifice to her natural feelings, but that sacrifice was a great blessing to Israel. The mother of Moses, Aaron, and Miriam, is not made a prominent character by name and personal history; but her character and devotion were indelibly impressed upon the lives of her illustrious and useful children. In that lowly Egyptian cottage, by the hand and skill of the divine Leader of his people, through the humble devotion of the godly mother, was laid the foundation of Israel's deliverance. Moses received his experience in Pharaoh's court and in the desert of Midian; but he received his character at the hand of his mother, and it is character that makes the man. Had Jochebed lived as most of our modern mothers live, overburdened with the questions, What shall we eat? what shall we wear? how can we shine before our neighbors? what a calamity had come to this world in the loss of those two men, Moses and Aaron! Had we thousands of faithful, humble Jochebeds to-day, what a blessing would come to this poor, perishing generation!

### LOVING BACK.

LITTLE Alice was playing with her doll while her mother was writing. When her mother had finished the writing, she told Alice that she might come and sit on her lap, and Alice said:—

"I'm so glad! I wanted to love you so much, mama."

"Did you, darling?" and she clasped her tenderly. "I am very glad that my little girl loves me so, but I fancy that you were not very lonely while I was writing; you and dolly seemed to be having a happy time together."

"Yes, mama, we were; but after a while I got tired of loving her."

"And why?"

"Oh, just because she never loves me back."

"And is that why you love me?"

"That is one why, mama; but not the first one, nor the best."

"And what is the first and best?"

"Why, mama, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back. That's why I love you so."

That was a very good reason, and even mama herself could not have given a better one. That is one reason, also, why we should love the dear Lord, because he first loved us, and died to redeem us from sin.—*Our Little People.*

### ANOTHER WORD ON GREEN CORN.

BY S. A. BOWEN.

(Randolph, N. Y.)

A NICE soup can be made thus: Two cups sliced potatoes, an onion the size of a large hen's egg, sliced thin, one cup sweet corn scraped out of the hulls by cutting down each row in the center and scraping out the pulp. Have water boiling, put in the onion first, and let it boil while preparing the potato. After these have cooked together ten minutes, add the corn, and cook ten minutes more. Put all through a colander or potato press. Return to fire, and season with salt and sweet cream or nut butter.

*Dried Sweet Corn Soup.*—Dry green corn dry enough to grind through a coffee-mill, and put it through twice, to make it quite floury. Cook in water by moistening and stirring in as for gravy, till of the desired consistency. Season to taste. This is very nice for those whose teeth will not permit eating green corn in ordinary ways.

The above recipes I have used with great satisfaction.

## Special Mention.

### A VOICE FROM THE DARK AGES.

A WRITER in the *Catholic Mirror* of August 29, undertakes to whitewash the Inquisition. The heading is, "The Inquisition; Its Nature Misunderstood by Many Bigoted Protestants." But we apprehend that the millions who passed to death through its gloomy chambers did not misunderstand its nature. An effort is made to distinguish between the Roman Inquisition and the Spanish Inquisition. The former, it is claimed, was a very mild and beneficent institution; and the latter, if it had some features of severity which were objectionable, was simply a creation of the state and not of the church. It is represented that the pope at first refused to grant his consent, which was asked, for the establishment of the Spanish Inquisition, but at length yielded to persistent entreaty, and on account of his interest for the Spanish nation. The writer anticipates the inevitable conundrum, "Why ask the pope's consent at all if it was purely secular?" and in attempting to answer it, completely gives away his cause, as follows:—

But here I may be met with a very great objection, — what need was there of the permission of the popes? If the Inquisition was purely secular, what had the pope or the church to do with its actions? Ah! there is just the point. The permission of Rome was necessary for many reasons, but chiefly for two: First, because the men who were appointed as inquisitors by the court of Spain were priests and prelates and theologians of the church, and were, for that reason, under the jurisdiction of the popes; and secondly, and most especially, because the Inquisition was instituted to try people on matters of faith.

Is not this a singular condition of things? Is it not wonderful that an institution founded *only* by the state should be managed *only* by priests and prelates? Does it not pass comprehension that a court *wholly* secular should deal *only* in matters of faith? And if, as this writer admits, these men were "under the jurisdiction of the popes," then the pope, as the representative of Romanism, was responsible for all their horrid doings. A study of this picture ought to be a benefit to those infatuates who are clamoring in his country for a union of church and state, which would here lead inevitably to the same condition of things. That any one should present to the light of day, in this age of the world, a formal defense of the Inquisition, is most astonishing. If any Protestants are in doubt as to what Rome would do to-day, if it had the power, this should open their eyes.

U. S.

### PASSING EVENTS AND COMMENTS.

**Li Hung Chang.**—It does not require any stretch of our credulity to believe the current report concerning Li Hung Chang, the great Chinese statesman, who is viewing what we call "Christian civilization," as exhibited in the greatest of modern nations. He has had a look at Germany and England, and now takes a glimpse of this country. The report referred to is to the effect that his highness is astonished, to say it mildly, at some of the ways of our popular society. His stomach can by no means be induced to accept the bills of fare provided by those who desire to feast him. The undress of ladies at balls surprises Li's modesty; for in China, women dress with great regard to that priceless principle. While he does not undertake to defend the custom of pinching and distorting the extremities of Chinese women until the women

have to be carried from place to place, he sensibly concludes that this is not so wickedly cruel, so utterly nonsensical, as it is to bind, squeeze, and distort the vitals of the form, as is done by the women of Christendom. The familiarities of the dance also shock Li Hung Chang. Orientals are not accustomed to such things. Indeed, they wonder at a good many things that a boasted civilization flaunts in the face of the so-called "heathen Chinese."

**The Eastern Question.**—During the last few weeks, Constantinople has been rent with almost continuous rioting on the part of turbulent Armenians, who have been, in many instances, if we may believe reports, ruthlessly slaughtered by the Turkish soldiers. The state of anarchy has become so deplorable as to lead the representatives of the powers of Europe to protest to the sultan, and they have made the demand that he exercise his authority in restoring peace and tranquillity. The report says that he trembled as he read the demand of the powers. We imagine that it was with chuckling rather than with fear that he trembled. He has learned long ago how to manage the powers, and evidently has but little to fear of any interference in their present relation to one another. If any reform is ever effected in Turkish affairs, it will be after the powers have ceased to quarrel among themselves, have laid down their jealousies, and done something else besides protest.

The United States demands indemnity from the Turkish government for the destruction of the property of the American missionaries in Armenia. The wily sultan agreed to the indemnity demanded readily enough, but agreeing to pay and paying are, with the Turk, two different things. It appears that affairs have come to that pass that the United States navy has been ordered to Constantinople for the purpose of emphasizing the demands of this government. However, there is not necessarily anything alarming about that, as several such episodes have already occurred, and it is a very easy thing for the adroit Turkish government to dodge all such feints.

**Count Lobanoff.**—The czar and the czarina of Russia lately started out on a visiting tour to the principal nations of Europe. Ostensibly the trip was one of friendship and pleasure,—in fact, an old-fashioned visit,—but gossip has been very busy concerning the political significance of the trip, and it has been supposed that the czar was combining business with pleasure, and that a business of high order. He had accomplished his business at Vienna, and was on his way from that city to Kieff, when, without warning, Count Lobanoff, who was in the czar's company, dropped dead from heart-disease. The trip was planned, it is supposed, by this officer, and was being carried out under his special direction and espionage; but this sudden calamity brought the journey to an unexpected termination, and the czar returned immediately to St. Petersburg, without visiting other courts.

Lobanoff has been less than two years in his position at the head of foreign affairs in the Russian empire. During that time he has developed great ability as a statesman and diplomat. It was confidently expected that the intercourse of the czar with other rulers would hasten the settlement of the Eastern question. As it is, it is quite likely that Turkey will be allowed a new lease of life, and permitted still

to continue its career for a time. The shock to the world in general, and to Russia in particular, caused by the death of this great man, will be severely felt.

T.

### SUNDAY OPENING IN ENGLAND.

THE House of Commons has recently adopted the bill in favor of opening museums, art galleries, and libraries to the public on Sunday. In consequence the "Sunday Opening Society," which had been organized to secure this object, will now disband. On the first Sunday of the opening, May 23, 1896, the number of visitors to the museums and galleries of London was eleven thousand. This was considered quite satisfactory by the friends of the movement. A minister, Wm. Binns, hails Sunday-opening as a good thing, and writes concerning it as follows:—

I am a minister of religion myself. I do not want to drive people to listen to me or to my fellow ministers, just because, when the Sunday comes round, they can only choose between the church and the public house. Let us have a larger competition for the pleasure of their company. If it should often happen, as it may do, that they prefer the mighty ones who speak to them through the picture-gallery and the library, rather than the preachers who speak to them from the pulpit, let them do so. They will be all the better worth preaching to when they come to listen to the preacher. And the preacher will preach all the better sermons when he knows that he has a more intelligent congregation than usual.

U. S.

### A WICKED ROBBERY.

THE *Christian Oracle* of August 6 makes the following appropriate delivery in reference to the recent action of the coal barons in advancing the price of coal. The combination controls the whole output of coal; and whenever it sees fit, can advance the price, and thus transfer millions of dollars from the pockets of those who are obliged to use coal, however limited their circumstances may be, to their own bursting coffers. This they have recently done. The prophet says that in the last days men shall be covetous. 2 Tim. 3:1-5. In such actions as that here referred to, we are seeing the fulfilment. The *Oracle* says:—

The arbitrary advance in the price of hard coal by the coal barons without any reason for so doing except the gratification of their greed for gain, is an outrage against society on a par with highway robbery. The highway robber, if caught, will be punished; but the plutocrats who combine to hold up thousands of helpless victims of their cupidity, and compel them, at the risk of being frozen to death, to pay tribute, may be respectable and moral (?) church-members. The time is coming in this country, and in all other civilized lands, when this species of robbery will no more be tolerated than any other. Such instances as the one referred to in this note are fast hastening that time. Millions of dollars will, this coming winter, be wrenched out of the hands of the poor to swell the already bloated coffers of those robber plutocrats of the hard-coal combine.

U. S.

### COMING TO A HEAD.

THE *Chicago Times-Herald* of August 30 has some very startling news in regard to the Eastern question. It is that a gigantic scheme has been formed among the powers of Europe to divide the assets of Turkey among themselves, and that the visit which the czar of Russia lately entered upon, to the rulers of Western Europe, was to confer upon this matter, and secure the signature of those interested to the proposed compact. A despatch to the Associated Press, dated Berlin, August 29, reads:—

The opinion prevails in diplomatic circles here that the Eastern question has now reached a point requiring vigorous and concerted action upon the part of Europe, and that such action is imperative.

U. S.

## The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 8, 1896.

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### STORMS AND TIDAL WAVES.

A CORRESPONDENT calls for some remarks on the prevalence of storms, cyclones, tidal waves, disasters, and epidemics, which have caused of late years such destruction of property and human life. She says: "Satan, I know, is called the prince of the power of the air. Is he behind all these occurrences? and if so, why does God permit him to have such power?"

The application to Satan of the terms, "the god of this world," and "the prince of the power of the air," in the Scriptures, is significant, and shows that he must be the active agent in the moral, physical, and natural evils that afflict the world; and he can do nothing only as God, who has never surrendered supreme control over the affairs of the universe, grants permission. But if we rightly apprehend the situation, it is no arbitrary or independent permission that God allows in this matter; but all is according to the consistent laws of his government; and the responsibility at last rests upon man himself.

God sends forth his Spirit to woo and win mankind to himself and his righteousness. But man has the power to resist this Spirit, and in doing so, of course exposes himself to the evils from which the Lord desires to save him, but which he cannot do without his co-operation in the exercise of that freedom of will with which he is endowed. In the days of Noah he announced that his Spirit should not always strive with man. This referred to that generation in reference to the coming flood; and the Lord said that their days should be an hundred and twenty years. But this seems to reveal a law upon this subject; and that is, that the striving of the Spirit depends, at least in large measure, upon the course of the people themselves. The longer they resist, and the more determination with which they reject its influence, the less it will strive with them, and will cease entirely when it has no longer any influence with them.

This rule will of course hold good in the last days, and in these days the Scriptures declare that "evil men and seducers shall wax worse and worse," and as a consequence, the Spirit of the Lord will strive less and less with men, until it is entirely withdrawn from evil-doers. Do we not see marked evidences, even now, that the Spirit of the Lord is being withdrawn from the earth? How else shall we account for the marvelous outbreak of fiendishness in many quarters, in which people seem to be as full of cruelty and malignity, and as destitute of every trace of humanity, as the fiends of Tartarus themselves?

If the state of things has become thus terrible (and who can doubt it?), the application is easy, and the prevalence of unwonted wickedness and destructive disturbances in the elements of nature can be readily accounted for. As the Spirit of the Lord is being withdrawn from the earth on account of the increasing wickedness of men, Satan gains a correspondingly larger control in his sphere of action; and as he rules in the hearts of the children of dis-

obedience, and is the prince of the power of the air, he will drive men to all lengths of wickedness possible, and control the elements to bring the greatest destruction within his reach upon the children of men.

Thus there is a principle running through all this condition of things, and the different results are intimately related one to the other. If there were no sin in the world, none of these things would or could be; and as sin increases, they will, by the natural law of relation, grow worse and worse. He who is seeking to follow the Lord will not be affected by them further than is necessary for his own spiritual discipline, or as a chastening to wean him from the world.

U. S.

### WHO SHALL REIGN?

"The kingdom of God is within you." To see that this is a universal truth it is necessary only to read the connection, and know to whom these words were originally spoken. Here is the passage: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17: 21, 22.

Those Pharisees were not believers in Christ. On the contrary, they were constantly spying upon him, laying traps for him, persecuting him, and laying plans to kill him. And yet to these and such as these the Lord says, "The kingdom of God is within you." And when this is true of such as those, it is evident that it is true of everybody in the world; and that it is a universal truth that the kingdom of God is in man. And if God is not recognized and allowed to reign in his kingdom that is within, it matters not to such persons when the outward kingdom and reign may come; they can have no part in it anyhow; it would mean only destruction and perdition to them.

Man was made to glorify God. "I have created him for my glory." Christ came into the world to make manifest the purpose of God in the creation and existence of man; and when he had finished his course upon the earth, he said to the Father, "I have glorified thee on the earth." In order to glorify God on the earth, "he emptied himself." And when he emptied himself, and took the form of a servant, and was made in the likeness of men, God dwelt in him, and worked in him, and was manifest in him so entirely that none but God was seen in all his life. And thus he glorified, he made manifest, God on the earth.

This is God's purpose in the creation and existence of man; and this is that which will be manifest in all intelligences in the universe when the grand work of redemption shall have been completed. For when the end comes; when Christ shall have delivered up the kingdom to God, even the Father; when God shall have put all things under Christ's feet, and so shall have subdued all things unto the Son, "then shall the Son also himself be subject unto him that put all things under him, *that God may be all in all.*" Then all that will be in any one, or that will be manifest in any one, will be God. And thus God being all in each one, he will be all in all of them. This was God's purpose concerning man when he created him. The purpose was that God, and God alone, should be

manifest in the man. The purpose was that God should dwell in him and walk in him, that God alone should reign in him and rule over him. This was the condition of the man when God put him upon the earth and in the garden. Thus God established his temple, his throne, and his kingdom, in man. And thus it is that to all mankind it is true that "the kingdom of God is within you."

Yet the Lord made man free. God cannot have any compulsory or necessitous service. And to be happy, even with God, man must be free. His service, even to God, to be happy service must be from choice, willingly and freely made. "If ye be willing and obedient, ye shall eat the good of the land." Whosoever will, let him come. And in the nature of things, freedom of choice to serve the Lord, carries with it freedom of choice not to do so. When God established his kingdom in man to reign there, he would reign there, he could reign there, only upon the man's choice. And the Lord put the man in the garden, and arranged everything there for the exercise of his freedom of choice. He put the tree of knowledge of good and evil in the midst of the garden, and with *no boundary about it*. Access to this tree was left as open as to any others, except in the word of the Lord, "Thou shalt not eat of it." And whether he would eat of it or not was for the man to choose.

And the man did choose the wrong way. And he did this by choosing to follow the will and the way of another than God. And in so choosing, he did choose that another than God should have a place in him. And thus he allowed a usurper to enter this kingdom of God, and occupy the throne there, and demand worship in this temple that was in him. Yet the kingdom is of right the Lord's, even though the usurper has occupied it. The throne is the Lord's, even though the usurper sits upon it. Solomon sat on the throne of the Lord; and it was still the throne of the Lord, though Solomon afterward sat upon it in iniquity. The temple is of right the Lord's, even though a false god is there, and a false worship be conducted there. It is "in the temple of God" that the great usurper sits "as God," "showing himself that he is God." Thus it is that the kingdom is God's, even though the usurper be ruling in it; and the throne is the Lord's, even though the usurper be occupying it. And thus it is true that to every man that cometh into the world the word is spoken, "The kingdom of God is within you."

Then the further question comes to every man that cometh into the world, Who shall reign in this kingdom? Will you have the usurper to reign there? or will you allow the rightful King to reign there? Will you have the usurper to reign there only to your ruin? or will you have the rightful King reign there only to salvation? Shall the usurper occupy the throne only in iniquity? or shall the rightful Lord occupy it only in righteousness? Shall the usurper rule only to shame? or will you have the One "whose right it is" to rule there only to glory, both present and eternal? This is the consideration that presents itself to the constant thought and the ever present choice of all mankind. And therefore the living and ever-present word is, "Choose ye this day whom ye will serve." "To-day if ye will hear his voice, harden not your hearts." To-day, "while it is called To-day," "if ye will hear his voice, harden not



your hearts." "Now is the accepted time; . . . now is the day of salvation."

"The kingdom of God is within you." Who shall reign in this kingdom in you? Who shall reign there "now," "to-day," "while it is called To-day"? Choose ye, choose ye, "choose ye this day" who. All that the rightful King asks of you, that he may take his own place in his own kingdom, and reign there, is that by an active, intelligent choice, you shall now choose him to reign. For, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him." "My Father will love him, and we will come unto him, and make our abode with him." "I will dwell in them and walk in them, and they shall be my people, and I will be their God." "I will put my laws into their mind, and write them in their hearts." "I will be thy King." Then in its full, true, and rightful sense, will the kingdom of God be in you; for there is the kingdom, and there will then be the King, the throne, and the laws of the kingdom.

"The kingdom of God is within you." Choose ye this day who shall sit and rule in that kingdom. Choose that the rightful King shall have his own place in his own kingdom. He cannot reign there without your choice. Upon your choice he will reign; he will reign the King that he is, with the power that is his—with power "by his Spirit in the inner man; that Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fullness of God." Then God will be manifest in you, and you will glorify God on the earth.

This was the purpose of God when he created man at the first; and this is his purpose in creating him again in Christ Jesus. Choose ye this day that this purpose shall be met in you. And not to choose is to choose. *Not to choose that God shall reign, is to choose that he shall not reign.* And to choose that God shall not reign, is to choose that Satan—the usurper—shall reign. Not to choose that God shall be glorified in you, is to choose that he shall not be glorified in you. And to choose that God shall not be glorified in you, is to choose that Satan shall be glorified in you. And for God to be glorified in you, self must be emptied, that God may be all. Self must be emptied in all, that God may be all in all. A. T. J.

#### CHRIST A BUNDLE OF MYRRH.

"A BUNDLE of myrrh is my well-beloved unto me."

Profound and far-reaching meanings are found in all God's works and words. They originate in an infinite mind, and bear this mark of divinity. Every object of nature as it came from the Creator's hand, was an object-lesson,—an expression of infinite love. In this these objects represented Christ. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Thorns, the first-mentioned product of the earth as a result of the curse, may have had some relation to Christ's bearing a crown of thorns which, being struck, pierced his sacred brow. The tabernacle, which enclosed the visible glory of God, was constructed of shittim-wood, or wild acacia, the most frequent and characteristic tree of the wilderness. This tree is a stunted, shaggy thorn-bush. As out of the natural symbol of the curse, God constructed the divine

symbol of grace, so in the midst of the thorny growth of the desert did the glory of God appear to Moses in the desert. As in the midst of the tabernacle constructed of this thorny growth of the desert, he manifested his glory, so out of the thorns of the wilderness grow the purple blossoms of the world's restoration. So it will be in glory—from the most obdurate who have surrendered to God will be manifested much of the grace of Christ. Christ has so sanctified this life that the most adverse circumstances, to him who loves God, are among the *all* things that work together for good.

The "oil of holy ointment" with which the priests and the sanctuary were anointed was composed largely of pure myrrh. And the command was given, "Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people." This anointing oil represents the Spirit of God, with which Christ and his people are anointed.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness temperance: against such there is no law."

We see that there is nothing but goodness illustrated by myrrh unless its use is perverted. So a *bundle* of myrrh is a bundle of goodness, mercy, and truth, and such is Christ. The words addressed to the Smyrna church in Revelation contain no reproof whatever. Rev. 2:8-11. Smyrna derives its name from myrrh, for which the city was celebrated in former times. Myrrh, therefore, indicates nothing but goodness, light, and life. When applied to God's people, it is when they are in a condition wholly acceptable to the Lord as sweet odor, with nothing offensive, and also useful, bearing fruit.

Any work, therefore, that is purely disinterested for Christ, would be fitly represented by myrrh, and in such work the individual represents Christ. But are there any special works mentioned in the Scriptures, under particular circumstances, that are of themselves compared to myrrh in the sight of God? If so, then such works should be eagerly coveted. In Phil. 4:14-19 we read: "Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things that were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus."

Here are several thoughts that might be carefully considered with profit. First, The Philippian church communicated directly with the apostle Paul in his affliction. At this time he was at Rome. Their donations were sent directly to the apostle for his use in the cause of Christ. Second, It was not a tithe which came from the common treasury (see Acts 20:33-35; 1 Cor. 9:12; 2 Cor. 11:9; 12:17, 18); neither was it first-day offering, to which they, of all the churches, donated most liberally; for that was taken up to Jerusalem. Compare 2 Cor. 8 and 9 with 1 Cor. 16:1-5. But outside of all of their regular offerings to support the cause at large, they sent him "once and again" unto his necessity. Third, The apostle assured them

that it was not because he desired a gift, but he desired that fruit might abound to their account. Fourth, The fruit abounding to their account was the appropriation of their donations to the object designed, which sealed to them fruit. Rom. 15:26-28. Fifth, The apostle personally appreciated this gift; for he said, "I am full." The Spirit of God appreciated it; for it said, "The things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Sixth, It also brought to them one of the most precious promises in the Bible: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Here God pledged all his wealth, not in this world only but also in glory, including all principalities and powers, unfallen worlds, and even heaven itself, that the needs of those Philippians would be supplied.

God's servant had gone into a new and undeveloped field, and he had borne not only the burden of that field but of all the churches of Christ. His epistles were to go forth to all the churches at that time, and even to the end of time. His labors were abundant. His sorrows were heavier, his afflictions were greater, than those of any of the other apostles. In this he suffered with Christ; and those who felt enough personal sympathy with him in his burdens to send of their personal means to aid him in the work of God, without robbing the general fund of its support, gave to God an offering,— "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." These are some of the lessons we draw from the words, "A bundle of myrrh is my well-beloved unto me." This act of sharing their temporal blessings with the apostle, united the souls of the donors not only with the apostle himself, but also with Jesus Christ. It formed a threefold union not easily broken. As the Spirit of God unites the soul to him, so did these acts on the part of the Philippian church unite them to Christ, without any dimming veil between. Thanks be unto God for this unspeakable gift. S. N. H.

#### POINTED PARAGRAPHS.

JEALOUSY and unrest, plottings and counter-plottings, are features which characterize the movements of the principal nations of the earth to-day. It is all embraced in the prophetic declaration, which applies to the present time, that "the nations were angry." Rev. 11:18.

#### ITALY AND FRANCE.

In "Foreign Notes" in the *Literary Digest* of August 22, it is stated that "Italy is somewhat disconcerted by the discovery that the naval port of Bizerta, which France has very quietly prepared for her ships on the coast of Tunis, forms an excellent basis for attacks on Sicily. The Italian government has decided to create a new naval station at the mouth of the Salso, by transforming Alicata into a port fitted for the reception of war-ships. This, it is hoped, will neutralize the efforts of France to become mistress of the Mediterranean Sea."

#### GERMANY AND FRANCE.

A little incident that recently occurred in Paris shows the intense feeling of hostility that exists in the French heart against anything that is German. A prima donna appeared at the Grand Opera in Paris. She was said to be a Bohemian, and a hater of the Germans; and these facts tended to ingratiate her with the French populace. But it was afterward discov-

ered that she was a German, and was actually born in Berlin. When these particulars came to light, public opinion forced the managers at once to discharge her.

#### ANTICIPATING WAR.

Old injuries rankle in the hearts of nations as well as of individuals; and those who have been wronged wait patiently the moment and opportunity of revenge. Poland has a long-standing grievance to settle with Russia, at least from 1832, when the semi-independence of that part of Poland which had fallen to Russia in the previous division of the country, was suppressed, and the kingdom declared an integral part of the Russian empire. The partition of Poland among Russia, Prussia, and Austria in 1815 was a great international crime, the memory of which is fostered in the hearts of the people, with the hope of retaliation. A body of revolutionists still exists in Poland, and the following paragraph, from the authority above quoted, states their expectations and intentions:—

The Polish revolutionists have published a manifesto in Warsaw, which shows that they regard the outbreak of a general war as very near. The Poles in Russian Poland are enjoined to prepare for it. They are to refuse the payment of taxes as soon as the war begins, and to hide whatever they have of provisions. Signal and telegraph-poles are to be cut down, bridges and railroads must be destroyed. Cattle and corn should be handed over to the Prussians and Austrians only, as these will pay better than the Muscovites. Poles who may be true to Russia must be taken prisoners or killed. Polish officials will appear everywhere. They will be appointed by the revolutionary committee, and their orders must be strictly obeyed.

#### INTEREST IN PROPHETIC STUDY.

The *Episcopal Recorder* of August 13, gives the names of eight distinguished authors in Europe, who, in 1895, and up to the present time in 1896, have brought out large volumes on the subject of the prophecies, especially as they relate to the close of the age and the coming kingdom of Christ. Concerning their work, the writer (Nathaniel West, D. D.) says:—

There is but one voice among these writers as to the main fact; namely, that no millennial age is possible to come this side the second advent, and that the kingdom, as predicted by the prophets, Christ, and his apostles, can enter history only through the judgment of the nations, and by means of universal catastrophe. It is a comfort to know that whatever indifference the professors and scholars of the United States may show toward prophetic study, the Lord has thousands of the ablest and most devoted men in Europe who are not slow to see the signs of the times, and to betake themselves to a deep study of what God has revealed concerning the impending future.

Concerning the view so persistently advocated in some quarters, that the coming of Christ for his people is to be in secret, without previous warning or outward manifestation, the writer well says, further:—

With unanimous voice, every scholar, with every other of the accomplished corps of teachers in Continental Europe, both rationalistic and evangelical, repels the doctrine of a "secret rapture" and "any moment Adventism," as a delusion of the age, and an "adding to God's word." The Lord has commanded his church to watch the signs of the times which herald his approach.

U. S.

#### THE INDIANA CAMP-MEETING.

WE were glad to be relieved from the Office long enough to spend a week at the annual camp-meeting and conference in Indiana. The meeting was held near Marion, a city of fifteen thousand or more inhabitants, in the gas region, sixty-five miles northeast of Indianapolis. The meeting lasted over two Sabbaths and Sundays, the first of which was past when we reached the ground, August 24. The camp was located in a new grove of fine timber, but was too small to

afford ample room for the best arrangement. During the first part of the meeting, there was heavy rain; but during the last week, the weather was very fine, and the condition of the ground improved.

One hundred and thirty tents, all told, composed the camp, wherein dwelt about six hundred and fifty campers. The city was two miles distant, but a good car line made it quite accessible. Adjacent to the camp was a branch of the National Soldiers' Home, containing fourteen hundred veterans. These attended the meeting to quite an extent, and the citizens generally manifested a kindly interest in the meeting. Especially was this so on the last Sunday, when large crowds were in attendance.

The meeting was a profitable one; the spiritual interests deepened to the close; the business was harmoniously and satisfactorily transacted. But little if any changes were made in the officers of the different societies. It was voted to organize and incorporate a State association. Seventeen were baptized, and others went home to receive the ordinance there. The word was received with readiness of mind; and there is good reason to believe that the work of grace was deepened in many hearts. Elder S. H. Lane was present, and took a prominent part of the labor during the first five days of the meeting. Dr. Paulson was there two days. Elder J. H. Morrison was present except for three days in the midst of the meeting. Professor G. W. Caviness, of Battle Creek, and Elder W. H. Wakeham, of Mt. Vernon, O., were present throughout. The Indiana ministers participated actively in the labors of the occasion.

Elder Watt, who was again chosen to lead the work in the conference and tract society, enjoys the full confidence and esteem of his brethren. Many thought the meeting the best they ever attended. This is no reflection on past meetings, but is just what each succeeding meeting should be. As our religious experience broadens, it should also grow deeper and better. There seemed to be a spirit of union, good cheer, and courage.

G. C. T.

#### STEWARDS OF THE LORD. LUKE 16:11, 12.

THE plan of salvation is a most interesting one for study. Although no human being has power to save himself or redeem another, still he can and must co-operate with God. Without our willing and hearty co-operation, the Lord cannot work for us, and still he alone has the power to save.

Through sin we forfeited life and lost all. We have nothing; we have sold ourselves to Satan. But God, through his infinite love and mercy, has redeemed us. Christ has paid the price with his precious blood, and we are not our own. If we refuse to acknowledge God as our Lord and Master, Satan steps in and claims us as his lawful prey. Thus in either case we are not our own. Not only is this true of our persons, but also of any property that we have, whether it be money, land, or merchandise. No man can truly say of anything he may have, "This is mine;" for in reality he has nothing of his own. We are only stewards of the Lord; we hold all things in trust for God, ready at any moment to return them as he may direct.

It is not always to be thus; for the Lord has promised to give his children an inheritance which will belong to them. But in order to receive this inheritance, we must prove faithful

stewards. God is even now testing us and proving us, to see whether we can be trusted with an everlasting inheritance. God has given to all his servants talents, some more, others less. It is our duty to improve these talents, and thus gain others, and show that we are worthy of the trust and confidence of God.

It is, moreover, required of us that we render to the Lord a tenth of our increase, in addition to gifts and free-will offerings, for the support of the gospel work in the earth. These duties are spoken of in very plain terms in the twenty-seventh chapter of Leviticus and the third chapter of Malachi, as well as in other familiar passages of Scripture which might be cited. This is a serious matter, in which much more is involved than many realize. Those who are guilty of unfaithfulness in the discharge of these duties, will be judged unfit to receive the promised inheritance; for Christ says, "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" It is just as much robbery not to render to God an honest tithe, as it is not to pay a man the rent that you have mutually agreed on.

If there were any real gain to the robber, there might seem to be some semblance of excuse. But in this, as in every other case of dishonest dealing, the advantage is only temporary at the very best; for soon the robber has taken from him not only what he unjustly took, but much more. This is so in an earthly court, and will be much more so in the heavenly. God has made ample provision for the support of his work in the earth, and if his servants are truly faithful, there will be no lack. But if they defraud their Lord in tithes and offerings, then there cannot help but be a lack of funds in his treasury. Thus the work of God is hindered, and souls are lost. But that is not all. The Lord will take away the stewardship from these unfaithful servants, and pronounce them unfit to be trusted with the privileges of heaven.

We entreat our brethren, one and all, to give this question careful study. It is intensely practical. We are all desirous of enjoying the blessings of God, and long to witness the abundant outpouring of the Holy Spirit. But this cannot take place as long as the church is unfaithful in the performance of the duties which the Lord has plainly revealed to her. Indeed, he has stated in definite language upon what condition these blessings will come. Mal. 3:10.

We are standing on the very threshold of eternity. The time of our probation will very soon be past. Our characters are now being formed. Our destiny will soon have been fixed for eternity. Are we ready to give an account of our stewardship? If not, let us see to this matter at once, before it is forever too late. There is not a moment to lose. Already God's retributive judgments are beginning to be seen in the land. The Lord has told us, through the spirit of prophecy, that the angel of mercy is folding her wings, ready to depart, never again to return. If we, who are God's professed people, do not sense the importance of this time, and take immediate action accordingly, will not God leave us to ourselves, and call others who will be faithful in rendering to him that which is his due? Let us pray earnestly over this matter, and examine our hearts in the light of God's word. He will surely make the path of duty clear to those who humbly and sincerely seek for light.

O. A. OLSEN.



## 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.

### A PLEA FOR HELP.

SAME have we reached the shore —  
Praise God on high!  
But through the tempest's roar,  
Hark to that cry!  
'Tis from companions brave,  
Battling still against the wave;  
Hear how for life they crave —  
"Help — or we die!"

Shall these our brethren sink,  
And we so near?  
Can we from danger shrink,  
And they so dear?  
Haste! ere it be too late,  
Souls are drifting to their fate!  
Dare we still idly wait,  
And give no ear?

Christ, let it not be thus —  
Be thou at hand!  
Dear Lord, who died for us,  
Now by us stand!  
Teach us the lost to seek,  
Help the strong to help the weak;  
Safe through the waters bleak,  
Bring all to land!

Then shall fresh anthems rise,  
All dangers past;  
Nor will despairing cries  
Then pierce the blast,  
As we, through endless days,  
With our dear companions, raise  
To thee triumphant praise  
In heaven at last!  
— Lord Plunket, Archbishop of Dublin.

### SUMMARY OF MISSION WORK.

[The following interesting summary of the work in our several distant missions has been prepared for the members of the Foreign Mission Board by the secretary. It is of such an important character that we take the liberty to present it to our readers. Although somewhat lengthy, we are sure it will receive a careful and prayerful reading by all.—ED.]

**Mexico.**—The building operations on the sanitarium in this field are at a standstill, on account of the lack of means with which to push the enterprise forward. Excavations have been made and some brick obtained, but I do not think much more than this has been attempted. The number of patients is about the same as it has been in the past. Brother Jones and his assistants are of good courage in the work, and the influence of the mission is gradually increasing. [Means have lately been furnished to start the building.—ED.]

**British Guiana.**—Brother Kneeland, who was fearful that he would have to return to this country, on account of poor health, is feeling much better, and reports many encouraging omens in connection with the work there. Brother P. Giddings is having a good experience, and the Lord is blessing his efforts with considerable fruit in places where he has been laboring. One unpleasant feature in connection with the work in this field is that Dr. Ferciot, on account of the stringent laws concerning the practise of medicine, has been almost entirely shut out from the medical missionary work. So discouraging is the prospect, that he has asked the Foreign Missionary Board to allow him to return home. The board, however, felt that it would be better for him to go to Argentina, where the laws are not so strict, as he could begin the work as a nurse there, and after he had obtained a knowledge of Spanish, would be able to take the medical examinations necessary, and begin the practise of medicine.

**Brazil.**—This country has recently received several additional laborers. Brother F. W. Spies, of Germany, went to Brazil to engage in ministerial work. His labors will be much ap-

preciated, as in a great many colonies where books have been sold, there exists a desire to know the truth. Elder Graf has excellent success wherever he goes. He finds some of the people eager for the truth and baptism in nearly every place in which he holds meetings. Both he and Brother Thurston have had yellow fever, but under prompt treatment and the blessing of the Lord, they recovered, and are now, with the rest of our workers, enjoying good health.

**Argentina.**—The force of workers in this field has been augmented by the arrival of Brother and Sister N. Z. Town, of England, who went there to take the place made vacant by the leaving of Brother Craig and his wife. Brother Westphal writes that he has just rented, in a good part of the city, a large, eighteen-roomed house, which contains an apartment suitable for public services. The rooms will be occupied by our workers there, and the apartment for public worship will fill an urgent need in the city of Buenos Ayres. He feels that the work there demands that they have a little Spanish paper. Some very bitter articles have appeared against us through the public press, and he has been unable to meet these from the lack of just such a medium as he calls for. Brother Jean Vuilleumier has been doing acceptable work since he went to Argentina. Brother McCarthy is also having good success laboring among the Spanish. Brother and Sister Snyder have opened up Bible work in Montevideo, Uruguay, where there are excellent openings for the truth.

**Chile.**—In a letter just received from Elder Baber, he states that a great stir is now taking place among the Protestants of Chile about the Sabbath question. He cannot account for it. One prominent minister, being convicted by the truth, accepted it, without any promise of support from us, and he is standing honest to his convictions against all opposition. Brother Baber also pleads for a small paper with which to meet the bitter attacks that are made against us through the public press.

**West Indies.**—In Trinidad the work is moving along somewhat slowly under the direction of Elder E. W. Webster. Sister Colvin is having about the same experiences as Dr. Ferciot has had in British Guiana. She is planning to go to Barbadoes, where Elder Van Deusen is laboring, and attempt medical missionary work there, as that seems to be a more favorable field than is Trinidad. Sister Colvin has been much interested in the coolie class, and is learning Hindustani.

Elder O. A. Hall and family have just joined the laborers in Jamaica, and the Lord seems to be blessing our laborers there. Brother Hall and his wife were nearly exhausted when they arrived in Jamaica, from the effects of the sea voyage. They were glad they did not have to go to Africa, as was at first planned.

In Grand Cayman, a tributary of Jamaica, Brother W. W. Eastman has been doing some work in the medical missionary line, trying to remove the prejudice that existed in the minds of the people of that island because some of their friends on the Bay Islands had accepted the truth. Thus far Brother Eastman has not presented our peculiar faith, though the people know what he is. Recently he went to Jamaica to counsel with Brother Haysmer about the work. When he returned, the people gathered round him, took his hands, clasped him in their arms, and told him how glad they were that he had returned, and asked him never to go away again.

**Central America.**—The work in this field is moving forward slowly, under the direction of Elder F. J. Hutchins. There is now need for another teacher to help in the Bonacca school.

**Polynesia.**—For a number of days after Dr. P. S. Kellogg reached Honolulu, he was sick, but he is now better, and the medical missionary work seems to be opening up before him pretty well. Dr. M. G. Kellogg, who was requested to meet the "Pitcairn" at Fiji, and sail with it

the remainder of its voyage, writes from Samoa, where he is helping Dr. Braucht in the erection of a dwelling-house, concerning the work there. Dr. Braucht has his hands full, and he pleads for an appropriation for the purpose of erecting a hospital for the treatment, not alone of the natives of Samoa, but also of other islands, who come to him, sometimes from a distance of seventy-five miles. By the payment of twenty-five dollars a year, he is able to practise both dentistry and medicine freely.

The last letter from Dr. Caldwell, of Rarotonga, stated that he was about to take charge of the government hospital there, and I suppose he has done so ere this.

The work in the Society Islands seems to have been at a standstill for some time; but now the seeds of truth seem to be bearing fruit, and as a result, one excellent family—a mother and two daughters, who are public-school teachers—has taken a stand for the truth. We hope this may do something toward solving the problem of teachers for this group. The British consul at that place has recently begun the observance of the Sabbath, and over his place of business hangs this sign: "No business transacted here on Saturday." We trust he may have grace to hold out.

Elder Hilliard writes that he is getting on well, and that there is considerable anxiety on the part of the natives to learn the English language. He and his wife are now receiving from twenty-five dollars to thirty dollars a month for imparting this kind of instruction.

Elder J. E. Fulton, who went to New Zealand, has consented to go to Fiji, to connect with Elder Cole in labor. We were gratified to learn that Elder Fulton had felt a burden for Fiji for years, and was glad to go; we hope he may find the climate suited to his wife's health. He and Sister Fulton are both graduates of Healdsburg, and will be able to help Brother Cole very much in the work of acquiring the native language. Often Brother Cole has asked for some one to come to help in the work there who had had more educational advantages than he himself has enjoyed.

**Gold Coast, West Africa.**—We are sorry to relate the seeming disaster that has come to our medical work at this place. In the past this branch of the work has gone along most prosperously. Through the jealousy of one of the surgeons, the surgeon-general asked Brother Kerr to stop his medical work; and unless he had stopped, he would have been subject to a fine of two hundred and fifty dollars. So it was thought best to stop the work, and appeal to the governor of the colony for permission to go ahead. Until this permission is obtained, the medical work will be at a standstill. Brother Hale feels quite sure the permission will be granted. After thinking the matter over, it has been decided that it would be best for Brother Kerr to move inland, and establish himself on a six-thousand-acre tract of land given us by a wealthy native for the purpose of establishing a mission. It is the plan of the workers to erect a hospital for treatment, situated within a few miles of several native villages, so that the people for whom we wish to labor will be within easy access. An outlay of about fifteen hundred dollars would be required for the erection of the building. While there are no funds at present for this purpose, we hope there may be soon.

Our workers there are now enjoying excellent health, although they have been seriously ill with the fever that is so prevalent there. The last letter brings the sad news of the death of Brother Kerr's little boy, two and one half years old. He died with dysentery. Brother and Sister Kerr feel very deeply over this, but they are sustained by the Lord's grace. One Independent Baptist minister has espoused the cause of truth, and he is working as a self-supporting missionary. He will be encouraged to continue

in this kind of work. Brother Hale has been carrying on a series of meetings in some of the coast towns. This is an experiment, as it is not customary for a meeting to last more than two days there. So far no visible results appear.

*India.*—You have observed the interesting reports from Elder D. A. Robinson regarding the work in this field. The Lord has truly opened the way before our workers, and already some results are seen. Elder Robinson has been carrying on a school for high-caste children, with the view of thus awakening an interest in their parents. This is a kind of work of which there has been but little done, and so our work is rather viewed as an experiment by the missionaries there. But the Lord has demonstrated that this is a very ready means of reaching this class of people, as well as the lower castes. It was quite a question as to how we should be able to secure a Bengali teacher for the school, but the Lord seems to have anticipated our needs, and the way opened for us to have a young lady who is educated in English, Hindustani, and Bengali, and who was highly recommended by the leading educators of India, come and teach for us. She has begun the observance of the Sabbath.

Sisters Taylor and Burrus are acquainting themselves with the Bengali tongue as fast as possible, and expect soon to be able to begin zenana work. Our laborers are in excellent health. They feel that the time has now come for opening up medical missionary work in India. About ten thousand dollars' worth of books have been sold in India by Brethren Lenker and Stroup. Brother Ellery Robinson, of England, has been asked to go to India to take charge of the book work, and Brother Thomas Whittle, a canvasser from Australia, has also been asked to enter the canvassing work there.

*Matabeleland.*—The last letter from Elder Tripp stated that the situation in that field had not materially changed. War still wages, but it is now removed to Fort Salisbury. In a recent visit to the farm, Brother Tripp found the mission buildings still standing, but the crops were badly demoralized, and there were only thirteen cattle left out of seventy. The native people around the mission farm, who are not of the Matabele nation proper, received Brother Tripp with kindness, and seemed to appreciate the kind treatment they had received from the hands of the missionaries. It is probable that the workers will erect a fort for safety, and return to the mission farm to begin labor there again. It must be with heavy hearts that they return to rebuild that which has been so ruthlessly destroyed. The workers are of good courage and glad they are there.

Many letters come to us showing that the Lord is working for us. Many people are accepting the truth from the study of their Bibles alone, and this shows us that the Lord is working even outside of our human instrumentality. Of course you are as well acquainted as I with the great need that exists for means with which to carry the work forward. As we look out upon the harvest-field, we can see no reason for discouragement, but there is great reason for our being encouraged.

F. M. WILCOX.

#### GRAND CAYMAN, WEST INDIES.

If the readers of the REVIEW read with as much interest as we do the reports from others, we know they will be glad to hear from us, away down in this lonely island in the Caribbean Sea. We came here from Jamaica, December 27. Most of our time has been spent in the treatment of the sick. Brother F. I. Richardson had preceded us a few weeks, and sold a good many of our books. Brother B. B. Newman was also here more than a year ago, and canvassed the island for our books. Some of the people have also purchased books at the Bay Islands, so that those who are able to buy books

on the island are quite well supplied with our literature. Many of the people are so poor they cannot afford to buy even a small book. To such we are, as far as possible, furnishing the *Signs of the Times* at our own expense. We are sure that the seed sown will yet bear fruit for the kingdom of God.

The entire island is under the control of the Presbyterians. They seem disposed to oppose our coming here. But inasmuch as the message we have for the people is of the Lord, we know that man can do nothing to hinder it, but to advance it. When we first arrived on the island, there seemed to be much prejudice, but now it is quite broken away, and many are studying with much interest the truths of the third angel's message. A school-teacher has already begun the observance of the Sabbath as a result of private work with him. We have not as yet held public meetings here.

The way is now open for Bible work and meetings in private houses, but the great question is how to fill the calls, as the people have now become accustomed to sending for us in cases of sickness, and we are sent for from every direction. We fully believe that God will open the way soon for this people to hear the solemn message for this time. O that more laborers might be sent to this destitute field to rescue the perishing! Our health remains excellent, though there are many sick around us. We are not lonely; for God is with us. We are of good courage, and bless the Lord continually for his goodness and mercy.

W. W. AND OPHELIA EASTMAN.

August 7.

#### CAMP-MEETING IN SWITZERLAND.

THIS meeting was held from August 6-16, just in the edge of the city of Yverdun, the home of Pestalozzi. The camp was in a grove of poplars, a few rods from Lake Neuchâtel, in Canton Vaud. There were forty-six large family tents on the grounds, in which over two hundred persons lodged. There were two meeting tents,—one for French and one for German meetings. Yverdun is a French-speaking city, and most of the campers were French. The talks of Brother Waggoner and the writer were in English. These talks were in the large tent. On such occasions the Germans were on one side of the tent and the French on the other side. The translations for the two languages were made simultaneously. The people of the place flocked to the camp in great numbers. Some evenings there were as many people listening outside the French tent as inside. They treated us and our camp with the greatest respect. The city papers spoke well of the meetings, and all was quiet and orderly. Brother Holser says the outside attendance was the best ever witnessed at a camp-meeting in Switzerland.

The conference report showed 19 churches, with 503 members, that paid a tithe last year of \$4330. Only one church was added to the conference the last year. The annual offering was a little over \$700, and the first-day offerings about \$260. The book sales for the year amounted to about \$17,446. On the last Sabbath of the meeting, eight adults were baptized. Forty persons attended the Peterlen school. The Sabbath-school contribution for India, made in this camp, was \$43.50.

The Institute Sanitaire, of Basel, was represented on the ground by Dr. De Forest. One thing which spoke well in its favor was the presence of the first patient. This intelligent lady had not only received physical healing by the treatment, but was led to the truth through the spiritual influence of the institution. Both the sanitarium and the school received much consideration during the conference. I do not see why these institutions may not meet with much success if our people in the conference realize their importance, and give them their influence and prayerful support.

As the school at Peterlen was only three miles off the road I traveled over in returning, I stopped there overnight, and had the pleasure of looking over the grounds and buildings. I do not wonder that the students become attached to this lovely spot, with its pure water flowing from the side of the mountain towering upward two thousand feet at the back of the grounds. From the windows and roof of the chateau, we gain a good view of the city of Bienné, some three miles away, also of the valley and the lofty summits of the Jura Mountains, and in the distance, the snowy peaks of the Alps.

On my return trip to Sweden I am staying for one day in Hamburg. I had the pleasure of talking to the students for an hour this morning, in the mission school in this place. The Lord's blessing, both spiritual and physical, has been mine to enjoy in my journeyings and meetings for the three months since leaving my home in Topeka, Kan.

August 19.

J. N. LOUGHBOROUGH.

#### MONTANA CAMP-MEETING.

THIS meeting was held according to appointment at Helena, in a pleasant and convenient portion of the city. Some of our brethren were detained at their homes to gather the hay crop and irrigate the small grain. The attendance was very good, however, about one hundred and fifty being present. Montana has felt the financial depression very little as compared with some of the neighboring States. It seems strange to hear of a man's receiving from three to five dollars a day here, when in other parts of the country, wages average one dollar a day. Montana can afford to pay well, because she possesses some very rich gold, copper, and coal mines; and mining is the principal industry that keeps up the good times. Many come here to find work, but are disappointed to find three men to every job. To talk hard times is becoming a chronic habit with many. It is so convenient to plead hard times to avoid contributing liberally or making sacrifices for the cause. Often men's hard times are God's best times to impress the human mind with the need of a Saviour and a good world to come. We shall never see any better times for our work than just now.

The meeting was a good one, and many were strengthened and encouraged to put away their sins. Several outside of our faith were in regular attendance, and two of these were baptized. The instruction was given by Elders Breed, Donnell, Palmer, Martin, Stone, and the writer. Elder Donnell was in Helena, looking after some business matters, and remained with us only three days. Sister Bliven, who is a physician, took a prominent part in giving instruction. Brother Bliven also gave some valuable instruction. Brother Bliven and his wife will locate at Butte to engage in the medical missionary work. A small sanitarium is needed at once. We trust that all our people in Montana will show their appreciation of this valuable help in coming forward with something substantial enough to enable them to do their work. Many conferences would be willing to do a great deal in order to procure such help.

The conference has prospered greatly during the past year. Two large churches have been raised up,—one at Great Falls, by the labor of Elder W. J. Stone and Brother C. E. Shafer, and the other by Elder C. N. Martin at Missoula. I believe that, altogether, about one hundred converts have been added by the efforts of all the laborers. The tithe for the year reached \$4955.25; first day offerings, \$288.99. There are two hundred and fifty Sabbath-keepers in the conference; nine organized churches, and one ready to be organized; three ordained ministers, three licentiates, and nine canvassers. The canvassers are doing well, and will place thousands of dollars' worth of books in the homes of Montana. Surely God should be praised for these blessings.

Montana expects to send about forty students to the Walla Walla College. A very liberal donation was made to this institution for a better equipment. On account of the meeting at Tacoma, Wash., and his heavy duties as president of the California Conference, Elder Breed was obliged to leave one day before the meeting closed. E. A. SUTHERLAND.

#### NEBRASKA.

CENTRAL CITY.—Our tent meetings have now closed with a good interest, and Brethren Harr and Johnson have gone to the camp-meeting. But the interest is such that it will be impossible for me to get away. Really it seems that the work has just begun. Much prejudice had to be removed before we could have the attention of the people. I shall continue the work here, holding three meetings a week in a vacant church building. Eleven have taken a stand for the Sabbath, and some six or eight more are at the point of deciding. I have used the REVIEW to good profit, and hope soon to send in a few subscriptions. Our company now numbers eighteen or twenty adults. E. L. STEWART.

#### PENNSYLVANIA.

SERANTON.—It is now eight weeks since our meetings began, and the attendance and interest have continued unabated. We have held four Sabbath services, with an average attendance of sixty. Between twenty-five and thirty have taken a stand for the Sabbath, among whom are some very interesting cases. One brother who is a minister of the Christian Alliance people, with several adult members of his family, has begun to observe the Sabbath. One noble soul who was a Roman Catholic is also obeying the gospel. A goodly number of those who have embraced the truth are men, besides noble women not a few. Our tract sales have been good. We have already taken fifteen yearly subscriptions for the REVIEW AND HERALD. Our collection aggregates \$82.60. Should we not move our tent to another part of the city, we shall commence meetings in a centrally located hall. Pray for the work here.

K. C. RUSSELL, W. H. SMITH,  
J. H. SCHILLING.

#### IN NEW YORK HARBOR.

PERHAPS all the readers of the REVIEW know something about our new boat, the "Sentinel," that was built by the International Tract Society last year to be used in New York Harbor. The special need for such a boat in our missionary work has been fully explained, and the boat has been launched and is now in active service. In a letter just received from Captain Christiansen, who is in charge of the boat, he says that on Sunday, August 23, he had the privilege of taking half a dozen candidates for baptism into the boat, and with Elder Svensson and other brethren and sisters, steamed out to where the water was of suitable depth, when these persons went down over the side of the boat by steps, and were buried with their Lord in baptism. We trust that the "Sentinel" may be called upon to make many such trips.

After returning from the baptism, the captain went on his boat to visit other vessels lying in the harbor, and sold publications that afternoon amounting to \$7.30, had an opportunity of talking and holding Bible readings with the crews of one or two vessels, and distributed a large number of periodicals besides. Certainly this was a very successful day for the New York Harbor boat. As our brethren and sisters learn of the good use that is being made of this boat, and the success that is attending its efforts, doubtless they will feel like contributing still further toward the enterprise. As yet the boat is not quite paid for. Any one having dona-

tions for this purpose can send the same to the International Tract Society, Battle Creek, Mich. A. O. TAIT.

#### TEXAS CONFERENCE PROCEEDINGS.

THE nineteenth annual session of the Texas Conference convened in the large tent on the camp ground at Keene, July 24, 1896, the president, H. W. Decker, in the chair.

Six meetings were held. The following officers were elected for the ensuing year: President, C. McReynolds; Secretary, B. F. Woods; Treasurer, T. T. Stevenson. Executive Committee: C. McReynolds, W. S. Greer, J. B. Beckner, B. F. Woods, Elisha Taylor. Credentials were issued to the following persons: H. W. Decker, C. McReynolds; W. S. Greer, J. B. Beckner, C. B. Hughes, C. C. Lewis, J. M. Huguley. Ministerial licenses were given to T. W. Fields, H. B. French, J. N. Somerville; missionary licenses to Maggie Hayen and the State canvassing agent.

Upon application the churches at Austin, San Antonio, Garfield, and Hutto were received into the conference. The president stated that there had been about two hundred additions to the churches during the year.

The following report was given by the treasurer: Cash received on tithes, \$3746.08; cash received on loans, \$587.93. Total, \$4334.01. Cash paid out during the year, \$3988.02; cash on hand June 30, 1896, \$345.99. Total, \$4334.01.

Resolutions were adopted recommending the increase of the circulation of the REVIEW, the Home Missionary, and the Medical Missionary; urging the importance of every family's becoming a possessor and reader of the Testimonies; and recommending all worthy young men and women who desire to become laborers in the Lord's vineyard to become students at the Keene Academy. Steps were also taken to establish the health work in this field.

L. GOOD, Sec.

#### VIRGINIA SABBATH-SCHOOL ASSOCIATION.

THE fourteenth annual session of the Virginia Sabbath-school Association convened at Charlottesville in connection with the camp-meeting. The work during the year, though not what we wished, was nevertheless encouraging. More than fifty were added to the membership during the year.

It was recommended that the resolutions adopted by this association last year be reindorsed as the sentiments of the association the following year; and that to emphasize and keep these resolutions in mind, they be printed in convenient form, and a copy be sent to each school of the association; also that the superintendent cause them to be read once a month. It was also recommended that, in view of the urgent calls for means to advance the work, we be as liberal as possible in our donations; and that the secretary of each school be prompt in filling out the blanks furnished for quarterly reports, and returning the same to the secretary of the Sabbath-school association.

The following persons were elected as officers of the association for the following year: President, John P. Neff; Secretary and Treasurer, Mrs. J. M. Whitehead. Executive Committee: John P. Neff, T. H. Painter, Mrs. J. M. Whitehead.

MRS. F. L. WHITEHEAD, Sec.

#### VIRGINIA TRACT SOCIETY PROCEEDINGS.

THE thirteenth annual session of the Virginia Tract Society was held at Charlottesville, Va., August 7-17, in connection with the camp-meeting. W. A. McCutchen, the president, presided at the meetings. The year has been prosperous, considering the disadvantages under

which the society labored. Books and tracts to the value of \$2121 were sold. Resolutions were passed relating to the Virginia Messenger, and other periodicals, and to the local missionary societies.

The following officers were elected: W. A. McCutchen, President; A. C. Neff, Vice-President; J. H. Wilcox, Secretary and Treasurer. J. P. NEFF, Sec.

#### OKLAHOMA TRACT SOCIETY PROCEEDINGS.

THE second annual session of the Oklahoma Tract Society was held in connection with the camp-meeting and conference at Guthrie. Four interesting meetings were held. Resolutions were passed embracing the following: That we avail ourselves of the REVIEW AND HERALD, the Signs of the Times, and the American Sentinel, and that we extend as much as possible the circulation of the same; that we urge the importance of meeting regularly to report any accomplished missionary work; that we make our first-day offerings as large as is consistent with our means; that we encourage the canvassing work in every way possible; and that we encourage more to enter the canvassing field.

The following officers were elected for the ensuing year: President, J. M. Rees; Vice-President, E. T. Russell; Secretary and Treasurer, D. D. Rees; State Agent, John B. Blosser.

D. D. REES, Sec.

#### HOW IT WORKS.

ONE of our ministers in the South sends the following good words in reference to the work in his field:—

While the evidences are increasing which show that the cause of the third angel's message is onward, I am glad to say that our papers never seemed so good as at this time. A sister here, whose family has been prejudiced against the truth she loves, has been made to rejoice by means of the REVIEW. I loaned her several papers, one of which contained the article entitled, "What shall We Do with Our Boys?" The effect of this article was to cause her grown son to abandon the use of tobacco, and thoroughly to convince her husband that it is wrong and injurious to use it. They are now quite willing that she should have the REVIEW regularly to read. Her husband likes the REVIEW better than any other paper. I speak of this because many of us have thought the REVIEW was not a good missionary paper. This family will subscribe for our church paper the first of September. I am glad that some here are able to take this preacher-in-the-house, and wish that all our people knew its importance.

The work here is encouraging, and the prospect is bright for enlarged forces. For this we are thankful, and hope that many precious ones may come to a saving knowledge of the present truth.

#### A LETTER.

EDITOR REVIEW AND HERALD.—Away back in the year 1867, I was living in Springfield, Ill. In that year brother A. S. Calkins came to that place, preaching the seventh-day doctrine, and established a small church. Shortly afterward I went West, and have never met with any more of this faith till about two months ago, when Elders Owen and Curtis came to this city [Rome, Ga.] from Atlanta, and pitched a tent near where I live. I need not say that I was one of their regular attendants; for it had been a long while since I had heard the good news of Christ's coming. Yet it never had been forgotten, and was still as precious as when first heard; and although I have never yet set out to keep the fourth commandment, by the help of God and the faith



which I have in his word, I am going to commence next Sabbath, August 8.

I am told by some that I would better not begin to keep the Sabbath; for as I am doing a small business in the family grocery line, and Saturday, or Sabbath, is my busiest day, I will lose my trade. Besides, they say that a poor man cannot make a living in five days; and if I keep Saturday, this is all that I can work. But I am willing to trust Him who said, "Remember the Sabbath day, to keep it holy." If the Lord could not furnish me a living in five days, one seventh of my time being lost on account of keeping his fourth command, it might give me room to doubt his ability to save me in the resurrection. God will invest with honor all those who are waiting and watching for that greatest of all days, when the great archangel's voice shall sound to earth's remotest bounds, animating to life the slumbering ashes of all Christ's jewels.

Brethren Owen and Curtis are doing some good work here; and I sincerely hope that they will organize a body of Sabbath-keepers before they leave, although prejudice runs high against them in this section. May the Holy Spirit of God break down the walls of prejudice, and let his glorious truth in, is my prayer.

F. F. STARR.

#### REMINISCENCES.

I HAVE just been reading the article by Elder Moore in a recent REVIEW, entitled, "Then and Now," and it takes my mind back to the early days of the work. I think it was thirty-five years ago this summer that a large tent was pitched in our neighborhood, which created quite a stir. No one seemed to know whence it came. It was only known that some ministers were to hold meetings in it. Of course we all went, out of curiosity; and there I heard the first sermon of a series on Advent truths. Elders Loughborough and Sanborn, with H. W. Decker to care for the tent, conducted the meetings. How we did enjoy it all,—the hymns, that were new to us then, and the preaching, that was so different from anything we had ever heard,—all had an effect on my mind that can never be effaced. I, with my mother and brother, then joined the church that was raised up. This was in Rockton, Ill. Most of the time since then I have had the REVIEW; and while I have been separated from our people for years at a time, the REVIEW has kept me in touch with our work.

It is a great satisfaction to see the growth of the work since then. I went from Illinois to Kansas, saw the work grow there; and now I am in the far West, and have seen almost the start of the work here, which is still growing. I hope I may see it reach its glorious end.

Mrs. C. L. BOARDMAN.

### News of the Week.

FOR WEEK ENDING SEPTEMBER 5, 1896.

#### NEWS NOTES.

Despatches from Cuba state that General Weyler received from the Spanish premier the following telegram: "The rebels must be defeated before the year ends, or we are lost." General Weyler replied to Madrid that in that case he would have to resort to extreme measures; and the reply came back, "Do as you please;" from which it is inferred that the bitter work of devastation and extermination will be employed to reduce the Cubans to subjugation. Spanish soldiers and insurgents will alike unite in pillage and destruction, and the poor, suffering island must pay the penalty of war in its worst forms. If the struggle shall assume such an aspect as this, it would seem that the great nations should intervene their power and influence to prevent so great a destruction. Confidence in the final success of the rebellion is being increased, and this seems to have stirred the Spanish government to the depths of desperation, and it appears to them that it is now or never.

The fiasco of setting the time for the world to come to an end has been recently repeated by a small band of people in New York City, who set upon the second day of September, and claimed that they could prove from the Scriptures that at that time the ice at the North Pole would reach the sun. The contact would produce a thaw, such as would overwhelm the lower altitudes with another flood, and they would be without even a Noah's ark for salvation. The wild hallucination of these fanatics attracted so much attention that the newspapers in general published their folly abroad. The most deplorable thing about it is the disrepute and reproach that it casts upon the sober truth of Christ's second advent. Satan cares but little which side of the truth we are on, so long as we are out of the straight and narrow track of consistent truth.

The celebrated Raines liquor bill enacted last winter by the New York Legislature, seems to be working some hardships on those who are interested in the sale of intoxicating drinks. Very naturally they are trying in their work to dodge the force of the restriction. Failing in this, they intend to make the law as disagreeable to other parties as they can. The latest news has transpired in the city of Elmira, where a wine manufacturer has brought an action against two of the churches, before the grand jury. A clause of the Raines liquor law states that "it shall not be lawful for any corporation, association, or copartnership, or person, to sell, offer, or expose for sale, or give away any liquor on Sunday." The complaint is that in their communion services the churches use fermented wine, and therefore violate this clause of the Raines liquor law. It is thought that the question will test the constitutionality of the law, and a very interesting issue is brought up.

At one of the Michigan assemblies the principal speaker for a week was an Armenian who came to this country in poverty, and has been helped through college. This speaker entertained his audience by reviling the hollow pretense of the Christianity of people in this country, contrasting it with the suffering through which the Armenians have to pass. He unconsciously, perhaps, revealed the character of his own Christianity in a remark which was quoted as follows: "If God would give me the power, I would kill every Mohammedan just as I would kill a rattlesnake." Armenians are blessed with a good share of human nature. It is easier for them to see the mote in the eye of other people than to behold the stick of timber that is in their own. And this expression, to our mind, reveals very much of the animus of the Armenians as a people. They are oppressed by the Turks, and cruelly butchered, because the Turks are most numerous and powerful. When the Armenians have an opportunity to oppress those who differ with them, they do not fail to improve it. So their Christianity is really no better than that of the average American, and that is not worth bragging about.

#### ITEMS.

—Professor L. N. Fowler, the celebrated phrenologist lecturer and writer, is dead. His death occurred in Orange, N. J., on Sept. 2. He was eighty-five years of age.

—John M. Palmer, of Illinois, was nominated for president by the convention of gold Democrats at Indianapolis on Sept. 3; and Simon B. Buckner, of Kentucky, was nominated for vice-president.

—An examination of the prisoners in the penitentiary at Columbus, O., has resulted in the discovery of an interesting fact in criminology. Of the 2500 prisoners in the institution only three have red hair.

—In addition to the trouble in Cuba, it now appears that the Spanish government has another rebellion on its hands in the Philippine Islands, where the Malayan race has broken out in force. The news of this new trouble will inspire the Cubans with fresh courage.

—Serious conflicts took place on Aug. 27 on the Turkish-Bulgarian frontier, near the villages of Adarashittza and Kazlik. A Turkish officer and several Turkish soldiers were killed. The Bulgarians did not suffer any losses. The Bulgarian government is reinforcing the troops on the frontier.

—Hilton, Hughes & Co., the great dry-goods dealers of New York, successors to A. T. Stewart & Co., have failed in business; and it is reported that their employees are unable to procure their past salaries. It is found that the assets of the company are very small with which to meet their great obligations. The firm which was supposed to be so sound proves to be far worse than worthless.

—An accident happened to a train on the Pike's Peak railway. It was going down, when the connecting rod on the engine broke, and punched a hole in the boiler, throwing the engine men into the ditch. The train immediately started down with great velocity. It was stopped by the cog-rails and ratchet provided for

that purpose. None of the passengers were hurt. This is the first mishap that has occurred on the rail road since it has been in operation.

### Special Notices.

#### DEDICATION AND CAMP-MEETING.

THE Lord willing, the S. D. Adventist church at Delta, Colo., will be dedicated Sunday, Oct. 4, at four o'clock P. M. This plan has been arranged so that our people can come to the dedication, and attend the Delta camp-meeting, which commences the fifth. If those coming by rail will notify me, I will arrange so they will be taken to the church and camp-ground free of charge. Elder N. W. Kauble, president of our conference, and Elder G. G. Rupert, of Oklahoma, will be present. I trust there may be a full representation of our people on the Western Slope.

GEO. O. STATES.

#### OHIO ACADEMY PRIMARY SCHOOL.

THE question has been asked if there was to be a primary school connected with the academy this coming school year. In reply we would say that the Board of Trustees of the Mt. Vernon Academy, at our recent camp-meeting decided, with the approval of the faculty, to conduct such a school in this department as would bring better results than in any previous year. To this end arrangements have been made, a teacher of long and tried experience has been employed, and we feel assured of a good school for the young children. It is designed to put up a suitable building for this department as soon as it is practicable to do so.

SCHOOL COMMITTEE.

#### OHIO, NOTICE!

DEAR BRETHREN: The Ohio endowed bed claims your attention. All the funds donated for this worthy and charitable enterprise are exhausted; but the conference recently held at Findlay said by unanimous vote, "Continue the bed." This signifies also to continue to raise the means to support it. You have said, "We must not run in debt." The Conference Committee therefore have appointed the third week and Sabbath in September as the time to make an offering for the support of the endowed bed. We want to raise at least four hundred dollars, so as not to call again for means for this object for two years. Send your money and pledges, and with your pledges, your address, to E. A. Merriam, 249 Cedar avenue, Cleveland. Pledges will be due Jan. 1, 1897. For further particulars see circular sent to all the churches and scattered brethren. Said Jesus to the young man: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Matt. 19:21.

I. D. VAN HORN, Pres.

#### A GREAT OPPORTUNITY.

As we approach the fall and winter season of the year, a great many of our canvassers plan either to go to school or else to lay by until the spring season opens up again; but from many standpoints the fall season presents better opportunities for circulating our literature than does any other. In the spring, farmers and mechanics are just opening up their spring work, and usually feel very busy and hurried; but after a long summer spent in hard work, they begin to feel more like sitting down and talking with you. Especially is this the case when they have had a good crop, or otherwise can see good results from their labors. Perhaps there is no season of the year when people have more money in hand than in the fall and early part of the winter.

And then, furthermore, in the fall almost every one is planning to purchase something or other for the holidays. Sometimes these purchases are for themselves, and sometimes they are to be gifts to others. And in view of the whole situation, why should we not make our very strongest efforts in the direction of circulating our publications during the next two or three months? Since quite a large number of our canvassers will leave the field to enter our schools within the next few weeks, should not the ranks be filled up with brethren and sisters who perhaps have been engaged in their farm duties or something of the kind during the summer? Certainly this is a question that should engage our most careful attention and consideration, and our brethren throughout the field should feel the importance of improving the time just now. The fact that the evidences are thickening on every hand that we are in the very last of the last days, and that it will become more and more difficult as the days go by, for us to carry forward our work, should inspire us to most earnest activity. We hope that many who are not now engaged in the canvassing work will seriously consider whether or not they should not take up some active work for the Master along these lines. We have such a variety of

publications to be circulated that every class of individuals will have an opportunity to take hold of this most important work.

And in this connection we would ask again that you do not forget what has been said in the REVIEW for the past few weeks on the holiday trade for our books, and particularly that you send us the names and addresses of persons not of our faith, who you think might be engaged for the holiday canvass for our juvenile books.

A. O. TAIT.

#### NOTICE!

WHILE on the Indiana camp-ground, a brother told me of the failure of the REVIEW to reach a sister for whom he had paid the subscription. The REVIEW should have gone to Mechanicsburg. I have forgotten the name and circumstances, and have unfortunately lost the memorandum. I would therefore suggest that the brother write a statement of the case to this Office, and the matter will be rectified.

G. C. T.

### Appointments.

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

THE annual meeting of the Michigan Sabbath-school Association will be held in connection with the camp-meeting at Owosso, Sept. 23 to Oct. 4. We trust each school in the State will be represented.

S. M. BUTLER.

THE next annual session of the New York Conference of S. D. Adventists, also of the New York Tract Society, will be held on the camp-ground at Oswego Falls, in connection with the State camp-meeting, Sept. 3-13.

A. E. PLACE, Pres.

#### ADDRESS.

WE are requested to state that the address of Miss Julia Hoenes and her mother, lately of Milwaukee, is now 201 Hamilton Ave., Paterson, N. J.

### Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14:13.

ADAMS.—Died near Telluride, Colo., James Fredrick Henry Adams, infant son of J. H. and Ella N. Adams. James was born Sept. 30, 1895, and died July 29, 1896.

D. M. GOSNELL.

MAY.—Died of heart failure caused by diphtheria, near Pleasant Hill, Mo., Aug. 3, 1896, Annie M. May, daughter of G. W. and Leoma May, aged 7 years, 6 months, and 16 days.

J. J. N.

SELLERS.—Ardie Fane, infant son of Jacob and Dorothy Sellers, was born March 18, 1895, and died May 10, 1896, of lung fever, after a brief illness. Services conducted by the writer, assisted by the M. E. pastor, at the residence.

L. F. ELLIOTT.

GREER.—Died Jan. 28, 1896, near Savoy, Tex., of whooping-cough, our infant son, aged nearly two years. His death is a sad affliction, but we rejoice in the hope of the soon coming of the Saviour, when we can embrace with loving arms our dear boy.

W. M. AND ANNIE M. GREER.

BRENSINGER.—Died at —, July 19, 1896, of consumption, Oliver M. Brensinger, aged nearly forty years. In 1884 he embraced the truth under the labors of Elder A. G. Daniells. He was resigned to the will of God, and died with a bright hope of a part in the first resurrection.

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HUTCHINS.—Fell asleep in Jesus at her home near Fennville, Mich., at the hour of the terrible devastation in St. Louis, May 27, 1896, Sarah Hutchins, aged thirty-one years. Words of comfort were spoken from the text, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

LAURA C. HUTCHINS.

CHEESMAN.—Died Aug. 11, 1896, at his home near Delevan, N. Y., Morris Cheesman. Brother Cheesman accepted the truth fifteen years ago. He has been a faithful member of the West Valley church since its organization. He rejoiced in the hope of the soon coming of the Saviour to wake the sleeping saints. Funeral conducted by the writer. Text, John 11:25.

F. PEABODY.

LAWRENCE.—Elva Lawrence died at the home of her parents at Charlesworth, Mich., of typhoid fever, Aug. 10, 1896, aged 15 years, 1 month, and 2 days. At the age of eleven years she gave herself to the Lord, and united with the S. D. Adventist church of Brookfield, where she has been a faithful member.

L. N. LANE.

AUSTIN.—The funeral of Alfred Austin was held from his late residence in Sinclairville, N. Y., Aug. 12, 1896. Brother Austin was seventy-nine years of age. He accepted present truth under the labors of Elders B. L. Whitney and C. B. Reynolds eighteen years ago. He has been a faithful Christian from the first. Sermon by the writer, from Rev 21:4.

J. B. STOW.

HURD.—Died in Holton, Kan., July 30, 1896, Abijah Hurd, aged ninety years. He was born in Vermont, July 28, 1806. Early in life he was an active member of the Baptist Church; but in later years he accepted the faith of S. D. Adventists, remaining faithful until death. Words of comfort were spoken by Elder Clark (Baptist), from 1 Tim. 4:7, 8.

J. DORCAS.

KERR.—William Franklin, son of George T. and Eva E. Kerr, fell asleep July 4, 1896, aged 2 years, 1 month, and 4 days. Little Frank is the first sacrifice of life in our mission on the Gold Coast of Africa. It leaves us very sad, but we are comforted by the promise, "Them also which sleep in Jesus will God bring with him." Words of comfort were read from 1 Thess. 4:13-18.

D. U. HALE.

KELLY.—Died of typhoid fever near Rantoul, Kan., Aug. 26, 1896, Eva Ashcraft Kelly. She was born in Butler county, O., Jan. 25, 1871. She suffered much, but was very patient. About ten years ago Sister Eva embraced the truth with her father's family, and has lived a consistent Christian life ever since. She leaves a husband, three little children, a father, a mother, two brothers, and two sisters to mourn.

W. W. STEBBINS.

BOGGS.—Daniel T. Boggs died at Lisbon, Ia., April 3, 1896, aged 31 years, 2 months, and 12 days. He accepted present truth at Nashville, Tenn., in 1892. Although he lingered nearly a year with consumption, his illness was borne patiently, and in his last hours he spoke many words of trust and resignation. The remains were taken to Delmar, Ia., where the funeral was conducted by the writer.

B. E. FULLMER.

VYE.—Died at the Crystal Springs Sanitarium, St. Helena, Cal., Aug. 16, 1896, of a complication of diseases, John W. Vye, aged forty-two years. Brother Vye was born in England, and has no relatives in this country that we know of. He was connected with the sanitarium for more than two years, and was a faithful, devoted, and exemplary servant of Jesus. Discourse by the writer. Text, Ps. 17:15.

H. A. ST. JOHN.

BRISTOL.—Died at Milwaukee, Wis., Aug. 15, 1896, Sister Bristol, aged nearly seventy-eight years. She was born in Boston, Mass., and came West when she was twelve years of age. About twenty years ago she embraced present truth. Sister Bristol was a faithful member of the Milwaukee church, and died in hope of a part in the first resurrection. Words of comfort were spoken by the writer, from Rev. 12:13.

T. B. SNOW.

VAN HOUTEN.—Died in Monterey, Mich., of quick consumption, July 24, 1896, Josie P. Van Houten, wife of James E. Van Houten, aged 28 years and 9 months. Sister Van Houten embraced the Advent faith about three years ago, under the labors of Elder Wm. Ostrander. She leaves a husband, three little children, and many near friends to mourn. Words of comfort were spoken by the writer, from Matt. 5:4.

M. S. BURNHAM.

PAUL.—Died at her home in Paulsboro, N. J., Aug. 4, 1896, of a complication of diseases, Amanda Paul, in her forty-seventh year. Sister Paul embraced the truth in 1890, and since that time has been a faithful and ardent laborer in the little church at Paulsboro. She leaves a husband, two sons, and other relatives, besides many friends, to mourn. Words of comfort were spoken by Elder S. B. Horton, from 1 Cor. 15:19.

T. A. KILGORE.

VOES.—Died near Lena, Wis., Aug. 3, 1896, as a result of exposure in a heavy rain-storm, Joseph Voes, aged nearly thirty years. He embraced present truth about ten months ago, and was baptized July 4, with seven other French converts. He had a rich experience during his last illness, showing patience and resignation to the will of God. Funeral services were conducted in both French and English at his father's home.

D. T. BOURDEAU.

HARRIS.—Died in Bellville, Ontario, July 30, 1896, of cholera infantum, Lloyd, son of John and Hannah Harris, aged 3 years, 2 months, and 7 days. By the request of the father, remarks were made by the writer, from Jer. 31:15-17.

J. B. GOODRICH.

ENGERTON.—Died at the home of her sister, June 15, 1896, in Lakeview, Mich., of consumption, Ida Jenel Engerton, in the fortieth year of her age. She embraced present truth in 1887. She leaves a husband, six children, a mother, one brother, and a sister to mourn. Text, 1 Thess. 4:13-18.

A. C. BENTON.

VANDERGRIFF.—Died at her home at Lewis Run, Pa., June 29, 1896, of cancer, Mrs. Martha R. Vandergriif, in her fifty-third year. Eleven years ago Sister Vandergriif, with her mother, embraced the third angel's message, and united with the S. D. Adventist church of Jamestown, of which she remained a faithful member till her death. The funeral services were conducted by the writer, assisted by Elder J. B. Stow.

J. W. RAYMOND.

MILTON.—Died at Detroit, Mich., Aug. 15, 1896, of diphtheria, Tabitha Milton, aged twenty-four years. On account of the nature of the disease, she was taken to Memphis, Mich., for burial, where services were held. Sister Milton was a member of the S. D. Adventist church at Detroit. She loved the truths of the third angel's message. She leaves a husband and one son, besides a large circle of friends, to mourn. Discourse by the writer.

H. M. KENYON.

SCRIBER.—Died at her home at Sturgeon Bay, Wis., July 23, 1896, of blood-poisoning, Laura A. Scriber. Sister Scriber was born June 11, 1866. She accepted the third angel's message last summer. A husband and four small children are left to mourn. She left a bright evidence of her acceptance with Jesus, and died with a firm assurance of a part in the first resurrection. The funeral services were held in the Congregational church, the pastor assisting in the services. Words of comfort were spoken by the writer, from Rev. 14:13.

SWIN SWINSON.

BOTTENBERG.—William Albert Bottenberg died near Lemoore, Cal., July 12, 1896, aged 51 years, 2 months, and 12 days. Brother Bottenberg was converted and united with the Methodist Church in 1870. He accepted the truths of the third angel's message in 1880, since which time he has been a faithful member of the S. D. Adventist Church. His death was very sudden. While on his way with his family to the beach to spend a few weeks, his team ran away, fatally injuring him, so that he lived only about an hour and a half. Discourse by the writer.

E. E. ANDROSS.

ENGLAND.—Died July 16, 1896, at the home of her parents at Graysville, Tenn., Zanie England, aged nearly twenty-one years. She was baptized by Elder G. G. Rupert at the age of ten years, and united with the S. D. Adventist church at Newton, N. C. She became a member of the Graysville, Tenn., church and a student of the Graysville Academy in 1892. Soon after this she was taken with typhoid fever, followed by consumption, which, after two years, caused her death. We expect to meet her soon in that glad day. Text, 1 John 5:12.

H. S. SHAW.

WELLS.—Died suddenly at the home of B. B. Johnson, South Parkersburg, W. Va., Aug. 4, 1896, Levi Wells, in the fifty-ninth year of his age. Brother Wells was born in Vermont, March 22, 1833. He accepted the truth under the labors of Elder S. B. Whitney, in Franklin county, N. Y., in 1870. Since that time he has been an earnest and devoted friend of the cause he so dearly loved. He enlisted in the war of 1861-65, and served until severely wounded in the head. With his pension money he helped on "every good work," and this help has been greatly appreciated. He was loved and respected by all. Funeral services were conducted by Brother P. W. Province.

T. E. BOWEN.

GURNEY.—Died at Memphis, Mich., Aug. 4, 1896, of a complication of diseases, Herman S. Gurney, in the seventy-ninth year of his age. Brother Gurney loved the truths of the third angel's message. Money he earned at his trade (blacksmithing) paid for the publishing of the first edition of the tract written by Elder Joseph Bates, the first publication upon the Sabbath question published by our people. Brother Gurney labored with Brother Bates under the first angel's message (See "Life of Bates," page 280), and assisted much in singing the "Advent hymns." About thirty years ago a large company of Sabbath-keepers was raised up by Elders Lawrence and Cornell at Memphis, and Brother Gurney then moved here, and was elder of the church until failing health made it necessary for this burden to be laid upon others. The coming of the Lord was a theme upon which he loved to dwell. We

laid him to rest with the blessed assurance of meeting him at the soon coming of the Life-giver. He leaves a wife, two daughters, and one son to mourn. Words of comfort were drawn from the Scriptures by the writer.  
H. M. KENYON.

KINTNER.—Died at Fellsburg, Kan., Aug. 5, 1896, of typhoid fever, after an illness of about four weeks, Samuel B. Kintner, aged 20 years, 7 months, and 25 days. Brother Sammie had been taught the truths of the message from early childhood. He was baptized and became a member of the Fellsburg church in 1893. He led a consistent Christian life, and we have the blessed and comforting assurance that he sleeps in Jesus. A father, a mother, one brother, and many near relatives and friends are left to mourn. Words of comfort were spoken at the funeral by Brother Austin Hamilton.  
H. E. REEDER.

## Publishers' Department.

THE Language Series by Professor G. H. Bell, published by the General Conference Publishing Company, has been noticed in these columns, and is receiving very hearty commendations from teachers. Numbers 2 and 3 are now ready for delivery. Price 65 and 85 cents respectively, by post free. Address the publishers.

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A. O. TAIT.

### ANNOUNCEMENT NO. 2.

WE also have in press a work from the pen of our well-known author, Elder Uriah Smith, on the subject of Spiritualism. Spiritualism comes in for very prominent notice in the prophecies of the Scripture, and especially are we taught that in these last days, Satan, through Spiritualism, will work his mightiest deceptions. The important scriptures that treat upon this subject are carefully considered by the author in his usual clear and convincing style. And at such a time as this, when Spiritualism is honeycombing society everywhere, we believe that the book is one of the most timely publications that we have as yet issued. We hope to be able within a week or two to announce definitely the price, styles of bindings, etc. The book will be small and the price moderate.

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Mrs. E. G. White.

## THE ANTIQUITIES OF THE JEWS

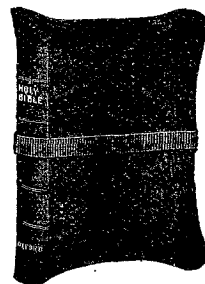
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GENESIS, X.

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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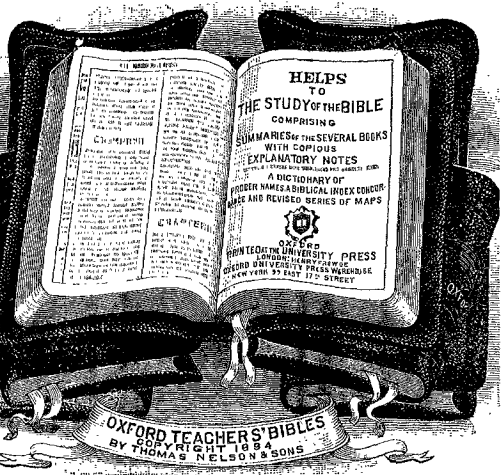
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THE REVIEW AND HERALD Publishing Company has had the book entitled, "His Glorious Appearing," carefully revised. The revised edition will be ready for delivery in the course of three or four weeks. The stock of the old edition is nearly all exhausted, but we hope that we have enough to fill the orders of the subscribers who have taken subscriptions for this particular edition. The new edition will be furnished in two styles of binding—board and cloth; the board will sell for 25 cents, and the cloth for fifty cents. The regular subscription-book discounts to tract societies and canvassers will be given, and hereafter the publishers will pay the freight on "His Glorious Appearing," the same as on our other subscription books. We believe that this book is doing telling work in calling the attention of people to the second coming of Christ, and we trust that in this revised form it will have a still wider circulation.

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STATIONS.							
Chicago.....	pm 9.40			am 6.50	am 10.30	pm 8.00	pm 11.30
Michigan City.....	11.25			8.48	pm 12.08	4.50	nm 1.14
Niles.....	am 12.38			10.15	1.00	5.55	2.25
Kalamazoo.....	2.10	am 7.20		11.52	2.08	7.16	4.12
Battle Creek.....	2.55	8.10	pm 12.50	2.42	7.55	4.53	
Jackson.....	4.30	10.00	2.35	4.06	9.20	6.30	
Ann Arbor.....	5.40	11.05	3.47	4.58	10.17	7.25	
Detroit.....	7.10	pm 12.20	5.30	6.00	11.20	9.00	
Buffalo.....				am 12.10	am 6.45	pm 5.30	
Rochester.....				3.00	9.55	8.40	
Syracuse.....				5.00	pm 12.15	10.45	
New York.....				pm 1.45	8.45	am 7.00	
Boston.....				8.00	11.35	10.45	
WEST							
STATIONS.							
Boston.....			am 10.30		pm 2.00	pm 3.00	pm 7.15
New York.....			6.00		4.30	9.15	
Syracuse.....			8.30		11.30	am 2.15	am 7.20
Rochester.....			10.37		am 1.20	4.10	9.55
Buffalo.....			11.45		2.20	5.30	pm 3.25
Detroit.....	pm 8.30	am 6.30	am 7.15	8.30	pm 12.55	pm 4.45	11.05
Ann Arbor.....	10.10	7.35	8.58	9.25	1.05	5.55	am 12.15
Jackson.....	11.30	8.35	10.30	2.57	7.35	1.25	
Battle Creek.....	am 12.45	9.48	pm 12.15	11.40	4.14	9.11	2.55
Kalamazoo.....	1.35	10.27	1.07	pm 12.47	4.52	10.00	3.40
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(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

GOING EAST.		STATIONS.		GOING WEST.	
Read down.				Read up.	
10	4	6	42	11	1
Mail	Ex.	Ex.	Tr'n	Mail	Day
Ex.	Ex.	Ex.	Pass.	Ex.	Ex.
9.00	pm	pm	pm	pm	pm
am	3.10	8.15	am	6.45	1.50
11.25	5.05	10.30	6.00	5.05	11.35
pm				7.10	
1.05	6.30	12.00	10.05	3.10	10.15
1.45	7.12	12.45	12.40	2.15	9.40
2.35	7.39	3.42	1.30	1.20	9.05
2.44	7.55	1.48	4.30	1.10	8.52
3.30	8.36	2.40	6.20	12.15	8.15
4.30	9.26	3.25	7.47	11.14	7.23
5.10	9.55	4.00	8.20	10.40	6.53
6.30	10.45	5.03	9.30	9.35	6.05
7.30	11.17	6.40	10.05	8.35	5.35
8.15	11.50	6.15	10.43	7.49	5.02
8.42	am	6.35	11.08	7.28	
9.50	1.00	7.30	12.05	6.50	3.50
pm				am	am
9.25				am	am
8.15	pm			am	am
8.15	7.25			9.15	
am	pm			am	am
8.12	7.15			8.30	
pm	pm			pm	pm
7.50	4.25			10.15	7.05
am	pm				
7.00	6.40			am	pm
8.53	8.03			8.15	6.10
am	pm				
10.20					

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.

† Stop only on signal.

A. R. McINTYRE,  
Asst. Supt., Battle Creek.

A. S. PARKER,  
Pass. Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 8, 1896.

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## Editorial Notes.

A private letter from Professor Prescott informs us that he has finished his tour in the South African provinces, and settled down in Cape Town for the Bible school, which is, we believe, in progress at that place. It is expected that he will return to this country in time for the General Conference, and will attend that important meeting.

A brother writing from Hicksville, O., Aug. 20, 1896, states that a very strong Sunday-enforcing sentiment is being developed in that place, which may soon be felt by observers of the seventh day. He sends a copy of a rigid Sunday-closing notice by the mayor, clipped from the local paper, and based on Section 7039 of the Revised Statutes of Ohio.

The *Missionary Review* of September, 1896, makes the following remarkable statement in reference to the translations of the Christian Scriptures: It declares that at the beginning of this century the Bible had been translated into the languages of only one fifth of the human family, but that the translations now completed, and in process of completion, embrace the languages of nine tenths of the whole human race.

The apathetic attitude of professed Christians toward the divine commission to preach the gospel in all the world and to every creature, is set forth in a very startling light in the following paragraph from the *Missionary Review*, of September:—

The church of Christ is surely asleep. In America we spend for our sixty-eight million people eighty million dollars a year; and for all the rest of the needy, sick, suffering world, all our denominations are giving but five million five hundred thousand dollars. No wonder we have so few dispensaries and hospitals and medical missionaries, yet as much money is spent here in twenty-seven days for liquor, or puffed away in tobacco smoke in fifty-four days, "as has been spent in eighty years to redeem souls dying in heathenism at the rate of a soul a second." It would take four years to raise as much money for missions as is spent here yearly on chewing-gum.

Here are some lines by Madame Guyon, from which our brethren in prison for conscience' sake may draw precious consolation:—

When Madame Guyon was confined in prison, she said that submission to the divine will made her happy. "They cannot," she wrote, "separate me from that divine Saviour whose name is engraven on my heart." She thus poured out her joyous song:—

"Strong are the walls around me  
That hold me all the day,  
But they who thus have bound me  
Cannot keep God away;  
They know, who thus oppress me,  
'Tis hard to be alone,  
But know not, One can bless me,  
Who comes through bars and stone;  
He makes my dungeon's darkness bright,  
And fills my bosom with delight."

Quite a number of our brethren and sisters have lately reached or are coming to this country from the antipodes. Among them are J. O. Corliss and family, L. J. Rousseau and wife, Miss Fannie Bolton, Miss E. J. Burnham, and Mrs. Byron Belden. These are all returning laborers who have spent some years in Australia. Most of them are returning to recuperate their health and strength. Others have come here from those countries for the purpose of obtaining training for various branches of the work. Among them are Brother Maui Pomare and Miss Harker, from New Zealand, and Albert Branstater, from Tasmania.

Battle Creek College, and, in fact, all our American schools so far as we know, except the Texas school, open their year's work this week. At this writing there seems to be a prospect of a good year's work before our College in this city. We are requested to call especial attention to the fact that large inducements are offered to secure payment of dues in advance. The management of the College have found it impossible to carry on the school successfully on any other basis than cash invariably in advance, or its equivalent. The stockholders recommended this course at their last annual meeting. This policy will be strictly adhered to in the future.

No book the world has ever seen can bear any comparison with the blessed Bible as to the extent of its circulation and the number of languages into which it has been translated. The eightieth report of the American Bible Society, under date of May, 1896, shows that the number of complete Bibles or parts of Bibles issued by that society alone, up to the date named, reaches the enormous figure of sixty-one million, seven hundred and five thousand, eight hundred and forty-one (61,705,841). Add to this the issues of the British Bible Society and other publishers, and the number would be vastly increased. Truly this world cannot claim that it has not heard, or at least has not had an opportunity to hear, the voice of the Lord.

As the people become more intelligent in reference to their own physical system and its needs, they appreciate more the value of good food. The result of this is seen in the quantities of health foods that are being placed on the market. There are health foods (?), and health foods. We have no hesitancy in saying that the foods sent out by our various sanitariums are of the right class. And people generally seem to be of the same opinion, if we may judge by the immense quantities that are being sent out by the Sanitarium of this city. These foods carry a blessing with them. Members of our churches could club together and purchase them in such

quantities as to secure the trade discount, and bring them within the reach of most of our people. We don't suggest this so much for the benefit of the Food Company as for that of our readers.

All along the line there are tokens of God's blessing attending the work. We have many things to encourage us, and nothing to cause discouragement, despondency, or doubt. Our Saviour said of our times, "When ye see these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." The Lord is working not only through his people and the efforts that they are putting forth, but he has thousands of agencies of his own appointing, who, in their spheres, are disseminating the knowledge of the truth. He even makes the wrath of man to praise him, and the enemies of the truth often do more for the truth than it is possible for them to do against it. The great work for us at the present hour is to seek God, to be armed with his blessing, comforted by his presence, and to have within us a well-grounded hope of everlasting life. Thus equipped, we shall be prepared to meet the things that are rapidly coming upon the earth.

From a private letter from a laborer of one of our Western conferences, we take the liberty to reproduce the following interesting circumstance. An evangelist from another State pitched his tent near the tent where our brethren were carrying on their meetings, and opened a series of meetings. One evening when there was no meeting in our tent, our laborers attended the other service, and formed an acquaintance with the evangelist and his wife. They returned the call, and a friendly intercourse was thus opened up, which led to an earnest investigation of the Scriptures. Finally, as the other meetings were brought to a close, and their tent was shipped away, the evangelist and his wife were led to accept the truths for these last days, and are now rejoicing in the same.

We notice by reports that in many places ministers of more or less influence and prominence are coming to the knowledge and acceptance of present truth. No doubt God has many humble and devout servants whom he will lead into the message for the last days; and we rejoice to see them coming to the standard of the commandments of God and the faith of Jesus.

## THE SPECIAL NUMBER.

We are still receiving orders—some of them quite large, too—for the special number of the *REVIEW* that was printed a few weeks ago. The brethren and sisters will remember that they have already had a notice in the *REVIEW*, requesting that no more orders be sent for this number, as the supply was exhausted some time ago. We regret, however, very much that those who desire this special number of the *REVIEW* did not get their orders to us sooner, so that we could have had enough printed to supply them.

We are collecting matter for another special number of the paper that we perhaps shall go out later on, and we hope to make it even better than the one that we have already issued; and when we announce this number, we hope that our brethren and sisters will take a lesson from this experience, and send their orders early. There is nothing more important in life than being in time.

A. O. TAIT.