

The Adventist Review and Sabbath 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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"ASK, AND IT SHALL BE GIVEN YOU."

He loves to answer prayer, though not, it may be,
In just the way that we should think the best;
But in his own prospective, perfect judgment,
He gives the blessings, and withholds the rest.

Then let us trust him, let us take the comfort;
O, let us lean upon our Father's care;
Life may seem dark at times, events mysterious,
But once at home, all shadows vanish there.

—C. Murray.

Our Contributors.

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

OUR BATTLE WITH EVIL.

BY MRS. E. G. WHITE.

THE will of man is aggressive, and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed glory, honor, and peace to every man that worketh good.

When Satan is permitted to mold the will, he uses it to accomplish his ends. He often works under cover as an angel of light. He has synagogues for worship, and an immense number of followers. But with all his high professions, he is at enmity with God. He instigates theories of unbelief, and stirs up the human heart to war against the word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God, and to array them in opposition to the institutions and requirements of Heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies, and brings them into the battle-field under his generalship to oppose evil against good.

It is Satan's work to dethrone God from the heart, and to mold human nature into his own image of moral deformity. He stirs up the evil propensities, awakening unholy passions and ambitions. He says, "All this power, these honors, and riches, and sinful pleasures, will I give thee;" but his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties, and brings them into captivity to sin.

God calls upon men to oppose the powers of evil. He says: "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are

alive from the dead, and your members as instruments of righteousness unto God."

The Christian life is a warfare. But "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this conflict of righteousness against unrighteousness, we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of his image in the soul.

The Lord Jesus acts through the Holy Spirit; for it is his representative. Through it he infuses spiritual life into the soul, quickening its energies for good, cleansing from moral defilement, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of his Spirit, and submit to be molded by it, we shall stand complete in him. What a thought is this! In Christ "dwelleth all the fulness of the Godhead bodily. And ye are complete in him." Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through its influence, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are effected, angels break out in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude.

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. When the soul is renovated through the truth and brought into harmony with God, the Lord will accept us as workers together with himself, for the salvation of others. Jesus will be our theme; his love burning upon the altar of our hearts, will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but as a living force to change the life. But the power is of God through his Holy Spirit, which works effectually on hearts and minds. When Jesus left to his disciples the work which he had begun, he charged them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And he promised, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And the disciples "continued with one accord in prayer and supplication," waiting for the fulfillment of the promise.

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day. All manner of false doctrines, heresies, and deceptions are misleading the minds of men; and without the

Spirit's aid, our efforts to present divine truth will be in vain.

We are living in the time of the Holy Spirit's power. It is seeking to diffuse itself through the agency of humanity, thus increasing its influence in the world. For if any man drinks of the water of life, it will be in him "a well of water springing up into everlasting life;" and the blessing will not be confined to himself, but will be shared by others.

On occasions when the Holy Spirit has manifested its power among our churches or in our schools, some have given it a mere formal acknowledgment; others have met it with unbelief and resistance; and still others have given the heavenly Guest a confined range, limiting its power and its operations. It has been looked upon as an element to be restricted, controlled. The Spirit of God has unconfined range of the heavenly universe; and it is not the province of finite human minds to limit its power or prescribe its operations. Let no one pronounce judgment upon the Holy Spirit; for it will pronounce judgment upon those who do this.

To reject the Holy Spirit, through whose power we conquer the forces of evil, is the sin that surpasses all others; for it cuts us off from the source of our power,—from Christ and communion with him. When there is a manifest awakening in church or school, and it is evident that the Holy Spirit is working, the first intimation of the heavenly influence should be honored. Let the routine of study or work be secondary, and let every one co-operate with the divine agency, with hearty thanksgiving that God has visited his people.

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother now than it was then. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid, and co-operate with it, putting forth efforts and making sacrifices proportionate to the value of the object to be obtained?

The exhortation of the Spirit of God is of peculiar force at this time: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall

be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

THE BEGINNINGS OF FRANCE.

A Nation Baptized.

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

"AN inconstant spirit, the thirst of rapine, and a disregard to the most solemn treaties, disgraced the character of the Franks." — Gibbon.

As stated in the last issue of the REVIEW, the French nation of to-day was originally formed by the amalgamation of the Gauls with a German tribal confederacy known to history as the Franks. In my last article I dwelt at some length on the character and habits of these ancient Gauls. It will therefore be in order to follow this sketch by another upon the spirit and temperament of the Franks.

All the great nations of western Europe, and their children in the New World, may justly claim a common ancestry. We are all Germans. The perfumed, daintily attired dude of the great North American or English cities, often laughs at and ridicules the "Dutchman," not knowing that he himself is a "Dutchman," the only difference being that he is foppish and useless, while his brother is rugged and useful. All the most civilized nations of modern times have come forth from the woods of ancient Germania; "and in the rude institutions of those barbarians we may still distinguish the original principles of our present laws and manners."¹

It should ever remain a most instructive lesson to mankind that the basal principles which underlie the governmental constitution and laws of the present day, are not those of the educated lawyers and statesmen of the Roman empire, but of the rude and unlettered inhabitants of the forests and marshes of Germany. The elaborate theories of statecraft enunciated by the Romans are now almost universally condemned as despotic and unfit for application among a free people. On the other hand, the poor German backwoodsmen, following the simple principles of justice and equality which the Creator has implanted in the breast of every man, arrived at, and bequeathed to the world, those principles upon which the governments of all civilized nations are established, and which are now regarded as being well-nigh eternal.²

To the German nation belonged the Franks. The love of liberty was their ruling passion; its enjoyment, their best treasure; and the word which expressed that enjoyment, the most pleasing to their ear. The word "Frank" is only another form of the word "freeman." The confederacy was made up of three tribes — the Catti, the Chauci, and the Cherusci. Leibnitz supposes that the first of these three was so named from the active animal which they resembled in name, the German for cat being *catte* or *hessen*. The activity of the Catti is still apparent in the French, whose swift movements in warfare have so often brought victory to their arms. And, like the French, they were possessed of an inherent fondness for fighting. Concerning them the Roman historian Tacitus has said: "Other nations appear to go to a battle; the Catti, to war."³ Concerning the Chauci, Altling supposes their name to be derived from *karuken*, signifying "persons eminent for valor," and this agrees exactly with the character which Tacitus gives them. The origin of the name "Cherusci," I have been unable to discover; but the above will be sufficient to show that the French have received their valor,

not by accident, but as a heritage from their first ancestors.

The conquest of Gaul was achieved by the Franks after a number of wars covering a considerable period of time. They had established themselves in a portion of the country at least as early as 360 A. D. Under their great king, Clovis, the real founder of the French monarchy (A. D. 481-511), they succeeded in bringing the whole of Gaul, directly or indirectly, beneath their yoke; and here it is that the story of the French nation proper begins. But in a certain sense, the conquerors were vanquished by those whom they had conquered. The Franks, though victorious, were absorbed by the people of Gaul; and the victors exchanged the free institutions of Germany for the more despotic ones of Rome.

Gaul being a part of the Roman empire, the inhabitants were, of course, members of the Roman Catholic Church. The Franks, until the time of Clovis, were all pagans. That prince had contracted a fortunate alliance with the fair Clotilda, niece to the king of Burgundy, who, in the midst of an Arian court, had been educated in the profession of the Catholic faith. It was her interest as well as her duty to achieve the conversion of her heathen spouse; and Clovis insensibly listened to the voice of love and religion. He consented that his oldest son should be baptized into the "true faith." But the infant died quite suddenly, which excited some superstitious fears in the breast of his unregenerate parent. Nevertheless he decided to repeat the dangerous experiment on another son, and this time no bad results seem to have followed.

When, on the plains of Tolbiac, victory appeared to be almost lost, Clovis loudly invoked the God of Clotilda and the Christians. The tide of battle turned, and victory rested with the king of the Franks. This disposed him to listen with respectful gratitude, not only to his wife, but also to the eloquent Remigius, bishop of Reims, who, in glowing parlance, laid before the blood-stained warrior "the temporal and spiritual advantages" of conversion. He declared himself satisfied of the truth of the Catholic faith, which he immediately proceeded to expound to his soldiers, as their acquiescence or non-acquiescence would largely determine whether his profession should be public or secret. With hearts and hands stained with blood and crime, they listened to their heroic leader, and their loud hurrahs and frequent cheers told their Christian (?) prince that they would follow him not only to battle but to the baptismal font.

In the beautiful cathedral of Reims, amid the solemn splendor and magnificence of the papal ritual, these ferocious warriors were enrolled in the ranks of the church militant. Clovis was anointed with "celestial oil," which we are gravely told was borne from heaven to earth in a vial, a snow-white dove being the carrier.⁴ Clovis and three thousand of his troops were there baptized, and their example was followed by the remainder of the "gentle barbarians." Says Dean Milman: —

To impress the minds of the barbarians, the baptismal ceremony was performed with the utmost pomp; the church was hung with embroidered tapestry and white curtains; odors of incense, like airs of paradise, were diffused around; the building blazed with countless lights. When the new Constantine knelt in the font to be cleansed from the leprosy of his heathenism, "Fierce Sicambrian," said the bishop, "bow thy neck; burn what thou hast adored, adore what thou hast burned." . . . During one of their subsequent religious conferences, the bishop dwelt on the barbarity of the Jews in the death of the Lord. Clovis was moved, but not to tenderness, — "Had I and my faithful Franks been there, they had not dared to do it!"⁵

Such was the manner and kind of conversion of the Franks, an event which, in its remote as

well as its immediate consequences, was of the utmost importance in European history. Poor souls, what a poisonous draft did they receive under the name of the "sincere milk of the word"! What strange ideas of the gospel of peace must their spiritual advisers have entertained! How entirely wanting of the power of God was the whole transaction! What a travesty upon the religion of High Heaven!

The lives of Clovis and his soldiers ran on in the same old channel as before. Their murders and perfidies continued as of old. But all the same the Franks were counted as good sons of the church. France was now a "Christian nation;" but Christ, instead of being represented, was only misrepresented to the world. And the incalculable evils and troubles resulting from this grew and continued until they blossomed in crimson flower in the days of the Revolution.

OUR INHERITANCE.

BY HARRY CHAMPNESS.

(451 Holloway Road, London N., England.)

"THE Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Ps. 16:5, 6. He who possesses the Lord, possesses all things. To such a one there can be no lack, for he is "filled with all the fulness of God." No outside stimulus is necessary in order to sustain his spiritual life; for all strength is found "in him," and he is "made unto us wisdom, and righteousness, and sanctification, and redemption." Truly it is "a goodly heritage."

But some have the inheritance without enjoying it. It is one thing for the Lord to be made unto us "wisdom," but it is quite another thing for us to appropriate him as our wisdom. It is a fact that he is our "righteousness," but many are so engrossed with the thought of their own sinfulness that they fail to take him as such. Then as to "sanctification," we all know that we have no holiness that we can lay any claim to; but why should we go about bewailing this sad fact, when he is that to us? And as regards "redemption," no proof is needed to convince us that we have no power to redeem ourselves. He becomes the Redeemer to the trusting soul. O, that all would look up into his face with childlike confidence, and say, "I take thee, Lord Jesus, as my wisdom, my righteousness, my sanctification, and my redemption."

The man who has an inheritance left to him, as soon as he has learned the fact, proceeds to enjoy that inheritance, and to get from it all the benefit that he can. Why should we treat the Lord, who is our inheritance, with any less enjoyment? We are "heirs of God," and the vast inheritance that we are heirs to is laid open for us to use in Jesus Christ. The Lord revealed this wonderful truth to Abraham when he said, "Fear not, Abram: I am thy shield, and thy exceeding great reward." It was enough for him to know that God was his reward. In the greater blessing, he saw the lesser; for the presence of the Lord that passed along in the divided pieces of the sacrifice, gave him guaranty and assurance that he would secure the literal inheritance of the land. Abraham found the Lord to be his inheritance in this life, and in him he found the promise of the new earth.

David also found the same thing. In Psalm 16 he says: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." This gave him the assurance that his soul would not be left in the grave, and that he would see "the path of life." He who sees the Lord always before his face, sees the resurrection, eternal life, and the inheritance "in him." The "path of life" grows brighter, the clearer we see him.

Keep your eyes fixed on him, troubled and

¹ Gibbon, "Decline and Fall of the Roman Empire," chap. 9, par. 1.

For the scheme of government and jurisprudence practised by the ancient Germans, see "The Annals of Tacitus — Germania," 11, 12.

The Annals of Tacitus — Germania, 30; note 4; the Bohn Library, Oxford translation. *Catte* is evidently an obsolete form.

⁴ Hincmar, who aspired to the primacy of Gaul, is the first author of this fable. See tom. 3, p. 377, of his works. It is only fair, however, to say that the Abbé de Vertot in his "Mémoires de l'Académie des Inscriptions" (tom. 2, pp. 619-638), has, with profound respect and consummate dexterity, repudiated the idle tale.

⁵ Milman, "History of Latin Christianity," book 3, chap. 2; par. 26.

tempted child of God! He will arise as your light in the midst of the darkness. Do not try to manufacture light by kindling sparks, and guiding yourself about with firebrands. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

To such a one who finds the Lord to be what he says he is, the lines always fall in "pleasant places." It matters not what the circumstances of that individual may be, he knows that the Lord is always the same, and that he can enjoy his inheritance wherever he may be, and whatever may be his lot. To find the Lord, and to detect his presence in every trivial event of life, is to "know him, and the power of his resurrection," and to see spread out before us the whole of the inheritance of which we are bidden even now to taste the first-fruits. "O taste and see that the Lord is good: blessed is the man that trusteth in him."

A GLORIOUS "BRANCH."

BY J. W. RAMBO.

(South Vineland, N. J.)

"AND he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Matt. 2:23. Perhaps there are many who have searched the prophets to see which of them thus spoke concerning the Saviour, but have found their search unavailing; for none of the prophets use the term "Nazarene." This is all made plain when we learn the meaning of the name "Nazareth." This word means "branch." With this knowledge we can turn to the prophets, and find the information we seek: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Zech. 3:8. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord." Zech. 6:12. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Jer. 23:5. "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." Isa. 4:2. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Isa. 11:1.

So we see that when Matthew said it was in fulfilment of prophecy that Jesus should "be called a Nazarene," he had abundant reason for the statement. But we will go still farther back, to the time when Elisha dwelt with the sons of the prophets. A beautiful lesson may be drawn from an event that pointed forward to the same thing: "And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the ax-head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it." 2 Kings 6:1-7.

As the iron was sunk in the water, and had no

power of itself to rise above the flood, neither could man raise it, so we are sunk, overwhelmed in iniquity. We cannot help ourselves to a divine life, neither can any man help us. But Elisha cut a branch and threw it into the water, and the iron floated. So God sent his Son into the world, and he was called a "Nazarene"—a "Branch;" and he has lifted his people from the depths in which they were sunk, and from which they could not help themselves, and no man could help them.

Another striking illustration is given at the time when the Israelites were leaving Egypt, and had crossed the Red Sea. "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." Ex. 15:23-25.

How often do we have bitter experiences in our wanderings in this "wilderness of sin"! how many times are we tempted to murmur as did the Israelites at the bitter waters! But as Moses threw the "branch" into the waters, and they became sweet, so we, when we have these trying experiences, should remember that "tribulation worketh patience;" that God's people are to be a patient people; that it is to suffering we are called; and that "if we suffer, we shall also reign with him." When we remember that he has said, "Lo, I am with you alway, even unto the end of the world," and that he is "touched with the feeling of our infirmities," then he becomes to us the "Branch," and his presence makes even our trials sweet. Then we can say, with Paul: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Surely, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

FOLLOWING THE MASTER.

BY ELDER GEORGE W. RINE.
(Oakland, Cal.)

GOD has given us social instincts, whereby we are drawn to one another. This inborn tendency to seek the fellowship of our kind is manifestly for a wise purpose. We are so constituted that we need one another. A man completely isolated cannot fulfil his mission in the world (for "none of us liveth to himself"), and at the same time meet life's end. We cannot, in the absolute sense, bear our own burdens. If I be destitute of material means, of education, of moral force, I need the material and moral support of my fellows. If I have property, knowledge, force of character, I need the sympathies and affections of the less fortunate, which they would extend to me in consequence of my having ministered to their needs. I need also the discipline and growth of character resulting from such service.

Jesus declared that he came not to be served, but to serve. God laid *help* upon One who is mighty; and that help is for you and for me. Of himself the Saviour said, "I am among you as he that serveth." To serve, to help, he declared to be his meat and drink. He came to *save*; and to save is, in a pre-eminent sense, to *serve*. Service implies humility. The word says that he "humbled" himself, and thus took upon himself the form of a servant. When he ate his last supper with his disciples, he condescended to do the work of a slave—he washed his disciples' feet. This act was indicative of what he had done for their souls in cleansing them from sin. The whole work of his life was a ministry of blessing to body and to soul. Sitting down, he said, "I have given you an example, that ye should do as I have done to you."

Having consecrated himself to the service of man, he "went about doing good"—went

about helping, helping, helping. Yes; our blessed Lord was ever giving, consoling, healing, saving. It was to the homes of the sorrowing, the needy, the suffering, that he went. It was truly to preach good tidings to the poor, to bind up the broken-hearted, to proclaim liberty to the captives, and to comfort all that mourn, that the Holy One was anointed. It was the joy and consolation that he brought to others which constituted his crown of rejoicing. His happiness consisted in making others happy; his life, in enabling others to live. The joy that was set before him was to bring us back to glory, to everlasting fellowship with God.

"Ye should do as I have done." These words are for us, even for us who live in the close of the nineteenth century. We are to go and do likewise. He has sent us into the world, even as his Father had sent him into the world. We are Christ's *sent-ones*, his missionaries, to share the sorrows of the broken-hearted and to bear the burdens of the broken-bodied. What he has done and is doing for us, we are, in turn, to do for others. Each child of the Master is to be his copy and image. He loves me, and I love him, and so I am led to open my eyes and heart to the influence of his example until I am constrained to cry, "Lord, even as thou hast done, so also will I do." Jesus longs to repeat his own life in each one of his children. You and I are to be his epistles—epistles not written in ink but in service. This service is made up of giving bread to the hungry, visiting the sick and imprisoned, clothing the naked,—all this in a spiritual as well as in a physical sense. Heaven has nothing more wonderful and glorious to show than the deep humiliation to which Jesus submitted, in order that his love might, through service, reach you and me. It will ever be through the cross that the glory of the eternal Father will be most strikingly exhibited. And the highest and greatest thing that we can do is to follow Jesus in his love, condescension, and service.

Before I can do as Jesus did, however, I must become keenly sensible of what he is to me. He must, in the most literal sense, become my strength, my song, and my salvation. When once this blessed realization has become in me a fact, I shall no longer be able to bear the thought of living otherwise than he would have me live. It will then be *my* meat and drink to do his will; and his will is that I shall deny self and live for him by living for those for whom he died. Nothing but the power of his love and example can constrain me to take up his cross of service. It is the zeal of God's work that must eat me up. The love of Christ must first beget in my heart a deep yearning—a yearning that cannot die—for the salvation and consequent happiness of my fellows. To become lost in Christ is to become lost to self.

There may be none in your or my neighborhood who are in need of material bread or raiment, but those who are spiritually naked and starving are everywhere. Millions are perishing for bread—for that Bread which came down from heaven. Freely we have received this Bread, freely we must give it. All over this wide world there are sighs, and tears, and groans, and bleeding hearts, and benighted souls. The whole world is lying in the arms of the wicked one. Death and perdition everywhere stare us in the face. The devil is desperately in earnest. He knows that his time is short. He is mustering all his forces. The battle is on, and the issue is near. Yet we know that the army of the Lord of hosts will gloriously triumph. Christ *will* conquer. The important question for each one of us is, Am I actively enlisted in his army? The battle for truth and right must be waged. *Somebody* must fight; and those who do this will wear the laurels—the crown of endless life. Shall we follow Jesus? Shall we not all answer, "By thy grace we *will*?"

The Home.

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

THE LITTLE MEMBER.

BY T. WHITTLE.
(Australia.)

THERE is a volume, very old,
In which the strangest tale is told.
It is about a curious thing
Possessing neither limb nor wing,
And yet endowed with active life,
Especially when stirred to strife.
Its size is neither here nor there;
This verse essays but to declare
What curious opposites combined
Are to its nature all assigned;
For it is known that in one hour
Of fleeting time, it has the power,
With weapon sharper than of wasp,
To sting with poison of the asp.¹
With cruel thrust of rapier point,
'T will pierce the very closest joint
Of the best armor ever wrought,
And cause, by subtle venom brought,
The suffering heart to throb again,
And rankle with exquisite pain.
Or, strange compound, devoid of harm,
'T will yield a healthful, healing balm,
As honey sweet, more precious far²
Than fabulous elixirs are.
Its burning breath, like fiery flame,³
Will kindle fires that rage amain;
Or filled with spirit more benign,⁴
'T will quench the threatening spark in time;
At times its voice like music falls;
At times it frightens and appals.
In every home on earth 'tis found,
And blights or blesses all around;
And ever since Time's round began,
It never has been tamed by man.⁵
Now what it is that has such strange,
Such protean power to turn and change,
No doubt by this time has been guessed;
If not, 'tis time it were confessed.
Possessed alike by old and young,
The "little member"⁶ is the tongue.

Rom. 3: 13; 2 Prov. 12: 18; 3 James 3: 6; 4 Prov. 15: 1;
James 3: 8; 5 James 3: 5.

BIBLE GLIMPSES OF DOMESTIC LIFE.

A Model Father.

WE are sometimes wont to wish that Bible history were more minute in its details, that we might be able more closely to scrutinize the smaller particulars of ordinary life in the days which gave rise to our sacred Book. But divine wisdom has no doubt given the best mold to that volume, principles rather than particulars being the aim. Circumstances are always changing, but principles do not change. We are prone to make circumstances an excuse for our failures, so that it is doubtless well for us that the Bible does not deal in circumstances any further than it does. But enough is given us of the details of practical experience to illustrate the effect of the principles. The good and the bad are both displayed in the characters of Holy Story.

God caused the leaves on the trees, the blossoms, and the fruit to grow in clusters. Several blades of grass or corn spring from a single stem. Each individual leaf or berry or flower has a life of its own, drawn from the vine or trunk through the parent stem, and there is a particularly intimate relation of interest and sympathy between the members of each cluster. The family is the human cluster. Husband and wife compose the human unit—the stem that bears the leaves, flowers, and fruit. It is their function to draw from the source of divine grace the nourishment required by the springing buds and blossoms.

No duties devolve upon men and women so weighty with responsibility, so full of consequences, as those of parentage. He who neglects his home, and leaves it to the blighting, desolating influences of the world, his children becoming a reproach to the cause he advocates,

while he gives his attention to larger work, mistakes his calling. He exerts an influence and leaves a record for evil for which his public career can never atone.

Abraham was a model father. For two things, we are told, God chose Abraham as the great representative head of his people in all time. They were, first, his personal piety and devotion to God's will (Gen. 26: 5); and, second, the fact that the Lord knew that he would "command his children and his household after him, and they shall keep the way of the Lord." Gen. 18: 19.

As a man, Abraham had his faults, and the faithful record goes to no trouble to conceal them. But as the head of a family, Abraham stands before all the world as God's ideal of what a sinful, imperfect man may be who trusts in God, and seeks carefully to do his will. Abraham adopted his orphan nephew, and followed him throughout a checkered life with his care and solicitude. The good and faithful Eliezer, who feared God, and Hagar, the Egyptian handmaid, to whom the Lord spoke words of comfort and encouragement, were no doubt examples of all those who composed Abraham's large household. Nothing short of the most consistent Christianity in life and teaching on the part of the patriarch could produce such results.

When we attempt to draw a mental picture of Abraham and his surroundings, we must have in mind an Arab, resembling in outward appearance the sheiks of to day, living in tents and surrounded by droves and flocks. To defend himself and his property, it was necessary to have his herdsmen and other servants trained to war. At the word of their chief they were ready to mount their fleet horses, and defend the camp or pursue the marauders. Abraham, though outwardly resembling his contemporaries, was very unlike any of them. He cherished the knowledge and fear of the true God. He dealt righteously with his fellow men; he was kind and considerate to all. His paternal love went out to Ishmael fervent and strong. Even when the Lord promised a true son, he pleaded, "O that Ishmael might live before thee!" This devotion of the father did not displease the Lord. Even though he could not accept Ishmael as the heir of the promises, he placed his blessing upon him, and made of him a great people.

But when at last the long-looked-for child of promise came, how strong were the bonds of tender love which bound him to his father's heart! How eagerly the father watched the unfolding of the intellect, and noted every indication of the divine choice and favor! How carefully was the mind trained in the ways of righteousness! As year after year passed, the boy became a star of hope, shining brighter and brighter upon the path of the man of God, whose eyes were dim with age. In that terrible ordeal when faith and confidence in God wrought mightily with parental love, they gained the victory, not because love was weak, but because faith was perfect, and love confided in faith.

Like the true Christian father, he listened to his heavenly Parent even as he expected his son to listen to his voice. And the effect of his training is seen in that son who, after toiling up the mountainside, found himself the intended sacrifice; and placed his trust in that faithful father and in his God.

In view of the life of Abraham let none make the pressure of business an excuse for neglecting home duties. In view of his long years of patient waiting, let none lose confidence in God. Beholding his unselfish, large-hearted kindness, let none deal closely and niggardly with their neighbor. Looking upon his hospitality to strangers, to angels unawares, let us be not forgetful of the poor stranger that comes to our door. Indeed, wherever we look into the life of this great, good man, he commands our emulation. Fathers, let us study his life and practise his virtues.

THE GREATEST NEED.

BY G. W. CAVINESS.
(Battle Creek College.)

WE are living in a most important time of this world's history. A great work must be done in a very short time. The gospel of the kingdom must be preached in all the world, for a witness unto all people. The whole world is now open for the entrance of the gospel, and the field is ripe for the closing work. The most wonderful facilities are now in the world and ready for use. The greatest need is the trained, cultivated, and consecrated laborer. It would seem, therefore, that the most important thing just now is the education and training of workers. "The church is asleep, and does not realize the magnitude of this matter of educating the children and youth."

"Why," one may say, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer every essential requirement?"—No, I answer; most decidedly not. What selection would we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? No one can tell about these matters beforehand. Neither can the youth themselves tell in just what calling their abilities will be of the greatest use. Consequently, there should be first a general education of all. Then, with a ripper judgment and some experience, they will be better able to find their proper calling; and if they are thoroughly consecrated, they may depend upon it that He who numbers even the very hairs of our head, will, in his providence, see that they are brought to the place where they can best serve, honor, and glorify him.

Never was there a time that presented greater opportunities than the present. Never was there a nobler work in which all may have some part. "God does not bid the youth to be less aspiring. The elements of character that make a man successful and honored among men,—the irrepressible desire of some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,—are not to be crushed out. By the grace of God they are to be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth. And the education begun in this life will be continued in the life to come."

What better thing can any one do than to cultivate and expand all his God-given powers? What nobler thing can he do than to consecrate them to the Master's service? Precious probationary time is rapidly passing away. Millions are yet in darkness, crying out for the light. "As a people who have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined and polished after the highest order, that the work of Christ may not be hindered by the lack of skilful laborers, who will do their work with earnestness and fidelity."

Every year this work is deferred is a year lost, and can never be wholly made up. There is no greater safeguard for the young than to have their minds directed to some high and worthy object, and to have all their energies directed toward the attainment of some worthy end. The world is full of vain attractions, false shows, and deceptive pleasures for the young; and he alone whose mind is occupied, whose energies are strained, and whose eye is directed toward the mark of the prize of the high calling of God in Christ Jesus, will escape.

"The College in Battle Creek is a place where young men and women should be trained

According to God's plan of development and growth, where the younger members of the Lord's family should be impressed that they are created in the image of their Maker, and that their spirit must represent the spirit of Christ. All should feel that it is one of God's instrumentalities to make known the knowledge of himself to man." It will be the earnest endeavor of those in charge of the College to keep this object ever in view, and we earnestly hope and confidently expect that with the blessing of God during the coming year, this school will be instrumental in training a goodly number of young people for usefulness in the cause of truth.

Will not conference laborers, parents, and brethren generally, use their means and influence to aid and encourage worthy young people to attend the College this coming year, that they may receive its benefits?

SOMETHING TO TAKE.

HAVING occasion to call on a poor woman who had had a surgical operation the day before, the anxious mother met me at the door, and in a tone of tenderness for the daughter, mingled with mild reproach for myself, said, "Surely, it seems cruel that Phoebe should be there without something to take."

On stealing softly into the patient's room, I found her sleeping, not with suppressed suffering written on her countenance, but rather like one who was taking a comfortable nap. When she awoke, I found no febrile excitement, no local inflammation. The symptoms were in every way encouraging. On explaining this to the mother, she replied: "Well, yes, it does seem as if Phoebe is doing well, but then I kinder think she *ought* to have something to take."

The young miss of genteel form and fashionable dress, who dines on dainties, reclines on sofas, and reads light literature by day, and dreams of her admirers by night, has loss of appetite, want of strength, a pain in the side, and must have "something to take." What shall she take?—Why, take off her tight dress, and take to some active, useful employment.

The man of business whose brain is oppressed, whose stomach is disturbed, whose nerves are irritable, must have "something to take." What shall it be?—Let him take more time to talk with his wife and play with his children, and his dinner will digest better, his head be clearer, and his sleep sweeter. To be sure, in years to come, he may have a few hundreds less in purse; but in health, yea, in heart, too, he will have gained a treasure of infinitely more worth than golden wealth. More than this, he will have imparted to the "loved ones at home" that which is *too choice* for money to buy—a father's care, a husband's company. The masculine as well as the maternal element is required to perfect "home influence."

Here we find the fair young mother lying on a feather bed, with a flushed cheek and fluttering pulse, every door and window guarded as if a pestilential vapor instead of an invigorating breath would steal in if they were left ajar. Though the dreaded peril was safely passed, and she hoped soon to be strong again, she finds that day by day she grows more feeble and nervous. The vigilant nurse and devoted husband decide "she must have something to take." Let us select anodynes, tonics, and restoratives for her. First, give her plenty of fresh air in her chamber; draw aside the curtains and open the blinds, for human as well as vegetable organizations need sunlight to thrive well. Let her have one general ablution and two hip-baths of mild temperature each day. Do not burden her with body braces or abdominal supporters, but rather adjust a wet linen girdle, covered with dry cotton, about the body, and it will be a soothing support. Let her take short walks and frequent rides, and so use what strength she has—a sure way to find more.

Next our eye rests on the little nestling in blankets. It worries; a friend suggests that it has the colic, and must have "something to take." Shall we give it catnip, aniseed, or some other more potent baby-cordial?—No, none of these. Perhaps its dress is too snug; perhaps its sensitive stomach is suffering from the sickly condition of the mother. So we will not add irritant to irritant, but will unfasten its dress, rub its little body, and wait a little; it will soon be better.

At the house of a friend we find a little girl with curly hair and fair features, but frail constitution. It is midwinter, and she is kept closely within doors. She is thinly clad, and those little arms have a purple, mottled look; for chill of the surface has rendered the capillary circulation imperfect. The mother assures us they are not cold; but nevertheless we see the unmistakable signs of that condition. The little miss has frequent colds and a croupy cough, and must have "something to take." First take off that thin dress and those low slippers, and give her instead a flannel suit, with substantial shoes, and then let her run hither and thither, indoors and out, without fear of soiling her clothing or catching cold.

On every hand we find some one complaining of the "compliments of the season" in the shape of coughs, colds, influenzas, and catarrh,—all in want of "something to take." What shall we select from the host of pectorals and pulmonics? Nothing to put inside save frequent drafts of pure cold water; and for the outside, such treatment as will increase the activity of the skin, equalize the circulation, etc.

Wherever we turn, somebody is ailing, and in want of "something to take." So now for some all-healing balm. Well, let us take more simplicity in diet and dress; less fashionable restraint, and more freedom of thought and life. Let us all *worry* less and *work* more, quietly, patiently, and hopefully, remembering that it requires both resolution and resignation not only to do our duty but to maintain health. Thus may we all be in less need of "something to take."—*Rachel B. Gleason, M. D., in Journal of Hygiene.*

HOW TO CAN GREEN CORN.

[We have received simultaneously from Mrs. Julia Countryman, of Michigan, and Mrs. H. H. Fisher, of Wisconsin, articles on the above topic so nearly alike that we give one, and thank both writers.—Ed.]

As the season for canning green corn has arrived, and I saw that requests for directions had been sent in, I thought I would send my recipe. I have canned corn for the last five or six years with perfect success, and have helped others to do the same.

When right for table use, gather the corn and cut from the cob. Have a stick something like a potato-masher prepared that will enter the mouth of the can. Fill the can about half full of corn, and begin to press it in; press so that the milk of the corn fills all the space and cracks between the corn. Keep putting in corn in small quantities, and pressing down until the can is full; then put on a good rubber and a cover previously fitted. [One writer says *pound* into each can as much as possible.] If the earthen has fallen from the top of the can, or is cracked, remove, and fit a piece of legal-cap paper in the top. Cleanse the wash-boiler, and cover each can with a white cloth, securely pinning it on with two or three pins. This is to keep the cans separate, and also to assist in removing them from the hot water. Pack them in the boiler, either upright or lying down, and cover with cold water; bring to boiling, and keep at this point for four, or better, five hours. Keep the teakettle full of boiling water, as the water in the boiler will need replenishing often unless

the cover fits tightly. When done, remove the boiler from the stove, take the cans out carefully, and tighten the covers. If a rubber is pressed out, push back immediately, and tighten the cover, but do not remove it.

When wanted for use, open and simmer in a kettle about three quarters of an hour. A quart can of corn put up in this way will make a good meal for a dozen persons, and many have told me it tasted as fresh as when first picked.

FURTHER SUGGESTIONS.

BY MRS. D. A. FITCH.

(Sanitarium Cooking-School.)

We are glad of the interest there is in the subject of canning corn. Some of the canned corn of commerce is no doubt injurious, for an acid is used to help preserve it. We have just learned from Mrs. W. H. Edwards a method which we think very satisfactory from the sample she brought us, which is now one year old. She has never had any trouble in keeping corn any length of time. It is canned in tomatoes. There is no set method, but we would suggest that the tomatoes be prepared as suggested in a previous article, and when strained and returned to the fire, some nicely shaved and scraped corn be put in, and allowed to cook until done, the canning to be done as heretofore directed. The corn makes the tomatoes rather sweet, and the acid of the tomatoes probably assists in preserving the corn.

We have recently canned some corn, and will give the result of the experiment. The corn was shaved off, and cooked in a double boiler until well done, just enough water having been added to give it the right consistency. A trifle of salt was also added. The corn was then put in new tin cans, soldered, and boiled one-half hour in a saturate solution of salt, or water in which was all the salt that would dissolve. These were treated as unfavorably as possible, but at the end of eleven days the corn was as sweet and fresh as when just cooked. Our readers might try the experiment, and we shall be glad to hear reports of their success in future.

FRUIT SOUPS.

THESE preparations form a very wholesome and acceptable introduction to a dinner; and when well made, will be relished by all who can use soup at all. We find the following recipes in the April *Good Health*, and believe they are worth preserving:—

Sago Soup.—Soak one-half cup of sago for one hour in a cup of cold water. Add a quart of water, and cook in a double boiler until transparent. In the meantime cook together one cup of sweet California prunes and one-half cup of raisins in a small quantity of water. When the sago is transparent, add the fruit and juice to it, together with one-half cup of currant, or some other tart fruit-juice, and one-half cup of sugar. The quantities given are sufficient for three pints of soup. Serve hot with croutons.

Instead of the above, rice with dried apricots, prune and currant juice may be used. Dried apples with dried cherries may be used if preferred.

Strawberry and Apple.—Cook three fourths of a cup of sliced fresh apples in one-half cup water, and add one-half cup strawberries. Rub all through a colander, and add three fourths of a cup of boiling water. Reheat, and thicken with corn starch.

Fruit Soup.—Into one cup of warm water put one rounding tablespoonful of sago, and cook in a double boiler one-half hour. Then add two or three whole cooked prunes, one-fourth cup stewed raisins, two tablespoonfuls stewed cranberries, one teaspoonful lemon-juice, and sugar to suit the taste. Allow to heat until the fruit is hot, and serve.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 25, 1896.

URIAH SMITH, }
GEO. C. TENNEY, } EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,
ALONZO T. JONES, WM. W. PRESCOTT, HENRY P. HOLSER.

NEED OF PERSONAL RELIGION.

THERE never was a time in the history of this world when personal piety and individual religious experience, an actual acquaintance with God, was so imperatively required of every Christian as now. The Scriptures plainly declare this. The fourteenth chapter of Ezekiel illustrates the character of our times and the urgency of this demand in a striking manner. If the Lord were to bring upon the land for its sins a judgment of famine, cutting off man and beast, though Noah, Daniel, or Job were in the land, they by their righteousness could save neither son nor daughter; they could stand only for themselves, and for no others at all. Or if under circumstances of special provocation, the Lord should bring upon the land noisome beasts, cutting off all living, the righteousness of the best men who ever lived could avail for themselves only; they could save neither wife, son, nor daughter. Or if the judgments of the sword or of pestilence should sweep man and beast off the land, personal righteousness alone would avail as a refuge.

But the climax of the chapter is in verse twenty-one, when, having stated the absolute necessity of each individual's having an experience in righteousness for himself in the case of a single judgment, the Spirit of God exclaims, "*How much more* when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?"

The time when God will pour out upon the land the vials of his sore displeasure in accumulated judgments is just before us. The cup of this world's iniquity is full, and will soon overflow. Not a single judgment simply, but the repeated thunders of long-insulted justice, will devastate the earth. Well does another prophet inquire: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." But we are assured that there will be those who will pass the ordeal, for the following verses say: "Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God." There will be a great contrast between the character and conduct of that remnant and the rest of the world around them. This contrast will be so strong that the sight of it will justify God in the pouring out of his judgments; and the beauty of character exhibited by the remnant will comfort the heavenly observers who have, with intense interest, often with deep sorrow, witnessed the conflict.

We devoutly thank God for all those precious assurances that out of the final struggle, through the last hour of temptation, through the time of almost universal apostasy, through the period of gross darkness, and over the time of trouble, God will safely and surely bring a remnant to Zion. This being so, why may not we hope to be of that remnant? Undoubtedly that is our privilege. The only thing that will exclude any one from that triumphant company will be the lack of an adequate individual experience in godliness. A character of righteousness, a life of lowliness, an abiding trust and faith in God and in his Son, will secure for every person, old or young, a name and a place with the saved. Conformity to the world, worldly pleasure, covetousness, secret sin or prevalent sins will shut us out of that company as surely as we harbor any of them, no matter who or what we may be. The line of divine judgment will be drawn on character alone, and will separate, if it must, parents and children, husband and wife, or brothers and sisters.

Are we preparing for the issue? The hosts are marshaling; men and women, youth and children, are now everywhere taking their places in the ranks. Where do you stand, brother? The word of God tells us what we should do in this critical hour: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Take your place on the Lord's side without reserve. Cut loose from the world; follow its ways no more. Turn to God with all your heart, and he will make with you a covenant of peace; his truth will become your shield and buckler.

G. C. T.

THE POWER OF GRACE.

THERE is power in grace as certainly as there is power in sin. And there is "much more" power in grace than there is in sin. For "where sin abounded, grace did much more abound."

We have found that there is power in sin to reign over man, and hold him under its dominion. And just as certainly there is power in grace to reign over sin, and hold man under the dominion of grace against all the power of sin. For "where sin abounded, grace did much more abound: that [in order that] as sin hath reigned, . . . even so might grace reign."

The word "reign" here applied to grace, is the same word precisely that is applied to sin. It means as to grace precisely what it means as to sin. The definition of "reign" is just as true when referring to grace as when applied to sin: "To hold and exercise sovereign power; to exercise commanding influence; to dominate; to prevail irresistibly; exist widely, or to the exclusion of something else."

All this is true of grace as certainly as it is true of sin. As certainly as sin holds and exercises sovereign power, and prevails irresistibly to the exclusion of everything else where it reigns, so certainly grace will hold and exercise sovereign power, and will prevail irresistibly to the exclusion of sin, where it is allowed to reign. For "as sin hath reigned, . . . even so might grace reign." "As" and "even so"—think of these expressions. "As" and "even so"—what do these words mean?—They have no other meaning than "to the same extent or degree; in the same way; like as; even as; just as." Like as sin hath reigned,—just as

sin hath reigned,—to just that same degree it is intended that grace shall reign, and to that degree grace will reign wherever it is allowed to do so.

These expressions emphasize the necessity, before pointed out, that the reign of sin shall be recognized as absolute. The reign of grace must be absolute, or else its purpose will be frustrated. But the reign of sin must be recognized as absolute, or else the reign of grace cannot be so; for just as sin reigned, *even so* grace. Therefore it is perfectly plain that *not* to recognize the power and reign of sin as absolute, is to frustrate the grace of God.

This is why it is that the Scriptures insist so strongly upon the fact of the power and reign of sin over men. This is why the Lord wants that fact recognized and ever held in mind. The Lord wants men to be absolutely free from sin, and to be the servants of righteousness. But this cannot be, so long as men fail fully to recognize the power and reign of sin. Therefore he tells men over and over and always insists that of themselves they have no power at all against sin; that they are slaves to a power which keeps them from doing the good that they would, and compels them to do the evil which they hate. This the Lord tells to men because it is all true; and he wants men to believe what he tells them as to the power and reign of sin, so that they may know the power and reign of grace.

For grace is to reign as fully as ever sin did. The power of sin is to be so broken that the slave is free, and no more serves sin. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Men have served sin; they do serve sin. But God has provided that henceforth they shall not serve sin; that they shall be free from sin, and the servants of righteousness only, as formerly they were free from righteousness and the servants of sin only. "For sin shall *not* have dominion over you: for ye are not under the law, but under grace." "Where sin abounded, grace did much more abound: that *as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life* by Jesus Christ our Lord."

It is therefore perfectly plain that to obtain the reign of grace in our behalf, it is essential that we confess the reign of sin. To know the power of grace, it is essential to confess the power of sin. And to insure the continued power and reign of grace, it is essential that there be a continued confession of the power of sin. To insure the absolute reign of grace, it is essential that we continually confess our absolute weakness and helplessness in the presence of the power of sin; to confess that in us "dwells no good thing;" and that we have "no confidence in the flesh." Then the way is clear for grace to manifest itself. And there being nothing to hinder the power of grace, its reign will be complete.

We are constantly to *confess* our weakness, our absolute helplessness; but we are *not* to deplore it. Just here is where many miss the right way. They do feel their weakness, they confess that they do; but they do this only to deplore it and fairly to work themselves into discouragement and even despair over it. This is all wrong; this is to take the wrong road entirely. It is right, yea, it is essential, that we confess always our weakness, our absolute helplessness. This is the key of the whole situation. But instead of deploring it, thank God for it; for

Christ says: "My grace is sufficient for thee: for my strength is made perfect in weakness." Instead of being discouraged by your weakness, glory in it; for it is written, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." So long as we feel that we have any strength to cope with sin, we depend upon this instead of upon grace, and so we are defeated; we depend upon ourselves instead of upon the Lord, and so we fail. But when we constantly confess our absolute weakness, and recognize the fixed fact that there is no power, no help, no good thing, in us against the power of sin, then we shall depend wholly upon the Lord: all our hope will, be in grace. And the way being thus fully opened and held unhindered to the work of grace, grace will fully occupy the place, and will reign against all the power of sin. And then "sin shall not have dominion over you: for ye are not under the law, but under grace."

Thus it is that "when I am weak, then am I strong." It is only when we are weak, that we can possibly be strong. No Christian wants to feel any other way than weak, because then he knows that the way is open for grace to reign; and thus when he is weak, then he is strong—"strong in the Lord, and in the power of his might." When you feel strong, you are certainly weak; for strength is not of yourself that you can feel it, but of the Lord, that you may believe it. When you feel strong, you think you can stand; but "let him that thinketh he standeth take heed lest he fall." But when you feel weak and know that you cannot stand, then "he shall be holden up: for God is able to make him stand." Thank the Lord that you do feel your weakness, and even then believe that your weakness is greater than you feel. And then believe in the Lord's strength for you, and in his abiding grace to impart this strength to your life, and reign there over all the power of sin—reigning through righteousness unto eternal life by Jesus Christ our Lord. Then as it is the truth of God that "as sin hath reigned, . . . even so might grace reign," and "sin shall not have dominion over you: for ye are . . . under grace,"—then, under the reign of grace, it will be found just as easy to do right, as under the reign of sin it was easy to do wrong. Then it will be found, indeed, that His yoke is easy, and his burden is light. A. T. J.

POINTED PARAGRAPHS.

THE past week has been quite prolific of good thoughts presented in our various exchanges, on different subjects, some of which we have presumed the readers of the REVIEW would be glad to have presented for their perusal. They will be found suggestive of profitable thought.

THE BETTER WAY.

This saying is attributed to the late Mark M. Pomeroy: "God never gives any one credit for opposing the religion of others, but for honoring his own."

THE WORLD'S EVILS.

We look abroad and deplore the evils which show themselves so prevalent everywhere; we are pained at the sights and sounds, the multiplied forms, and the open channels, of sin on every side. But what is our relation to them? The *United Presbyterian* presents the following pertinent thought on this point:—

Blessed is the man, if there be such a man, who can say of each one of the evils that exist to-day, "That is no fault of mine." But is there such a man? Are you such a man? All of the responsibility for all of the evil lies somewhere. Let a man examine himself.

THEY WANT THE WORLD.

Is there any limit to the greed and covetousness of that unregenerate biped called man? It appears bad enough when evil-minded men combine together, and form a syndicate or trust to control some commodity in a whole nation, and raise the price to rob and oppress the poor, and dishonestly enrich themselves. But various trusts are not now content with this. To be confined to only one country is too small a field for their operations; they must control the whole world. The *Herald of the Coming One*, of August 5, has this to say on this point:—

Among the marks of the last days are the existence of "rich men" and the heaping together of treasure. This state of things and the oppression arising therefrom is increasing. Recent despatches have informed us of the formation of three great trusts. The Standard Oil Company has combined with its only rival, and succeeded in its efforts to control the oil trade of the world. The borax output of the world has passed into the hands of one international company, with a capital of \$2,500,000; and the Coates, the Clarks, and the Kerrs have united in a "cotton-thread trust," with a prospect of controlling the cotton-thread trade of the world.

AN UNPARALLELED AUGUST.

The *Christian Herald*, of Detroit, points out the fact that the occurrences of the first thirteen days of the present month give it a position in the calendar of storms and death-dealing calamities which has never before had a parallel. We need not remind the readers of the REVIEW that these are prophetic signs of the last days. Our contemporary says:—

The long-continued excessive heat, and the number and violence of electrical storms and other meteorological disturbances experienced during the first thirteen days of the month, will place August, 1896, on record as unequaled in the annals of previous history. The loss of life and property by rain, hail, floods, cloudbursts, hurricanes, tornadoes, cyclones, lightning, and prostrations from heat, have been unequaled and appalling. Thanks, ten thousand thanks, for the relief that a cool wave affords.

UNJUST RELIGIOUS TAXATION.

The injustice of compelling people to pay for a religion which they do not indorse (under which head comes the exemption of church property from taxation) receives a good puncture in the following anecdote, clipped from the *Christian Oracle*:—

A witty rejoinder is not always an argument, but we have not lately seen a cleverer reply than was given in the course of a debate on the subject of "church establishments" in Scotland. A minister once submitted an account for tithes to a blacksmith, whose exclamation, "But I don't go to your church," was met by the rejoinder, "No, but the door of my church is always open." Next day the blacksmith submitted an account for shoeing to the minister, whose exclamation, "But my horses are not shod at your smithy," was met by the rejoinder, "No, but the door of my smithy is always open."

WELL-DESERVED SARCASM.

The metamorphosis that is taking place to constitute "the new woman," or "the coming woman," is very justly rebuked in the following paragraph from a Detroit paper. The change so noticeable in these days is not so much a change of things as of people; and is it a change for the better?

An English paper relates the conversation which was held between the driver of a vehicle and a lady bicyclist after an accident: "I am very sorry, sir," said the fair cyclist to the victim of the accident, "but what can you expect at this period of the nineteenth century if you drive a horse that shies at a bicycle?" Possibly her manner gave offense. At all events, he answered in a very dry tone, "Madame, it was not the bicycle the horse shied at."

PALESTINE CHANGING.

Nothing reveals more clearly the spirit of the age than the changes which are beginning to appear in the countries so long stereotyped and stagnant in the far East. The *Christian Herald* publishes the following in regard to Palestine:—

A recent traveler says: "Whoever wishes to see Palestine in the garb it has worn for so many centuries must visit it soon. The people are adopting European dress and ways. Our inventions are coming. The telegraph is domiciled; and soon the crooked stick will give way to the plow, and the camel will stand aside or run bellowing to the field, as I have seen him do, while the engine rushes on; and the Palestine of Bible days will be no more."

EXTINGUISH THE TURK.

Why should civilization longer endure the barbarism and outrages of the Turk? is the question everywhere pressing itself upon the nations. The famine in Crete calls forth this remark from the paper last named:—

The Cretans, like the Armenians, are now suffering from famine, and already a fund for their relief has been subscribed in England. It would seem about as rational to go about establishing hospitals for the alleviation of hydrophobia while allowing rabid canines to roam at will. It would be a large saving in money, not to mention human life, to put an extinguisher on the murderous impulses of Turkey.

THE REPUBLIC OF CRETE.

If the statements made in the following paragraph are true, the grand crisis in the affairs of Turkey, and the fulfilment of prophecy in regard to the Eastern question, may be very near:—

The revolutionary party in Crete has organized a provisional government and declared an independent republic. The revolt against Turkish authority in Candia and Macedonia becomes more formidable daily. The *London Chronicle* says that England and Russia are on the point of an agreement to save both Armenia and Crete from further Turkish oppression without disturbing the peace of Europe. This is welcome news, if true.

The peace of Europe is not in the hands of men, but under the control of that power which governs the agencies which are now restraining the winds of strife from blowing on the earth. Rev. 7:1. But the fact that the powers are about to agree as to the way to dispose of Turkey, if it be true, is most significant. Their disagreement is what has stood so long in the way; and when they agree, their schemes may not carry as they intend, but Turkey will fall. U. S.

VICKSBURG, MISS., AND BIRMINGHAM, ALA.

We remained just two days at Vicksburg, stopping with Brother and Sister J. E. White, who are living on the missionary steamer "The Morning Star." The weather at this time was unusually hot, even for the South, and very oppressive. But living on the boat, which lay at anchor in the lake a little way from shore, where there was an almost continuous cool breeze, the workers were very comfortable. Under other circumstances they could hardly have endured the heat.

We were much pleased to find the work prospering so well. The large attendance at the meetings and the school has made it necessary to build an addition to their chapel. This nearly doubles the capacity of the chapel, which now makes a very neat and presentable appearance.

The work continues to advance. Several are becoming interested, and the influence of the work here is extending to many other places. At the present time, on account of the continuous heat, the workers are not holding so many meetings, but family schools and Bible readings are being conducted every day at different places. All the workers are in good health and of good courage, and the Lord is blessing their efforts. The colored people have much to learn, and cannot grasp all the points of truth as quickly as those who have been placed under more favorable circumstances. But I know of no people who are more hungry for the truth, or who accept

it more gladly, and for whom it will do more, than this very people. Up to this time no church has been organized; they are not as yet prepared for this step. But Brother Halladay, the treasurer, told me that the tithe from the company of believers ranged from forty-five to fifty dollars a quarter, and this does not include what the workers pay. I could not but feel that if all our people were as faithful in proportion to their ability to pay tithe, there would be no lack of means in the Lord's treasury.

Leaving Vicksburg, Wednesday afternoon, we arrived at Birmingham the next morning at three o'clock, and stopped there till noon. Brother M. C. Sturdevant met us, and after a little sleep, we spent the time in counsel with the workers here. All that I have said concerning the character of the work at Vicksburg applies equally to the work at Birmingham. The work here has not been established so long as in Vicksburg, but equally good results are manifest from the efforts put forth.

In Birmingham there is an urgent call for labor among the white population. This need must be supplied at the first opportunity. At Vicksburg and also at Birmingham we received a number of applications from young people desiring to attend our industrial school at Oakwood. In our next we shall have more to say about this school, concerning present plans and its immediate needs. O. A. OLSEN.

In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

682.—SOLOMAN, JERICHO, ANE RAHAB

1. Did Solomon die while living in idolatry? 2. Did the Israelites break the Sabbath in marching around Jericho on the seventh day? 3. Was Rahab such a character as would now be understood by the term "harlot"? or was she a public woman only in the sense of being the keeper of an inn, or house of public entertainment? P. E. McC.

Answer.—1. Very probably, according to 1 Kings 11, Solomon never recovered from his idolatry. At any rate he died with murder in his heart. Verse 40. 2. The Sabbath commandment gives us six days in which to do our own work. On the Sabbath we may not do our own work, but may do God's work. Whatever God commands us to do, it is not our work, but his work. If the Lord had occasion, he might command us to saw wood all day, some Sabbath, and we could do so, in that instance, and not break the Sabbath; for we would not be doing our work, but God's work. God did command the Israelites to march around Jericho for seven days in succession, one of which must of course have been the Sabbath. But in going around on that day, they did not break the Sabbath; for they were not doing their own work, but God's work, which he had commanded them to perform. Which day of those seven was the Sabbath we do not know; but we much prefer to suppose that it was the last one, and that it was the Sabbath on which they went round seven times, and on which the walls of Jericho fell flat to the ground. But, as already remarked, that would be no violation of the Sabbath, because they were not doing their own work, but only carrying out a command of the Lord. 3. It is not necessary to understand that Rahab was a disreputable character. The word translated "harlot," had come to be used, Dr. Clarke says, for innkeeper, as this business was

anciently most largely carried on by women, many of whom, from their exposed situation, did not maintain the highest standard of morality; but the term would not necessarily imply a fallen woman. The Samaritan Chronicle (the Book of Joshua in Arabic, a very ancient manuscript) speaks of this woman as "Rahab, the innkeeper." A note on this expression states the following additional facts: "The word here translated innkeeper (*funduqiyyeh*) is the same word employed by the Targumist (*pundekitha*) in Josh. 2:1, to describe Rahab. Josephus speaks of her only as keeping an inn, and the Jewish commentators (Kimchi, Jarchi) adopt this view. According to St. Matthew 1:4, she subsequently married Salmon, a prince of Judah, and thus became the ancestress of David." To her business of innkeeping it seems that she added the other reputable calling of raising flax, an occupation not likely to be followed by those who had given themselves up to make a living by the practise of vice. The supposition that she was an abandoned woman would not be very creditable to the two spies, who publicly sought her house, and whom we may suppose to have been men of God sent forth on a divine mission.

683.—DO ANIMALS REASON?

If animals reason, as some claim, are they not able to discern between right and wrong? and then will they not be rewarded or punished according to their deeds? G. J. I.

Ans.—Many animals seem to be endowed with sufficient brain power to perform to some extent the mental process which is called reasoning. They often also manifest a sense of guilt, so far at least as it pertains to fear of punishment. But they have never given any evidence of being in possession of a moral nature, or having a sense of moral accountability. It is man's superior organization that gives him these attributes, and makes him an accountable being, subject to future rewards and punishments.

684.—ASLEEP IN JESUS.

Some here who believe in the conscious state of the dead, quote 1 Thess. 4:14 in proof of their doctrine: "Them also which sleep in Jesus, will God bring with him." Please give us your version. W. E. A.

Ans.—The text speaks about saints who are asleep, not those who are awake. If the saints are now in heaven, they are not asleep; and none will be brought from heaven asleep when Jesus comes. Read Heb. 13:20: "Now the God of peace, that brought again from the dead our Lord Jesus," etc. Then paraphrase, in harmony with this, 1 Thess. 4:14, as follows: "For if we believe that Jesus died, and that God brought him up again from the dead, even so them also which sleep in Jesus, the saints who are dead, will God bring up from the grave with him, or as he brought Christ up." Then Paul goes on to state that when Christ comes, the living will not "prevent," or go before, them which are asleep; for "the dead in Christ shall rise first," that is, before the living are translated. Then the dead who have been raised, and all the righteous living, will be caught up together to meet the Lord in the air.

685.—NUMBERING ISRAEL—AGAIN.

Elder J. P. Henderson, referring to the answer to question 677, in REVIEW of July 28, states a fact which throws some light on the records in 2 Sam. 24:9 and 1 Chron. 21:5, concerning the numbering of Israel and Judah. The

reader will remember that 2 Sam. 24:9 gives the number of Israel as three hundred thousand less, and the number of Judah as thirty thousand more, than the record in 1 Chron. 21:5. The fact to which Brother Henderson refers in explanation of this, is the statement in the commentary of Jamieson, Fausset, and Brown, that Israel had a standing army of three hundred thousand men, and Judah a coast-guard of thirty thousand men, which, as they had already been numbered, did not need to be enumerated again. Yet one of the accounts, for certain reasons there given, omits the army of Israel, and puts in the coast-guard of Judah, while the other omits this body of the men of Judah, and includes the regular army of Israel. This would exactly account for the difference in the figures given in the two accounts. U. S.

A DOUBLE BLESSING.

THE Lord has blessed our country with a good harvest this year. This is especially true of the Northern States, where in many cases there are abundant crops. Fruit is exceedingly abundant in some of the States, much more so than usual. Unfortunately the prices are low on account of the abundance, and the demand is not equal to the supply.

But there is a class of people among us who do not fare so well. I have just returned from a six-weeks' tour in the South, where I have met a large number of our workers. I have personally visited some of these mission workers in their homes, have seen how they are situated, and just how they fare. Some are located in large cities, where, even with the greatest care and economy, the expenses are high. My heart was touched to see the cheerfulness with which they denied themselves not only comforts or luxuries, but even the real necessities of life. The countenances of some indicated that they suffered from the lack of plain, nourishing food. And yet they are constantly engaged in hard, taxing work, which requires all their energies. Surely their zeal and faithfulness are to be commended. But I heard not a single word of complaint; all were glad to do what they did, and even more, for the love of Christ.

In many ways it is much more difficult to live healthfully in the South than farther north. Various articles of diet do not keep well there. This is true even of flour, which, during the summer, can scarcely be kept from maggots. I learned that in some places it was impossible to obtain graham flour at all during the hot season. Again, it is difficult to obtain beans or peas free from worms. Those grown in the South are often so poor that they are almost worthless. It is practically impossible to get the various dried fruits, and even raisins. Of course canned fruit can be obtained, but this is costly, and is looked upon as a luxury.

Realizing these things, and knowing how glad and even anxious our brethren and sisters in the North are to contribute in any way possible to the comfort and necessities of our faithful, self-denying workers in the South, I felt that we all ought to understand the situation and these facts. So we invite you who would feel it a privilege, to contribute of your abundance, and share the blessing with those less favorably situated, and by so doing obtain the blessing which God has promised to the cheerful giver. In order that this work may be carried on in a systematic way, it has been suggested that a committee be appointed to look over the field and distribute the

supplies. I would suggest that Brethren G. W. Amadon, J. H. Morrison, G. C. Tenney, and J. I. Gibson, and Sister Jennie Thayer, act as a committee; and further, that Sister Thayer act as secretary, and attend to the necessary correspondence. It is readily seen that these are representative persons connected with different branches of the work, and they are in a position to learn the needs of our work and workers everywhere, and make a wise distribution of the supplies which will be donated.

Dried fruits of all kinds, such as apples, pears, peaches, apricots, plums, and the small fruits, dried corn, beans, peas, etc., are all acceptable, and will be very much appreciated. Those living near Battle Creek could send the supplies here, having first corresponded with the secretary, Sister Thayer. In the majority of cases, however, it will be better first to correspond with Sister Thayer and learn where to send the goods, and then receive instructions to send them on direct to those who are to receive them. This will save both time and expense. Undoubtedly many of our brethren will desire to pay transportation on the goods sent, and this will be much appreciated. Canned fruit is also very desirable, but it is more difficult of transportation; still, if it is packed with care, it may be freighted direct to its destination.

Such a work cannot fail to receive the abundant blessing of God, as well as to conduce to the health and comfort of our workers, and help them to become still more efficient in the good work of saving souls.

All communications concerning this work may be addressed to Miss Jennie Thayer, 271 West Main St., Battle Creek, Mich.

O. A. OLSEN.

AN IMPRESSIVE OBJECT-LESSON.

It is a remarkable coincidence that about the time that the statue of "Liberty Enlightening the World," was set up in New York Harbor, to indicate that this is the nation from which the light of true liberty is shining forth to the world, religious bigotry began to enter its acute stage, and to manifest itself in a way to show that liberty, in this, its proudest and most boasted arena, is beginning to expire. The signs of its decadence since, in both state and national transactions, have rapidly multiplied. And now it seems that the statue itself, as if to keep pace with this work of degeneracy, is falling into ruin. In the *Interior* of July 30 we find this statement:—

Bartholdi's statue of "Liberty Enlightening the World," the gift of France to America, is now described by the *New York Journal* as almost a ruin. The brick-work is loose, the walls are seamed and scarred, rivets have fallen out of Liberty's dress, and rents in her robe, due to the deposits of verdigris, or oxid of copper, are growing in size. The elements have also nearly taken out a plate in Liberty's skull, "the most gigantic case of trepanning on record," and it is feared that Miss Liberty will soon have a bad case of water on the brain. Any one who has recently seen the statue across the waters of the bay, recognizes a disappointment in the feeble glow of light the great torch now emits, while the colored lights about the crown are wholly gone. In fact, this noble statue, owing to negligence and lack of funds to keep it in repairs, is now almost a wreck. It is said it will cost \$150,000 to do the needed repairing, to say nothing of the sum necessary to complete the pedestal and statue according to the original plans. These facts are not without a moral which almost any one can draw. There are not a few bolts and rivets loose in our national statue of liberty, and her dress also is in places becoming badly frayed and torn. That "the price of liberty is eternal vigilance," is a truth that is equally applicable to the statue and the reality of liberty.

U. S.

Progress of the Cause.

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

THE CLOSING MESSAGE.

BY THORO HARRIS.
(Washington, D. C.)

God's final message to the world
His servants swift are speeding,
Truth's glorious banner is unfurled,
And Christ himself is leading.
Behold the conquering host move on,
On, where the fight is raging!
The armies of the Anointed Son
The dragon's force engaging.

They meet on time's old battle-ground,—
The valley of decision.
See, at the trumpet's thundering sound,
Each in his own division;
Assembled there God's heroes are
From every land and nation,
All ready for the holy war,
With helmets of salvation.

Through all the earth by angels sped
The gospel light is stealing;
On every faithful soldier's head
His name the Lord is sealing.
The conflict sore will soon be o'er,
The controversy ended;
The God of right will win the fight,
By countless saints attended.

Lo, here are they who dare obey
All that the Lord hath spoken,
Who honor his memorial day,
The everlasting token.
Then forth into the battle go,
And raise the standard royal!
Quit not the field, but face the foe,
Ye legions of the loyal!

HAMBURG, GERMANY.

THE annual meeting for the German mission field was held in the mission chapel in Hamburg, from July 22 to August 2. About two hundred and twenty-five of our people were in attendance from various parts of Germany. One brother came from Kieff, Russia. He could understand only Russian, but Brother Perk could interpret for him what was said in German and English. He had accepted the truth from reading, but this was his first privilege of seeing Seventh-day Adventists. In our meeting twelve languages were represented.

The instruction was given by Brethren Holser, Conradi, Waggoner, and the writer, the home laborers assisting from time to time. The Lord was near to bless his people. The social meetings were especially spirited and free. In most of them ten and twelve would be on their feet waiting for a chance to speak. In the closing meeting fifty arose at once to bear their testimonies. On Sabbath, August 1, Brethren Spies and Klingbeil were ordained to the gospel ministry. On the last afternoon of the meeting five adults were baptized.

The annual report of standing, including the Russian field, was as follows: Book sales by canvassers, \$10,000, an increase of \$2000 over the previous year. In Russia the number of baptisms was 62; received by vote, 50. Total number received into the churches, 112; present membership, 684; members not yet organized, 50. Total number of Sabbath-keepers in Russia, 734. Tithe in Russia, \$1025.81; annual offerings, \$92.89; Sabbath-school donations, \$75.11; donation to Hamburg building fund, \$126.65. Total contributed by Russia, \$1320.46; increase of contributions, \$283.24.

In the German field 252 were baptized during the year, and 88 received by vote, making a total of 340 members received. Present church-membership in the German field, 886; scattered Sabbath-keepers not yet organized, 70. Total number of Sabbath-keepers in Germany, 956. Tithes paid during the year, \$5109.15; annual offerings, \$445.48; Sabbath-school offerings, \$457.10; first-day offerings, \$50.68. Total

offerings and tithes, \$6062.41. Besides this, Germany raised as an educational fund, \$616.60, and paid to the Hamburg building fund, \$197. Increase of contributions in the German field, \$2364.40. During this annual meeting the Sabbath-school contributed for the India mission, \$21.12. The first-day offering on August 2 was \$55. There was also raised in pledges and cash for the educational fund about \$500.

From this meeting forty canvassers went out to engage in the work. Of this number four are recruits. Over twelve new cities are to be worked in Germany, where the truth had not as yet been introduced. All seemed of good cheer as they left the meeting for their homes and fields of labor.

We are now on the camp-ground at Yverdun, Switzerland. Forty-five family tents and two meeting tents are up, and the meeting commences to-night. J. N. LOUGHBOROUGH.

August 6.

ARGENTINA.

I HAVE been staying some four weeks with one of our Waldensian Sabbath-keeping families. The wife alone is of that people. The husband, Brother Peverini, was a Catholic, but embraced the Sabbath several years ago, after his wife had sent for *Les Signes*, of which she saw a mention in the religious organ of the Waldenses, while that journal was opposing the work of Brother Bourdeau and Sister White in the Piedmont Valleys. Sister Peverini handed *Les Signes* to a Waldense, Daniel Rostan, eighteen miles farther north, who also began to keep the Sabbath. While instructing the family of Brother Peverini, preparatory to baptism, I have been calling on the neighboring colonists, German-Swiss, Italians, and Argentinians. A Waldensian family joyfully embraced the truth, adding six members to our Sabbath-school.

Just before my return here, a Waldensian minister (the only one in this country) made a baptizing round in five or six Swiss and Waldensian churchless colonies, sprinkling seventy or eighty babies. As no one had come around to do the job for six or seven years, some of the babies were ten or twelve years of age. It was quite a relief to the conscience of the parents, who have no religious services of any kind, and most of whom never read the Bible. The children will probably be reported to the home church as new members, by the baptizing minister, while to the Seventh-day Adventist evangelist is left the harder task of visiting them at their homes and reminding them of the crucified Christ as an inducement to leave off swearing, drinking, Sabbath-breaking, and every kind of godlessness. Said evangelist is only too glad for the privilege, but his task would be much easier were it not for the "christening" trip which makes the colonists think that, having paid from five to ten dollars each to the minister, they are all right with God for the next two or three years.

Some German-speaking Catholics showed more interest to hear the word of God, listening to it eagerly and thankfully for thirteen successive nights. To them the true gospel was entirely new; and they seemed to realize somewhat its preciousness, although it went against nearly all their modes of thinking and living. I pray and trust that some thorough conversions will result from this effort. One result is that these colonists have been aroused on the matter of the education of their children, and have decided to establish a day school, requesting us to send them a teacher. Going to and from these meetings, I have had the pleasure of riding from eight to twelve miles a day on horseback, sometimes in the hot sun, and at other times through dark and chilly nights.

Sunday, June 21, on my way north to Brother Rostan's I held a meeting with a group of Waldenses. Brother Rostan and his two sons, who lived among them, have moved with their

cattle to a region yet unsettled. It is a large, beautiful, and solitary plain, all surrounded with woods rich in game. May God thoroughly imbue these people with the spirit of the message, and makethem a light to all the "*Gran Chaco*" (Argentine Indian Desert).

June 23.

JEAN VUILLEUMIER.

MINNESOTA.

ARLINGTON.—About five weeks ago Brother A. W. Kuehl and I came to this place, under direction from the Lord. We were cordially received by some German Methodist brethren, and they furnished the ground to put the tents up on, and freely granted us other favors. After a while, however, when, with others, some of that church began to lay hold of the truths preached, and to keep the fourth commandment with the others, the minister took up energetic work against us by visiting from house to house, urging people to remain away from the meetings. Soon we were notified to stop holding meetings, and to vacate the grounds. This appeared to interfere with the interest and our meetings disastrously. But now I can say to the praise of God, that the tide is turning in favor of the truth; for many of the M. E. brethren disapprove of the course of the minister, and show more favor for the truth than ever.

We expect to organize a Sabbath-school of from fifteen to twenty members, and hope to see some additions in the near future. May God bless those who have taken a stand for his truth, is my prayer.

J. J. GRAF.

AFTER the Conference Committee had finished arrangements for the work of the tent companies, Bible workers, and other laborers for the summer, I visited a number of the churches of our conferences, Duluth being the first. The principal object of this visit was to assist in securing suitable places for two companies of workers. Some profitable meetings were held with the brethren. July 3-5 was spent with the Hutchinson church. This is one of the oldest churches of the conference, also one of the largest, its present membership being ninety. The ordinances were celebrated on Sabbath, and all day Sunday was spent in business meetings of the tract society and church. Among the important features of the meeting was the election of a tithe-collector. We believe that if this was done by all the churches, and this officer was faithful in his duties, much more funds would be gathered for the support of the work.

St. Cloud was next visited, and two services, besides a business meeting, were held. This church has a large missionary garden; the brethren seem of good courage. We expect they will prosper. Three days were spent with the new church at Navan. One sister was baptized, and, with four others, was received into the church. Quarterly meeting services were also held here. The brethren seem to be in a good spiritual condition, and there is a fair interest among those who have not accepted the faith.

Lake Eunice was the next place of labor. Three public services were held, and baptism was administered to two persons. It was a pleasant occasion as husband and wife walked, side by side, down into the still, clear water of the beautiful lake, and were buried with their Lord, to rise to walk in newness of life together. The sun was just sinking out of sight in the west, and the sweet peace of God, like the gentle dew, rested upon us. O the wondrous love God has manifested to the children of men!

From Eunice I went to Clifford. This church is somewhat isolated, being some distance from a railroad. The brethren seemed anxious for the word of life. Seven services were held, besides those of the ordinances of the Lord's humility and supper. A sister asked the privilege of canvassing for the REVIEW and the *Signs* on Sunday, and soon secured nine orders, some of which were

obtained from those not of the faith. This is a new country and in a timber region, where farms are small, and money very scarce. Yet subscriptions were obtained by soliciting. If other sisters, and brethren, too, would in faith put forth some consecrated effort, our good papers would be read in many more homes. It has been decided to hold a local camp-meeting in the vicinity of these churches in the western part of the State. Only one day could be spared with the church at Verndale, as some business matters at the office needed immediate attention. The work is onward in Minnesota.

N. W. ALLEE.

TENNESSEE.

MURFREESBORO.—Believing that the many readers of the REVIEW are always glad to see reports of labor from the Tennessee River Conference, we respectfully contribute the following report for their perusal: Murfreesboro is a historic place. The battle of Stone River, which took place near the city, was one of the deadliest and fiercest of the rebellion. The battlefield was many miles in length. Many noble sons and loving fathers fell in both armies. Thank God, we went to Murfreesboro with spiritual weapons and not carnal, and the Lord gave a victory on the side of truth.

We began meetings in this city, May 5, in a fifty-foot tent, which was located only one block from the square. The interest was good at the first, and remained so until the close. The best of order prevailed during our entire stay, the only disturbance being the ringing of our bell one night. When the bell ceased ringing, there could be heard the sounds of retreating footsteps. These sounds had scarcely died away when we were called upon by a doctor, with others, who came thinking we were sick, and had rung the bell for help. The people treated us with the utmost courtesy. For ten weeks we had the free use of the best lot in the city for tent-meetings. Three weekly newspapers published quite full reports of our sermons, which were productive of much good. Two ministers preached against the Bible Sabbath. They were both reviewed in the tent with good results. We preached seventy-one sermons. Ten adults signed the covenant, and others are keeping the Sabbath who may sign it later. We took five orders for the REVIEW and two for the *Signs of the Times*. Our donations were \$18.10. A Sabbath-school has been organized, and is being conducted in a very creditable manner.

At the close of our last public meeting in the tent, an opportunity was given for any one to speak who chose to. Among those who spoke was a man of whom we had rented an organ. He arose and thanked God for present truth. During his remarks he said: "I thank God that for once I made a bargain without knowing with whom I was making it. The Lord must have closed my mouth that I did not ask, To what denomination do you belong? For if I had asked, and you had said, The Seventh-day Adventist, I would not have rented you my organ. So I now thank God that I made that bargain without understanding what I was doing." This same brother is assistant superintendent of the Sabbath-school.

During our stay in Murfreesboro, we have had several pleasant calls from ex-Senator W. P. Tolley, who is a staunch friend of Seventh-day Adventists because of their correct views of religious liberty, with which he is in harmony. His home is six miles distant, on the Shelbyville pike. He gave us a hearty invitation to visit him at his home, which we did. Our prayer is that the day will come when he will not only be a friend of the persecuted, but be one of them. We thank God that the message is onward in Tennessee. We hope that our brethren who are now in jail will rejoice to know that God is raising up others to take their places when they are set

free. We desire the earnest prayers of God's people.

H. W. REED, J. W. BEARDSLEE.

August 1.

MICHIGAN.

NORTH WHEELER.—Since the State meeting, I have held meetings in a schoolhouse a few miles north of this place. Thus far three adults have accepted the truth. These will join the class at this place. The Lord has blessed in the presentation of his word, and precious souls are drawn to him. We praise him for his love.

ALBERT WEEKS.

JUNIATA.—I am now two miles from the place where I labored last winter. I have moved here, and am holding up the light the best I can. A comfortable church has been offered us free in which to hold our meetings, and for this we are thankful. We hope, by the blessing of God, to see good accomplished here. His good Spirit wonderfully helps in giving the last warning message. The feeling of condemnation which follows a neglect of duty has all left me since taking up active duties in the direction of saving souls, and I am happy in God. Truly "'tis sweet to work for Jesus." There have been as many as seventy in attendance, and I believe the interest is deepening. I hope to be worthy the title of self-supporting missionary, though I have to stop and teach school to earn money to support my family. When away from those of like faith, and constantly coming in contact with errors in doctrine, how precious the truth of God seems, and how we hail the weekly visits of the dear old REVIEW with joy and satisfaction. Pray for the success of the work here, that precious souls may be born into the kingdom.

E. J. SMITH.

OHIO.

ASHVILLE.—We began our tent-meetings at this place, June 20. Ashville is a very pleasant town of some eight hundred inhabitants. Owing to the unwise conduct of a man who lives here, in zealously advocating the advent and having set the time for the end of the world two or three times, the minds of the people were full of bitter prejudice. Not knowing this, we began our preaching right upon this subject, which we would not have done had we known the state of things. As a result, our congregations were very small, the larger number being children, so we made children's meetings a prominent feature of our services. These were successfully continued at intervals during our entire stay. Sister Walters, our State Sabbath-school secretary, and Sister Swift came down from Columbus and spent a Sabbath and Sunday with us, and rendered valuable assistance. After we had got well through the Sabbath question, the M. E. minister gave two discourses on that subject, which we reviewed before a large congregation. The truth gained a victory that gave us a better standing than we could have gained in any other way. After holding meetings over five weeks, we took down our tents to be used at the camp-meeting at Findlay.

We organized a Sabbath-school of sixteen members. Six persons signed the covenant, three of whom were adults, one other promising to keep the Sabbath, and three more admitting that they ought to do so. Considering the very discouraging outlook all the way through, we have much to thank the Lord for.

August 5.

C. P. HASKELL,
C. C. WEBSTER.

FLORIDA.

IN November of last year I went to Florida, by advice of the General Conference Committee, to attend the State meeting then in progress at Orlando. From there Brother W. L.

and I went to Braden Town, Manatee Co., where we held a protracted tent effort. Twelve adults embraced the truth, and we organized a Sabbath-school of twenty-two. Seven adults attended our camp-meeting. On account of sickness in Brother Bird's family, I then pitched the tent at Palmetto, and conducted a meeting alone. Five adults began to obey the truth here. There were a few Sabbath-keepers at Palmetto, and they were greatly strengthened. We next pitched our tent at St. Petersburg. Here more than a score accepted the truth. Sixteen of these, including children, attended the camp-meeting at Tampa.

As a result of the three tent-meetings held in Florida, some forty adults have begun to observe the truth. There are also a number of children who are old enough to understand these truths, and have taken their stand with their parents. I next attended the Florida camp-meeting, and then I came to Chattanooga, and attended the camp-meeting here. S. G. HAUGHEY.

CALIFORNIA.

FOLLOWING the general camp-meeting, which was held at Alameda, was the local camp-meeting for the Healdsburg district, held at Santa Rosa, which began June 18 and closed the 28th. The camp was located in a beautiful oak grove right in the city, only about five or six blocks from the center of the city. There were about three hundred encamped on the grounds. The laborers were Elders McClure, Wilcox, Brown, Healey, Ings, Brother Burg, and the writer. Elders Wilcox and Brown spent only a portion of the time with us.

From the first it was evident that the Lord was working for us, and at the close it was the universal testimony that it was the best meeting ever attended. The Lord truly came near to refresh his people. The meeting was especially good for the young people. Fifteen were baptized at the close, and some others are to be baptized at their home churches. The attendance from the city was not large, but a good interest was awakened among the best class of people.

At the close of that meeting I went to Oakland to assist in a revival effort that was in progress in the church, as Elder C. L. Taylor, who had been conducting the meetings in connection with Elders Wilcox and Brown, had been called away to assist in a tent meeting. I remained there about three weeks. My time was somewhat divided between Oakland and San Francisco. The Lord has been greatly working in both of these cities. In Oakland there were about thirty baptized, and during that time I had the privilege of baptizing five in San Francisco.

July 23 the Humboldt camp-meeting began in the city of Eureka. This is a city of about seven thousand inhabitants, in the Redwood lumber district of California, in the northern part of the State. The camp-meeting was very pleasantly situated, and everything seemed to contribute to the interest of the meeting. From the first the meeting was remarkable for the large attendance from the city, especially in the evenings, and for the quiet behavior and the interest that was manifested. The Lord greatly blessed in presenting his word; and it will be a season long remembered as one where the Lord was met by many for the first time. There were only about one hundred and fifty camped on the ground. The laborers were Elders McClure, Glenn, Ings, and the writer. Dr. W. H. Maxson was present at both these camp-meetings to represent the St. Helena Sanitarium, and rendered very efficient service in the meetings. The meeting closed August 2, with a social meeting after the evening discourse, and I think it was one of the best I was ever in. I am sure that the work will now prosper in that district far beyond its past record; for I am fully

persuaded that the Lord desires to do great things for his people.

I am now located for a time in San Francisco, and expect to engage in the work here. The work is prosperous. Last Sabbath it was my privilege to baptize five persons, and others will follow soon. Pray that this great city may be lightened with the glory of this message.

August 12.

E. E. ANDROSS.

KANSAS.

MARION.—Nearly all the friends from Florence were present at our quarterly meeting, July 4, and I can truly say that it was one of the most wonderful meetings, on account of the presence of the Lord, that I have witnessed for years. The ordinances of the Lord's house were celebrated in the afternoon, and while the testimonies were being given, the Holy Spirit came upon us with such power that we felt it was almost more than we could contain. All spoke words of comfort, and praised the Lord. Strong men wept like children, and nearly all the children were weeping with us. O how our hearts rejoiced when we saw the little children wanting to give their hearts to the Lord!

A big celebration was going on in the town close by, with all its noise and confusion, but we heeded it not. Our young people and children denied themselves this pleasure because it came on the Sabbath. We all know such things are very enticing to the young, but on account of the Sabbath they cheerfully gave up their own pleasure. Such an abundance of the Holy Spirit was given them, that they with us were led to exclaim, "It is better to be in the house of God." The thought was expressed that this blessing was some drops of the "latter rain" that is to fall upon God's people in these last days. This same spiritual blessing continued with us during the entire service.

At five o'clock p. m., Brother Peter Gade came with some of the German brethren from Hillsboro, and spoke to us on the fulness of Christ, showing how it is our privilege to dwell in the fulness of his grace and truth continually. We felt that we were enjoying some of this fulness then.

Sunday we all went, with our children, to Chingawausa Springs, about five miles northeast of Marion, for a day of recreation and rest. Here we spread our dinner on the grass in the midst of a beautiful grove, which is almost surrounded by thirty springs of good water, and partook of the feast prepared for us, with thankful hearts to the Creator of all things.

After dinner, while the children were enjoying themselves in the beautiful grove of God's own planting, the church held its business meeting. Everything passed off pleasantly.

In closing, I cannot refrain from praising the Lord for such an evidence of his presence and favor. May our gracious Heavenly Father help us each, individually, to take this same Spirit of Jesus to our homes with us, so we may enjoy the fulness of Christ every day.

B. P. STEBBINS.

GEORGIA.

ROME.—Our interest here is still good. At the time of our camp-meeting we had reached the point where some were deciding the question of obeying the truth, and we did not feel free to leave our work here, except to run up on an excursion to Chattanooga one day, where we enjoyed a short season of refreshing with our brethren, returning the next night. Even then an attempt was made to start a revival meeting during our absence; but the present truth had so strong a hold on the attention of the people that the effort was abandoned after our return. A few have begun to keep the Sabbath, and others are hesitating between their convictions of duty and their worldly interests. With some

it seems as though to obey the truth must be to abandon their only means of support, and throw themselves out of employment into a condition of actual want. Were it not for the assurance which God gives of his care, they might have ground for fears; but confiding in his promises, we trust they will "go forward," knowing that God will open the Red Sea before them. Our meeting last Sabbath was an encouraging occasion. All the adults present bore cheering testimony to the truth, some rising the second time to tell of their appreciation of the light which they had received during these meetings. Since our last report, we have received on donations \$8.89; book sales, \$7.95; periodicals, \$5.50.

C. F. CURTIS,

R. S. OWEN.

COLORADO AND SOUTHERN WYOMING.

MAY 21 I left my home at Delta, and started out for the summer, visiting churches and scattered Sabbath-keepers in our conference. I first visited the churches at Fruita, Aspen, Buena Vista, and Alma, holding meetings and securing subscriptions for the REVIEW at each place. From Alma I walked over Argentine Pass to Georgetown, said to be the highest wagon-road in the United States.

I next visited Idaho Springs, Longmont, Fort Collins, and Eaton. With each of these churches I remained over the Sabbath, holding quarterly meetings. At Eaton one was baptized and united with the church. I secured subscriptions for the REVIEW and other papers at each of these places.

I then went to Wheatland, Wy., where Elder Leland and I held tent-meetings last summer. I was much pleased to find the little company there of good courage and growing in the message. Some from this place desire to fit themselves to engage in the work. Hearing of a lady at old Fort Laramie who had accepted the truth through reading "Bible Readings" that some agent had sold her, I went there, and found others convinced of the truth. I held a few meetings, and three persons decided to keep the Lord's Sabbath. A Sabbath-school of five was organized, and no doubt others will unite. I then returned to Wheatland, and two were baptized at this place. After this I visited the company at Cheyenne, holding two meetings. There are only a few believers here, but they dearly love the truth, and are doing all they can to advance it.

I next visited Laramie City. There have been removals in this company until only three are left. I spent one Sabbath with the little company at Tie Siding, holding several meetings, which they seemed to appreciate.

GEO. O. STATES.

NEW YORK CITY AND BROOKLYN.

It was my privilege to spend a few days in New York City and Brooklyn while on my way to the Virginia camp-meeting. Two tents are pitched in New York,—one in charge of Elder E. E. Franke, and the other in charge of Elder O. O. Farnsworth. Some other workers are connected with each company. Although the weather has been very warm in the city, the interest in the meetings has continued good. Last Sabbath Elder Franke held his first Sabbath meeting. There were sixty in attendance, about fifteen of whom are keeping the Sabbath. The Sunday-night meetings are largely attended, and there is a regular attendance throughout the week. Elder Farnsworth's tent is pitched near where he and Elder Franke held meetings last winter. About forty are keeping the Sabbath as the result of last winter's work, and at the last Sabbath meeting there were ten new Sabbath-keepers in attendance as the result of the tent effort. About three hundred attended the Sunday-evening meeting, and nearly two thirds

as many were in attendance on Monday night. The interest is steady, and an excellent spirit prevails.

In Brooklyn the tent in charge of Brother S. F. Svensson is located in a very good part of the city. About four hundred were in attendance on Sunday night, and the attendance during the week is very good. The meetings have not been in progress in this tent long enough to determine results.

The missionary boat, with Captain Christian-son in charge, is doing good work in the harbor. As we were taking a ride along the wharves, the captain pointed out one vessel with a crew of but five, where he said he had sold nine of our books, among which were some of our large books, "Great Controversy" being among the number. Many cases were mentioned where two or three or five books had been sold on board different ships. The captain related several interesting experiences of people who had become deeply interested through reading-matter placed in the hands of seamen. The little boat is a fine sailing vessel, and the gasoline engine affords good power when the wind is not sufficient. The expense of running the boat, aside from the wages of the captain and one sailor who assists him, has been met so far by donations. This is a very good missionary enterprise, and it is gratifying to know that it is being so managed as to incur but little expense. A neat bedchamber, sitting-room, and dining-room, all combined in one apartment, together with a kitchen, make up the living quarters for the occupants of the boat.

The Pacific Press Publishing Company is enjoying a prosperous year in the sale of books. The *American Sentinel* is being carefully edited, and much pains is taken to see that it is well filled with live matter for the times. Our missionary societies should plan to use this excellent paper freely in the advancement of the work of the message.

I was much pleased with what I saw in connection with the work in these cities. The work is progressing very well, and our laborers are meeting with encouraging results from their efforts. To the Lord belongs all the praise.

R. C. PORTER.

OKLAHOMA CAMP-MEETING.

THIS meeting was held according to appointment in a pleasant grove just outside the city of Guthrie. Though the conference is comparatively new, we were agreeably surprised to find more than five hundred people encamped on the grounds. Several new churches were admitted to the conference. During the meeting forty-two persons were baptized, while many others gave themselves to the Lord, and will be baptized at their home churches.

The business meetings passed off pleasantly. Some of the business meetings were seasons of much blessing to all present. Elder J. M. Rees was again elected president of the conference, with nearly the same corps of officers as last year.

Last year the brethren in the conference raised little or nothing, on account of a severe drought, yet there is nothing discouraging to report financially. This year the prospect for a crop is much better, so we can look forward to greater prosperity next year.

In some respects this was the most remarkable meeting we ever had the privilege of attending; especially may this be said of the last Sabbath. It seemed to be a day of confession, humiliation, and earnest seeking of God. In many cases husbands and wives confessed to each other. Parents sought their children, and children their parents, that they might confess their "faults one to another." The power of God was manifested according to the promise made on such conditions.

We have never had the privilege of seeing more simple faith than was manifested by the

majority of those who for the first time publicly acknowledged Christ. While the moving spirit has in a measure affected this conference, and made it a somewhat hard field in which to labor, the field reports for the past year show a large increase in membership.

On the last Sabbath of the meeting, Brother Ashcraft, who has been laboring in the conference during the past year, was set apart to the ministry. The service was a very solemn and we trust profitable one, preceded by a discourse by Elder G. G. Rupert, on the gospel ministry. As we listened to the searching truths relative to the importance and sacredness of the work of the ministry, and the necessary qualification for it in these last days, we could not but say, "Who is sufficient for these things?"

N. W. KAUBLE.

ARKANSAS CAMP-MEETING.

THIS gathering was held in a shady grove just outside the city of Morrilton. Being near the center of the State, and as many of our people live in the northwestern part of the State, this meeting was not so large as the one held last year. About twenty-five tents were pitched. The first Sabbath there were about one hundred and twenty-five campers; but as some were sick, they were compelled to return home. There were between seventy-five and eighty present on the last Sabbath. Most of these brethren came long distances by wagon. When we consider the dry weather, no rain having fallen for many weeks, and also that these brethren had to come through the heat and dust over the mountains, some of them coming as far as two hundred and twenty-five miles, we cannot but consider this an evidence of faith and loyalty to God and his truth. If all our people would show such zeal and courage, our camp-meetings would be much larger than they are.

The laborers from abroad were Elder J. B. Beckner, Professor C. B. Hughes, Dr. Herr, and the writer. Sister Eva Wick was also present, and gave instruction in healthful living. Elder J. A. Holbrook had come to the State three months previous, and as the people of Morrilton had never heard anything of the third angel's message, he had pitched the tent two weeks before, and begun a series of lectures, which continued throughout the meeting. The attendance and interest have been good. He will no doubt pitch the tent in the city, and continue the meetings as long as the interest demands. Some have already expressed a desire to accept the truth.

The preaching during the camp-meeting was of a practical nature, and was heartily accepted. On the first Sabbath fully one half of the people came forward to seek the Lord. Humble confessions were made, many confessing unfaithfulness in paying their tithes and offerings, and in living out the truth before their families and the world.

The Arkansas Conference has been going through some hard times financially. Most of the people have but little of this world's goods. The tract society is badly in debt, and the conference is behind over sixteen hundred dollars. This naturally brings discouragement. The leading brethren spent much time in prayer and consultation upon this subject. After considering these matters carefully, it was decided to spend the last Sabbath of the meeting in fasting and prayer. This step was heartily received by all the brethren. It was a day long to be remembered. Some expressed themselves as never having enjoyed such a blessed day, saying that this was the best camp-meeting they had ever attended.

Meetings were held for the young people and children daily. Ministers' meetings were also held occasionally. The business meetings passed off very harmoniously. Elder Holbrook was elected president. His labors have been

blessed by the Lord, and he has the confidence of all in the Conference. We confidently hope that the crisis is over, and that there are brighter days in store for this people. We know this is so if all the brethren will be faithful to God in every way. All branches of the work received attention. The meetings closed on Sunday evening. Ten were baptized. Two churches, with twenty members each, were received into the conference. Our brethren go to their homes full of courage in the Lord. May God bless his cause in this State, is my prayer.

E. G. OLSEN.

GERMAN ANNUAL MEETING PROCEEDINGS.

THE sixth annual session of the German mission was held in connection with the general meeting at Hamburg, July 22 to Aug. 2, 1896. Three new churches were organized, and there was a net increase of membership of two hundred and sixty-five, the present membership being eight hundred and eighty-six. The tithes amounted to \$5109.15, which is an increase of \$1959.37 over last year.

Resolutions were passed as follows:—

1. In consideration of the many blessings we have received, not only in the increase of membership, but also in the marked success in all branches of the work, and although here as elsewhere great depression in finances is being felt, we have been blessed in this respect also, we give thanks to our Heavenly Father.

2. We thank our brethren in America that in spite of the difficulties they have themselves, they have not been weary in assisting us personally and financially.

3. And in acknowledgment of this we resolve to give a tithe of our tithes for the support of the workers of the General Conference.

4. In consideration of the good success we have had in circulating the *Herald*, we recommend that a greater effort be made to place this paper in the hands of the people.

5. We resolve to make the price of the *Herald* ten cents a single copy, and to sell all publications at an established price.

6. We resolve to raise a fund for the publication and distribution of literature in our field.

7. We call the attention of our brethren and sisters to the resolution of the past year, to have in each church a poor fund; and recommend the establishment of a general fund through free-will offerings, to be used in case of the inability of the churches to care for their poor.

8. The Hamburg mission school having proved to be a great blessing to the work, we recommend that this branch of the work be supported through gifts, especially for helping worthy youth who otherwise could not attend.

9. In consideration of the different conditions of the German and the Russian field, we recommend the separation of the Sabbath-school association and tract society, which have heretofore been united.

10. We resolve to give the remaining tithes of the Sabbath-school offering to the publishing fund.

11. We recommend the brethren, according to 1 Cor. 16:2, to lay by in store first-day offerings, and send them quarterly to Hamburg.

The blessing of God attended the meeting, and about six hundred and twenty-five dollars was subscribed for the different funds; also some fifty-five dollars on first-day collections was given. According to the resolution of the last General Conference, the advisory committee, in connection with the superintendent of the district, reported for ministerial credentials: E. Frauchiger and G. Wagner. For ordination and credentials: F. W. Spies and R. Klingbeil. For ministerial licenses: B. Jeschke, J. Pieper, H. Krum, G. Perk, L. D. Mathe, G. Spies, and G. Schuberth. For missionary licenses: Dora Schuberth, Martha Wintzen, C. M. Benecke, Otto Madsen, Herman Baumann.

H. F. SCHUBERTH, Sec.

OKLAHOMA CONFERENCE PROCEEDINGS.

THE second annual session of the Oklahoma Conference was held in connection with the camp-meeting at Guthrie, from July 30 to August 10. The business of the conference was disposed of in four meetings, Elder J. M. Rees presiding. Visiting brethren from other confer-

ees were invited to participate in the deliberations of the meetings. Six new churches were added to the conference, making a total of twenty-six churches, with a membership of seven hundred and thirty-six, an increase of one hundred and fifty-three members during the past year. In his annual address Elder Rees reviewed the work of the past year, showing how God's blessings had been bestowed upon the efforts that had been put forth for the advancement of his truth.

The treasurer's report showed tithes received from Sept. 1, 1895, to Aug. 1, 1896, to be \$2311.73. Paid to laborers, \$1988.13; other expenses, \$5.64; tithe to General Conference, \$261.07. Balance on hand, Aug. 1, 1896, \$268.30.

The committee on resolutions reported the following resolutions, which were adopted:—

1. *Whereas*, The blessing of God has attended the efforts put forth for the spread of the truth during the past year; therefore,—

Resolved, That we express gratitude to God for favors thus bestowed, and urge all our brethren to spread the truth by properly representing it in the community in which they live, through a well-ordered life and godly conversation, and while doing this to work at every opportunity.

2. *Whereas*, The work in this conference is assuming so great proportions, and so creates a demand, not only for laborers, but also for means; therefore,—

Resolved, That we faithfully discharge our duty in rendering to God that which is his, and in consecrating our substance to him as the growing needs of the cause may require.

These resolutions called forth some interesting remarks from Elders Rees, Russell, Kauble, and Rupert, each giving his experience in laboring in communities where the truth had been lived properly.

Credentials were voted to J. M. Rees, E. T. Russell, and G. G. Rupert. It was also voted that J. B. Ashcraft be ordained and receive credentials. Ministerial licenses were voted to W. H. White, R. W. Parmele, Jacob Kraft, Christian Schaeffler, Abraham Loewen, D. D. Rees, D. F. Sturgeon, and J. B. Blosser. Missionary license was given to James Dickerson.

The following officers were elected for the ensuing year: President, J. M. Rees; Secretary, R. P. Stoops; Treasurer, Oklahoma Tract Society. Executive Committee: J. M. Rees, E. T. Russell, J. B. Ashcraft, Christian Schaeffler, W. B. Etchison. It was also voted that Elders J. M. Rees and E. T. Russell represent the conference at the General Conference to be held at Lincoln, Neb., next year.

Harmony and Christian love prevailed in all the meetings. J. B. BLOSSER, Sec.

News of the Week.

FOR WEEK ENDING AUGUST 22, 1896.

NEWS NOTES.

The country will be pleased to know that, temporarily at least, the tide of gold seems to have turned the other way, and the yellow metal is now being imported to this country from London. Two million dollars was imported last week, and it is reported that five million more has been engaged in London, the state of sterling exchange making it possible to do this. It is not the scarcity of gold that makes times so hard, for there never was so much of it in existence as now, but it is the uncertainty of the future that causes uneasiness and perplexity. People who have means do not know where to invest it safely. The Old Country is overflowing with money, and there is also plenty of it in this country for all our needs, were it within reach of those who need it.

After a good deal of talk, pro and con, starting reports and contradictions of the same it is now fairly well settled that a successor to Cardinal Satolli has been appointed in Rome. The appointé is Father Martinelli, who will be consecrated as archbishop, and is expected to depart from Italy for this country early in September. It is reported that Satolli will return to Rome a month later. Unlike his predecessor, Martinelli speaks English fluently, and is said to be possessed of a very attractive

personality. He is likely to prove a very acceptable successor to the present incumbent of the papal mission, and to become more popular with all classes. It is evident that as a peacemaker, Satolli has not proved to be an unqualified success.

Herr Lilienthal, a German engineer, is a martyr to the progressive spirit of this age. For some years he has been struggling with the man-flying problem. Some degree of success has attended his efforts, and flights of a few hundred feet have been attained. On Aug. 11 he started to fly from an abrupt hilltop, near Berlin, when some of the gearing of his machine gave out, and gravitation asserted its power, throwing the enthusiast to the ground, machine and all, with such force as to cause his death shortly. "Such," he exclaimed, "is the death of the inventor." Seeking the North Pole and trying to fly are two things that some inquisitive people are bound to compass. We are perfectly willing that the glory of their accomplishment should go to others. We shall not attempt either at present nor until several have done it with far better success than has yet been attained.

The newspapers state that a man named Bond was knocked off a freight-train, and instantly killed, in Chicago. He was a printer by trade, and had no business on the cars, but was riding there under a dare from some of his equally foolish companions. We have read several such instances lately, where life has been jeopardized and lost under a foolish impulse to show bravery. Sometimes it takes more courage to mind one's business, and keep in the proper place, than it does to act the foolish part, and get in the way of danger and lose life. We wonder what sort of satisfaction it can be to those who caused the death of this poor man and the distress of his bereaved family, now that it has proved that it was fatal for him to undertake the risk. We hope that all sensible boys and men will learn better than to yield to such temptations. It is better to have the courage to keep out of them.

The present political campaign is peculiar in many respects from any that has ever preceded it. The issue is one in which sectionalism largely disappears, and the question waxes warm between members of the same community, and in some cases of the same family. The financial question is one which appeals immediately to the interests of average men, and discussions are everywhere present. The newspapers are laden with reports of speeches and political meetings in which the various questions are discussed pro and con. Old parties are rent asunder, and party lines very nearly obliterated. The campaign is remarkably free from scurrility or any of the low tactics which have sometimes prevailed in the past. In various cities large crowds obstruct the sidewalks, discussing political questions. In Indianapolis, the courts have been called upon to decide as to the lawfulness of such assemblies; and it has been decided that this is a country of free speech, and men may assemble in the streets and discuss political topics if they choose.

On the night of Aug. 18, Bourke Cockran, a celebrated New York politician, delivered a speech in Madison Square Garden to an immense crowd. A well-dressed Negro, Mr. Charles H. Dickerson, pastor of a church in Newark, took a vacant seat in one of the boxes, to which he was entitled. A woman immediately raised an objection, declaring she would not remain if the Negro was not taken out. A policeman present refused to interfere, and an usher being called upon, he grasped Mr. Dickerson by the collar, and compelled him to abandon his seat. Throughout the episode Mr. Dickerson remained quiet and self-possessed, and remarked at the close, "Sooner than make trouble, I will surrender my rights. The indignity which I have suffered is perfectly apparent, and I feel that the sympathy of all fair-minded witnesses is with me." A gentleman near by gave Mr. Dickerson a seat, and many who were present assured him of their sympathy. It would seem that the time for such conduct in this part of the country was in the past. There was no small indignation excited by the event.

The wearisome war in Cuba still drags on; it seems to be the aim of each party to wear the other out by delay. The war is said to be costing Spain at the rate of \$300,000 per day. The yellow fever has been making sad inroads upon the Spanish forces, and rumors have been prevalent of a settlement of peace being arrived at between General Weyler and the insurgents. These reports prove to be unfounded; and the reported threats of General Weyler to take the field in person, seem to have no better foundation. He prefers to do his fighting in his office in Havana. Maceo still holds possession of the western provinces of Pinar del Rio, where a military railway train was lately captured and destroyed by the insurgents, after a fierce battle with the guards. Gomez is in command of the insurgents in the eastern part of the island, where he seems to be doing about as he pleases. Civilization is becoming tired of this hapless struggle, and eagerly anticipates the time

when it shall close. The sympathy of all the world is largely with the Cubans, who are struggling for their liberty and independence. President Cleveland seems to insist upon maintaining a neutral attitude in the struggle, contrary to many of his advisers, who would precipitate trouble with Spain. Spain talks of indemnity from the United States on losses sustained through filibustering expeditions that have been fitted out here; but her claims have not yet been established.

The British Parliament has been prorogued, and that country feels about the same as this country does at the close of a long and tedious session of Congress—a sense of great relief. Mr. Balfour, the government leader, was good enough to announce in reply to a question from the opposition, that pending negotiations with the United States would lead to an early settlement of the Venezuela question. It is a matter of mutual satisfaction on both sides of the water that this vexatious question can be thus adjusted to the satisfaction of both parties. At first Lord Salisbury was rather lofty in reference to accepting the proffered offices of this country in the matter of settlement. The proposal was pressed judiciously, not harshly, until England has allowed the United States very largely to act in lieu of the weaker party, and it is probable that Venezuela will receive all she is entitled to. The whole affair reflects credit on the present administration of our government.

A few months ago the country lamented the death of Kate Field, and now comes the word of the not unexpected demise of her friend and associate in the literary world, Miss Abigail Dodge, better known to the reading public as Gail Hamilton. Last year Miss Dodge was stricken with paralysis, and her death was looked for. But she recovered, and interested the world with her account of what she imagined was death; for she reckoned that she had virtually died. She alluded to the experience as a pleasant one, not to be dreaded, but attended with the most delightful sensations. She was stricken again, Aug. 16, and remained unconscious until her death the next day. Her age was sixty-six. Her contributions to literature have been many, and they have been widely read. She wrote much for current periodicals, papers, and magazines, and is the author of several books. Her work was done at the national capital. One unique feature of that work was a Bible class held for some time each Sunday at the home of the Secretary of State, and attended by many celebrities of this and other nations. They met for mutual study of the Scriptures, but Miss Dodge's talent and interest gave her the lead, and the studies were really her sermonettes.

ITEMS.

—Lord Charles Russell, chief justice of England, is on a visit to this country.

—In the week ending Aug. 15 there were 651 deaths from the heat in New York City.

—It is reported that "General" Booth, head of the Salvation Army, will visit this country early in 1897.

—It is reported that the powers have agreed to a policy which will compel Turkey to grant autonomy to Crete.

—By a collision of the Emperor William's Yacht "Isolde" in a race at the Isle of Wight, the owner of the latter, Baron Zedtwitz, was killed.

—In Eau Claire, Wis., while a party of workmen were tearing down an old building, the whole fabric collapsed, and twenty men were killed or hurt by falling débris.

—A despatch from Lima, Peru, states that Mr. Hariscn, the owner of the Santo Domingo gold mine, in the province of Carabaya, and other rich gold mines in Peru, has discovered a whole hill in the Andes Mountains, extending at least two leagues, and full of veins of rich gold quartz.

—A telegram from Larissa, Greece, says that the Turkish troops have massacred eighty old men, women, and children in the villages of Trambuno and Komino, Macedonia. The remainder of the inhabitants escaped to the mountains. The troops carried off the crops, and burned both villages.

—It is stated that a man named Lamson has invented an air-ship that will fly, and has proved it by experiment at Portland, Me. The machine was launched with a dummy man weighing 150 pounds, and made a flight of 500 feet, when the ropes broke, and it came gracefully to the ground.

—The Canadian Parliament assembled Aug. 19, at Ottawa, and was opened with the usual ceremonies. It was stated by Sir Charles Tupper that the Manitoba school question had been amicably arranged, and there was no doubt but that a satisfactory settlement would be reached without further trouble or legislation. It would be impossible, however, for the government to make any statement of the conditions of settlement at present, but that this would appear in proper time.

—Despatches state that a Belgian Baron Dhanis, commanding a strong force, has taken the offensive against the Mahdists in the Upper Congo. It is added that the situation causes the gravest anxiety in regard to the security of the Congo Free State, and it is predicted that serious political difficulties may arise.

—In consequence of the frontier disputes between Bulgaria and Turkey, the Bulgarian government has notified the Turkish government that unless the latter appoints delegates to a frontier commission by a certain date, the Bulgarian troops will be ordered to reoccupy the positions recently occupied by Turkish soldiers on territory which Bulgaria claims belongs to her.

—Queen Victoria has issued a message to the nations, thanking them for their expressions of loyalty and affection as the period approaches when the length of her reign will have exceeded that of any other English monarch, but asking that no national celebration be observed until she has completed sixty years of her reign. Queen Victoria was crowned on June 28, 1838.

—It now appears that the meeting between Dr. Nansen and Jackson, the English explorer, was the result of the barking of the dogs. The Norwegian and his companions were exploring one day, when they heard barking, and, following the sounds, to their amazement they reached Jackson's camp. The "Fram," Nansen's ship, which he left in the arctic seas, has returned safe to civilization.

—Rockford, Ill., has had an epidemic of thieving boys, the majority of the cases being under twelve years of age. Over one hundred cases have been in the police court in the last few weeks. The majority of them are too young to be sent to the reform school, and the court is slow to send them to jail to mix with hardened criminals, so that in each case the fines have been suspended, only to have them up again soon.

—Last January, John Evans, of Decatur, Ind., the youngest of three brothers, became of age and was allotted his share of his father's estate, consisting of \$10,000 in cash. Young Evans spent his entire fortune in about three weeks. He then forged the name of his uncle, David Studebaker, to a note for a small amount. He was arrested and placed in jail, and to-day he was found guilty and sentenced to two years in state prison.

—A family named Blase living near St. Louis, is stricken with the glanders. A child died first, Blase is dead, his wife is dying, and another child, a boy aged two years, is beginning to show symptoms of the dreadful disease. The disease was transmitted to the Blase family from a horse used in marketing the garden produce. Several days ago the first child became ill. The rapidity of the disease was such that within five days from the time the first symptoms appeared, the child was dead.

—Drunk United States soldiers almost took possession of an express train on the Pennsylvania line running into Chicago, on the 20th inst. They consisted of a company of twenty-six recruits, journeying from Columbus, O., to western military stations. They were in charge of one or two officers. Whisky was freely distributed among them, and they became almost crazy drunk under its influence, and opened a murderous fight among themselves. Knives were used, and severe injuries were inflicted. Before the maddened mob the passengers and train crew fled in fear, the lady passengers being nearly frightened out of their wits.

Special Notices.

TEXAS, NOTICE!

ALL business pertaining to the Texas Tract Society should be addressed to Miss Hattie E. White, Keene, Tex., who has been appointed secretary. The tithe and conference donations should be sent to me, as heretofore. T. T. STEVENSON.

MICHIGAN STATE CAMP-MEETING.

THE State camp-meeting for Michigan is to be held between Owosso and Corunna, beginning Sept. 23, and closing Sunday night, Oct. 4. This camp-meeting will be preceded by a workers' meeting beginning Sept. 16. We would be pleased if each church could send one worker to this meeting, as there will be much more work to be done than for the last few years at Lansing.

All the leading railway lines in the State of Michigan have granted us one fare for the round trip on the following dates: Sept. 16, 23, 24, and 30, good to return up to and including Oct. 5. All delegates to the conference should be elected long enough beforehand so that the clerk can fill out the blank and forward it by Sept. 1 to the conference secretary, J. S. Hall, Battle Creek, Mich. Each church is entitled to one delegate for its organization, and one additional delegate for every fifteen members, so that a church of fifteen members is entitled to two delegates, and one for each additional fifteen members.

The conference will have a dining-tent and provision-stand, together with a book-stand, etc., on the grounds; feed for horses can also be procured.

I. H. EVANS.

MICHIGAN, NOTICE!

THERE will be a general meeting at Birch Run, Saginaw county, Sept. 4-6. The church will be organized at that time. Elder Evans will be present, and perhaps other ministerial help. All the brethren within reasonable distance are invited to meet with us.

Services will be held as follows: Friday, Sept. 4, preaching at 8 P. M. Sabbath, Sept. 5, Sabbath-school, 10:30 A. M.; preaching, 11:45 A. M., 2:30 P. M., and 8 P. M. Sunday, Sept. 6, preaching, 10:30 A. M., 2:30 P. M., and 8 P. M. Bring refreshments, and be prepared to remain at the church all day. S. M. BUTLER.

Appointments.

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

THE next annual meeting of the Missouri Conference and Tract Society will be held at Sedalia, Mo., Sept. 9-21. We hope for a large attendance and a profitable time. W. A. HENNIG.

THE members of the General Conference Committee accessible will meet for counsel at Battle Creek, Mich., Oct. 8, 1896, and continue till the necessary work is done. Definite plans and arrangements for the next General Conference will be made at that time.

O. A. OLSEN, President General Conference.

THE members of the General Conference Association are called to meet at Battle Creek, Mich., Oct. 15, 1896. This will be the semi-annual meeting of the Association, and will be the only meeting held before the next General Conference. The sitting will be continued till the necessary work is done.

O. A. OLSEN, President General Conference Association.

THE next annual session of the Michigan Conference, the Michigan Tract Society, and the Michigan Conference Association of the Seventh-day Adventists, will be held in connection with the camp-meeting at Owosso, Mich., from Sept. 23 to Oct. 4, 1896, during which all matters of business pertaining to each of these associations will be transacted, and officers elected.

I. H. EVANS.

THE next annual session of the West Virginia Conference will be held at Point Pleasant, West Va., Sept. 17-27. The first meeting will be called at 10:30 A. M., Sept. 18. The Auditing Committee will meet Sept. 17. All laborers are requested to send their accounts to the secretary, T. E. Bowen, Point Pleasant, West Va., by Sept. 15. The West Virginia Tract Society will hold its next annual meetings at the same time and place. The first meeting will be held Sept. 18, at 2:30 P. M. D. C. BABCOCK.

Publishers' Department.

THE SPECIAL "REVIEW."

ALTHOUGH we printed several thousand copies of the special REVIEW of Aug. 18, more than we had orders for, yet during the few days the paper has been from the press, our extra supply has been completely exhausted, and we therefore cannot furnish any more of the special number. We regret this very much, and are sorry that our brethren and sisters did not send us their orders sooner, so that we might have printed all that are wanted. We are reserving, however, in harmony with our notices already given, a supply of the back numbers of the paper, beginning with the articles by Elder Jones and Professor Magan, so that all new subscribers can have the numbers containing these articles, the special issue included.

NEW LANGUAGE SERIES.

FOR several years those acquainted with Professor G. H. Bell's grammar, the "Natural Method in English," have been desirous for the publication of a two-book series on the same general plan. As one of this number, after examining some of the advanced sheets of such a series, now in press, I am glad to say that in my judgment every friend of the Natural Method will find his fondest anticipations fully realized.

Every book worthy of claiming a place in the classroom of any educational institution should serve two purposes,—that of presenting useful information, and

that of quickening and enlarging the mind's power to grasp and appreciate knowledge. The latter requirement is the more important, and the more difficult of attainment. Especially is this true of our text-books on grammar, as is evidenced by their great lack of thought-development. "I see no sense in grammar," is many a student's unconscious condemnation of both his teacher and author. Not so of this series. Every page of the books shows that the one idea continually in the mind of the author is the close relation between thought and its natural and correct expression. The close analysis of the thought prepares the student for a thorough understanding of its expression; and by a well-chosen collection of examples and a series of questions the two are put together in such a manner as to make the study interesting and attractive, not a mere combination of dry forms almost wholly independent of thought. I feel safe in saying that no student who ever becomes thoroughly acquainted with the subject as presented in these two books, will be either deficient in grammatical knowledge or ignorant of its true use and value. In short, the author's long, wide, and successful experience is embodied in the work. It is simple, clear, logical, thorough, and thought-developing in its presentation, and cumulative in its arrangement, gradually proceeding from the simple and easy to the more complex and difficult portions of the subject. It is all that it claims to be, and will do all that it claims to do for the one who will study it in accordance with the plan of the author.

I am glad to learn that these are only Nos. 2 and 3 of a contemplated series of five books,—No. 1 treating of Elementary English; No. 4, of advanced grammar, composition, and rhetoric; and No. 5, of English and American literature. Book Two has been so prepared that it will be found well adapted to private study, and will be much appreciated by those who cannot receive instruction under a teacher or in one of our schools.

JOSEPH H. HAUGHEY, Principal South Lancaster Academy.

THE HOLIDAY SEASON.

It may seem early to some to begin to make any mention of the holiday season, and at first thought, others might think that it would not be necessary to say anything about the holidays at all. We believe that, as a people, in some directions we have made quite enough over the holidays, and in other lines we have not done what should have been done. We desire to speak especially concerning the circulation of literature.

The publishing houses that are circulating literature simply for the money there is in it, begin as soon as the holidays in one year are past, to plan for the holidays of the next year. They get their samples of new books all ready, and put them out in the most attractive covers that they can; and by the middle of the summer they have their men out among the bookstores and elsewhere taking orders for these publications for the holiday trade. Furthermore, they endeavor to secure the names and addresses of individuals that they can get to canvass for a certain class of these holiday books.

Now why should we not make a much greater use of the holidays in this same direction than we have done in the past? It is true that some of our conferences have done a little in the way of making a stir over the holiday trade, but have we done anything like what should have been done? And if we plan for it, and all take hold of the work together, what is the reason that we may not place thousands, yes, hundreds of thousands of our good books in the homes of the people at this time, and thus displace a great deal of this pernicious literature?

We have been thinking over the matter quite a good deal, and would suggest that "Christ Our Saviour," "Thoughts from the Mount of Blessing," "His Glorious Appearing," "Gospel Primer," and other small books published by our houses, would make better holiday presents and holiday books generally than many that are put out. These books are neatly and attractively prepared, and there are thousands of individuals who would gladly receive them if our people would only take hold with earnestness and call their attention to them.

Then, in addition to these, we have several juvenile books that we have never said very much about, and yet they are very attractive, and very much more suitable to place in the hands of children than the old "Mother Goose" stories and other publications of like character that are issued and sold to the popular trade.

We have on hand quite a large number of the little books that were published some years ago,—one entitled "Cats and Dogs," and another, "All Sorts." We would not urge our own people to make a specialty of selling these two books, though perhaps a large number will want them for their own children. But we would like to have the names and addresses of individuals not of our faith who are in the habit of canvassing for holiday books; and if our people will send us the names and addresses of such individuals that they may know, we shall esteem it a great favor, and will endeavor to get them interested in the circulation of these publications.

It is true that these "juvenile books" that we have just mentioned would not bring before the people the light of present truth; but they are books that are well suited to children, and would not carry with them the pernicious effects that many other publications do; and so, from this standpoint, they would accomplish a great deal of good.

Then, in addition to the books for the holiday trade, we can do an excellent work in circulating our periodicals. There is the *Signs of the Times*, our pioneer missionary paper, the *American Sentinel*, our pioneer religious liberty paper, and the *Youth's Instructor*, our youth's paper, all of which should have a much more extended circulation than they have at the present time. We believe that if our people will take hold of these matters as it is their privilege to do, we may see a work accomplished such as we have never dreamed of in the past. We desire to correspond with persons who may be interested in these plans, and trust that you will write us without delay. Agents are already out taking orders for the holiday books, and we should get into the field just as soon as possible.

Do not neglect to send us the names and addresses of any individuals not of our faith who you think might be induced to canvass for some of these juvenile holiday books that we have mentioned. In sending us the names of those who are not Adventists, please give some particulars concerning them, so that we may have all the points necessary in corresponding with them. Do not send us the names of individuals who do not have a reputation for honesty, and who would not pay their bills promptly. We believe that our brethren all over the field will see the importance of this work, and we trust that we may have their hearty co-operation.

Now, brethren and sisters, do not pass this matter by, but view it in all its importance, and let us hear from you in regard to it immediately. We hope that thousands of Seventh-day Adventists who have never done anything in the line of canvassing in the past, will take up this work between now and the holidays. If you cannot go out right away, write us anyhow, and begin to study up on the books that you will want to handle, so that when you do get started, you will be ready to take up your work vigorously and understandingly.

A. O. TAIT.

SHALL WE ATTEND TO THESE THINGS?

From time to time the Lord has given us very clear instruction through the Testimonies in regard to various lines of work that should be done, and duties that should be performed in connection with his cause; and there is nothing that we have received more explicit instruction upon than the matter of supplying our church paper to those who are too poor to take it for themselves. Already we have referred several times to statements in the Testimonies upon this subject, and we trust that the readers of the REVIEW are sufficiently familiar with these important writings to know for themselves the instruction that has been given us in the matter of looking after the poor and unfortunate among us, not only in the matter of supplying them with the REVIEW, but in supplying them with other necessities as well.

We have received a large number of letters at this office from brethren and sisters in various localities to whom we have written asking why they have not renewed their subscriptions to the REVIEW, in which they very modestly tell us their circumstances, and say that they miss the paper very much, but are so situated that they cannot continue to take it. As a sample of some of these letters, we quote the following:—

"My subscription has run out, and I am not able to renew it. I thought I would write to you, and let you know my circumstances, hoping that you will send the paper a while longer. I have been a subscriber to the REVIEW for over twenty-three years, and I feel that I cannot live without it. That, with the *Sentinel*, is all that I have to cheer me in my lonely hours of affliction. I have rheumatism so bad that I am able to walk but very little, and then only with two canes. I also have heart trouble so bad that I am not able to do much but read, and the REVIEW is a great comfort to me. It is almost like taking away my life to do without it. I suffer so intensely every hour that it seems almost unbearable, but when the dear REVIEW comes around, it brings most cheering information from the different departments of the cause that is dearer to me than my own life. O how it cheers, how it encourages me to bear up under my sore afflictions, and to suffer on a little while longer till my Master says it is enough.

"I would say that my husband is not in the truth, and takes no interest in my having the paper, and we are poor, so I have no possible means to pay for the paper; but if you will continue to send it on still, I will, if it is possible, send the money soon. I am one of the isolated ones, being twenty miles from the nearest church, where I belong. Yours in the faith."

Another one from the same State writes as follows:—

"Your letter is before me, and I was glad to hear from you and to know you had not forgotten me. I am sorry to say that I am not a subscriber to the REVIEW; but the only reason is that I am not able to pay for it. I have not had the paper for a year and a half. You

don't know how much I miss that good paper. There are so many good sermons in it. I feel lost when Sabbath comes, for I can't go to meeting with those of our own faith. There are three churches in town, but I am the only Sabbath-keeper in the place. I have tried to get some subscribers for our papers. Some say they want their own papers, and others say they don't like Adventism. I am as much interested as I ever was, and I enjoy much of the love of God. I have many happy hours at home alone. I am over seventy years old, and have been a widow for over nineteen years. Am too old to work very much. My youngest son supports me. If I could work, I would have the REVIEW if it cost four dollars a year. I will close, hoping to hear from you again some time. Your sister in Christ."

We feel very sure that brethren and sisters whom God has blessed with means will esteem it a privilege to supply the REVIEW to these worthy poor among us if their attention is only called to the matter. We have sent the foregoing letters to the leading brethren in the State from which they came, and are sure that they will see that the papers are supplied them; but should we not seek out these cases? Should not the elders of our churches make a more diligent inquiry in regard to those of our people who are not taking the REVIEW, and see the reason why, and, as stated in the Testimonies, club together and furnish the paper to those who are not able to take it? Then our State societies will also doubtless esteem it a privilege to assist in looking after the poor ones, and seeing that the REVIEW is supplied to them. Let us keep these matters in mind, and not lose sight of what God has enjoined upon us in these important times.

A. O. TAIT.

NOW!

We have already had several notices in the REVIEW concerning the series of articles that we have just begun to publish from the pen of Professor Magan, on the French Revolution, and also from the pen of Elder A. T. Jones, on the questions of justification by faith, the righteousness of Christ, etc. We consider these series of articles very important, and believe that all our people will want to read them. Many have not had the privilege of hearing Elder Jones, but now if they read the REVIEW, they will have opportunity of getting the valuable thoughts that he has to present upon these questions. We believe also that the principles underlying the French Revolution, that Professor Magan is writing upon, have a marked counterpart in the agitation in social and political circles at the present time.

As stated in last week's REVIEW, we are running a number of extra copies of the papers containing these articles, so that subscribers may have the back numbers from the beginning. We trust that the friends of the REVIEW all over the field will give some attention to this matter, and that our readers will look around them to see who of the brethren and sisters are not taking our church paper. Let us work together to get it into the homes of all Seventh-day Adventists. In these times no one can afford to be without it.

A. O. TAIT.

We have received a copy of a work entitled, "Discussion of the Sabbath and Nature of Man," between Elder Wm. M. Healey, of the Seventh-day Adventists, and Bishop W. E. Dillon, of the United Brethren. Elder Healey defended the views held by Seventh-day Adventists, on these questions, and Bishop Dillon, the views popularly entertained. Those who are familiar with the teaching of the Bible on these subjects, can easily anticipate about what the nature of such a discussion would be; for on the one side are the plain, straightforward statements of the Scriptures, while on the other there exists the necessity for long explanations, inferences, and assertions. In this latter accomplishment the bishop shows himself a great adept. The discussion evidently elicited intense interest. It was held in the Baptist church, Oregon City, Ore., March 10, 13, 1896. Those who would be glad to see what was said on both sides of these questions, would do well to procure and read the book. Published by the Pacific Press Publishing Co., Oakland, Cal. Pages, 228; price, \$1.

U. S.

WANTED.

A SEVENTH-DAY ADVENTIST cropper on my farm. Good land; good school and church near by. None should apply unless they live near enough to move, without too much expense, to West Tennessee. Address J. A. Wilson, Springville, Henry Co., Tenn.

FOR SALE.—Farm of eighty acres in Osceola county, Mich. About forty acres improved. Will sell the whole or one half. E. E. Brink, Tustin, Mich.

ADDRESS.

WE are requested to state that the address of Elder J. F. Hansen is Margretheve, Copenhagen, Denmark.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 21, 1896.

EAST.	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atl'ntic Express.
STATIONS.						
Chicago.....	pm 9.40		am 6.50	am 10.30	pm 8.00	pm 11.30
Michigan City.....	11.25		8.45	pm 12.05	4.50	am 1.14
Niles.....	am 12.38		10.15	1.00	5.55	2.25
Kalamazoo.....	2.10	am 7.20	11.52	2.05	7.15	4.12
Battle Creek.....	2.55		pm 12.50	2.42	7.55	4.58
Jackson.....	4.30	10.00	2.35	4.05	9.20	6.50
Ann Arbor.....	5.40	11.05	3.47	4.58	10.17	7.35
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	am 10.45
WEST						
*Night Express.	*N. Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.	*Pacific Express.
STATIONS.						
Boston.....		am 10.30		pm 2.00	pm 3.00	pm 7.15
New York.....		pm 1.00		4.30	6.00	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		2.25	5.30	pm 3.25
Detroit.....	pm 8.30	am 6.30	am 7.15	pm 8.30	pm 12.55	pm 4.45
Ann Arbor.....	10.10	7.35	8.38	9.25	1.05	5.55
Jackson.....	11.30	8.55	10.43	10.30	2.57	7.35
Battle Creek.....	am 12.45	9.45	pm 12.15	11.40	4.14	9.11
Kalamazoo.....	1.35	10.27	1.07	pm 12.17	4.52	10.00
Niles.....	3.30	11.48	3.10	1.45	6.27	5.08
Michigan City.....	4.35	pm 12.50	4.32	2.45	7.35	6.08
Chicago.....	6.30	2.40	6.35	4.30	9.05	7.50

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.

Jackson east at 7.27 p.m.

Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.25 p.m. and 6.35 p.m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM

(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	L't'd	Atl.	Mix'd	Mail	Day
Ex.	Ex.	Ex.	Tr'n	Ex.	Ex.
am	pm	pm	pm	am	pm
9.00	8.10	8.15	am	6.45	1.30
11.25	5.05	10.30	6.00	5.05	11.35
pm					
1.05	6.30	12.00	10.05	8.10	10.15
1.45	7.12	12.45	12.40	2.15	9.40
2.30	7.55	1.35	3.45	3.10	8.55
3.15	8.40	2.20	4.30	4.05	8.10
4.00	9.25	3.05	5.15	5.00	7.25
4.45	10.10	3.50	6.00	6.00	6.40
5.30	10.55	4.35	6.45	7.00	5.55
6.15	11.40	5.20	7.30	8.00	5.10
7.00	12.25	6.05	8.15	9.00	4.25
7.45	1.10	6.50	9.00	10.00	3.40
8.30	1.55	7.35	9.45	11.00	2.55
9.15	2.40	8.20	10.30	12.00	2.10
10.00	3.25	9.05	11.15	1.00	1.25
10.45	4.10	9.50	12.00	2.00	0.40
11.30	4.55	10.35	12.45	3.00	0.55
12.15	5.40	11.20	1.30	4.00	0.10
1.00	6.25	12.05	2.15	5.00	0.25
1.45	7.10		3.00	6.00	0.40
2.30	7.55		3.45	7.00	0.55
3.15	8.40		4.30	8.00	1.10
4.00	9.25		5.15	9.00	1.25
4.45	10.10		6.00	10.00	1.40
5.30	10.55		6.45	11.00	1.55
6.15	11.40		7.30	12.00	2.10
7.00	12.25		8.15	1.00	2.25
7.45	1.10		9.00	2.00	2.40
8.30	1.55		9.45	3.00	2.55
9.15	2.40		10.30	4.00	3.10
10.00	3.25		11.15	5.00	3.25
10.45	4.10		12.00	6.00	3.40
11.30	4.55		12.45	7.00	3.55
12.15	5.40		1.30	8.00	4.10
1.00	6.25		2.15	9.00	4.25
1.45	7.10		3.00	10.00	4.40
2.30	7.55		3.45	11.00	4.55
3.15	8.40		4.30	12.00	5.10
4.00	9.25		5.15	1.00	5.25
4.45	10.10		6.00	2.00	5.40
5.30	10.55		6.45	3.00	5.55
6.15	11.40		7.30	4.00	6.10
7.00	12.25		8.15	5.00	6.25
7.45	1.10		9.00	6.00	6.40
8.30	1.55		9.45	7.00	6.55
9.15	2.40		10.30	8.00	7.10
10.00	3.25		11.15	9.00	7.25
10.45	4.10		12.00	10.00	7.40
11.30	4.55		12.45	11.00	7.55
12.15	5.40		1.30	12.00	8.10
1.00	6.25		2.15	1.00	8.25
1.45	7.10		3.00	2.00	8.40
2.30	7.55		3.45	3.00	8.55
3.15	8.40		4.30	4.00	9.10
4.00	9.25		5.15	5.00	9.25
4.45	10.10		6.00	6.00	9.40
5.30	10.55		6.45	7.00	9.55
6.15	11.40		7.30	8.00	10.10
7.00	12.25		8.15	9.00	10.25
7.45	1.10		9.00	10.00	10.40
8.30	1.55		9.45	11.00	10.55
9.15	2.40		10.30	12.00	11.10
10.00	3.25		11.15	1.00	11.25
10.45	4.10		12.00	2.00	11.40
11.30	4.55		12.45	3.00	11.55
12.15	5.40		1.30	4.00	12.10
1.00	6.25		2.15	5.00	12.25
1.45	7.10		3.00	6.00	12.40
2.30	7.55		3.45	7.00	12.55
3.15	8.40		4.30	8.00	1.10
4.00	9.25		5.15	9.00	1.25
4.45	10.10		6.00	10.00	1.40
5.30	10.55		6.45	11.00	1.55
6.15	11.40		7.30	12.00	2.10
7.00	12.25		8.15	1.00	2.25
7.45	1.10		9.00	2.00	2.40
8.30	1.55		9.45	3.00	2.55
9.15	2.40		10.30	4.00	3.10
10.00	3.25		11.15	5.00	3.25
10.45	4.10		12.00	6.00	3.40
11.30	4.55		12.45	7.00	3.55
12.15	5.40		1.30	8.00	4.10
1.00	6.25		2.15	9.00	4.25
1.45	7.10		3.00	10.00	4.40
2.30	7.55		3.45	11.00	4.55
3.15	8.40		4.30	12.00	5.10
4.00	9.25		5.15	1.00	5.25
4.45	10.10		6.00	2.00	5.40
5.30	10.55		6.45	3.00	5.55
6.15	11.40		7.30	4.00	6.10
7.00	12.25		8.15	5.00	6.25
7.45	1.10		9.00	6.00	6.40
8.30	1.55		9.45	7.00	6.55
9.15	2.40		10.30	8.00	7.10
10.00	3.25		11.15	9.00	7.25
10.45	4.10		12.00	10.00	7.40
11.30	4.55		12.45	11.00	7.55
12.15	5.40		1.30	12.00	8.10
1.00	6.25		2.15	1.00	8.25
1.45	7.10		3.00	2.00	8.40
2.30	7.55		3.45	3.00	8.55
3.15	8.40		4.30	4.00	9.10
4.00	9.25		5.15	5.00	9.25
4.45	10.10		6.00	6.00	9.40
5.30	10.55		6.45	7.00	9.55
6.15	11.40		7.30	8.00	10.10

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 25, 1896.

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Editorial Notes.

We learn with pleasure of the prosperity that is attending the work of the new sanitarium at Boulder, Colo. The number of patrons is greater than at any previous time, and they are of an excellent class of people.

Some correspondents to this Office receive no reply to their queries. The reason is that they do not sign their names, or give only their initials, which alone are of no account. The rule is that no attention be paid to anonymous communications.

Brother Robinson, of Calcutta, has forwarded to this Office two tracts in the Bengali language, entitled, "The Coming King," and, "All Can be Saved," adding another to the languages in which the truth pertaining to the present time is going to the world.

We are pleased to greet Dr. J. C. Ottosen, of Copenhagen, Denmark, on our streets. We formed a pleasant acquaintance with Brother Ottosen in the Old Country, and enjoyed many kind civilities at his hand. He will connect with the Sanitarium for a time.

Do not neglect to read what is said on page 546 of this paper about the holiday season. Doubtless you may be thinking of getting some juvenile books for your children. Before purchasing, wait to see our list of juvenile books. Our own people especially should patronize our publishing houses in books of this kind, and we believe that we can furnish you with something that will be fully as attractive as anything that can be purchased from outside houses, and also at a more reasonable rate. Also do not forget to send us the names and addresses of any persons that you think might be interested in canvassing for some of these books. We hope, too, that thousands of our own people will send us their names, saying that they are ready to join us in this holiday effort for the circulation of our publications. We must begin work now if we hope to be successful.

REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

We have received from the Superintendent of the State Public School in Coldwater, Mich., the following note: "The State Public School is now receiving children under two years of age, and has some fine baby boys for indenture and adoption. Any person wishing to add a baby boy or girl to his household should correspond with the State Public School, or call and see the babies." This is most worthy work, and we gladly and cordially bespeak for it the cooperation of our people who have homes where they can receive these little dependents upon loving charity.

The Calendar of the Keene Industrial Academy is now ready for circulation. An article concerning this academy, with views of three of its main buildings, appeared in the REVIEW of July 28. The Calendar explains the objects of the school, its methods of work, and its courses of study. It consists of forty pages, with cover, issued in creditable style, and will give those who desire to avail themselves of the benefits of the institution, all necessary information concerning it. Three points may be named as worthy of special notice: (1) Eighteen hours of work each week is required; (2) The pay for work is ten cents an hour; (3) A special course has been arranged for ministers. For further particulars, address, Keene Industrial Academy, Keene, Tex.

Walla Walla College has sent out a circular relating to the School of Correspondence that is being conducted by the faculty of that institution. The circular sets forth the aims of the school, and gives reports and testimonials as to what it has already accomplished. Four lines of study have been carried on: Bible, history, language, and physiology and hygiene. The membership increased during the year from twenty-five to one hundred and seventy-five. It is expected that this will be considerably increased the coming year. The third term begins September 1. Those interested should address Walla Walla College School of Correspondence, College Place, Wash. Specimen lessons and necessary information will be gladly given.

Please read thoughtfully what Elder Olsen has to say in reference to the wants of our brethren in the South. Never in our recollection has plenty smiled so bountifully upon the North as during the present year. Here in Michigan we hardly know what to do with the abundance of fruit which the year brings to us. The newspapers state that in some portions of the South, particularly Louisiana, many are suffering from the want of food, while here thousands and thousands of bushels of apples perish on the ground. Shall we not dry and otherwise preserve this superabundant fruit, in order that it may do good to those who are in need? It will be the work of the committee which has been appointed, to collect these supplies of fruit and grains, and to distribute them judiciously to our brethren in the South, where it is almost impossible to obtain those articles of food which we consider so necessary. It is time to begin the work now; in fact, it would have been better to have begun it weeks ago; but it can yet be done by way of drying and preserving fruits and vegetables, such as peas, beans, and sweet corn, for use by those who will appreciate it. Before sending any such supplies, you should communicate with the secretary, as directed by Elder Olsen. In some instances it may be best to send directly

from your church to the South; in other instances, it may be best to send them here. Let all who can, now engage in this good work.

THE NEXT GENERAL CONFERENCE.

AFTER careful thought and full consultation with many leading brethren, the General Conference Committee has decided to appoint the next, or thirty-second session of the General Conference of Seventh-day Adventists to meet at Lincoln, Neb., Feb. 19, 1897, the Conference proper to be preceded by a Council and Institute beginning February 9.

There is still considerable time before the assembling of the General Conference, but in view of the importance of the meeting, and in order that the appointment may reach all our people in every part of the world in ample time, we give this early notice.

O. A. OLSEN, *President General Conference.*

BEHIND THE TIMES.

In these days of improvement and progress, what wide-awake business man is content to try to do business, or would succeed in so doing, on plans and methods that prevailed twenty years ago? But how different it is in religious things! How often when a new truth is presented, we hear the expression, "O, my father believed so and so, and that is good enough for me. My father kept Sunday, and if it was good enough for him, it is good enough for me. My father didn't pay any attention to the doctrine of the coming of the Lord and the end of the world, and I can get along without it as well as he." But all should know that truth is progressive, and one may more easily fall behind the times in this respect than in business matters. Positions that were adapted to the state of prophetic development years ago will not answer now. New light has brought new conditions and new duties; and he who does not keep pace with the advancing light, will fail to be prepared for the crisis that is before us.

U. S.

MISSIONARY FARMING AND GARDENING.

It gives us much pleasure to learn from the many interesting reports received that this work is proving a great success. Our brethren and sisters all over the field, North and South, are giving this work their hearty support, thus showing their interest in medical missionary work. Many who were unable to contribute money directly, have felt it a privilege to dedicate a small amount of their land or garden to the Lord, and thus share in the blessed work of spreading the light of precious truth. I can hardly express our appreciation of these efforts, and although we cannot expect much from each person, still, the aggregate will be a great help to the work, as well as a source of encouragement to all.

There may be those who feel a special interest in some certain branch of our work, such as the work in India, or China, or some of the South American countries, or the Southern field, or elsewhere. We invite such to mention their wishes in regard to this, and the money received will be used as indicated. Otherwise, we shall appropriate the money where it is most needed.

Let all the money be sent to Brother W. H. Edwards, Battle Creek, Mich. He is the General Conference Treasurer. Some have inquired where the funds should be sent, and hence we give the address again.

O. A. OLSEN.