

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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PROPHECY.

BY ELDER A. ALLEN JOHN.

(University of Michigan.)

"Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

"O, scenes surpassing fable, and yet true!"

Visions of glory radiant with light,

Eclipsing stars and sun!

And yet held out as beacons to the view

Of pilgrims now who walk the path of night,

Whose race is almost run.

Glory ineffable! we hail with joy

That dawn of day whose sun shall never set,—

Blissful, eternal day!

When grief, and sin, and all that can alloy,

And death itself, with all the ills we've met,

Shall ever pass away.

Father above, Spirit of truth divine,

Thy sure prophetic word to us unfold,

To guide our steps along

Until the Day-star in our hearts shall shine,

And earth's probationers thy face behold,

To sing redemption's song.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, 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.

GOD'S HOLY SABBATH.

BY MRS. E. G. WHITE.

In this world the controversy between the Prince of Life and the prince of darkness is being carried on. Ever since Satan fell, the conflict between right and wrong has been waging. After Christ was crucified, and had ascended to heaven, those who believed in him took up the work, and carried forward the warfare in his name. This conflict is still going on, and is becoming more and more earnest and positive. Satan is marshaling his forces for the last great battle; and the great question at issue is the Sabbath of the fourth commandment.

Satan has been blessed with great advantages. There can be no one greater or more talented, none more wise and good, than was Satan before he apostatized. But he allowed a spirit of selfishness to take possession of him, and he fell through self-exaltation. Angels fell with him because they placed themselves on the side of the great rebel instead of on the side of Christ. We read in Jude: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Satan has a great mind, but it is prostituted to evil; it is wise only to plan and to do evil. Ever since his fall, he has worked against God. He has striven to tear down God's appointed institutions. He led the Jewish leaders to pervert the true meaning of the Sabbath. Their teaching in regard to it was altogether wrong. They piled their own traditions and maxims upon it, burying it out of sight.

Satan is the sharpest critic that the world has ever known, and he works to hinder and pervert truth. He has induced men to strive to change the Sabbath of the fourth commandment. Under his dictation the first day of the week has been adopted by the Christian world as the Sabbath. He has used his masterly mind to influence other men to adopt the same views that he himself entertains. But if we turn aside from the fourth commandment, so positively given by God, to adopt the inventions of Satan, voiced and acted by men under his control, we cannot be saved. We cannot with safety receive his traditions and subtleties as truth.

The man of sin has exalted Sunday; but whatever has been done in the change of the fourth commandment, has been done without God's sanction, and is in direct opposition to his express commands. What we all need is truth—plain, simple, unvarnished truth—that will sanctify the soul. Many will advance theories in regard to the change of the Sabbath from the seventh to the first day of the week; but God has made positive declarations in regard to the sacredness of the Sabbath instituted at Eden and proclaimed from Mount Sinai, and a penalty is attached to the disregard and dishonor of the seventh day of the week.

It becomes every one blessed with reasoning power to beware from what source he receives light and knowledge. We should not be dazzled by men who boast of their education and talent, but who use their power to bewilder souls. Thoughts flash from their minds which charm, but are soon forgotten. When these supposed grand thoughts, which perplex and mystify while they please, are presented, let those who have souls to save or to lose, inquire, Is there Scripture to prove the truth of these utterances?

Where eternal interests are involved, it becomes every soul to require ministers of the gospel to give Scriptural evidence for everything they say. The traditions of the Fathers, the customs and sayings of professedly good men, the opinions of the most learned divines or of the highest critics,—all are worthless unless they harmonize with the word of God. We must go back from the so-called "Fathers" to the great Heavenly Father, the Creator of the universe. The Sabbath of the Lord must rest on its own basis—the word of the living God.

Every one is tested and tried in probationary time in regard to his obedience to the word of God. But what is the matter with the professed Christian world?—That which was the matter with Adam and Eve in Eden,—they are listening to another voice than that of God. God's voice, which is speaking plainly and distinctly to them through the fourth commandment, is disregarded; and a false voice, which advocates a false Sab-

bath, is listened to. They turn from a plain, "Thus saith the Lord," to a Sabbath based upon inference and supposition, without a particle of Scriptural evidence to support it. Satan has succeeded in throwing the Christian world off the track, as he threw Adam and Eve off. People are walking in by and forbidden paths. O, why are men, when tempted, so easily overcome? Why are they so deceived in regard to the Sabbath? Why, without any foundation for their faith, do they accept and exalt a spurious Sabbath?

It is much easier to accept sophistry and fables than the truth. But it is a very serious matter for us to endanger our souls and forfeit immortality by worshiping a spurious institution. We cannot rely upon man's assertions any more safely than could the Jews upon their false theories in the time of Christ. Men's statements do not make truth falsehood or falsehood truth. We cannot with safety build our faith upon a false foundation, and give heed to fables because they have been passed down to us as tradition, even though they are hoary with age. Christ said of the Jews, who were loading down the law of God with the sayings and maxims of the ancient rabbis, "In vain do they worship me, teaching for doctrines the commandments of men." These words are addressed to every soul who is doing likewise.

At the creation, God sanctified and blessed the Sabbath. He gave it to his people "to be a sign between me and them," he declared, "that they might know that I am the Lord that sanctify them." If this people had walked in the commandments of God, if they had kept his Sabbath, he would have greatly blessed them. But he declares: "The house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. . . . Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols." This was why, after God had established his people in the goodly land of Canaan, they did not go forward from strength to strength, a praise in the earth as God's peculiar people. When the Sabbath interfered with their business, they found it inconvenient to observe it. They did not give up the Sabbath in theory, but they did not keep it according to the fourth commandment.

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness."

Why did the Lord not cut off this rebellious people, that had been blessed with so much light? They provoked him to deal with them in wrath. But the Lord declared: "Nevertheless

I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth." Every nation upon the earth was watching the people for whom God had done so much. If they had followed him, he would have exalted them, and made them a praise in the earth. They would have been regarded as a nation that did righteousness, and forsook not the ordinances of their God.

God did not then punish the children of Israel as they deserved: but, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Israel did not repent, and God says: "I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols."

Those who reverence the commandments of Jehovah will, after the light has been given them in reference to the fourth precept of the decalogue, obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day, which he sanctified and made holy. He designed that man should worship him upon that day, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened in regard to the claims of the Sabbath, can be held guiltless in the sight of God.

THE SUNDAY-SCHOOL AT JERUSALEM.

BY C. EDWIN JOHNSON.
(Orlando, Fla.)

THOSE who go out to do missionary work often find that although there is a Bible in almost every house, the majority of the people, even those who are members of churches, have very little knowledge of what it contains; and that little is mostly at second-hand. Instead of reading the word of God for themselves, they are willing to take what the minister says about it, and let him do their thinking for them. It saves time, and is such an easy way. There is no trouble in looking up the texts, which, for those who are not used to searching for the rich gems of truth which lie hidden in this deep mine of the Scriptures, are sometimes very hard to locate. If you question their wisdom in neglecting the study of the word for themselves, they will tell you that their minister has a good theological education, and is not so apt to mistake the meaning of the text as they are; so they lean on the minister, and if an important question arises, a vital point of truth to be considered, what the minister says about it usually settles the matter for them. The missionary who has a new and important truth to present, finds it very difficult to reach this class of people. They have built walls about themselves, and the ministers take good care that none escape.

God's word, filled with loving counsel, warnings, admonitions, reproofs, glorious promises, and important instruction, bringing life and immortality to light, is a personal letter to each one of us. How can any one be satisfied with a superficial, hearsay, second-hand knowledge of what it contains? If I should receive a letter from an absent friend who I knew dearly loved me, and should only glance it over, reading a little here and there (as many read their Bibles), or was willing that some one else should read it, and tell me what little he pleased about it, would you believe me if I should profess great love for the writer of that letter? O, why do so many Christians treat their "heavenly Friend so ill"? The ministers may be earnest and hon-

est, and yet make many statements that are very misleading.

I listened to a discourse not long ago on the importance of attending Sunday-school. The minister seemed much in earnest, but he said a very surprising thing, at least so I thought. He said: "Jesus, when he was twelve years old, went up to Jerusalem to Sunday-school, and went into the Bible class, and astonished the learned doctors with his wonderful knowledge of the Scriptures." I can say that this learned doctor astonished me, as I had never before heard of the "Sunday-school at Jerusalem." You will notice that of late years there seems to be a growing tendency to have as many good and great things as possible happen on Sunday. It helps to bolster up the day in the popular mind.

Not long ago one of our workers visited a Sunday-school in the city to distribute some periodicals. Before closing the school, a few general questions were asked. One was, "Who was the first Sabbath-breaker?" The answer given was, "The man who picked up sticks on the Sabbath." "What did they do with the man for working on Sunday?" was the next question. The answer was, "God commanded that he be stoned to death, and he was executed in that manner." When the teacher sat down, our worker arose, and asked permission to ask the school a question. It was granted. He then said, "I would like to ask the school if the man was stoned to death for working on Sunday or for working on the Sabbath." He then sat down. Silence fell on the school, and all eyes turned to the pastor. Our worker remarked, "I am willing that the pastor should answer it." The pastor slowly arose, and said: "It was for breaking the Sabbath that he was stoned. Of course they had but one Sabbath then, and that was the seventh day; but since the resurrection of Christ, the first of the week is the Christian Sabbath." At the close of the school our missionary made arrangements to hold some Bible readings with some who were interested to learn more about the truth.

To illustrate what I have said about the ignorance of many professed Christians on Bible subjects, I will relate an incident that took place in the largest and most popular church in this city, as related to me by a prominent member of that church, who was present at the time. The pastor was talking to them on the importance of studying the Bible, and spoke of the lamentable ignorance of the average man and woman concerning what the Bible teaches. He told them of some young men, fresh from a theological school, who, when questioned, showed by the answers which they gave, that whatever they might have learned there, it was not the Bible. One of them, in answer to one of the questions, gave the name of "George Washington" when he should have said "Moses." The pastor said that these young men "did not know Moses from George Washington, or vice versa," and he concluded to test his congregation, and find out how much they knew about the Bible. So he asked as many as had read the Bible through to hold up their hands, and in all that large congregation only four or five hands were raised. He then asked all who had read it through in the last five years to hold up their hands. Not a hand was raised. He then said that he would give them something more simple, and asked, "How many of you have read the second chapter of Jude?" Five hands went up. The pastor laughed, and remarked, "Well, you have done better than I have." One of those who had read it was a professor in the high school here, and a pillar in the church. He explained his mistake by saying that he knew he had read Jude, and he thought if it had two chapters, he had read them. They have christened him "Professor Jude." He has since stated in a prayer-meeting that he cannot go to town now but some one asks him something about Jude. Of course that

must be very embarrassing, as he knows so little about Jude.

I related this incident to some of the members of our tract society. There was a lady present who was a member of another church. When I reached the point where the minister laughed at them, she remarked, "Well he might laugh at them," and declared that she had always been a great Bible reader, and she knew that there was "no such book in the Bible as Jude." We did not dare to laugh at her, as we did not wish to offend her, and none of us had the courage to tell her that she was mistaken, though perhaps we did wrong in that. We gave her some periodicals to read, and hope that she will find Jude some day.

Shortly after this I was in a bookstore here. The proprietor and myself had a talk on Bible subjects, and during the conversation he said that when the bishop was here, he came into the store, and began looking over the books. He had heard that the bishop was a great Bible scholar, and he thought he would test him a little. Their conversation turned upon bicycles, and he asked the bishop if he knew what the Bible said about bicycles. When the bishop said, "No," he said, "Look in the fifteenth chapter of Hezekiah, and see what you find." The bishop took one of the Bibles, sat down, and searched diligently for some time; but finally laid it down with the remark that he could not find Hezekiah. That may be rather a hard story to tell on a bishop, but it is true, and it shows that the ministers as well as the lay members need to study the Bible.

Do not these incidents make it plain that darkness covers the earth, and gross darkness the people? I wonder if all Seventh-day Adventists have read the Bible through, and are searching it daily as for hid treasures. Jesus says, "My sheep hear my voice." Do you recognize the voice? *The word of God is the voice of the Good Shepherd.* Become familiar with it, and you will not be in danger of following a stranger. "Let the word of Christ dwell in you richly." Study it carefully, prayerfully, seeking the guidance of the Holy Spirit. Jesus says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

THE FIRST CAMP-MEETING.

BY A. SMITH.
(Grandville, Mich.)

IN this time when important camp-meetings are being held from year to year in many countries and nations, it would doubtless be interesting to learn something about the very first camp-meeting held by Seventh-day Adventists. This meeting was held in a sugar-maple grove at Wright, Ottawa Co., Mich., Sept. 1-7, 1868. There were two large tents such as are now used by our ministers in ordinary tent-meetings, and twenty-two camping tents made of boards, or of cotton sheeting, or of both combined, except one, which was of canvas. A shower fell one night, and the cotton tents affording little protection, the bedding and clothing of the campers became so wet that the next day it was necessary to hang these articles upon stumps and fences to dry.

Elder J. N. Andrews was at that meeting, and in the evening he would call at each tent, and ask, "Are you all comfortable for the night?" Tent-stoves were an unknown luxury, the campers having to warm themselves and cook their food by fires built outdoors in primitive style.

The public meetings were held beneath the trees, the grove having been roughly seated for that purpose, except in rainy weather, or when it became necessary to divide the congregation. Then at least one of the tents was resorted to. The camp was lighted at night by fires kept burning in elevated boxes filled with earth. The trunks of the trees were sharply out-

lined against the dark background of the deeper forest, by the altar-like fires of the camp, or their upright stems were lost to view as they penetrated the overhanging pavilion of branches and leaves.

Elder James White, his wife, and others went by team from Battle Creek to that camp-meeting. The spiritual interest was very much the same that now characterizes such meetings. Of course no one at that time could foresee the magnitude and far-reaching influence that such meetings have assumed at the present day. The faith of believers then in the near coming of Jesus was, generally speaking, more practical and fervent than it is now. O for a rebaptism of the good old Advent faith!

[Having been present at the meeting spoken of above (riding through with Brother and Sister White in their carriage), we can testify that zeal in the Advent faith was more fervent then than now, and there was more love among the brethren. Never have we seen congregations so completely under the melting Spirit of the Lord as were some of the divisions of the camp at times on that occasion.—U. S.]

"THE MINISTER IS COMING."

BY VITA MORROW.

CHURCHES are made up of people of different degrees of stability, reliability, and independence. Here is one whose records show quite a large membership. Speaking after the order of facts in general, the great majority of these are wont to lean upon others for support, simply because they have not learned to rest in the "everlasting arms." The church has no regular minister, and more often than otherwise no efficient leadership. Consequently there are many who are found falling, or drifting, elsewhere for "support." In this way the church seems weak; the meetings are poorly attended and are of no particular encouragement to those who do attend. Still there are a few who prize above all things the message of truth, and long to see the day when there shall be an awakening, and the Spirit of the Lord shall come in, and arouse the careless, give courage to the discouraged, and prepare the church to sound the message to those in darkness.

The news that the minister is coming to spend a few days with the church is, especially to these few, a great source of rejoicing. They look forward to his visit with a genuine hope that they shall receive a refreshing, and that much good will be accomplished. They do what they can in preparation for the event, and rally their limited forces to give him a welcome at the first meeting. Really hungry for a message of courage from the living messenger, they take their seats with joyful hearts, and a feeling that now they will have a feast of good things. Do they get it?

The singing and the prayer are ended. The minister steps forward, and looking with mild displeasure upon the small assembly before him, which he knows is not a numerical representation of the church, he tells them how bad they are, how lifeless and good-for-nothing. In some way he has ascertained the amount of missionary work done in the church for some months previous. This he divides by the number of church members, and holds the result up to view, showing how small it is. He tells with real enthusiasm what an immense amount of work is being done in a neighboring State, and of a sister church which has in it Brother or Sister A. or B., who has "a real missionary spirit," and is doing a famous work. As the talk proceeds, courage goes down. The mind runs suddenly over the trials and struggles and real heartaches passed through, and the sweet hopefulness that had sprung up like a bud of promise is crushed to death. When the reproofs have ended, and notes of harmony from

the "distant hills" are sounded, they find no echoing thrill from hearts too wounded to hear them; and all the lesson of the sermon is lost, while the hearers must go home quietly to listen again for the "still, small voice," that tells them that the Lord accepts them, even though unworthy and unprofitable; that he will make them "vessels meet for the Master's use," though his minister has lost one opportunity of assisting in that work. Is it any wonder that after this first meeting, the *whole church* needs encouraging?

A PRAYER IN AFFLICTION.

BY S. O. JAMES.

(Milford, Iowa.)

O, COMFORT, Lord, this aching heart!
Speak words of holy cheer,
And let us dwell no more apart,
But come thou very near.
I long to know thee wholly mine,
With all thy heavenly grace,
So that thy cheerful love may shine
Out through my smiling face.

I long to know that power divine
Can change a heart of stone;
For every hateful sin of mine
Thy blood can well atone.
I've been so slow to learn thy way,
So slow to take thy peace;
For doubt has kept my sins between
Me and thy righteousness.

O blessed Gift sent from above!
No language can impart
True pictures of redeeming love
That heals the broken heart.
I scorn the offer Satan makes,
I hate the bigot's fame;
But give me, in my Saviour's house,
An everlasting name.

IMPORTANT ADMONITIONS.

BY ELDER H. F. PHELPS.

(St. Paul, Minn.)

"DESPISE not the Spirit. Quench not prophesyings." 1 Thess. 5:19, 20. There must be a depth of meaning, a wonderful significance, in these expressions, coupled together as they are. It does not read, "Despise not prophecies," though this would be quite a proper admonition in these days when unbelief abounds, and so many claim that the prophecies cannot be understood; but it is "prophesyings," which denotes present time.

When the ancient prophets were upon the stage of action, speaking "as they were moved by the Holy Ghost," they were prophesying. Now is it possible to despise prophesyings, and yet profess to believe them? To neglect a thing is, in the end, to reject it. To neglect and put off the day of repentance is to reject it. To neglect the Bible is to reject it. To neglect the prophecies is to neglect and despise them. This is just what the people of former ages did. They heard, but they did not obey. They were not ignorant of those prophesyings; but they neglected them, and in neglecting them they rejected and despised them, even while professing belief in them. "They made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts had sent in his Spirit by the former prophets." Zech. 7:12. By this course they did quench the Spirit of God; for to neglect, reject, and despise prophesyings, is to quench the Holy Spirit, which is the agency in giving the prophecies; and in quenching the Holy Spirit, they separated themselves from its divine influences, and were left to persecute their prophets, and finally, to put to death the Son of God. In doing this they filled up the cup of their iniquity; and as a nation they are no more. "Where there is no vision, the people perish." Prov. 29:18.

We wonder at the course of the people, and are ready to ask, How could they be so blind?

In contemplating their history we conclude that the cause was in their supreme selfishness. Then we ask again, How could they be so selfish? But hold! are not we, as a people, repeating their history? Is there not a reason for asking such questions as these, and of making a personal application of their history? Are not these words applicable to-day, and applicable to people who profess to believe in prophesyings? "Beware, therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13:40, 41.

Do not we profess to believe that prophesyings are in our midst? and have not our hearts been moved at times under the earnest appeals from the Spirit of God through this gift? But have we heeded these appeals? Have we obeyed the heavenly admonitions? Have we not rather neglected them till, in neglecting, we are even now rejecting these heavenly messages? and in this neglect, is it not accounted in the records of heaven that we despise prophesyings? In this neglect, have we not been quenching the Spirit of God, and separating ourselves from its divine influence?

What is the result? Worldliness has come in to that extent that a faithful record must be: Conformity to the world in its customs, fashions, and follies; selfishness to the extent of robbing God's treasury; and lukewarmness to the extent that the "faithful and true Witness" is represented as saying, "I will spew thee out of my mouth." Having a form of godliness without the power, is the condition of many. Is there not a need of humiliation, and fasting, and earnest prayer, and repentance? O, how good the Lord is, that he still gives us warnings, and another opportunity for repentance! He will give us repentance if we seek him earnestly. May he help us now.

THE REIGN OF TERROR.

BY PROF. P. T. MAGAN.

(Battle Creek College.)

THE French of the Revolution had abolished God. They had abolished him as far as it was possible for mortals to abolish him. They had declared by legislative enactment that he did not exist. In the municipal councils from one end of France to the other, it had been declared that he did not exist. Men mocked and scoffed at the very idea of such a being as God. In short, as far as in their power lay, they had bidden God to quit the French Republic. Of course it is impossible for man really to abolish God. The finite cannot abolish the Infinite. But as far as it was possible for them to do so, as far as it was possible for them to put God from their midst, they had done it. The church was to blame, true enough; but now the whole nation must suffer. With the abolition of God, mercy and truth, graciousness and long-suffering and kindness, fled away from the shores of France. And then began that awful time, the most awful known to history, the most fearful the world has ever seen—the Reign of Terror. It was but one hundred years ago, a time not far removed from the memory of men yet living.

An awful horror seemed to settle down over the face of France. This has been vividly described by Hazlitt, as follows:—

The sun of liberty was in eclipse, while the crested hydra of the coalition glared round the horizon. The atmosphere was dark and sultry. There was a dead pause,—a stillness in the air,—except as the silence was broken by a shout like distant thunder, or the wild clamor of patriotic songs. There was a fear, as in the time of a plague—a fierceness as before and after a deadly strife. . . . The eye was sleepless, the brain heated. Sights of horror grew familiar to the mind, which had no other choice than that of being either victim or executioner. What was at first stern necessity or public duty, became a habit and a sport; and the arm

inured to slaughter, struck at random, sparing neither friend nor foe. The soul, harrowed up by the spectacle of the most appalling cruelties, could not do without them, and nursed the dreadful appetite for death. The habit of going to the place of execution resembled that of going to the theater. Legal murder was the order of the day, a holiday sight, till France became one scene of wild disorder, and the Revolution a stage of blood.¹

When the slaughter first began, no one supposed that any would suffer save only the rich and the clergy. But this was not the case. The Reign of Terror was a reign of terror for every one; and those who were the first to institute it, those who were the first to order the slaughter of the rich, were, in their turn, victims of its fury. It seemed as if men had lost their senses, and as if a fearful mania for blood had seized the nation. Blood, blood, blood, appears to have been the sole thought of every man, woman, and child in France. The workmen, the poor laborers who had cried out for the blood of the rich, got it; but in a short time the wheel turned, and the knife of the guillotine fell upon them, and their life-blood swelled the crimson stream. Out of the 18,613 victims in the criminal lists made by the republican Prudhomme, there were only 2028 aristocrats, male and female, 350 nuns, 1135 priests; but there were 1467 wives of laborers and artisans, and 13,633 men, not nobles, but of the common walks and conditions of life.²

The first place of misery worthy of note was the prisons. Into these horrible receptacles were thrown thousands upon thousands of innocent men and women of all sorts and conditions in life, for all crimes and for no crimes at all. The majority of those thus incarcerated were termed "suspected" persons. The following were considered as suspected persons:—

(1) Those who, in the assemblies of the people, checked their energy by crafty addresses, turbulent cries, and threats; (2) Those who, more prudent, talked mysteriously of the disasters of the republic, deplored the lot of the people, and were always ready to propagate bad news with affected grief; (3) Those who changed their conduct and language according to events; who, silent respecting the crimes of the royalists and the federalists, declaimed with emphasis against the slight faults of the patriots, and, in order to appear republicans, affected a studied austerity and severity, and who were all-indulgent in whatever concerned a monarch or an aristocrat; (4) Those who pitied the farmers and the greedy storekeepers, against whom the law was obliged to take measures; (5) Those who, though they had the words "liberty," "republic," and "country" continually in their mouths, associated with those who were formerly nobles, priests, and counter-revolutionists, aristocrats, and Feuillants, and moderates, and took an interest in their fate; (6) Those who had not taken an active part in anything connected with the Revolution, and to excuse themselves from doing so, pleaded the payment of their contributions, their patriotic donations, their services in the national guard, by substitute or otherwise; (7) Those who received the republican constitution with indifference, and expressed false fears concerning its establishment and its duration; (8) Those who, though they had done nothing against liberty, had done nothing for it; (9) Those who did not attend their sections, and alleged as an excuse that they were no speakers, or that they were prevented by business; (10) Those who spoke contemptuously of the constituted authorities, of the signs of the law, of the popular societies, and of the defenders of liberty; (11) Those who had signed counter-revolutionary petitions, or frequented anti-civic societies and clubs; (12) Those who were known to have been insincere, partisans of Lafayette, and of those who marched to the charge in the Champs de Mars.³

With such a list of definitions as this, it is easy to estimate that in a very short time the number of persons committed to the prisons must have amounted to many thousands. Into these gloomy prisons the daylight hardly ever penetrated. The straw which composed the litter of the captives soon became rotten, from want of air, and the ordure with which it was covered. The dungeons in the worst of the prisons were seldom opened except for inspection, or to give food to the tenants. The superior class of chambers, called the "straw apartments," differed but little from the dungeons, except that their inhabitants were permitted to go out at eight in the morning, and to remain out till an hour before sunset. During the intervening period they were allowed to walk in the court or to huddle together in the galleries which surrounded it, where they were suffocated by infectious odors. The cells of the women were as horrid as those of the men, — equally dark, damp, filthy, crowded, — and it was there that all the rank and the beauty of Paris were crowded.

At this time the gardens of the Luxembourg every day offered a curious but interesting scene. A number of married women from the various quarters of Paris crowded together, in the hope of seeing their husbands for a moment at the windows of the prison, to offer, or receive from them, a look, a gesture, or some other testimony of their affection. No weather banished these women from the garden, neither the excess of heat or cold nor tempests of wind or rain. Some appeared to be almost changed into statues: others, worn out with fatigue, were seen, when their husbands at length appeared, to fall senseless to the ground. One would present herself with an infant in her arms, bathing it in tears in her husband's sight; another would disguise herself in the dress of a beggar, and sit the whole day at the foot of a tree where she could be seen by her husband. The miseries of these wretched women were greatly enhanced when a high fence was thrown around the prison, and they were forbidden to remain stationary in any spot. Then they were seen walking like shades through the dark and melancholy avenues of the garden, and casting the most anxious looks at the impenetrable walls of the prison.

The most painful scenes of all, however, were in the prison known as the Conciergerie. In this place there were always confined some three or four hundred prisoners who had only three or four days to live. Death stared them in the face, and a hideous and ghastly mania seized them.

Unable to avoid the sight of death, like the merely suspected, who imagined that they should only be detained to the peace, they strove to amuse themselves, and produced the most extraordinary parodies of the revolutionary tribunal and of the guillotine. The Girondists, in their prisons, made extempore, and performed, singular and terrible dramas, of which their destiny and the Revolution were the subjects. It was at midnight, when all the jail had retired to rest, that they commenced these doleful amusements. One of those which they devised was as follows: Seated each upon a bed, they personated the judges and the jury of the revolutionary tribunal, and Fouquier-Tinville himself. Two of them, placed face to face, represented the accused and his defender. According to the custom of that sanguinary tribunal, the accused was always condemned. Extended immediately upon a bedstead turned upside down, he underwent the semblance of the punishment, even to its minutest details. After many executions, the accuser became the accused, and fell in his turn. Returning then, covered with a sheet, he described the torments which he was enduring in hell, foretold their destiny to all these unjust judges, and seizing them with frightful cries, dragged them with him to the infernal regions. "It was thus," said Riouffe, "that we sported with death, and told the truth in our prophetic diversions amidst spies and executioners!"⁴

Such were the first scenes in this time of horror. But far worse were to follow. And the men and women who were crowded into these fearful dens were those who had been accustomed

to every comfort and luxury that money could buy. How transient is the happiness of this world! How easily is it swept away!

NO TITHE AT ALL.

BY ELDER R. H. BROCK.
(Winfield, Kan.)

I do not mean by the above title that there are no tithes to be paid, but I find a serious uncertainty existing among our people as to what constitutes the tithe. Just to what extent this state of things exists, I do not pretend to know; but fearing that many are in the dark on this point, I am prompted to write. Seeing the way that some of the old Sabbath-keepers pay tithes, I am constrained to say that it is "no tithe at all." I cannot understand how any one can think that he is paying tithes when he pays only on that part of his income that he sells.

To show how some pay so-called tithe, I will give the following illustration: Here is a man on a small farm. He raises five hundred bushels of corn, puts up fifteen tons of hay, has one hundred bushels of winter apples, and thirty bushels of potatoes. He sells a small amount of summer fruits and a few vegetables, and tithes what he sells. The family uses the rest of the summer fruits, without tithing. The farmer sells fifty bushels of corn for ten dollars, and lays aside one dollar as tithe. The rest of the corn and hay he feeds to his horses and cows during the winter, without tithing. The family uses the potatoes and apples all winter, and in the spring the farmer finds that he can spare ten bushels of potatoes and fifteen bushels of apples. The potatoes bring five dollars, and the apples ten. This, with the corn money, makes twenty-five dollars. The brother hands two dollars and fifty cents to the church treasurer, and thinks he has paid his tithe. Should I say he thinks he has paid his tithe?—No; for if he would think about it as every one ought to think, he would surely see that it is no tithe at all. The probabilities are that this amount was not more than one tenth of the real tithe of the summer's crop. The brother sold perhaps fifty dollars' worth of stock, and tithed it, but it had eaten but little grain, so he could not claim that he was paying tithes on his crop in tithing the money received for stock. The fact is that four hundred and fifty bushels of corn worth ninety dollars, twenty bushels of potatoes worth ten dollars, eighty-five bushels of apples worth at least forty-two dollars, and fifteen tons of hay worth thirty dollars, aggregating \$172, were never tithed at all. Here the Lord is robbed of \$17.20 tithe, all because the brother thought that he must tithe only what he could spare to sell, and because he did not study the tithing question.

The Lord says: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30. Also the Lord claims the tenth of all the herds and the flocks. How careful we should be to render to the Lord his own! I fear that many of our people have not made a careful study of this subject. Every one should keep an account of his income. Why should any one be unable to determine what the tenth is? If the farmer owns his farm, he knows that one tenth of all he raises is the Lord's. If he is a renter, then one tenth of his part is the Lord's. If a farmer rents a farm, and pays \$200 rent, and \$100 for hired help, and should sell the entire crop for \$1000, then he should pay tithe on the \$700, and the man he rented of should pay the tithe on the \$200, and hired hand should tithe the \$100; so the Lord would get the tithe of all.

If this principle is carefully followed in everything, I feel sure that none will be robbing the Lord, and there will be no lack of means in his work.

¹ From Hazlitt's "Life of Napoleon."

² See White, "History of France," Appleton edition, New York, 1868, page 446.

³ Thiers, "History of the French Revolution," Vol. II, page 311.

⁴ I have taken the greater part of this information concerning the condition of those in the prisons from Thiers's "History of the French Revolution," and from Du Broca.

Special Mention.

PASSING EVENTS AND COMMENTS.

A Contrast.—It is reported that a few days since, a Mrs. Bates, aged about fifty years, was arrested in New Orleans for the theft of quite a large sum of money. While her husband was running about the city in search of bail, he was fatally stricken with heat. His wife remains in jail, and no one cares. She was once good-looking and popular, but alcoholic drink has made the marks of degradation deep on her countenance. In striking contrast to her position is that of her daughter, wife of President, or Dictator, Barrios, of Guatemala. She is in San Francisco, accompanied by an escort of twenty-five attendants, and is said to be cutting a wide swath in the society of that city. She is said to possess great wealth, and her diamonds are the talk of the Pacific Coast. But such is life; and such is human nature.

A Speech Cut Off.—Senator Pettigrew, of South Dakota, grew very vehement in his speech on the floor of the Senate at Washington, and denounced his opponents in no sparing terms. He could hardly find words to express his feelings as he held up the waywardness of those who did not agree with him. Suddenly, in the midst of his speech, he lost the power to articulate words, and was unable to finish the sentence he had begun. Many of the speeches that rend the peaceful air would better never have been begun, or having been begun, it would be better to have them cut off, leaving the speaker suspended, as it were, in mid-air. Of this particular speech we do not pronounce any judgment; but the circumstances cause the thought of what a paralyzing of tongues there would be if some unseen power should intervene, and summarily cut off the untoward speech and silence the froward tongues. But though they are permitted to rattle on, a heavenly phonograph is faithfully recording every such word that we utter, and will reproduce it at the bar of infinite right and truth. Some people will wish their tongues had cleaved to the roof of their mouths.

A President Bridled.—It seems that the honored president of Brown University has pronounced views on the money question, and favors the free coinage of silver. He has been letting people know what his views are. The directors of the university heard that Mr. J. D. Rockefeller was just on the point of giving the university a million dollars; but when he heard what the president had been saying, when he learned that he had a mind of his own, that did not agree with the money king's mind, and that he was so audacious as to be telling what that mind was, he just said, "Brown University doesn't get any of my money." This was a terrible shock to the directors, and it was allowed to recoil on the pate of the president; for the board at once passed a resolution of censure that the president should have any mind of his own, or having one, should be so bold as to let it be known when it did not correspond with the mind of a millionaire who was already looking with favor upon the university. But money is an absolute despot that brooks no opposition to its sway, and before its arrogance free speech or independent thought cannot be tolerated. But worst of all is to see a seat of learning acknowledging the absolute rule of mammon over thought and opinion.

Threw Himself Away.—Two years ago a penniless tramp, the runaway son of an Eastern man of wealth, passed through an Illinois town, begging his way in the usual tramp style. Not long since, he inherited his father's fortune, and returning to the town, began throwing his money

away in the most reckless manner. He plunged into dissipation, and gave out money lavishly on every occasion. In this changed condition he became the acceptable husband of a respectable young lady, who endured his maudlin, drunken debauchery for a week, and then sued for a divorce. The court held him for \$500 bail. He offered a cash bail, which, being refused, he tore up a bill of that amount, and scattered it upon the floor. The despicable folly of the youth is too low down for comment; but we have been led to wonder how a girl of decency and sense could throw herself away upon a worthless vagabond whom she must have known for the silly bait of his having a fortune to spend. Nor would this be so much of a matter but for the lamentable fact that there are whole regiments of girls who would do the same thing—would throw themselves away on any rake who had money.

T.

THE RESOLUTION OF A REFORMER.

REV. DR. PARKHURST, pastor of the Madison Square Presbyterian church in New York City, has publicly announced that he will no longer try to lead the would-be reformers of New York City politics. Henceforth he will give his exclusive attention to his pastoral duties. This is a wise decision, and it is to be hoped that many other clergymen who, following Dr. Parkhurst's example, have assumed the ill-befitting rôle of political leaders, will conclude to reassume the peculiar and sacred duties devolving upon them as ministers of the gospel.

Dr. Parkhurst's experiences in his endeavors to reform the politics of New York City are so well known that they need only to be referred to, to be called to mind. There is no question that he wished to reform the city; but his methods were more after the Jehu pattern than after the manner of Christ, whose gospel he has been called to preach. Descending from the high plane of a representative of Christ, he became a political spy. He visited dens of iniquity, not to lead the inmates to Christ, but to get evidence against them for their conviction before the civil courts. In his zeal in this direction he did things which no minister of the gospel can do without seriously compromising his character. For a time there was great excitement, and hopes were entertained that New York City was on the highroad to reform. But dissensions arose in the ranks of the reformers. Evils driven from one place entrenched themselves in another. Human nature is still human nature; money has still power to buy men as well as goods; and though a great furor was made, hardly any one now believes that, politically, the city is any better off than it was before.

Dr. Parkhurst is a great preacher; but as a political boss, he is not equal to others, and in the political game he has been beaten. He threw down his rightful weapons, and assuming those of the politician, entered the political arena. He was vanquished, and now withdraws from the field. Of course there are those who will contend that he has won a victory, but the powers of evil which he thought to put down still flourish, though perhaps not in just the same way that they did before.

M. E. K.

PATENT MEDICINES.

THE inventive genius of the Yankee is proverbial. It is still believed that basswood hams and wooden nutmegs were once made in New England. But in nothing have Yankees so excelled as in the making and selling of patent medicines. Some one has facetiously remarked that "thousands of lies are told, not one fifth of which are true;" and this may be surely said of the virtues claimed for patent medicines. The names of medicines warranted to cure every known or imaginary disease run up into the thousands.

Some of them last for many years, and are a source of perpetual revenue to the inventors or their heirs. Some flourish for a season, and then, like the grass, wither away. Time was when every newspaper in the United States advertised "Hulmbolt's Buchu" and other medicines made by the same man. The sale of these medicines was enormous; but who ever hears of them now? There are extinct medicines as well as extinct species of animals; but they are scarcely missed, for other inventions take their place, and still the patent-medicine business thrives. A small lake of nauseous liquid, composed of alcohol compounded with deadly drugs of a hundred kinds, is every year bottled up and poured down the throats of the American people as well as the people of other countries. And yet, strange to say, people still persist in being sick; and in many instances they die, in spite of the heroic sacrifices made by the patent-medicine men to cure them!

Not only are there medicines warranted to cure everything, from corns to consumption, but there are specific remedies for every disease. Some minister invents something by which he cures himself of a malignant disease which had baffled the skill of a dozen physicians, and he is straightway moved to help others who suffer as he did, by making and selling the medicine in bottles holding less than one gill for one dollar a bottle! Such self-sacrificing efforts to benefit suffering humanity hardly ever go unrewarded, for the stuff generally sells.

The latest thing which we have seen in the patent-medicine line is what is called "Foot-ease." It is represented as a powder, which "you are to shake into your shoes." Its effects are marvelous. It cures bunions, corns, smarting feet, and makes *tight shoes feel easy!* This last recommendation ought to give it an enormous sale; for seventy-five per cent. of the people wear shoes too small for their feet, and will do it, anyway, though by so doing they experience exquisite torture. Probably the genius who has invented the "Foot-ease" has only begun on this line. Like a wise man he began at the foundation. Next he will have something to shake on the knees to keep them from squeaking, to shake down the back of one's neck to cure the backache, to shake in one's hat to prevent or cure the headache, to shake on food to aid in its digestion; in short, he will probably advise a new shake all round, and shake all the pains, aches, and diseases out of mankind. But the most important shake of all is the quarter, fifty cents, or dollar which he will shake out of some one's pocket into his own. P. T. Barnum once said that the American people dearly loved to be humbugged; and the avidity with which the majority of them purchase and swallow patent nostrums abundantly sustains the great showman's statement.

M. E. K.

DOGS OF WAR.

AMONG the preparations for war in Europe is now included the training of dogs for battle. At Berlin a thousand great Dane dogs are undergoing a regular military training, suitable to the capacity of these very intelligent dogs, in order that they may become, literally, "dogs of war." As the French army has a large bicycle brigade, these dogs are being trained to rush on bicycle-riders, and pull them off their wheels. They are also trained to respect the German uniform. What the result of training dogs for war will be, cannot be told until actual trial shall be made in battle. The invention of artillery and firearms has made elephants useless in battle, though we believe they are still used in the British Indian army to move light artillery. Now dogs are taken in hand, and trained for war, to kill human beings. Henceforth the expression, "Let slip the dogs of war," will have a literal as well as a figurative meaning.

"Thus man devotes his brother and destroys."

M. E. K.

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 NEST IN THE VAULT.

BY MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

THE sun was sinking in the west,
The evening shadows gently fell,
And from a neighboring woodland came
The sad notes of the whippoorwill.

I wandered forth, in pensive mood,
To where the village churchyard lay,
Where man yields up his pomp and pride
To slumber 'neath the marbles gray.

Ah, what a lesson human pride
And human greatness here might learn!
What fickle hopes are turned aside,
Though tears may fall, and hearts may yearn!

'T was thus I mused; when lo, from out
Yon dreary vault with grated cell,
I heard a silvery note ring out,
Like music from a fairy bell.

And see! within a little nook
Where laid the quiet dead at rest,
Above the heavy iron bars,
A little birdling had her nest.

And there she reared her downy young
All through the golden summer days;
And when the night her curtain hung,
She sang her evening song of praise.

Ah, little bird, why dost thou seek
The chambers of the quiet dead?
How strangely blent are life and death,
E'en in the sepulcher," I said.

And then I thought: Will He who cares
For e'en the sparrow weak and small,
Forget earth's silent dead for aye,—
Forget his buried saints to call?

Nay; soon his blazing chariot wheels
Shall roll adown the orient skies,
And Gabriel's mighty trumpet peals
Shall bid these sleeping forms arise.

WHAT WAS THE MATTER WITH THE BOY?

BY MRS. OGDEN LEWIS.
(Detroit, Mich.)

"O you naughty boy!" cried Mrs. Cross, stamping her foot on the floor, "I'd like to know what the reason is that I can't trust you one minute. Just the moment my back is turned, you are into mischief. I just put these groceries on the table, and you have punched a hole in every sack, and here are sugar, salt, rice, peas, beans, and oatmeal sifting out all over the corner of the table!"

Such was the language to which Johnny Cross listened. No, he did not hear it all; for he stopped his ears with his fingers. Then came a blow which sent him across the floor, while the mother shouted, "I'll teach you to stop your ears when I am talking, you saucy boy!" And Johnny replied, in a tantalizing manner, "I know how already; need n't bother to teach me."

Then the strap was brought, and it fell across his back until the revengeful, angry passion of the one who dared to call herself by the sacred name of mother had been sufficiently gratified to permit her to stop and sit down, saying: "It does seem as though I cannot stand it," to which, through angry sobs, he retorted:—

"You don't stand it; I am the one who stands it."

But now her wrath was appeased; she had given vent to hateful feeling, and passion had somewhat abated, so that this remark, though really more saucy than the other, was unheeded. The cruel marks upon the boy's slender frame testified to the truth of his statement. The cooling off of the mother's temper had kindled an angry flame in the heart of her boy, which would not soon go out unless subdued by the Holy Spirit. She now began what she called "reasoning."

"Johnny, do you not think you have been a very bad boy?"

"No!" was the passionate reply. He knew he had not done right, but he felt that he had done as well as she, and was unwilling to acknowledge himself worse. He did not know how soon he might be stirred up to do the same thing again; for she beat him when she felt like it, and petted when she felt like it. It was one round of acting out feeling day after day. When she was aggravated, he must "catch it;" when she cooled off, he heard pleasant words; and Johnny's heart was stirred to act out his own feeling, regardless of consequences.

"Well, you must have a very hard heart to think of talking so unkindly to your mother, and to be unwilling to own your fault," said she, paying no attention when he interrupted her, saying, "So have you."

"I don't care how many faults I have [he did care, but he would not own it]! I just wish I had wings," he continued.

In surprise his mother asked, "What would you do with wings?"

"I would do what the angels do," he replied.

"Do you think they would have such a bad boy as you are in heaven?"

"No, I don't. But you told me that where there are cross, angry words and actions in the home, the angels fly away; and I don't blame 'em a bit. I would, too, if I could, but I hain't got wings. You don't love me. I know you don't,—'cause — 'cause,—" Johnny faltered. These words came from a discouraged heart, and they choked him as he tried to give them utterance. He could not appreciate kind words now. How could he? They were mingled with censure, with no intimation that she had done wrong, too, and recalling the thought that should she become enraged again, he would be obliged to submit to whatever she felt like doing, he could not speak out the thoughts that were filling his soul with anguish. So the poor little heart failed beneath its burden; bitter weeping followed.

"You don't understand me," she suggested.

"And you don't understand me," came back like an echo. For a moment she was inclined to question whether the child was not right. Then reflection upon the incident so fresh in her mind — how provoking it was! — crowded out all that was reasonable and fair, self came to the front, and Johnny was sent to his room at once to meditate, being requested to acknowledge himself a very bad boy, with the promise that he would be called out when he would agree to be better.

She went to the sitting-room, picked up the morning paper, and read:—

SAD ACCIDENT. Boy Drowned.

Fred Hasty, only son of Mr. and Mrs. T. Hasty, who reside at 120 Cranky Ave., was drowned last evening in Looking-glass River, while trying to rescue a child of his own size and age. The boy was urged not to try it, but he said: "I want to show my mother that I want to be good. If I do not get out alive, tell her to remember that I have done one good thing if it did take my life to do it; for she thinks I never did anything good."

The parents are said to be nearly frantic with grief, and the mother confesses to having pushed her boy outdoors just an hour before the drowning, with the admonition that he was not to return until he could make up his mind to get along without rubbing his dirty fingers on her snowy table-cloth in passing it, at the same time telling him that he never did anything right. She says the marks on her linen can be effaced, but her words cannot, and she only wishes there were many of the marks of his fingers where now there is only one. The physicians fear insanity in her case. She continually cries: "I have drowned my own boy! I have drowned my boy!"

Mrs. Cross threw the paper on the floor. Her eyes were filled with tears as she soliloquized: "True; she was the cause of her boy's death. How she must feel! I should hate such a record." Then something whispered, "Your record is little better." She was not fully at rest. Still, it was hard to give over to the conviction

that perhaps she did not understand her child, and that her own course was driving him away from her.

(Concluded next week.)

THE CHURCH AND ITS SCHOOLS.

BY PROF. FREDERICK GRIGGS.
(Battle Creek College.)

(Continued.)

WE all inherit evil tendencies, and we do not inherit enough good to overcome them. But we need to be possessed of a power higher than ourselves, in order to rise above the evil of our natures. This power comes to us through the Bible alone. We must, then, recognize religious education as of the greatest importance; for it is that alone which can furnish lasting and substantial motives. If it is of such importance, ought it not to be brought into the day-school, rather than left alone to the home and the Sabbath-school? The Sabbath-school holds the boy but one hour each week, and in altogether too many homes there is little that can be called religious instruction during the day, aside from the hours of worship. Against these brief periods of instruction are set thirty hours and more each week in the school, in which the name of God often does not enter.

Not only is there this negative force working unconsciously against the child's religious nature; but there is to-day a strong positive influence which also works against it, called "moral instruction." There is being erected, in a marked manner, a standard of morality in the place of true religion. The world has always had a standard of morality. Greece, Rome, and France each had their own, which varied according to the prevailing custom; but the one which is being erected to-day differs from them all. This standard admits of a form of godliness which lacks the power of God. The idea is becoming prevalent that man has a natural power within himself, and in process of time and evolution it will bring him to the highest existence. According to this theory, we need to have only such a standard of morals as is demanded by our state of civilization; for the standard of morality will rise as the race advances in civilization. I repeat, This evolutionary idea of man's origin, nature, and destiny, is, consciously or otherwise, erecting a standard of morality which certainly has its injurious effects upon the pupils in the public schools of to-day. Opposed to this standard of morality, which changes almost as often as the fashions, are the principles of that religion whose Author is the same yesterday, to day, and forever. This standard has not changed from one generation to another, but will remain the same throughout time and eternity.

I have spoken of the public schools, but in what I have said and shall say, I do not wish to be understood as being opposed to them. Indeed I am not; for I believe them to be established by God as much as are our civil governments, from which they are the natural outgrowth. It is by means of them that a free people may maintain their freedom of government. They are the bulwark of our nation. Their avowed object is to educate for citizenship and participation in a government maintained by a free and intelligent people. But the work of the public school is, manifestly, not to give a religious training. Principles of right and justice are, indeed, to be taught, but chiefly as related between man and man, and not as between man and his God. The conception which men have of God differs radically; and children coming from homes where are found all forms and shades of religious belief, from that of the infidel to that of the sincere believer in Christ, are to be trained together in these schools for citizenship.

If it could rest here, it might be well; but the standard of morality and the false ideas of the relation of God to the same, of which I have already spoken, often do not permit this; and

the children get an idea of God, in his work of grace, which is not warranted by his literally interpreted word. The ideas which the sincere believer in the word of God has of citizenship and his relation to civil government, and those maintained by the world at large, are essentially different; and it is upon this that one of the lines of difference in education must be drawn. Christians are to lead all men to become citizens of the kingdom of Christ, and to pay to Christ, the King, their highest allegiance. Paul said of them that they "confessed that they were strangers and pilgrims on the earth; . . . but now they desire a better country, that is, an heavenly." I have said that these different conceptions of citizenship demand a difference in the education by which the child is to obtain his conception and appreciation of his citizenship. This education, which leads the child to regard this life and world only as a means of attaining those which are so soon to come, must not, positively must not, be left out of the daily school life of the child.

It being true, then, that the spiritual nature transcends the mental and physical, and that the education of the child ought primarily to be religious, I inquire, What relation should the church sustain to the education of her children? Apparently the church has left this matter of education entirely to the parents; for, as a denomination, we have never been as decided in this matter as have other denominations. I firmly believe that the duty of saying what the education of the child shall be rests primarily with the parents; but I also believe that the church should maintain a positive attitude toward this matter, as it should toward all works where eternal interests and the salvation of souls are at stake.

I wish to make my proposition clear: The church has just as positive a duty to interest itself in the education of every child within the pale of its jurisdiction as it has to concern itself in any religious work; for the education of the child, in the eyes of the Christian, should be considered, first of all, a religious work. I would place the first duty in this matter upon parents; for of all those influences which mold character, the home is the greatest. I hardly need to call your attention to the influence of his home upon the character of Paul's son Timothy, which descended to him from his grandmother Lois, through his mother Eunice, and the lack of this unfeigned faith and love in the home of Eli, to impress upon you the prime importance of the home in the education of the child. But I have serious questions as to whether it is wholly possible for the home to counteract the influences under which the child is brought outside the home, if they are not good. It is right here that the church should step in, and make provision for schools and associations for the child, which are in agreement with those of a good home. The parents are to create an atmosphere of helpfulness and development in the home, and the church is to create the same outside the home. Of course I am enabled to state this thus strongly from the consideration that the parents constitute a controlling element in the church.

(Concluded next week.)

A MOTHER'S LETTER.

DEAR REVIEW: Enclosed you will find a letter written by my dear mother on my tenth birthday. She died when I was twelve years of age. Now I am sixty-seven. Through all these long years her counsel and advice have been, and are still, a source of great comfort and support. I send the letter to you with the heartfelt wish that it may help some young persons who perhaps may not have a loving mother to whom they can go for advice in the hour of trial and temptation.

FROM ONE WHO LOVES THE REVIEW.

"TO MY DAUGHTER ON HER BIRTHDAY: Ten years have already sped their flight since I first

welcomed you to my arms, a helpless infant, the daughter of my love and anxious solicitude. You are now of an age to be capable of exercising reason and self-control,—reason to judge what is right, and principle to choose the good and refuse the evil. The sum of moral duty is comprised in the commandments,—'Thou shalt love the Lord thy God with all thy heart; . . . and thou shalt love thy neighbor as thyself.' Innumerable are the obligations which we are under to love God with our whole heart, and our gratitude should increase with our years; for every hour is fraught with mercy. Well might the psalmist exclaim, 'Bless the Lord, O my soul; and all that is within me, bless his holy name.' Jesus says, 'If ye love me, keep my commandments.' And we are bidden to forgive men their trespasses, even as God, for Christ's sake, has forgiven us. Let a sense of our many transgressions lead us to walk humbly before God, and in charity with our fellow beings. Do unto others as you would that they should do to you. This may require self-denial and command of temper. It may cause a struggle between duty and inclination, yet it will save you many a pang, and hours of bitter retrospection and unavailing regret. One conquest will render another more easy, whereas if you yield to temptation, it will weaken both the inclination and the power to do right. If you give way to fretfulness and ill humor, these qualities will becloud your own life, and render unhappy those with whom you reside. Let truth alone proceed from your lips. Frankness and sincerity are the brightest ornaments of youth. Endeavor to know what is right, and then be inflexible in your course. Dare to do right in spite of flatteries and frowns. Take heed to your ways; for be assured that as the thunder peal succeeds the lightning flash, so sure will guilt bring shame, condemnation, and misery.

"YOUR WELL-WISHING MOTHER."

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY
J. H. KELLOGG, M. D.

WHAT is the cause of an eleven-year-old boy's having weak spells?

Probably his mother drank strong tea and coffee, and his father smoked; that is enough to make a boy sick. I have found that that is just what is the matter with these wizened, spindling boys in the city schools. When you contrast these city boys, as they stand on the sidewalk or the corner by the city schoolhouse before school opens, with the boys and girls who come out of a country schoolhouse, they look as if they belonged to another race. These city pupils have decaying teeth, even when they are not more than eight or ten years old. They are all poor, spindle-shanked boys, and most of them are round-shouldered and hollow-chested, and the girls have curvature of the spine.

Are nuts easily digested?

Yes, if they are properly divided.

Are they nutritive?

Yes; they have the highest nutritive value of any foods; they are the most strengthening; for example, a pound of peanuts contains as much nutriment as two pounds of beefsteak and half a pound of butter besides. Peanuts, therefore, are about the most nourishing of all known foods; there is scarcely anything else that grows that contains as much nutriment as do peanuts. It has been hard work to utilize them because of their hard, firm flesh, which renders them indigestible in their ordinary form.

Why do people who diet look so thin?

They look thin because they have to diet. It is because they didn't begin to diet earlier that they look thin.

Is it possible or probable that a stomach that has been dilated and prolapsed for fifteen or twenty years can be put back into its proper place?

Yes. It is most amazing what the stomach will do when it has a chance. There are many stomachs, however, that have not had a chance since they were twelve or fourteen years of age, but have been trampled down, squeezed down, forced down. You have no idea how happy the stomach is to get home when it has a chance. I have seen a stomach rise two inches in fifteen minutes, and sometimes in less than four or five. But I have no doubt that in a great many cases, persons have been here at the Sanitarium for two or three months, and their stomachs are three or four inches higher than when they came. This is due, in part, to the removal of restrictions, partly to the development of the parts external to the stomach, and partly to the fact that the stomach is not overloaded with liquids and over-distended with gases, and so is in a more normal condition, and has contracted its size.

Do vegetarians eat eggs or milk prepared on their own farm?

There are all grades of vegetarians; there are what are called "vegetarians," and there are what are called "fruitarians," and what are called "vegetablearians." So-called vegetarians are simply persons who abstain from flesh foods. A vegetarian proper is one who abstains from that food which requires the taking of animal life, his only diet being fruits and grains. There is no doubt that this is the natural diet of man. We find a great many people with whom milk disagrees, because it is not the natural diet for adults. Eggs are wholesome only when they are fresh and healthy. I have known eggs to become invalids, and an invalid egg is certainly very undesirable. Sometimes I have known persons to eat sick eggs, and they became sick themselves in consequence. You may think I am joking, but I am not. When you break an egg, and the contents stick in the shell, not coming out readily, you will find that the egg is becoming so diseased that the membranes stick together. An egg is a young chicken, and it is subject to the same disorders that a young chicken is subject to. An egg must be kept alive in order to be wholesome.

JELLIES, PRESERVES, ETC.

A CORRESPONDENT understood us to say, in a recent article, that we did not consider home-made jellies, preserves, pickles, etc., necessary articles of diet, and wishes us to give our best reasons for such conclusions. He remarks that "a good sister said she wished she had a barrel of sugar, so that she could make all the jelly she wanted."

There are several sufficient reasons why the use of the articles named is not advisable. Sugar is an antiseptic; it prevents the disintegration and dissolution of perishable articles, the same as salt. When an article of food becomes thoroughly saturated with sugar, its digestion becomes a much more difficult matter than it would be if the sugar were not combined with it. For an illustration, we all know that fried foods are more difficult to digest than food cooked in any other manner, because the grease thus becomes incorporated into the food with which it is cooked. So boiling fruits in sugar renders them indigestible, on the same principle. The effect of eating a large quantity of sugar preserves is very different from that of eating the same quantity of fresh fruits; and the same difference prevails in an equal proportion where the quantity is less. Another cogent reason why we say that jellies and sugar preserves are not wholesome is because their use involves the use of too much sugar for the good of the system.

What may be said of sugar preserves applies with still greater force to vinegar and spice preserves, or pickles. The evil principles are the same in both cases; and the harmful character of the preservative elements in those cases is more marked and decided than in the case of sugar.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 6, 1897.

URIAH SMITH,
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ECONOMY.

WE conclude that this word, except as it was used in an archaic sense, is of comparatively recent use as a current term. In its Greek form it meant the rule, or order, of a house. In our common use it means frugality, discretion, and carefulness in the expenditure of money or other resources. It is to be distinguished from parsimony, or stinginess; for it is neither. The Bible tells us, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The first is good economy, and the second is stinginess, which is very poor economy.

Economy has always been a Christian virtue and a duty. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" is a question that the Bible has long held up to mankind. Extravagance is the opposite of economy; and there is a strong tendency toward it in human nature. Self-gratification is the prime cause of extravagance; and self-denial is the basis of true economy. He who cannot say *no* to his natural desires, knows nothing about the virtue of economy.

Practical economy is not a prevailing trait of character in our times. On the contrary, men are "lovers of their own selves." And while a man who is a lover of himself may be stingy and miserly, he cannot be a real economist. Virtue increases in value as it becomes scarce; consequently economy becomes more precious in times when extravagance and wantonness are rife. Now, if never before, should all good people study and practise the principles of true Christian economy. By Christian economy we mean a careful and judicious use of all our resources of money, talent, time, and strength, according to the requirements of Christian principles. In practise, it will be best to remember the proposition that self-denial is essential and fundamental in the exercise of economy. He who desires to be economical must concede that every wish and whim is not to be unquestioningly gratified. An inquisition must be set up; and every want must answer at the bar of an upright and tender conscience. Self must be put on the defensive; and if it has no other justification than its own demands, let its claim be condemned beyond appeal.

Every one who will establish such a court in his own heart will be surprised at the number of rejected claims. As the boy passes along a busy street gazing at the candies, toys, and trinkets, his wants set up a regular tumult. If he were to follow his own feelings, he would obtain the whole outfit. It is restraint only that keeps him from doing so; and if he had plenty of money, he would need help to restrain himself. We are children grown tall; and when we see things we desire, it is too often the case that, except for the lack of money, we would not be restrained from getting them. A man who does not buy a thing because he cannot is not economical; for if the obstruction were removed, he would

gratify his desire. Because he does gratify his desires when it is possible to do so, is the reason why he has no money. Economy must be an inbred principle; and if we do not possess it, we may obtain it as we do any other grace,—through faith and obedience to our Lord. When we love God with all our hearts, and our neighbor as ourselves, economy will be more easily practised.

As a people and as a generation, we need to return to the old paths of simple living. House furnishing, farm furnishing, dressing, and eating are becoming elaborate and expensive, even in common society, to a degree hitherto unknown. Where is the family of means that will live with the same simple outfit and fare that people of the same means would have done forty years ago? It can scarcely be found anywhere. And because people of means live in an expensive manner, all others think they must live so. But it is perfectly certain that the present style of sumptuous living is inconsistent with the principles of simple Christian faith and practise, as set forth by our Saviour in his life and teaching. It is also inconsistent with the genius of the third angel's message, and in a people who profess to be giving to the world the last message of warning.

Careful economy, even in small matters, is not meanness; but it is an absolute necessity to him who would practise a broad Christian benevolence. Shall we not study and practise it? Instead of constantly contriving how we can obtain the superfluities that make us "like other nations," and which are now absorbing our attention, shall we not study how we may best glorify God in the use of the unrighteous mammon, and how we can reduce the number of our wants?

G. C. T.

"THE SATURDARIANS' WATERLOO."

UNDER this heading in the May number of the *Christian Endeavorer* (Chicago), W. F. Crafts speaks as follows:—

CHRISTIAN ENDEAVORER: Your recent issues, like Luther's words, are "half battles," particularly your two strategic movements for Sabbath defense—the letter of labor leaders, and your popularization of Rev. S. W. Gamble's unique discovery that, "as the Jewish Sabbath had to come every year on the 15th day of their first month, it could not have come every year on Saturday, as the day-worship of all Saturdarians assumes that it did." The case is so clear and so simple that the wonder is that everybody did not see it long ago. Some of us have been on the edge of the discovery.

This was signed, "(R.v.) W. F. Crafts, Washington, D. C."

This preposterous claim is founded on the astonishing blunder that the Passover sabbath of the Jews, which fell on the 15th of Abib, was the weekly Sabbath of the Lord, instead of a yearly sabbath connected with the Passover festival. This is clearly set forth in the little tract recently issued from this Office in review of Mr. Gamble's position. It is a matter of exceeding surprise that any one should confound a yearly festival, originating at the exode, with a weekly institution established by God at creation. And when one had thoughtlessly fallen into that error, it is still more surprising that such a position should receive the endorsement of any persons or papers of reputation or influence.

Mr. Crafts's confession that he has been on the edge of the "discovery," shows the absolute barrenness of the Sunday field, so far as any arguments are concerned in favor of that institution; for could any plausible support be found, men would never have been driven to a resort so unscriptural and illogical.

Necessity, it is said, is the mother of invention, and the present instance shows that it is the mother of desperation. The idea that the Jews had no established week, but that it was fixed every year by a festival depending on the day of the month, and then shifted again fifty days later, so that at the Passover there was a week (?) less than seven days in length, and then at Pentecost a week *eight* days long, and at the Passover two Sabbaths less than seven days apart, and at the Pentecost two Sabbaths coming absolutely together in the same week, is a position so absolutely bereft of common sense that it is sufficient to call the sanity of its originator and defenders into serious doubt.

And this, forsooth, is the "Waterloo of Saturdarians." We will not descend to the same effort to express contempt, and retort on observers of the first day by calling them *Sundarians*; but if any cause was ever driven to a worse Waterloo than this makeshift for Sunday defense, or rather, if there is any worse Red Sea for the Sunday Pharaoh and all his hosts, they are surely to be commiserated.

The exposure, in the tract referred to, of Mr. Gamble's abortive attempt to use the Greek in behalf of Sunday, has called forth from him an explanation by letter, in which he charges the errors upon the typesetter. This could be accepted if he did not then go right on, and re-affirm the most groundless and grotesque assumptions possible for a man to make. He persists in denying, in the face of all evidence to the contrary, that either Hebrew or Greek writers used the term "Sabbath" to designate the entire week, and declares that there is no Greek word for "week" in the New Testament. He says: "In *old* Hebrew the words—'week' and 'Sabbath'—were *not* interchangeable, neither were they in the Greek in the time of the writing of the New Testament." It has never been claimed that these words were "interchangeable." The word "Sabbath" means, usually, in the Scriptures, the seventh day of the week, set apart by the Lord himself in the beginning, as a memorial of his creative work. And as this gave existence to the week, the Jews were accustomed to use the term "Sabbath" to designate the whole period of the week, and speak of the different days as the first, second, third, etc., in this period. And borrowing this custom from the Hebrew, the writers of the New Testament use the Greek *sabbaton* in the same sense in all those passages where the expression "first day of the week" occurs after a numeral adjective designating the day of the week.

In support of this statement we have repeatedly given such references as Gesenius's Hebrew Lexicon, Greenfield's, Pickering's, Parkhurst's, Robinson's, and Liddell and Scott's, Greek lexicons, Encyclopedia of Religious Knowledge, Cruden, Bloomfield, Nevin's Biblical Antiquities, Union Bible Dictionary, Calmet, etc. Yet Mr. Gamble affirms that there is no Greek word for "week" in the New Testament! We have lately come into possession of the works of the celebrated Dr. Lightfoot, whose thorough acquaintance with Jewish literature and customs gives him the first place among scholars on these questions. He says:—

The Jews reckon the days of the week thus, One day (or the first day) of the Sabbath. Two (or the second day) of the Sabbath.—*Bab. Maccoth, fol. 5. 1.* Two witnesses come and say, The first of the Sabbath, this man stole, etc., and on the second day of the Sabbath, judgment passed on him.—*Id.* . . . On the fifth of the Sabbath (or week). Ezra ordained that they should read

the law publicly, on the second and fifth days of the Sabbath, etc. He appointed that judges should sit in the cities on the second and fifth day.—*Hieros., Meg., fol. 75. 1.* Ezra also appointed that they should wash their clothes on the fifth day of the Sabbath.—*Bab. Bava Kama, fol. 32. 1.* The sixth day they commonly called the eve of the Sabbath.

In the foregoing quotation Mr. Lightfoot gives the Hebrew in full, which we omit, as not necessary for the general reader. In all these instances, the word "Sabbath" most evidently means "week." They go back as far as Ezra. We wonder if the Hebrew of Ezra's time is *old* enough for Mr. Gamble; or will he say that Mr. Lightfoot didn't know what he was talking about?

Mr. Gamble does admit finally that the word "Sabbath" in the Hebrew came to be used for "week;" but asserts that it was not till after the resurrection of Christ, and was then adopted to oppose the gospel! These are his words: "The use of Sabbath 'to mean week' in the Hebrew, originated after the Jews began to try to confound the Hebrew to prevent the student of Hebrew from seeing the unmistakable evidences of Christ being the promised Messiah!"

His dodging of Luke 18:12 shows an agility equally surprising. He says: "You fall into the error of others in not understanding the truth of the statement in Luke 18:12. The Pharisee did not say, 'I fast twice in the week,' but, 'I fast twice on the Sabbath,' i. e., on the 10th day of the seventh month, and on the 17th day of the fourth month every year. Every other Sabbath was 'a feast' day." In view of these words we can only wonder what new invention, or groundless freak of the imagination, will be resorted to next, to support the Sunday Sabbath. As Cruden says, the word *sabbaton* in this passage "is taken for the whole week;" and Bloomfield says, "This fast was on the second and fifth days of the week." A man may make statements contrary to the plainest evidence when not acquainted with that evidence, and be excusable, so far as ignorance is excusable; but when, his errors being pointed out, he still clings to them, and defies all authority and evidence,—that is intolerable. For this reason we pass by other statements and claims equally wild. When one steps forth in the light of day, and denies that the sun shines, no amount of reasoning will be likely to be of much benefit to him.

U. S.

THE MEDITERRANEAN FIELD.

As previously noticed, it has been decided that the Sabbath-school offerings for missions shall be devoted to the fields about the Mediterranean during the last six months of this year. These fields, so long the center of the learning, riches, and power of the world, are now among the poorest nations. But this need not discourage us about sending the message to them; on the contrary it should encourage us, for it is to this class especially that the closing message of the gospel is to go. First, the guests, the professed friends, are invited; but when they prove indifferent to the invitation, the call goes to the poorest. The message has long been sounding among the professed friends of the Lord, until many are tired of hearing about it; now the tide is turning toward the heathen, the neglected and hitherto forgotten.

When these poor outcasts come in contact with the pure gospel, and witness its saving power, they will heartily respond, and appreciate

it the more for having been poor and oppressed. They have known little of the joys of true liberty. Many of them have been in a terrible servitude all their lives,—under a sort of triple alliance of sin, an oppressive state, and a false religion. How sweet will be the joys of salvation and the perfect liberty of the gospel to such! And it is the Lord's delight to free just such neglected, oppressed captives.

Wherever the third angel's message has been preached in Turkey, it has been appreciated as in few other fields. Those that have received it manifest a degree of joy and devotion not often seen in more favored lands; the people are begotten unto a lively hope; they are indeed born again, manifesting a new life. But the little which has been done in Turkey is only a sprinkling. Among the many nations about the Mediterranean, Turkey alone has over forty million people, a field over half as large as all the United States. To the present, we have sustained one worker in this field. He is doing what he can; the Lord is blessing his efforts; already about a hundred have been brought to the truth, directly and indirectly, by his efforts. These, in turn, are active in spreading the truth; with their scanty earnings, they sustain in part four of their number as workers in the field.

We doubt not that every Sabbath-school member will esteem it a peculiar privilege to have a part in opening up the work in this large and interesting field. You may do so by having a part in the Sabbath-school offerings during the remainder of this year; and the extent of your sacrifices in this direction will show the degree of your interest in this work. The more we become acquainted with the gospel, the more we shall be animated by the spirit of sacrifice; while the world grows more selfish, devoting its all to luxury and selfish indulgence, God's people practise more self-denial, till all non-essentials are lopped off, and the net proceeds of their lives are devoted to the Lord's work. May we all experience special growth in this excellent grace, that the results of the last six months of 1897 may exceed the liberalities of our Sabbath-schools in any previous six months.

H. P. H.

THE FUNDAMENTALS OF EDUCATION.

An article in a recent number of *Harper's Weekly* on the subject of "Pretentiousness in Education" exposed very clearly the superficial tendency of the educational work of the present time. The wise master builder may have in his plan an imposing and beautiful structure, which he anticipates will attract the admiration of the people for generations to come, and attach honor to his name and memory. His reputation depends very largely on the contour and grace displayed in the massive superstructure; so much so that, while he is delving with the foundations, it is the superstructure that is constantly in his mind. But while the pride of his building may be largely invested in the case-ments, cornices, and crowning ornamentations, there is no part of the building upon which greater care is bestowed than on the foundation. It would be a very foolish architect who, in his haste to erect a showy structure on which to air his pride, would allow a foundation to be constructed of such a flimsy character that before he could finish the house, the foundation would be crumbling to ruin, and prove utterly unreliable.

Yet in the work of education there is a great deal of that kind of work being done. Thou-

sands of young men and women are crowding their heads with the "higher" studies, and rushing into vain and abstract theories and sciences, out of whose minds the elementary studies are vanishing. There are plenty of students wrestling with Greek, Latin, and other dead languages, who can neither read, write, spell, nor speak the English language with decent proficiency. Men struggle with Greek verbs who cannot reconstruct a faulty sentence in English. The abstruse and obscure sciences, whose chief virtue is in their incomprehensible names, are pursued with untiring vigor by those who have a "degree" in sight; while the fundamental elements of a useful education are wanting. They have been passed over so slightly and hurriedly that they are quickly forgotten. They are suffered to fall into contempt, and neglect as something beneath the attention of men and women of distinction, such as they are soon destined to become. It really seems to be a fashion for learned (?) men to be lamentably ignorant of common things. Having received the title which the study of the more lofty arts and sciences brings them, they are almost proud of not being able to spell or write in their native tongue.

Such men walk on stilts. They are without foundation. They live altogether in an atmosphere that is superficial. While they have been building their beautiful airy house, the foundation has disappeared, and they soon tumble down in the sight of men.

It is a false and dangerous conception of education that places such an inordinate premium on the attainment of marks of distinction, and neglects a careful and thorough training in the real essentials of learning. Knowledge, like every other useful and substantial thing in this world, should be built up strongly and securely from the start. Education should be carried no further, and no faster, than it can be made thorough, permanent, and practical. It is better to have a one-story building with a substantial foundation, than a "sky-scraper" without underpinning.

G. C. T.

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.]

782.—SOULS UNDER THE ALTAR.

Who were the souls under the altar, mentioned in Rev. 6:9, 10? What was the altar? When were they slain? and at what time did they cry for vengeance? M. B.

Ans.—They were and are the martyrs who fell victims to papal persecution under the fourth seal, from the establishment of the papacy in A. D. 538, till the beginning of the great Reformation of the sixteenth century. The Reformation vindicated the characters of those whom Rome had put to death as heretics, and showed that such work was justly open to the vengeance of a righteous God. This is all a symbolic, not a literal, representation; and the altar is introduced simply as necessary to the picture of slain victims; it may be called "the altar of papal persecution" (Dr. Clarke). And the blood of victims slain on that altar cried from the ground to God for vengeance, just as the blood of Abel cried. Gen. 4:10. It is still crying to God for vengeance, and will soon be avenged, when God makes inquisition for blood, and cometh forth to recompense his enemies, as he is now about to do. Ps. 9:12; 98:9. (See the work, "Daniel and the Revelation.")

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.

JOINED TO CHRIST.

JOINED to Christ in mystic union,
We thy members, thou our Head,
Sealed by deep and true communion,
Risen with thee, who once was dead,
Saviour we would humbly claim
All the power of this thy name.

Instant sympathy to brighten
All their weakness and their woe;
Guiding grace their way to lighten,
Shall thy loving members know.
All their sorrows thou dost bear,
All their gladness thou shalt share.

Everlasting life thou givest,
Everlasting love to see;
They shall live because thou livest,
And their life is hid with thee.
Safe thy members shall be found
When their glorious Head is crowned.

—P. R. Havergal.

SÃO PAULO, BRAZIL.

ON the 22d of April I left my home in Rio de Janeiro, to visit the Sabbath-keepers in the state of Sao Paulo. It was quite an agreeable surprise to find, in this state at least, a fairly well-managed system of railroads; and I felt, as I traveled through this state, that in my introduction to Brazil, I had had the worst first, and was not sorry to find it so. Leaving on the Sao Paulo express on the morning of April 22, the evening found me at the capital of the above-named state, which also bears the name Sao Paulo. As trains do not usually run at night in Brazil, I was obliged to remain in Sao Paulo over night, but early the next morning I resumed my journey. At eleven o'clock I found myself at the home of Brother Stein at Indaiatuba. When I state that Brother Stein and his family are the only ones that observe the Sabbath in his neighborhood, and that a minister had not visited them for more than eight months, the reader can better appreciate how glad they were to receive a ministerial visit once more.

While stopping at this place, I noticed that the bells of the Catholic church would each evening set up a clanging, and then at the same time a number of sky-rockets would be fired off. I asked what was the meaning of this, and the answer was given, "They are saying mass every evening so that the yellow fever will stop in Itu."

It seemed a strange manner to call upon God to do a great thing for them; but these poor people have no other than the heathen idea of God, supposing that he can be appeased or persuaded to do a certain thing by saying mass, and offering him fireworks as an entertainment. How much they need to know God as an ever-present help, an ever-loving Father, who is not afar off, but nigh us, even in our hearts. From Indaiatuba I went to Piracicoba, and visited the few Sabbath-keepers who live there, and from there to Rio Claro, where I spent about ten days at the home of Brother Meier. At the close of my stay there, during which time I had further instructed them, I had the privilege of baptizing Brother and Sister Meier, with their three oldest children, in the Rio Claro River. In the afternoon, it being Sabbath, we celebrated the Lord's Supper.

From Rio Claro I went to Santa Barbara, or the American Colony, so called because about seventy families of Americans live scattered through this section. Here for the first time since leaving the United States, I had the privilege of addressing an English audience, and it almost seemed as though I was back again in the home field. The people of Santa Barbara very much desired that I remain there longer, but this

did not seem practicable at this time, and so I left them with the promise of returning as soon as it was possible for me to do so.

After visiting several other German families, I returned to Sao Paulo, spending three quarters of a day in looking over the city to gain some information about this field, and then arrived at home on the evening of the 18th of May, feeling thankful to the Lord that he had prospered my journey and kept me in safety. But I felt on this trip, as never before, the need of literature for our field. How often I longed to give to some with whom I could speak but very little as yet, something to read in their own tongue; but we have not yet even a tract in the language of this country, the Portuguese.

I am learning to appreciate the importance of our literature more than ever before, and hope that the Lord will soon open the way for us to have at least a few tracts with which to work among the natives. We are of good courage in the Lord, and thankful for the privilege of being accounted worthy to have a part in his work, even in this field of darkness and sin. Remember the work and the workers here at the throne of grace.

F. W. SPIES.

ARGENTINE REPUBLIC.

A FEW weeks ago it was my privilege to visit our church at Crespo. My heart was made glad to meet with this whole-hearted, godly company. Some people sing with great solemnity, "O for a thousand tongues to sing the praises of our God!" but if they could visit our brethren at Crespo, they would undoubtedly learn better to use the one they have. It is indeed a missionary church, in the highest and broadest sense of the word. Every member is a missionary; and if one can judge from appearance, each seems to vie with the other in effectually disseminating the seeds of life and truth. The brethren there are indeed piteously poor as regards the wealth of this world; but what they lack in this direction is made up to them by the abundant blessing of Heaven.

Some of our readers have undoubtedly learned how this church was raised up; but perhaps a brief recapitulation will not be altogether out of place. Some five or six years ago, Brother Stauffer, one of our pioneer canvassers here, went through the province of Entre Rios selling his books, and to his great surprise he found a company of about ten who were keeping the commandments of God. He labored arduously with them, to build them up on all points; and while he was so doing, several more were brought into God's truth. His efforts were greatly blessed; and by the time he left this company, they were greatly encouraged, and went to work more fervently than ever to make known these precious truths to their neighbors. When Elder F. H. Westphal visited them, he found a live unorganized church of twenty-seven persons. Since that time, Brother Westphal has put in much good work there, and, supported by the untiring efforts of the brethren in that district, he has been able to raise the church-membership considerably. At present this church numbers one hundred and sixteen members. We pray that the good work begun in such a humble way may go on from strength to strength, the members growing in grace and the knowledge of our Lord Jesus Christ.

About three months ago the writer accompanied Elder John Vuilleumier to Las Tunas, in the province of Santa Fé. We were previously notified that our efforts would come to naught; but that only drove us nearer to God in prayer. We began our meetings, and from the beginning we were signally blessed. Crowds came out, night after night, to hear the preaching. Brother Vuilleumier preached in French, and the writer in Spanish. When the Sabbath truth was presented, it was found that nine had taken their stand on the side of God's commandments, to begin with.

Then began a bitter persecution against the workers and converts. Brother Vuilleumier was carried before the judge, charged with being a disturber of public order. However, the Lord gave him favor with the judge, and he was able to present some points of truth to one on the judicial bench. As the result of this opposition, the converts were strengthened, and eventually twelve persons followed the Lord in the ordinance of baptism, and were received into the church. Since then two more have decided to receive baptism and join the church. O pray that these souls may be kept firm amid the severe persecution that is being brought to bear upon them, and that the banner of truth may be held up from the contaminating influence of the world!

After this I accompanied Brother Westphal on a trip north, to El Gran Chaco. We held a short series of meetings in Las Garzas, Brother Westphal speaking in English, the writer translating for him. Brother Brooking also helped in the meeting. Two men were baptized, and then a church of seven members was organized in that greatly benighted region, "El Gran Chaco."

Brother Westphal and myself then came south about sixty miles to Malabrigo, to hold a series of preaching services. We found the place a regular hotbed of infidelity and immorality, which made the work go very hard indeed. However, the Lord has come very near, and in communing with him, we have received of his Spirit. Five brethren are waiting to be baptized and join with us; and Brother Westphal reports a good interest among several who have hitherto completely repudiated religion in every form. I shall soon return to Las Tunas to join in work with Brother Vuilleumier. There are so many calls for laborers in this field that one cannot possibly respond to them all. Many parts of it stand in great need of the gospel, yet the workers are unable to leave the places in which they are, owing to increasing interest. We could well repeat, in behalf of this field, the call of Brother D. T. Jones for Mexico. Here, too, the farmer can find agricultural advantages, such as are acknowledged by all agricultural scientists to be superior to any found in other parts of the world. Land is cheap, living reasonable; and above all, grand opportunities to propagate this last message to a dying world are on every hand. Ask yourself, Am I in the place where the Lord wants me to be? Am I following in the footsteps of my blessed Master? As we pray to the Saviour, let us yield our all to him, that he may the better take us and use us in his vast vineyard. We need your prayers for this field, since the prayers of the righteous avail much. Our God is one, the work is one; let our prayers, then, be united that God's truth may separate many precious souls from the darkness of error with which they are now surrounded.

JOHN MCCARTHY.

MICHIGAN.

SINCE my last report, I have held meetings at Munith, Homer, Spring Arbor, Rives, and North Wheeler. I began meetings at Munith, November 6. There was quite an interest manifested there. Some desired to obey, part of whom held out only a short time. Others took a firm stand for the truth, and still others are investigating. I was with the Homer church at their quarterly meeting. Much of the rich blessing of the Lord was with us there.

I then came to Spring Arbor, and began meetings, January 6. The Lord came in with great power, and touched our hearts with his Spirit. All seemed much encouraged to work for the good of others. It seemed that a good work might be done in the village of Spring Arbor, either by the church or by holding meetings there. I then came to Rives, and began meetings in a schoolhouse, and after continuing there a short time went to a schoolhouse two miles farther south, and then to one west. Some

took their stand for the truth at these places, and we organized a Sabbath-school of over thirty members. Sunday, June 12, I baptized five precious souls there in Grand River. There are still others that will go forward in baptism at that place.

We now have our tent pitched at North Wheeler, about four miles north of Wheeler. At the present writing we have held six meetings, and have had a good crowd. The outlook is good. Brother A. Weeks has held meetings around here for some time in schoolhouses, and several have embraced the truth as a result of his labors. He and my son, F. J. Harris, and myself, compose our tent company. We ask the prayers of all the dear brethren and sisters that we may be kept where the Lord can use us in his work.

J. C. HARRIS.

NEW MEXICO.

CHAMA.—In company with our wives we came to this place, June 2. We find this a very nice little village of about two hundred and fifty inhabitants, mostly Americans and English-speaking people. The altitude is quite high here, and the nights are very cool. We are right in the Rocky Mountains. There is a large Indian reservation within a few miles of us, and the Indians visit us to sell their wares. They are civilized, and seem very friendly. We gave some reading-matter to day to one who could speak English quite well, and he said that he would read it. We believe that some of these Indians will yet accept the third angel's message.

The people here are very kind to us. The trustees of the town hall voluntarily offered us the free use of the hall for our meetings. As the nights were too cold to hold meetings in our large tent without a good stove, and it would have cost quite a little to seat the tent, we gladly accepted their offer. We have pitched our small tents, and are living very comfortably in them. We have now been holding meetings nightly for a little over two weeks, and are in the midst of the Sabbath question. A goodly number seem quite favorable to the truth, and we are earnestly laboring for them, and pray that they and many others may accept the message. Brethren, pray for the work in New Mexico.

June 20.

G. W. ANGLEBARGER,
L. A. SPRING.

NEW YORK.

BROOKLYN.—The course of lectures that has been held in the Scandinavian language the latter part of the winter and the spring, is now brought to a close, and preparations are made for tent work in Perth Amboy, N. J. As a whole, the interest has been good. Eighteen souls have accepted the truth, and many are deeply interested. Several of those who have commenced to walk in the commandments of God have not before made any profession of conversion.

June 19 four precious souls were baptized. On a previous occasion five followed this commandment of our Lord. The others who were to be baptized were hindered for various reasons, but will unite with us later on.

The mission boat "Sentinel" was used to take the candidates to the place selected for the baptism. On arriving at the place appointed, a large assembly was waiting on the shore, who listened with deep interest to the word spoken from John 14:21; 12:26. It reminded us of the time when our dear Saviour spoke the words of life to the multitude from a boat on the Sea of Galilee. It was a solemn and impressive sight to witness one after another stepping down from the boat into the water to be buried with their Lord, and rise to walk with him toward the land of promise. May the Lord bless these dear souls with the rest of the Scandinavian church in Brooklyn; and may many more be added to the fold.

S. F. SVENSSON.

NORTH DAKOTA.

FROM June 8-14 I was in attendance at the local camp meeting at North Dakota. This meeting was held on a shaded island in James River, just in the suburbs of the city of Jamestown. The camp was composed of forty family tents, in which 235 were encamped. It having been a severely hard winter, and a cold, backward spring, Brother Nelson did not anticipate so large an attendance as last year, but he was happily surprised to see a larger gathering. Most of the people came with teams, many of them driving as far as one hundred and one hundred and forty miles. The camp was composed of about equal numbers of Germans and Americans. There was a tent for meetings in each language. Brother Boettcher, from Union College, assisted the German laborers of the State. I spoke five times on the rise of the Advent cause and the gifts of the Spirit. In those meetings the Germans occupied the right and the Americans the left of the larger tent. My talks in English were interpreted to the Germans by Brother Kunkel.

Our people seem greatly encouraged by the privileges of this local camp-meeting, and contributed quite liberally to first-day offerings and other calls that came up, as well as in caring for the local interests of their part of the conference. In this camp meeting I met some who embraced the truth where I labored in Wisconsin thirty-seven and forty years ago.

Brother Nelson, the president of the conference, explained to the brethren and sisters, but few of whom could attend the business conference, the situation and working of the conference. This was a great help to them. On the last day of the meeting, eleven persons were baptized. Happy in the Lord our people scattered to their homes. May they shine as lights as they let the light more fully shine upon them.

June 16.

J. N. LOUGHBOROUGH.

WISCONSIN.

THE truth is still making some progress in this State. At our late camp-meeting three churches were received into the conference. The organization of one of these, that at Wautoma, has already been reported in the REVIEW. May 14-18 the writer, in connection with Elder Mikkelsen, organized a church of twelve members to be known as the Amery church, and another of twenty-one members at Clear Lake. The last-named churches are in the northwestern part of the State. In this region there are many openings for meetings. It is planned to hold three series of meetings in northwestern Wisconsin, and then hold a camp-meeting there, perhaps at New Richmond, about the first of September. There are about three hundred Sabbath-keepers in that part of the State who are not so situated that they can conveniently attend our annual camp-meetings.

Our work in cities previously occupied will be continued, and work in Ashland will be opened by Elder Snow and Brother Locken. Elders J. C. Mikkelsen and S. Swinson will hold meetings in several meeting-houses, schoolhouses, and halls that are open to us not far from where the camp-meeting is to be held. Brethren G. M. Brown and Wm. Saunders will also conduct a tent-meeting in the Northwest. Elders O. A. Johnson and C. W. Olds will hold a tent-meeting in Janesville. Elder W. S. Shreve and Brother W. N. Campbell having raised up a company at Ottavale, they will follow up the interest there, but will first pitch their tent at Viola. Brother J. N. Anderson will soon re-pitch the tabernacle in Madison, and continue the work in that city. Elder H. W. Reed is to take charge of the work in Milwaukee; Brother S. Schwarz will also continue in the German work in that city. Elder J. J. Graff has opened up a new field among the Germans in the western

center of the State, and Brother John Moss is to unite in labor with him in that field. Elder C. J. Herrmann will labor in Wausau and vicinity among both English and Germans. Elder Scott is full of work in fields both new and old about Shamrock, Neillsville, Stanley, and Eau Claire. Work is also planned and in process of execution for the Sabbath-schools, Signs canvass, book sales, and Christian Help work.

We have not space for details. Many others not here specified are laboring faithfully. Several of our younger laborers are preparing to go to the colleges to fit themselves for better work. The captain of the Salvation Army in Fond du Lac has fully accepted the message, and was baptized at our late camp-meeting. He now desires to work for the poor, the needy, and the fallen in our cities. Others are engaging in this same work. To sum all up, I will say that the Lord with whom we labor is keeping us unusually busy, and our courage is quite good.

WM. COVERT.

DISTRICT 5.

TEXAS.—At the close of the meetings at Keene and Cleburne, in company with Elder Mc Reynolds and his wife, and Sister Hayen, I went to Peoria, Tex. Heavy rains had washed away bridges, and made the roads heavy with mud; but the day was delightful, and with our good team, the pleasant associations and conversations, and the recollection of past experiences when passing over the same road so many times in former years with my team and hack, and also on mule-back, this journey of thirty miles was to me a very enjoyable one indeed.

Arriving at Peoria, we were greeted by our first children in the faith at that place, and hospitably received into the home of the same family that took myself and family in when we were entire strangers, twenty years ago. Here it was that we were ordered to leave with our tent in twenty-four hours, under penalty of death. Here also our first meeting house was burned to the ground, and but for the vigilance of my wife and the assistance rendered by friends, our dwelling, standing in the same lot, would have shared the same fate. Another church, a brick building, was erected on the same site, which still stands. Here we were happy to speak again to the church. Death and removals have greatly reduced their numbers, while a goodly share are engaged in the work in other fields, as ministers, teachers, Bible workers, and canvassers. The meetings were profitable and enjoyed by all present. Our house being too small, the Christian church was opened to us, which we occupied for the evening meetings. The labors of Elder Mc Reynolds were much appreciated here as they are throughout the conference. He has the confidence and love of all in every place. All branches of the work here are prospering, and the workers are of good courage. The Lord is greatly blessing their efforts.

ARKANSAS.—From Peoria, Tex., I went direct to Springdale, Ark., where I met Elder A. T. Jones, who had preceded me the previous week, and had been laboring with the church at that place. This is the oldest and largest church in the State, and it was designed not only to help this body, but, through it, the other churches in the conference, that this meeting was appointed, since Brother Jones could attend this meeting without any additional expense, as it was on his route North. He left for Battle Creek the day after my arrival, while I continued the meetings till the following week. It was an inopportune time; for the brethren were in the midst of strawberry-picking, which is the principal crop for this section, and meetings could be held profitably only at night and on the Sabbath. The results, therefore, were not as encouraging as we could have wished, though we hope and believe that all were blessed, and that much good was accomplished. It was an effort made by the

General Conference to aid the work and workers in this conference, and to bring cheer and courage to the brethren all over this State. With only one minister at work in the field, the low condition of the finances, and the unwieldy debts hanging over this conference and tract society, it was thought best to lend it a helping hand.

From Springdale I went to Bradford, where Elder Holbrook was engaged in tent work, with a good interest, some having decided to obey. I engaged in labor with him over three Sabbaths. Some opposition was manifested, the Baptist minister challenging us for debate. We soon ascertained, by a vote of those who attended our meetings, that he was not their champion. We offered the tent to any representative minister the people would endorse. We objected to a debate, on the ground that it was always associated with bad company, and we did not covet its reward. Rom. 1:29-32; 2 Cor. 12:20, 21; Isa. 58:4. The congregation said our proposition was fair, and did not want a debate. Ten adults have taken a stand for the truth, and six were baptized. Others are in sympathy with it, and are nominally keeping the Sabbath. Regular meetings and a Sabbath-school are organized, with a membership of eighteen adults.

Here we have a living illustration of what may be accomplished by many others who are living in our large church, where they can do but little missionary work. Brother J. E. Green moved here with his family eight years ago, purchased a small dwelling, and went to work with his hands, being a carpenter. He came from Michigan and Kansas, lived the truth in a quiet way before his neighbors, supplying them with publications, and at his request the tent was put up in his front yard. Meetings were continued four weeks, with the results noted above. Thus he has succeeded in taking with him into the ark his wife, and his three sons with their wives, who are here with him. Last week his youngest son went to Battle Creek, giving his life to the medical missionary work. A married daughter was baptized yesterday. Are there not others who can go into other destitute places, and do likewise?

We are now moving the tent to Searcy, the county-seat of this county, where I expect to remain till the close of the local camp-meeting, July 10. R. M. KILGORE.

ONTARIO CAMP-MEETING.

THIS meeting was held at Onatham, as previously appointed. As our numbers are not very large in Ontario, we did not expect this to be a large meeting, and were glad to see a good representation from the western part of the province. We think there were about one hundred of our people who attended this meeting. Of course, they were not all there at the same time, as some who came returned to let others come. This being the first camp-meeting in the province, the idea of camping was somewhat new to quite a number, yet all seemed to enjoy it, and we had a very pleasant time. There were no storms or heavy winds to interfere with camp-life, so that everything was favorable in this respect.

The meeting was appointed for only one week; but before we had finished the week, it seemed as though it would be well to continue it over another Sabbath. The people in the city were becoming interested, and through the efforts of our brethren many attended the services. Quite a number of our brethren volunteered to remain another week, and some who went home returned so as to be with us the last Sabbath. The people in Onatham became very much interested in our work, and we had a large attendance of intelligent people from the city. There was such a degree of interest at the close of the meeting that we decided to have a tent remain, and hold a series of tent-meetings.

We had all our brethren and sisters go out in the town and make an effort to sell the *Signs of*

the *Times* and invite the people to the services. With very few exceptions, they were cordially received, and many inquiries were made in regard to our work and the object of holding this meeting. Quite a number of short subscriptions were taken for the *Signs of the Times*, and many books were sold. Each day we took our choir and went to the market-place, and held an open-air service. The singing of the Adventist hymns called the attention of the people to us, and every evening we found quite a large congregation waiting to hear us. A few minutes was occupied each evening in speaking to the people, and giving them a special invitation to come to the tent-meeting; and quite a number attended as the result of our street services. Many of these were considered the best people of the town, who thought they were too busy to come to our services until they found out that we really believed in the gospel, and had truth that they desired to hear.

The expenses of the meeting were met by the audiences, and a little fund was raised to purchase new tents to be used in the province for the coming year. As the brethren and sisters went away from the meeting, some of whom had attended our large camp-meetings, they expressed themselves as receiving as much benefit from this small meeting as they had from the larger ones. All voted to have another camp-meeting the coming year.

Prof. E. A. Sutherland spent a few days with us, and gave some excellent talks on the subject of education. With the exception of his help, the laborers were those who belonged to the Michigan Conference. The work is onward in this province, and we hope that it will make rapid growth in the future, so that we shall soon be able to organize a conference.

J. H. DURLAND.

NEW ENGLAND CAMP-MEETING.

THIS meeting was held in the suburbs of Worcester, Mass., June 10-20, and will be remembered by many as a precious season of spiritual refreshing. The camp presented a pleasant appearance, and many faithful hands did all they could to make it a welcome place to all in attendance.

Besides the local laborers, Elders A. F. Balenger, O. O. Farnsworth, Dr. Winegar, Mrs. Pruitt, W. E. Cornell, and the writer, assisted in giving instruction at the meeting. In some respects it resembled the meeting at Pennsylvania, although there was not that freedom that was manifest at the Pennsylvania meeting. The outside attendance was not large, but those attending from the city were deeply impressed with the truths. On several occasions the power of God was manifested in a marked manner. The feelings of the laborers were expressed on the line of our great need of the Holy Ghost and God's willingness to bestow the gift.

Elder H. W. Cottrell was elected president of the conference; there was no great change in the other officers.

The South Lancaster school, foreign missions, health and temperance, with many other practical questions, received attention. There was \$724.41 donated to foreign missions, besides some jewelry; something over \$800 was donated to the home work, including what was given to the agriculture department of the South Lancaster Academy. The conference also voted to support a teacher in the academy during the year to come.

Our brethren went to their homes feeling that they had been fed with heavenly manna. May they all realize that it is their blessed privilege to eat daily of the bread of heaven, and to have the well-spring of life flowing forth from them to gladden the hearts of weary, thirsty souls all around them in their daily work, no matter what God's providence calls them to do. A few more years of toil, and the glad reunion of all the

faithful will be called to meet the Prince of Peace. The glad day of eternal joy is just before those who endure unto the end.

R. A. UNDERWOOD.

OAKWOOD INDUSTRIAL SCHOOL.

MUCH has been said of late concerning our work here, and very much more might be said. I know the anxiety of our people for this work, especially for the work at the Oakwood Industrial School. We arrived here on the 9th of April, 1896, and from that time until the present, we and all the students have had the blessings of health. Our school year closed May 6, and the year was a profitable one to the students in every way. In their examinations they stood high on what they had studied. Brethren Shaw and Hughes often spoke of their earnestness and progress, and I can say that when they are out on the farm, I would not care for better help. Nearly all soon learn to take up and care for the little duties, having a place for everything, and putting everything in its place.

I love the work that has been assigned me here. Many trials and perplexities come to us in different ways; yet every day we are gaining more strength to meet them, so it is a grand school for us.

We are in receipt of many letters asking us to consider applications for admission to the school, and we would be glad to take about fifty more, and I think the farm can be made to support about that number, judging from the prosperity that attended us last year and the prospects for a crop this year.

We have 75 acres of corn, 50 of cotton, 20 of millet, 23 of wheat, 15 of oats, 3 of sorghum, 3 of peanuts, 4 of Irish and sweet potatoes, and a large garden. We have also 35 acres rented out. But we cannot count on any of this to help put up buildings, with so large a family to support. We much need another school building at least 26 x 50 ft., and two stories high; a double corn-crib 40 feet long and 16 feet wide, with a driveway between, and a barn 40 x 60 ft., 18 feet high, with basement.

It may be thought that the two last-mentioned buildings would be too large; but in this country, corn has to be housed with the husks all on, to keep out the weevils. Even in that way it cannot be kept longer than one year. Everything in the way of fodder has to be sheltered as soon as cured, because of the rainy season. Otherwise the warm weather turns everything black. I hear you ask, Does every one have barns?—No; no one but the progressive farmers have them. Very few save any fodder except a few leaves they strip from the corn stalks, and almost the worst thing one has to meet in this country is the poor, half-fed horses and other stock. So it seems to us that we can hardly get along with less barn and crib room than we have mentioned. With what we can do here, I think these can be built for \$2000. We promise to make a dollar go as far as possible; and in the future, as in the past, economy is one of the lessons to be taught.

I have just been down into the center of the State to visit one of our workers (a young lady from the North) who is laboring wholly for the colored people. I sat down at the table with her (by the way, she boards with a colored family); I did not ask her how much she had to pay for board, but I suppose not much, as everything we had to eat was one corn-meal pone each and a dish of blackberries. This pone was made of corn-meal and water, and was about two thirds as large as my hand, and not as thick. Brethren, this was a blessing to me. I wish some of you could have the privilege of enjoying the same blessing. This sister is teaching school and doing Bible work. It means something to come down here and work for the colored people. Our courage is good, and we really enjoy the work.

S. M. JACOBS.

Huntsville, Ala., June 24.

PENNSYLVANIA TRACT SOCIETY PROCEEDINGS.

THE annual meeting of the Pennsylvania Tract and Missionary Society convened in connection with the camp-meeting at Altoona, June 3-13, 1897. The treasurer made the following report of the financial standing of the society for the year ending Dec. 31, 1896: Total resources, \$15,969.01; total liabilities, \$16,153.25; present indebtedness, \$184.24. Net gain for the year, \$622.27; amount received for different funds during the year, \$4307.32.

The following officers were elected: President, I. N. Williams; Vice-President, J. G. Excell; Secretary and Treasurer, W. M. Lee; Corresponding Secretary, Thomas D. Gibson; State Agent, Morris Lukens.

Resolutions were adopted favoring the effort to increase the circulation of the *American Sentinel* and the *Signs of the Times*, and to encourage in every way practicable the Christian Help work.

W. M. LEE, Sec.

News of the Week.

FOR WEEK ENDING JULY 3, 1897.

NEWS NOTES.

General Weyler has ordered out 20,000 more colonial troops, and has also demanded 40,000 soldiers from Spain. This action is a striking commentary on his late declaration that certain provinces were "pacified." Several severe engagements have lately occurred, in which the insurgents were successful. General Gomez has received another wound, but continues to command. The Spanish government has secured a loan of \$8,000,000 by pledging certain revenues in the Philippine Islands. Recent statements made by the emperor of Germany lead to the supposition that he will support Spain in case of interference on the part of the United States in Cuban affairs. The Spanish Liberals are demanding that Weyler be recalled. The report of Mr. Calhoun, special commissioner to Cuba, will soon be known; and it is likely deeply to wound Spanish pride, always very sensitive.

A new gold vein, believed to contain an almost inexhaustible supply of the precious ore, has lately been opened at Deadwood, S. Dak. The vein is in the mine known as the "Tornado," and is largely owned by Samuel W. Allerton, of Chicago. The ore is said to be richer than that of the celebrated "Homestake" mine. At the depth of about 200 feet a great blanket of rock, forming a part of the earth's crust, is found to be full of gold. How deep down it goes no man can tell, but as the present theory of mining is that the gold is forced up from the center of the earth in vapor, and precipitated upon contact with an affinity, it is believed that it is of great depth, and that it will furnish gold richer and richer unto a depth where the interior heat of the earth will prevent it from being further worked. Yet this vein is said to be nothing to the gold still unfound in the Black Hills region.

A large Belgian expedition, under the government of the Congo Free State, which is now a part of the Belgian kingdom, has been for some months apparently acting in concert with the British Nile expedition against the Arabs of the Sudan. The plan appeared to be to take the Arabs between two fires. Now comes the report that this Belgian force, under Baron Dhanis, has been met by the Arabs and all cut to pieces, and that the baron himself is among the slain. The story told reminds one of the destruction of Hicks Pasha and his Egyptian army by the same Arab tribes some years ago. This disaster makes the British effort and danger doubly great; and the British government, aware of this fact, is making energetic preparations to reinforce its army in the Nile region, and to forward to it all necessary supplies. Great Britain is evidently determined upon the reconquest of the Sudan and the Equatorial Provinces once governed by Emin Pasha for Egypt.

The proposals and attempts of many mine-owners in Pennsylvania to compel their men to accept a lower rate for work than they ever had before, have stirred up a bitter spirit of resistance, and a general strike of all coal-miners in that section of country is looked for. Over 75,000 men are now idle. There are 250,000 men liable to quit work; and the movement is very general. The miners of Illinois and Indiana are ready to join the strike. The secretary of the United Mine Workers of Illinois has addressed a letter to Senator Mason,

in which, after complimenting Mr. Mason on his efforts for the Cubans, he says: "I doubt if there have been any more lives lost or soldiers wounded in the Cuban army than there have been miners killed or injured in the mines of Illinois since the insurrection commenced. I am certain there are no more women or children hungry in Cuba at the present time than you will find among the miners' families in Illinois." He further says that there are 40,000 miners in Illinois who are in extreme destitution, their wages having been reduced to about \$12 a month.

There is a movement on foot to secure the pardon of Cole and Jim Younger, who have, for twenty-one years, been incarcerated in prison at Stillwater, Minn., on life sentences. Cole Younger was the organizer and head of the infamous Jesse James gang, whose unexampled robberies and murders kept the whole Western country in a state of excitement and fear twenty-five years ago. They were of Confederate guerrillas during the war, and in the war imbibed ideas of plunder and bloodshed which its cessation failed to eradicate. They were young men of good ability, their father being an honored judge. Their conduct in prison has been exemplary. One brother, "Bob," died in the prison five years ago. Jesse James was murdered by some of his companions in crime for the bounty offered for the outlaw's life. Frank James still lives in St. Louis, Mo. There is no doubt that besides all the terrible crimes actually committed by those men, the stories of their crimes have led hundreds of young men into attempts to imitate them. Thus does crime perpetuate itself.

The naval review off Portsmouth, England, in honor of Queen Victoria's Jubilee, was the greatest display of war-ships since the close of the Crimean war. At the close of that war, 250 British ships of war were reviewed. Upon the occasion of the Jubilee, 166 ships were in the review; but in fighting capacity one of them would, to use a current phrase, "do up" a half-dozen of the best ships of thirty years ago. Not only did Great Britain have 166 ships of war in review, but it is the proud boast of the British Admiralty that as many more are afloat in different parts of the world.—ocean policemen, watching British interests, and ready to protect her rights. The fleet on parade was manned by 45,000 sailors and marines, all trained to sea life, whose very speech savors of—

"... the freedom and the motion
With the roar and roll of ocean
And the sounding blast."

There were a dozen other ships, representing the navies of other countries, in the parade, among them the cruiser "Brooklyn," representing the United States navy. This ship was much admired, her electrical arrangements especially attracting great attention and very favorable commendation from British officers.

The action of the present administration in making a treaty with Hawaii, by which the Hawaiian Islands are to become a portion of the United States, is liable to be delayed for a season. There is a strong sentiment against it in the Senate, though it is likely that the Senate would ratify the treaty if other obstacles did not stand in the way. The chief obstacle is Japan, which protests in such vigorous language that were she a stronger power, it might be called a menace. There are about 20,000 Japanese in the islands; and already the government, under President Dole, has refused them the right of citizenship, no doubt fearing that, should they secure this right, the islands might be voted away to Japan. Lately some hundreds of Japanese immigrants have been returned to Japan, and discussion in regard to this step is still carried on. But the main contention of Japan in her protest is that she has a treaty with Hawaii, which, according to its terms, can be ended only by "mutual consent." Japan holds that this means that both the contracting powers must consent before the treaty can terminate; and the proposed annexation of Hawaii expressly provides for the abrogation of all treaties. The United States has two ships of war there, and Japan has one. On June 20 there was a rumor at Honolulu that the Japanese were going to seize the custom house. Admiral Beardslee immediately landed men from his ship, and paraded the town. There was considerable excitement, but it has subsided.

ITEMS.

— The Italian Senate has voted to increase the Italian army.

— Chicago claims to be the healthiest city on the earth.

— The late election in Holland shows a strong Protestant and Liberal gain.

— Volcanic eruptions on a small scale are reported from Bainbridge, Ohio.

— A bitter outbreak of Mussulmans against the Jews is reported from Teheran, Persia.

— A Spanish general in Cuba has taken 90 men and 344 women prisoners. This is surely a "famous victory"!

— The State of Utah refuses to allow school-books to be used in that State which speak disrespectfully of the Mormon religion and people.

— Judge Cooley, distinguished jurist and authority on constitutional law, is ill at his home in Ann Arbor, Mich. His powers of mind are nearly gone.

— Mrs. Alexander Campbell, widow of the founder of the Christian, or Disciple, Church, died at her home at Wheeling, W. Va., June 28, aged 85 years.

— An ordinance lately passed at Lake Bluff, Ill., prevents bathing in the usual bathing-places on Sunday. It is expected that the ordinance will be enforced.

— A bill making it a penal offense to exhibit pictures of prize-fights has been introduced into the Canadian Parliament, and will undoubtedly become a law.

— The Baptist churches of the United States have lately raised the sum of \$233,400 to pay the debts of their mission board. Only \$2600 now needs to be secured.

— Portions of the dissected body of a man, found at different places in New York City lately, furnish proof of a terrible but hidden crime which the police are trying to unravel.

— John Russell Young has become Librarian of Congress, superseding A. R. Spofford, who has filled the office for thirty years. Mr. Spofford now becomes Mr. Young's assistant.

— The senatorial election in Ohio promises to be very exciting. The contest is between Hanna, Republican, and McLean, Democrat. The question of the free coinage of silver is the main issue.

— It is estimated that the Jubilee festivities cost, for decorations and entertainments, not less than \$10,000,000; for entertaining guests, \$8,000,000; in loss to tradesmen, \$5,000,000.

— The German emperor refuses to accede to the desire of the sultan of Turkey to retain possession of Thessaly, and he is advised to conform to the wishes of Europe in this respect.

— Dr. Jameson, famous as the leader of the illegal raid into the Transvaal, in South Africa, recently started from London for Cape Town. He will go from the Cape to his old post at Bulawayo.

— Hailstones weighing from twelve to sixteen ounces fell at Topeka, Kan., June 24. Much damage was done to windows, fruit, and shrubbery. Dogs were killed and horses knocked down by the hailstones.

— The rapidity with which the Turkish soldiers have been recovering from their wounds is attributed by the doctors to their abstemious lives. They drink no intoxicants, and eat very little meat but plenty of vegetables.

— There is a prospect of a resumption of hostilities between Turkey and Greece. There has lately been considerable fighting in Crete, and the hostile armies in Epirus are both maneuvering to gain favorable positions.

— There is much unrest among the people of India, and during the week of Queen Victoria's Jubilee, many bitter things were said by native Indians of what is denominated "British tyranny." This is especially true of the famine districts.

— Archbishop Hennessey, Roman Catholic, of Dubuque, Iowa, made a sensational attack upon the public schools in a late address made at St. Clara's Academy, at Sinsinawa, Wis., June 24. He declared that they were irretrievably and dangerous.

— The relief fund which the New York *Herald* has been raising for Samuel Clemens (Mark Twain) is refused by him, on the ground that he is still able to work and has no right to impose on his friends, even though he is in debt and needy.

— American bicycles are selling so rapidly in Germany that manufacturers in that country are making a vigorous protest, and pointing out that the United States puts a duty of \$14 on foreign wheels while Germany imposes a duty of only about \$1 on foreign wheels.

— One of the features of an ecclesiastical marriage in Mexico is that the bridegroom gives to the bride thirteen pieces of money, which she, in turn, gives to the church. This illustrates the principle which the Catholic Church desires to see constantly carried on.

— Costa Rica has finally joined the confederation of Central American States. All the others had previously joined. The distrust of Costa Rica of the union has been removed by having her president become the first president of the United States of Central America.

— A French lens which throws electric rays 100 miles to seaward, and which was part of the French government's exhibit at the Columbian Exposition, is to be placed in the Barnegat, N. J., lighthouse. It will be the most powerful beacon on the American coast.

— The customs receipts at the port of New York on June 29 reached the enormous sum of \$1,554,732. The general belief in an increased tariff after July 1 is the chief cause of this great rush of foreign goods to the

American market. By and by there will be a corresponding decrease, and a falling off in receipts. Then the American manufacturers will have to compete with the vast amount of foreign goods which are here and must be sold.

—A train with hundreds of Christian Endeavorers bound for California on the Northwestern railroad, was run into by another train of the same excursion at West Chicago, June 30. Three persons were killed, and twenty-one wounded. Most of the injured people were from Wisconsin.

The emperor of Germany has ordered the construction of many iron-clad ships of war, in spite of the fact that the Reichstag has refused to vote the supplies, and in many other ways is taking all things into his own hands, thus making his government more and more like that of Russia.

—It has been learned that the missing steamship "Aden" was lost off the island of Tocotra, east of Africa, June 9. Seventy-eight persons were drowned. Only a few were saved, and they by clinging to the dismantled ship. Some who left the ship in boats have not been heard from since.

—It is the opinion of the physician who held an autopsy on portions of the body of a dissected man lately found in New York City, that he was killed by some one for the purpose of eating his flesh. Other doctors coincide in this physician's opinion, and they cite a previous case where the same opinion was entertained.

—Judge Goggin, of Chicago, indignantly refused a suggestion to close his court on the day of Queen Victoria's Jubilee. The judge is an Irishman, and Irishmen alone, of all the queen's subjects, appeared not to take an interest in the Jubilee. As might be expected, Irishmen here feel the same as do their countrymen in the "Emerald Isle."

—The newspapers are recalling the fact that at the time of the previous war in Cuba, President Grant insisted that the war should be conducted "in a manner more in accordance with the humane and Christian spirit of the age." General Grant was a very great man, but there is still room to raise the question whether war of any kind can be conducted in a Christian manner?

—On the night of June 26 a passenger-train on the Wabash railway between Kansas City and St. Louis was wrecked by the falling of a trestle, and seven men were killed, and several persons wounded. The accident happened during a severe thunder-storm, and for more than an hour a farmer who saw the danger stood in the blinding storm to signal the train, which he knew was approaching. But the engineer failed to see him, and his efforts were in vain.

—Reports from England indicate that Great Britain is ready to open the Indian mints to silver, and to extend the use of the white metal largely in the mother country, making silver the basis of notes and helping to carry out the purpose of the United States and France toward bimetalism, in harmony with the United States commission now visiting Europe to promote this object. Gold men in this country express doubts of the truthfulness of this report, but it appears to be well authenticated.

—The Atlantic steamer "City of Rome," from Glasgow to New York, was discovered to be on fire when in mid-ocean. The vessel carried 296 passengers, all told, besides the crew. Her cargo was composed largely of jute, which it is supposed had spontaneously ignited. During the terrible ordeal, good order was preserved on board, and after several hours of anxious suspense, the captain was able to announce that the fire was under control. But it continued to burn until arrival. When the ship came to port, the flames were still at work. The battle with the flames lasted about thirty hours.

—What is called the patriotism of the Irish people is strikingly illustrated by the report that the paupers in the city of Cork workhouse declined to eat a special meat dinner provided for them in celebration of the Jubilee. Ordinarily workhouse fare rarely includes meat, but the patriotic feelings of these poor people prevented them from participating, even in that way, in the commemoration of the queen's record reign. To remove their objections, they were assured that the meat had been sent from New Zealand and Australia by their own kith and kin; but the Cork paupers only replied that they would have no part in honoring Queen Victoria in any way whatever, as long as Ireland is ruled as it now is.

Special Notices.

THE MICHIGAN CONFERENCE.

THE annual session of the Michigan Conference will be held at Owosso, in connection with the camp-meeting, Aug. 19-29, 1897, for the election of officers, and the transaction of such other business as may come before this meeting.

The first meeting of the session will be held at 9 A. M., Aug. 19. We trust that the delegates will be present at the opening meeting. Let every church appoint its delegates as early as possible, and send a list of those they have appointed to Elder S. M. Butler, 421 Benjamin St., Saginaw, Mich., as soon after their appointment as possible. J. H. DURLAND.

CAMP-MEETINGS FOR 1897.

DISTRICT 1.		
Atlantic, Virginia, Charlottesville,	Aug.	12-22
Vermont, Rutland,	"	19-30
*Maine, Augusta,	" 26 to Sept. 6	
New York,	Sept. 2-12	
West Virginia, Clarksburg,	" 9-20	
DISTRICT 2.		
North Carolina, Hildebrand,	July	23-31
Kentucky and Cumberland Mission, Elizabethtown,	Aug.	10-16
Tennessee River Conf., Milan,	"	24-31
Florida, Tampa,	Oct.	1-10
DISTRICT 3.		
Indiana (northeast local), Kendallville,	July 29 to Aug. 8	
" (local), Rushville,	Aug.	5-15
" (general),	" 24 to Sept. 5	
Ohio, Springfield,	"	5-16
*Michigan (general), Owosso,	"	19-29
DISTRICT 5.		
Arkansas (local), Searcy,	July	1-10
Texas " Brenham,	July	14-21
Texas (general), Fort Worth,	July 30 to Aug. 10	
Kansas " Council Grove,	Aug. 25 to Sept. 6	
Colorado " "	Sept.	2-12
Missouri " Clinton,	"	9-20
Arkansas " Ozark,	Sept. 22 to Oct. 4	
Oklahoma " Guthrie,	Oct.	7-17
* Preceded by a workers' meeting.		

NORTH CAROLINA, NOTICE!

ALL who come to the Hildebrand, N. C., camp-meeting, and return to their homes, can buy summer excursion tickets, good till September or October. They can be bought to Connelly's Springs or to Hickory. Those coming from the West can get off at Hildebrand, if they buy to Hickory, as Hildebrand station is half-way between the above-named stations. Those coming with ticket passing the station must ask the conductor to stop the train for them to get off at Hildebrand, as this is only a flag-station. I understand that these tickets can be bought at reduced rates anywhere in North Carolina, and in the adjoining States. All who are coming would better see their ticket agent at once, so they will know what they can do.

We earnestly ask all our friends in the State to come to this meeting. Those wishing tents should write us at once, stating what accommodations they want. Meeting begins July 23. Those coming from the West should come Thursday on the 5:30 P. M. train, so there will be no confusion at the beginning of the Sabbath, when the meeting begins. Address me at Hickory, N. C. D. T. SHIREMAN.

MICHIGAN CAMP-MEETING.

We have already called the attention of our people to our annual camp-meeting which is to be held at Owosso, Aug. 19-29. This meeting will be preceded by a workers' meeting, beginning the 12th. We have heard from the Michigan Passenger Association, which has agreed to sell round-trip tickets for one fare. The days on which these tickets will be sold are the 12th, 18th, 19th, and 25th.

We are sorry that anything should have been said to discourage our brethren concerning the ground which has been chosen. As some may not be fully acquainted with the reasons why we have again located at Owosso, we will state that there is some interest in that city to hear; and since, owing to the unfavorable weather last year, those interested were able to attend but few of our meetings; we feel as though it would not be doing the city justice to leave without making another effort to hold our camp-meeting there.

It has been questioned why we did not find some of the pleasant groves in this State in which to hold our camp-meeting; but these groves seem more numerous before making a search for them than after one has made this effort. The Michigan camp-meeting is a large affair, and cannot be held in a grove that will cover three or four acres. Then again, we must locate the camp-meeting at some point where there are good railroad connections, in order that it can be easily reached by our people, and thus be able to provide for a large attendance. We made some inquiries in different parts of the State, but were not able to find any place where we could locate such a large meeting near a city that could furnish food and supplies. The street-car company at Owosso has offered to furnish us with quite a number of things that we would have to pay for elsewhere, and also make us a cash donation if we hold our meet-

ing there again this year. It would cost two or three hundred dollars to move our lumber, etc., to another point, so that it would make about five hundred dollars difference if we should change the place of meeting. Our camp-meeting fund is low, and our brethren have not a large amount of means to draw from to enlarge it; so we thought it better to sacrifice a little of our pleasure in order to save some means, than to move at this time. We have tried to act in the fear of the Lord, and we hope that our brethren will consider all these things, and not stay away from the meeting. We see no reason why we should not have a large attendance at our annual meeting. Begin to prepare at once, so that you will be sure to be there. J. H. DURLAND.

Publishers' Department.

A NEGLECTED MISSIONARY FIELD.

ACCORDING to the testimony of missionaries of large experience there are openings everywhere for a class of workers who might be appropriately termed "missionary teachers." Many times during the past few years, calls have come for teachers. In February, 1895, it was said that "we should have primary schools in different localities to prepare the youth for our higher schools." And especially with reference to the Southern field it was written as late as November, 1895, that "schools should be started by families coming into the South and working in schools, not with a large number congregated in one school, but as far as possible in connection with those who have been working in the South." The late General Conference appropriated means for the opening of such schools. In April, 1896, came these words: "There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers, that others may be trained and disciplined for the great work of the future."

It is evident that it is not expected that all who fit themselves to be teachers will find employment among our denominational schools, but that many will go forth into all parts of the world to support themselves by teaching, to recommend the religion of Jesus by their lives, and to sow the seeds of truth judiciously as opportunity may be offered. To assist in the preparation of such teachers, the Keene Industrial Academy has prepared the following "Missionary Teachers' Course" of study:—

FIRST YEAR.—Old Testament History and Literature, Latin or German, Ancient History, Intellectual Arithmetic, Physics, Botany, Advanced Grammar, Bookkeeping, and Business Arithmetic.

SECOND YEAR.—Life of Christ, Acts and Epistles, Medieval History, Physical Geography, Latin or German, Physiology, Mental and Moral Philosophy, Algebra, Rhetoric, Writing for the Press, and Theory and Practice of Teaching.

THIRD YEAR.—Bible Doctrines and Book Study, "Christian Education," Modern History, Civics, Zoology, Advanced Physics, Chemistry, Geometry, Logic, "Bible Hygiene," Sanitary Science, Astronomy, Primary Methods, and Practice Teaching.

For details respecting this course of study, and for calendars describing the general work of the school, address, with stamp, Keene Industrial Academy, Keene, Tex. C. C. LEWIS.

CAME AT AN OPPORTUNE TIME.

THOSE who have been selling the book on "Spiritualism" say that since they have got started in the work, they find that it meets an issue that they did not know existed in such strength. They say the book seems to come at a most opportune time. Satan is spreading his great net to deceive the whole world, and Spiritualism in its various phases is his chief delusion. Will you not do something to assist in selling this book that so completely unmasks his deception? Would be glad to hear from you about it. Write to your State Tract Society for terms and territory.

REVIEW AND HERALD PUB. CO.

OUR GENERAL CANVASSING AGENTS.

INSTEAD of employing only one or two general agents to look after the canvassing work in America, as in the past, it has been decided to place a man in each one of the General Conference districts. Appointments have been made as follows:—

District 1, F. L. Mead, 39 Bond St., New York, N. Y.; District 2, A. F. Harrison, Graysville, Tenn.; District 3, E. P. Boggs, REVIEW AND HERALD, Battle Creek, Mich.; District 4, Zachariah Sherrig, 217 Potomac Ave., Chicago, Ill.; District 5, to be supplied; District 6, E. M. Morrison, Pacific Press, Oakland, Cal.

The publishing houses propose to keep in close touch with these general agents, and assist them in every way possible. We feel that the interests of the publishing houses and the canvassers are identical, and that there should be the closest union and co-operation between

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

The Review and Herald.

BATTLE CREEK, MICH., JULY 6, 1897.

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Editorial Notes.

Every one will find a way to do what he takes special delight in doing. Is one prompted by a love of souls to desire to labor for them, and do them good both temporally and spiritually? he will soon find ways to put into practice efforts in their behalf. This is the secret of the true missionary spirit.

It was by following the pillar of cloud by day and fire by night that Israel was enabled at last to reach the promised land. The Lord has given himself and his word to us, as a light in the darkness, and a protection by day. If we follow them, we shall find ourselves at last safely established in the heavenly Canaan.

It is better to rejoice over successes than to mourn over failures. And can we not always do this by looking on the bright side? We may infer that this is the way that heavenly beings do; for we read that there is joy in heaven over one sinner that repenteth. There are millions who pain heaven by their refusal to repent; but this is passed by, and the joy felt over one penitent is carefully noted. Is not this an example for workers on earth?

"Do you think you can change the mind of God?" asks the skeptic in regard to prayer. It is not the object of prayer to change the mind of God, but simply to comply with the conditions upon which he offers his mercies. "Ask, and ye shall receive." It is certainly consistent upon the part of the Lord, that he should make it a condition that men should feel the need of his blessing sufficiently to ask for it, before he can, to their profit, bestow it upon them.

The church in Battle Creek were again favored, Sabbath, July 3, with a discourse from Elder W. C. White. The subject, very appropriate for the self-denial week, was the extent, needs, and opportunities now presented by the Australian field, one of the objects for the funds to be raised on this occasion. Plain facts and official statistics made his propositions conclusive and impressive. One point of special force

was the fairer prospect of making progress with the truth in the mother country, when presented through the English colonies, than when brought to them direct from America. Quite rapidly in some countries on the continent of Europe, the truth has spread, as introduced from this country, but more slowly in England; whereas, if such a country as Australia could be made a central point, the facilities for reaching many with the truth from such a field would be greater. In plans and efforts for that field, this consideration should have weight.

In the "Silver Cross" is related an incident which contains a valuable lesson. A physician's daughter of lofty aims was disposed to complain of the drudgery of household tasks and duties to which she seemed destined. Her father one day said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves; but the patience or anger or high thinking or bitterness which we put in them, that is the important thing, the immortal thing." A celebrated Frenchman said, "Perfection consists not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."

The issue of June 24 (No. 25) of our German paper is especially adapted for distribution. It contains, among other articles, a treatise on the inventions of our days, with a history of the steamboat, the railway, etc., and appropriate illustrations, as signs of the time. Just the thing to interest your German neighbors.

The edition on the "Eastern question" is entirely sold out, but there are still a goodly number of the three editions containing Mrs. Henry's tract, "How the Sabbath Came to Me." All these papers offer opportunities for missionary work, and will be sent, post-paid, for one cent a copy, or 75 cents a hundred, to any address in the United States or Canada. For 75 cents twenty-five copies of each of these four numbers can be had. We hope to see a lively interest taken in their distribution. Address *Christlicher Hausfreund*, Battle Creek.

In the religious field, as in the vegetable, plants grow by being cherished and cultivated. It is especially so with doubts, and distrust, and anxieties; and these noxious plants, like the weeds in the field, seem to grow more readily than the good seed. It is said that those who seek after happiness for its own sake never find it. So those who labor simply to free the future from anxiety, and dispel doubts, will find them increasing faster than they can be disposed of. "Take no thought [that is, harassing, anxious thought] for the morrow," said Christ. Just believe God's word, and trust his grace, and doubts and perplexities will disappear of themselves; they cannot live in that atmosphere. The Christian chart provides for the "assurance of faith," "perfect peace," and "fulness of joy."

The trustees of Battle Creek College are sending out to many of the stockholders and others a circular letter asking for advice as to the course to be pursued in directing the future plans and work of the school. The letter states

that the remaining corporate life of the College is brief, and that changes in the legal status of the institution seem to be advisable in order to place the school upon a footing better adapted to the work for which it was established, and that is required of a school for our youth who desire a fitting up for practical usefulness in God's cause. It is thought by many that the nature of the organization should be somewhat changed so that the interests of the institution should be placed more directly in the hands of the denomination. The circular suggests the calling of a special meeting of the stockholders to consider these matters, and if thought best, to take steps for bringing about the desired state of things. The board of trustees desires to hear from the friends of the College in reference to these matters. Letters may be addressed to G. C. Tenney, president of the board, REVIEW AND HERALD.

TO THE FRIENDS OF THE HEALTH REFORM INSTITUTE.

THIRTY-ONE years ago the present summer, a few of the friends of hygienic reform and rational medicine associated themselves together in the organization of an enterprise then known as the Health Reform Institute, for the last twenty years known as the Battle Creek Sanitarium. The association was incorporated April 9, 1867. The statutes of the State of Michigan limit the life of corporations to thirty years, consequently the charter under which this institution was organized expired April 9, 1897, since which time the affairs of the institution have been in the hands of the court, waiting for a final closing up of the books and all the affairs of the corporation.

In the meantime, the friends of the enterprise have been earnestly considering what means can be adopted whereby the beneficent work which was inaugurated with the organization of the Health Reform Institute, and which has grown and developed as the years have gone by, may be carried forward. At the present time this work is at the very highest point of activity and usefulness which it has ever reached. The interest in the work on the part of the public and on the part of those connected with it is greater than ever before. Some seven hundred persons are at the present time employed in the institution at Battle Creek in the care of several hundred patients, who have gathered from all parts of the United States, and from other countries. Half a dozen branch institutions have been organized in different parts of the United States, and as many more in foreign countries.

It would certainly seem that this is not the time for the closing up of so important and useful an enterprise; but if it is carried on longer than the few months required by the court for the closing up of the affairs of the old Health Reform Institute, it will be necessary that a new association be organized and incorporated in accordance with the requirements of the laws of Michigan.

The purpose of this note is to invite all friends of the work represented by this institution, and especially all persons who have been stockholders in the old Health Reform Institute, to meet in a conference for the purpose of considering what steps may be taken whereby the work begun by the Health Reform Institute, and conducted thus far under that incorporation, shall be carried forward and developed as present circumstances and opportunities seem to demand.

As some steps must be taken immediately, Thursday, July 8, has been fixed upon as the time for the proposed conference, and the hour and place 3 P. M., at the Sanitarium chapel, in Battle Creek, Mich. A cordial invitation is extended to all who are in sympathy with the many lines of beneficent work which are being conducted in connection with the Battle Creek Sanitarium, to attend this meeting.

In behalf of the Medical Missionary Board,
J. H. KELLOGG, President.