

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 THE FIELD
 IS THE WORLD

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

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LIFE HERE AND HEREAFTER.

BY ELDER L. D. SANTEE.

(Princeton, Ill.)

In happiest days when all the earth rejoices,
 And waves sing softly on the sun-kissed shore,
 E'en then, bereaved ones list for vanished voices,
 And wait for footsteps that shall come no more.
 They yearn for lips now pale and cold and breathless,
 And hope to meet and kiss them yet again,
 When, resurrected, smiling, pure, and deathless,
 They ne'er again shall feel the blight of pain.

Earth's fairest blossoms mix with thorns and nettles,
 And dark deceit lurks oft beneath the thorn,
 And never hand can gather up the petals
 Of fallen, withered roses of our youth.
 So time sweeps on, a changing, mighty river,
 Its monody the echo of its tears;
 Toward that eternity that lasts forever,
 We're carried by the silent-footed years.

But there's a land where no loved ones are dying,
 Where parting hands with tears are never pressed,
 Where no sweet hope in cerements is lying,
 And all the heart is filled with wild unrest.
 This one sweet hope abides, as flowers that close not,
 And makes earth's weary, saddened ones to smile,
 And though the "day and hour" the pilgrim knows
 not,
 Our Lord is coming in "a little while."

By this sweet faith my life is filled and brightened,—
 Sweet faith in that bright world where none are
 sad,—
 And all the burdens of the way are lightened,
 And 'mid the woes of earth my heart is glad.
 So though the world is low in sin and sorrow,
 And though my faith is met with bitter scorn,
 Still do I wait that wondrous, glad to-morrow
 That ushers in life's grand eternal morn.

Our Contributors.

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

GOD'S HOLY SABBATH.

BY MRS E. G. WHITE.

God's holy Sabbath is not to be used to obtain worldly advantages. But with too many, the world is an idol. They place worldly principles and worldly advantages before the Lord God of Hosts. They worship money. Before the heavenly universe, before the worlds unfallen, and before their fellow men, they show that in their eyes, gain is godliness. They accept fables invented to turn men from truth and righteousness. By choosing the world and its attractions, they divorce themselves from God.

Satan presented the world and its advantages to Christ, saying, "All these things will I give

thee, if thou wilt fall down and worship me." But divinity flashed through humanity, and Christ exclaimed, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

This response every true follower of the Lord will be compelled to make. Those who have in their foreheads the seal of the infinite God will regard the world and its attractions as subordinate to eternal interests. They will keep the way of the Lord, to do justice and judgment. Christ resisted the temptations of the enemy with the only weapon that the soldier of the cross of Christ can successfully use,— "It is written." Where?— In the Old and New Testaments. With these words we are to defend ourselves and warn others, holding forth to them the word of life.

Many have never understood that Sunday is not the Sabbath of the fourth commandment. In his subtlety, Satan has covered up this fact, and has presented a common day as sacred, that the whole world may become guilty before God by transgression. Many are utterly ignorant that they are not keeping the fourth commandment. It is essential for all to seek for truth from the divine guide book, that they may decide what the Lord says on this question. Men have said much, but we cannot build our faith on the words of any man. There are two sides to this question. The God of heaven presents his law, and Satan holds out his spurious Sabbath. There are two classes,— the obedient and the disobedient, the tempted and the tempters.

The time has come for the true light to shine amid moral darkness. The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God. Of all who receive this mark, God says, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the word of God for Sunday observance, and yet you still cling to the false Sabbath, refusing to keep holy the Sabbath which God calls "My holy day," you receive the mark of the beast. When does this take place?— When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.

"And God saw that the wickedness of man was great in the earth, and that every imagina-

tion of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." They were to be cut off because they had polluted the earth which God created to be enjoyed by a righteous people.

"As it was in the days of Noah," declared Christ, "so shall it be also in the days of the Son of Man." And is it not so? Any one who will look into the daily papers may see a long list of crimes— drunkenness, theft, robbery, embezzlement, murder. Sometimes whole families are murdered, that man's desires to possess money or goods that do not belong to him may be gratified. The world is indeed becoming as it was in the days of Noah, because men openly disregard God's commands.

Sunday is a child of the papacy. It has been nourished and cradled by the Protestant world as a genuine requirement of Jehovah, but it has no foundation in the word of God. The Christian world is tested by their relation to this matter. God moves upon men to search the Scriptures for evidence to sustain Sunday. Those who search with a desire for truth will see that in the past they have been relying on tradition, and have accepted an institution of the papacy. Those who, with contrite hearts, search the word of God for truth, will receive a blessing from God. Their characters are formed after the divine similitude. The mind is in a state of continual advancement. By beholding they become changed into the divine likeness. Their education is begun on earth to be carried on in the school above.

As the searcher for truth advances in his investigation, he sees that inferences and traditions and the suppositions and sayings of men, have baptized Sunday as a Sabbath. The more earnestly and candidly this question is canvassed, the more clearly will men who are judgment-bound see that there is not a particle of Scriptural evidence to sustain Sunday. God never placed his sanctity upon that day. Those who observe it offer God strange fire in place of sacred. God has never said, "Keep sacred the first day of the week," but he has said, "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

This subject opens before the earnest seeker after truth. It becomes more and more clear to him that God has not changed or altered the thing that has gone out of his lips. He sees the sanctity and blessing placed upon the seventh day, and the necessity for its observance. The more earnestly he investigates this subject, the more convinced he becomes of the truth of God's word, as seen in the law of the ten commandments. His interest in truth is tested, his love for God proved, as he advances. If he submits his will to God's will, all will be well. If he chooses obedience to God's commandments at any cost, his peace and happiness will increase.

Many excuse themselves for keeping Sunday by saying, "My father and grandfather were

good Christians, and they died keeping Sunday. They will be saved, and I am willing to run the risk of doing as they did. The whole world keeps Sunday; and I am as well off as the rest of the members of my church." But will these excuses be accepted in the Judgment?—No, no. Had their fathers had the light and the messages of warning which God has sent to his people in these last days, they would, if they were candid, God-fearing men, have obeyed the commandments of God. Our fathers are not accountable for the light they never received, or for the messages of warning they never heard, and shall their habits and customs be thought worthy of respect merely because they have been handed down from generation to generation? "If I had not come and spoken unto them," said Christ, referring to the Jews, "they had not had sin: but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."

Special truths have been adapted to the conditions of the nations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light which now shines upon us in regard to the Sabbath of the fourth commandment, had been given to the generations of the past, God would have held them accountable for that light.

We are accountable only for the light that shines upon us. The commandments of God and the faith of Jesus are testing us. If we are faithful and obedient, God will delight in us, and bless us as his own chosen, peculiar people. When perfect faith and perfect love and obedience abound, working in the hearts of those who are Christ's followers, they will have a powerful influence. Light will emanate from them, dispelling the darkness around them, refining and elevating all who come within the sphere of their influence, and bringing to a knowledge of the truth all who are willing to be enlightened, and to follow in the humble path of obedience.

Great blessings are promised to those who keep holy God's Sabbath. "If thou turn away thy foot from the Sabbath," God says, "from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

SPIRITUALISM IS MANY-SIDED.

BY ELDER A. O. TAIT.

(Battle Creek, Mich.)

WHEN the subject of Spiritualism is mentioned, we are too apt to think of it merely in its grossest form. We think of the medium with evil spirits hovering about her, pretending, of course, that they are the spirits of dead friends. We think of this medium as being very much like the witches described in the superstitious legends of the nursery. We picture to our mind only that which, to the cultured and refined, is outwardly depraved and loathsome on the very face of it.

But Satan is too skilful a deceiver to content himself with presenting this, his crowning delusion of the age, in simply one form or under one garb. He will so plan his deceptions that every grade of society shall be reached. Not only the uneducated and coarse, but the more refined and educated as well, must be ensnared if his plans are carried out. "The prince of darkness, who

has so long bent the powers of his master mind to the work of deception, skilfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents Spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare."—"Great Controversy," Vol. IV, pages 553, 554.

He begins his work with many by filling them with an unnatural desire to dwell upon the marvelous and unknown; and since his desire is to lead away from the sure word of God, his temptations are the strongest in the direction of prying into those marvels and unknown mysteries that God has, for our good, declined to reveal. In leading men's minds in this direction, of course he must make it appear to be very scientific; for when men conclude that anything is according to scientific reasoning, they accept it just for that reason. But the science of to-day is not the science of ten years ago. Research and new discoveries are causing men continually to change their scientific faith. The word of God, however, being truth, is always the same; and the admonition of that sure word is, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

Statements on this subject, that should certainly arouse us to action as never before, are to be found in some of the earlier testimonies: "I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving thousands and leading them captive. The advantage he takes of the science of the human mind is tremendous. . . . The sciences of phrenology, psychology, and mesmerism are the channel through which he comes more directly to this generation, and works with that power which is to characterize his efforts near the close of probation. . . . Satan has come unperceived through these sciences, and has poisoned the minds of thousands, and led them to infidelity. He is well pleased to have the knowledge of these sciences wide-spread. It is a plan which he himself has laid, that he may gain access to minds, and influence them as he pleases. While it is believed that one human mind so wonderfully affects another, Satan, ready at hand, insinuates himself, and works on the right hand and on the left."—"Testimonies for the Church," Vol. I, pages 290, 291.

Let all read the entire section in the testimony from which the foregoing extracts are taken. The statements made there are not only soul-stirring, but very much that is the most precious and helpful in our warfare against wicked spirits is also given. Let us study and heed every word of it.

But, brethren and sisters, when we come to consider the traps that Satan has laid to ensnare the whole world, does it not put in our hearts an unquenchable desire to spread the light of truth so that as many as possible may be saved? The spirit medium is now found in almost every city and village in the world, and this deceptive teaching is rapidly spreading everywhere. Who can begin to estimate the extent to which phrenology, psychology, mesmerism, Christian science, hypnotism, etc., etc., are being taught? All these "sciences of the mind" are being utilized as the preparatory steps, under the master hand of the great deceiver, to sweep the whole world into his crowning delusion of Spiritualism. In these times of peril a knowledge of the word of God is our only safety.

But we should not, and we cannot if we are Christians, rest content with being safe ourselves. We must give ourselves to the Lord's work so that he may use us as instruments to bring the truth to our fellow men, and thus give them the only shield against the wily foe in his latter-day delusions.

IN WHAT TO BE RICH.

BY H. W. JOHNSON.

(Detroit, Minn.)

PROV. 22:4 reads: "By humility and the fear of the Lord are riches, and honor, and life." Two points are worthy of notice in this verse: first, three results—riches, honor, and life—are obtained; second, only two conditions—humility and the fear of the Lord—are required to obtain them. The Lord always gives us more than we deserve. Humility is acknowledging and feeling ourselves to be just what we are. Our spiritual condition may be learned from Isa. 1:5-7, where a diseased body is used to illustrate a corrupt spiritual condition. Read from verse 1 and Rom. 3:23.

What it is to fear the Lord is best told in the following: "The fear of the Lord is to hate evil" (Prov. 8:13), "and by the fear of the Lord, men depart from evil." Prov. 16:6. To fear the Lord is not to feel afraid of him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "There is no fear [no being afraid] in love; but perfect love casteth out fear: because fear [being afraid] hath torment. He that feareth is not made perfect in love." One who is controlled through fear of the one who governs can never obtain a perfect character, though there may be an outward form of obedience. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. We are to fear to do evil.

By acknowledging and feeling that we are sinners, alienated by nature from God and undeserving of his mercy, and by despising all that is contrary to God's will, we obtain riches, honor, and life. That the humble, God-fearing Christian does not possess enough of this world's goods to be counted rich in them, is evident from experience and from the Bible. Read Psalm 73; James 5:1-7; Rev. 2:9. This does not mean that one who is counted rich may not become a Christian, for he can if he so desires; but a true Christian will not hoard to himself this world's goods, because the motive underlying such actions is the spirit of covetousness, which is idolatry. We at once call to mind the case of the rich young man, and what Christ said to him. A Christian will not practise the schemes necessary to become rich, especially in this period of the world's history.

In what will we become rich? God hath "chosen the poor of this world rich in faith, and heirs of the kingdom." If we are rich in faith, we are sons of God (John 1:12), and are "sealed with that holy Spirit of promise, which is the earnest [pledge, equivalent to a deed in civil transactions] of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14. To be rich in faith, then, makes us heirs with Christ (Rom. 8:17) of the purchased possession, and that inheritance will be the earth in its redeemed state. We shall have a home on the new earth, where we "shall build houses and inhabit them;" where we "shall plant vineyards, and eat the fruit of them;" where we "shall not labor in vain, nor bring forth for trouble" (Isa. 65:21-23); for, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4); and where we shall, "from one Sabbath to another," come before the Lord to worship him. A home in such an abode is well worth striving to obtain. O let us be vigilant, and make our calling and election sure!

The apostle Paul said: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches [things of this world], but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works." 1 Tim. 6:17, 18. It is recorded that Jesus "went about

doing good," so he must have been rich in good works. A person's actions are governed by the mind. A good mind will produce good actions; a bad mind will bring forth bad actions. A good mind is one that dwells on good things; a bad mind is made so by dwelling on bad things. If we concentrate our mind upon the good things that Jesus did, and meditate upon them, we shall do as he did. We shall have no time, then, to think we are better than somebody else, which comes through allowing our minds to dwell upon ourselves. O let us think of Jesus, the great Pattern, that we may become rich in good works!

TALKING ABOUT OUR BRETHREN.

BY ELDER G. B. THOMPSON.
(Newbury, W. Va.)

IN the study of the Sabbath school lesson of March 6 there was one thought concerning the way that Jesus dealt with Judas, that impressed me very much. He knew what was in the heart of Judas. He knew from the beginning who it was that should betray him. He knew the wicked covetousness which was cherished in the heart of Judas; the fact that he was a devil and a thief was not unknown to him. Every step in the betrayal was manifest to the Son of Man.

But knowing all this he never, by either word or action, sowed in the minds of the disciples the least suspicion against Judas, as is shown by the fact that at the last supper, when he made the startling announcement that one of the twelve would betray him, they wondered which one he referred to. They all said, "Lord, is it I?" John was importuned by Peter to ask which was the guilty one. Never, in their years of association together, had Jesus said a single word against Judas. He had not insinuated that Judas might not be true, and that they would better watch him; nor had he by a single act made it manifest that he knew any reason why he was not as true a disciple as were any of the others. He kept within his own bosom his knowledge of Judas's imperfections; and so careful had he been not in any way to reflect on the character of Judas, so careful had he been in his behavior toward him, that Judas himself was not aware that his heart was open to his Master; for when Jesus said that one of them would betray him, Judas was startled and surprised to know that his work was known to his Master. This seems to have been the first knowledge that he had that his wickedness was manifest. Even then, when asked who was the guilty one, Jesus did not say, "O, it is that wicked Judas," but allowed him to manifest it himself by dipping with him in the dish. He loved Judas to the end; even in the garden, when betrayed with a traitorous kiss, he called him "friend."

The practical thought for us in this is, Are we thus careful of the reputation of our brethren? Do we guard as carefully the names of those with whom we are in church fellowship? Do we treat them as well as Jesus treated Judas? Have we ever dropped a word which has sown suspicion in the heart of some brother or sister against another brother or sister? Have we ever thrown out a wicked insinuation against some person, based on nothing more than an evil surmising of our own deceitful heart? Have we ever treated with a sort of coldness some brother or sister who we imagined was not walking as fully in the light as we were? I fear we are not all free from this wicked thing. Satan is the accuser of the brethren, and I am fearful that we may have at some time unconsciously aided him in his wicked work. If we have, let us learn a lesson from Him who is our example, and turn from this wicked course. Let us love our brethren. Let us stand up for them, and not help Satan in his work of pulling them down. Should they make a mistake, let us not be in too great haste to condemn them, and cast them out of the

synagogue. Remember that they have only stumbled in the path that we are treading in much weakness. Let him who is without sin cast the stones. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

1 CORINTHIANS 15:55.

BY ARTHUR N. ALKIRE.
(Battle Creek, Mich.)

WHEN Christ, the mighty King of kings,
Descends with all the heavenly throng,
To speak the end of earthly things,
And call his saints, who've slumbered long
In narrow homes of earthy mold,
To wake, and from death's cold embrace
Come forth his glory to behold,
And meet their Saviour face to face,
O hear ye then the songs of praise
From hearts o'erfilled with heavenly love!
And hark ye as they wend their ways
Through airy space to lands above,
Where for a thousand years they'll reign
And judge with Christ, the Holy One,
Until their new-earth home they gain,
With judgment and redemption done;
And hear that glad, triumphant cry
Through all creation's archways ring,
"O grave, where is thy victory?
O death, where is thy cruel sting?"

THE REIGN OF TERROR.

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

FROM every part of France, crowds of prisoners daily arrived at the gates of the Paris prisons, which, in turn, sent forth their bands of victims to the guillotine. There were gray hairs and youthful forms; there were countenances blooming with health, and faces worn with suffering; there were beauty and talent, there were rank and virtue,—these, one and all, were indiscriminately rolled to the fatal door. Well has it been said by Alison, that over those awful portals there might truthfully have been written the words which Dante placed over the entrance of his Inferno: "*Lasciate ogni speranza, voi ch' entrate.*"—"Leave hope behind, all ye who enter here."

As many as sixty persons often arrived in a single day; and each morning at least that number went forth to execution. Night and day the cars incessantly discharged their cargoes of human freight into the dreaded dungeons.

Weeping mothers and trembling orphans were thrust in without mercy with the brave and the powerful. The young, the beautiful, and the unfortunate seemed in a peculiar manner the prey of the assassins. Nor were the means of evacuating the prisons augmented in a less fearful progression. Fifteen only were at first placed on the chariot, but their number was soon raised to thirty, and gradually rose to eighty persons, who daily were sent forth to the place of execution. When the fall of Robespierre put a stop to the murders, arrangements had been made for increasing it to one hundred and fifty. An immense aqueduct, to remove the blood, had been dug as far as the Place St. Antoine; and four men were daily employed in emptying the blood of the victims into that reservoir.

It was at three in the afternoon when the melancholy procession set out from the Conciergerie; the troop slowly passed through the vaulted passages of the prison, amid crowds of captives, who gazed with insatiable avidity on the aspect of those about to undergo a fate which might so soon become their own. The higher orders in general behaved with calmness and serenity; silently they marched to death, with their eyes fixed on the heavens, lest their looks should betray their indignation. Numbers of the lower class piteously bewailed their fate, and even called heaven and earth to witness their innocence. The pity of the spectators was in a peculiar manner excited by the bands of women led out together to execution; fourteen young women of Verdun, of the most attractive forms, were cut off together. "The day after their execution," says Rieuve, "the court of the prison looked like a garden bereaved of its flowers by a tempest." On another occasion, twenty women of Poitou, chiefly the wives of peasants, were placed together on the chariot; some died on the way; and the wretches guillotined their lifeless remains; one kept her infant in her bosom till she

reached the foot of the scaffold; the executioners tore the innocent from her breast, as she fondled it for the last time, and the screams of maternal agony were only stifled by death.

Such accumulated horrors annihilated all the charities and intercourse of life. Before daybreak the shops of the provision merchants were besieged by crowds of of women and children, clamoring for the food which the law of the maximum in general prevented them from obtaining. The farmers trembled to bring their fruits to the market, the shop-keepers to expose them for sale. The richest quarters of the town were deserted; no equipages or crowds of passengers were to be seen on the streets; the sinister words, "Propriete Nationale" imprinted in large characters on the wall, everywhere showed how far the work of confiscation had proceeded. Passengers hesitated to address their most intimate friends on meeting; the extent of calamity had rendered men suspicious even of those they loved the most. Every one assumed the coarsest dress and the most equal appearance; an elegant exterior would have been the certain forerunner of destruction. At one hour only were any symptoms of animation to be seen: it was when the victims were conveyed to execution; the humane fled with horror from the sight; the infuriated rushed in crowds to satiate their eyes with the sight of human agony.

Night came, but with it no diminution of the anxiety of the people. Every family early assembled its members; with trembling looks they gazed around the room, fearful that the very walls might harbor traitors. The sound of a foot, the stroke of a hammer, a voice in the street, froze all hearts with horror. If a knock was heard at the door, every one in agonized suspense expected his fate. Unable to endure such protracted misery, numbers committed suicide. "Had the reign of Robespierre," says Feron, "continued longer, multitudes would have thrown themselves under the guillotine; the first of social affections, the love of life, was already extinguished in almost every heart."¹

The depth which base treachery reached during those sanguinary times was something unparalleled in history. Children were corrupted by the assassins, and employed by them as spies upon their own parents. So infectious did the cruel example become, that the favorite amusement of little children soon became that of putting to death birds and smaller animals with little guillotines made for the purpose. How awful the condition of a nation where innocence has fled even from the breasts of the little children!²

Perhaps in no place in France was the terror worse than in the city of Nantes. There a steely monster in human form, named Carrier, was in charge of the atrocious work. He was not satisfied with making thousands of adults of both sexes his victims, but five hundred little children, girls and boys, the oldest of whom was under fourteen years, were led out to be shot. Never was so deplorable a spectacle witnessed. The littleness of their stature caused most of the bullets, at the first discharge, to fly over their heads; they broke their bonds, rushed into the ranks of the executioners, clung around their knees, and with supplicating hands and agonized looks, sought for mercy. But nothing could melt the hearts of those dire assassins, and they put the little ones to death even as they clung to their feet. A large number of women, many of them with babes at the breast, were put on board boats in the River Loire. The innocent carcases, the unconscious smiles, of the little innocents, filled the mothers with inexpressible anguish; and they fondly pressed them to their bosoms, weeping over them for the last time. Divested of their clothing, their hands tied behind their backs; their shrieks and lamentations were answered by strokes of the saber, and while struggling, betwixt terror and shame, to conceal themselves from the gaze of the executioners, the signal was given, the planks cut, and the shrieking victims forever buried beneath the waves.

One would naturally think that human cruelty could not possibly go any further, but it was exceeded by a man named Lebon at Bordeaux. A woman was accused of having wept at the execution of her husband; she was condemned, amid the applause of the multitude, to sit sev-

¹ From Alison's "History of Europe," chap. 14.

² On this point of the depraved condition of the little children, see Prudhomme, "Victimes de la Revolution," II, 274.

eral hours under the suspended blade, which shed upon her, drop by drop, the blood of the victim, whose corpse was above her on the scaffold, before she was released by death from her agony.

One of the most extraordinary features of these terrible times was the apathy which the better classes, both in Paris and the provinces, evinced, and the universal disposition to bury anxiety in the delirium of present enjoyment. The people who had escaped death went to the operas daily, and with equal unconcern whether thirty or a hundred heads had fallen during the day. The class proprietors at Bordeaux, Marseilles, and all the principal towns, timid and vacillating, could not be prevailed on to quit their hearths; while the Jacobins, ardent, reckless, and indefatigable, inured to crime, plunged the merciless sword into the bosom of the country. The soldiers everywhere supported their tyranny; the prospect of ransacking cellars, ravishing women, and plundering coffers made them universally faithful to the government. "When in a country which we all conceive to be on the point of regeneration," says Louvet, "the men of property were everywhere so timid, and the wicked so audacious, it became evident that all assemblages of men, once dignified with the name of the people by such fools as myself, are in truth, nothing more than an imbecile herd, too happy to be permitted to crouch under the yoke of a despotic master."³

The committee of public safety incessantly urged Fouquier-Tinville, the public accuser, to accelerate the executions. He himself declared, in a subsequent trial, "that on one occasion they ordered him to increase them to one hundred and fifty a day, and that the proposal filled his mind with such horror that, as he returned from the Seine, the river appeared to run red with blood." The pretended conspiracy in the prisons served as an excuse for frightful multiplication of the number of victims. One hundred and sixty victims were denounced in the prison of the Luxembourg alone, and from one to two hundred in all the other prisons of Paris. The fabricated attempt at escape in the prison of La Force was made the ground for sending several hundreds to the revolutionary tribunal. Fouquier-Tinville had made such an enlargement of the hall of that dreaded court that room was afforded for one hundred and sixty to be tried at once; and he proposed to place at the bar the whole of the prisoners charged with conspiracy in the Luxembourg, at one sitting. He even went so far as to erect a guillotine in the court-room, in order to execute the prisoners the moment the sentence was pronounced; but Collot-d'Herbois objected to this, as tending "to demoralize punishment."

Such were a few of the scenes, and a few only, in the awful Reign of Terror. What, then, will the scenes be in the "time of trouble, such as never was since there was a nation even to that same time"? But, thank God, "At that time thy people shall be delivered, every one that shall be found written in the book."

SUBMITTING TO THE WILL OF GOD.

BY ELDER E. HILLIARD.
(Tonga, Friendly Islands.)

God is perfect in wisdom and infinite in power; yet he does not use his power to rule arbitrarily, neither does he force any of his created intelligences to a blind, unreasoning submission. In his infinite love he invites us to reason with him. Hear his invitation: "Come now, and let us reason together: . . . though your sins be as scarlet, they shall be as white as snow." Isa. 1:18. Our future reward depends upon our willingness to receive the cleansing that he so freely offers, and after we are cleansed, to walk in the pathway of obedience. The conditions are, "If ye be willing and obedient, ye shall eat the good of the land." To be willingly obedient is cheerfully to obey anything that God requires, without questioning the expediency of the thing required. It is sometimes quite hard for us to yield our wills to the will of God, especially when the thing which we desire has been a long-cherished object.

Even as good a man as Ananias, of Damascus, when the Lord said to him, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth," argued with the Lord about the wisdom of going on such an errand. He answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath

authority from the chief priests to bind all that call on thy name." Acts 9:13, 14. He seemed to think that the Lord was not acquainted with the work that Paul had been doing, so he took it upon himself to inform the Lord. He had to be told the second time, "Go thy way: for he is a chosen vessel unto me."

After Saul was converted, it was God's will that he should leave the city of Jerusalem, and proclaim the truth of a risen Saviour elsewhere. God made his will known to Saul while he was engaged in prayer in the temple. He not only told him to leave the city, but to leave it *quickly*. The Lord said to him, "Make haste, and get thee *quickly* out of Jerusalem: for they will not receive thy testimony concerning me." Acts 22:18. The Lord knew that they would not listen to Saul's preaching in Jerusalem. Saul thought otherwise. He thought that the people were so well acquainted with his zeal in persecuting the saints that they would be ready to listen to his reasons for making so radical a change as embracing the faith that he had so strenuously opposed, so he also set about informing the Lord. He said: "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Verses 19, 20. He, like Ananias, had to be told the second time. Said the Lord to him, "Depart: for I will send thee far hence unto the Gentiles." Verse 21. The Lord did not cast these men off in anger because they doubted his knowledge of affairs and his wisdom to direct, but he kindly repeated his command to each one of them.

One of the most remarkable answers to prayer was granted in the case of Moses, because he submitted his will to God. It contains a rich lesson, and is worthy of careful consideration. This faithful servant of God cherished an ardent desire, and entertained a strong hope, of entering the promised land, from the time that he left Egypt, until he, with Israel, reached the borders of Canaan the second time. He earnestly prayed that he might enter the goodly land. Hear his petition: "O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." The answer at that time was a very emphatic denial. The Lord said to him: "Let it suffice thee; speak no more unto me of this matter. . . . Thou shalt not go over this Jordan." Deut. 3:24-27. The Lord knew what he had in mind for his tried servant, but he did not reveal it to him at the time that he offered this prayer, in order to get him to give up his way. Moses said no more about going over Jordan. He cheerfully submitted to the will of God, and we read of his death on Mount Nebo, in the last chapter of Deuteronomy.

The Lord has told us that he will do more for us than we can ask or think. Eph. 3:20. Let us see how fully he verified this promise to Moses. Some time after this faithful servant of God was laid to rest, a dispute took place between Michael (Christ) and Satan over the resurrection of Moses's body. Jude 9. Death has held every victim from the death of Abel to Moses, but here the reign of the grim monster was broken. Moses was raised from the dead, and taken to heaven. This is further corroborated by his appearance at the Saviour's transfiguration recorded in Mark 9:2-5. Right here is the answer to the prayer which he made just before closing his eyes in death. He prayed that he might enter Palestine and see "that goodly mountain." Before this prayer was answered, he died, was resurrected, taken to heaven, and remained there nearly fifteen centuries, after

which he descended in immortal flesh, and stood upon the "goodly mountain" by the side of the one to whom he had prayed, and witnessed his transfiguration. He and the Saviour had exchanged places,—Christ was living on the earth, and Moses was dwelling in heaven. This was more than he asked or thought of at the time he offered his prayer. Had he been rebellious, he never would have had this exalted privilege. It is always best unquestioningly to submit our will to the will of Him who is so anxious to grant such wonderful blessings. Had Moses urged his petition, and had God granted his request, he would have lost the greatest of blessings.

The disposition on the part of Ananias and Paul to argue the question with the Lord, and of Moses to expostulate with him concerning his entering the promised land, is recorded that we, under similar circumstances, may not make the same mistakes, but render willing and cheerful obedience. Let us submit to the will of God just as soon as it is made known to us.

"BE NOT CONFORMED TO THIS WORLD."

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

This is the language of Paul as recorded in Rom. 12:21, and should constantly be kept in mind by the class here addressed, "I beseech you therefore, brethren." The necessity for such instruction is sometimes painfully apparent. This necessity becomes more and more urgent as we approach the heavenly Canaan; for the Lord says, "And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them." Lev. 20:23. From the time that Satan became "the prince of this world," God has been calling a people out of the world. Those who accept the call are required to give evidence of separation—to be a peculiar people.

When we bear in mind that we are citizens of a better country, and that we are to stand as sentinels to all who would seek that country, every requirement becomes a privilege. In his wonderful prayer the Saviour says of his people, "I have manifested thy name unto the men which thou gavest me out of the world." And again, "They are not of the world, even as I am not of the world." The soldier is known by his regiments: but for these, foe might be received as friend, and friend as foe, and disaster would be the result. "As a good soldier of Jesus Christ," we ought not to give occasion to any to think that we belong to the opposing power. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The real joy of being one of the chosen ones will banish from our lives every manifestation of burdensome restriction, and our lives will be lost in unselfish love.

Perhaps a desire to have an influence for good upon our associates and those for whom we labor, has led us to adopt the fashions of the world to an extent of which we ourselves are unconscious. The object in such instances may be good, and the motive pure; but the effort is misdirected. The nature, or quality, of two things is best made known by comparison. This is true in the matter of religion. Every defect can be seen only when we compare the imperfect with the perfect. Just so the Christian will not compare himself with any but Jesus Christ, the true Pattern. The question then will not be, How far may I go in this indulgence? but, What shall I do correctly to represent the One who humbled himself even unto death for me? "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. Shall we, then, conform to the customs of the world by following the dictates of a carnal mind?—No; let the distinction be plain, without any extreme.

³ Alison, *ibid.*

Special Mention.

A LITERARY OARSMAN.

HARVARD UNIVERSITY has distinguished itself and another man by conferring on the Englishman who "coached" its rowing crew the degree of master of arts. It is true that his drilling did not cause the university to win the very desirable honor of having the fastest rowers. It is true that Mr. Lehman will have to return without the honors he coveted; but, however, half a loaf is better than no bread at all, and so if Harvard cannot have the eminent distinction of having the best boat crew, it can have the credit of having bestowed marks of literary distinction on the man whom it would delight to honor.

The conferring of this degree on the oarsman does no credit to those who have obtained it in the old fashioned way. To be called "professor" used to mean something; but the indiscriminate appropriation, or application, of this title to everybody, from the town dog-whipper up, makes the term opprobrious in the sight of many. There is no limit to the assumption of the title, and any one who has occasion for a little cheap notoriety for advertising purposes, proceeds to style himself "professor." This is so common that many who are entitled to the distinguishing cognomen utterly repudiate and refuse it. We are led to wonder how long it will be before the system of college degrees will fall into similar contempt. It is tending that way very rapidly. A man who craves the distinction of a "degree," and is willing to part with some of his money, will have no great difficulty in finding some obscure and unprincipled institution that will accommodate him. Besides, the various scholastic titles now in vogue have no distinctive or definite meaning, because the standards of colleges are of a great variety of thoroughness. While one man may have obtained his degree at some university of recognized standing, another may have gained the same title at another place, where the standard and the thoroughness are of the flimsiest possible kind. The world has already discovered that titles that come before a man's name may mean something, or they may mean another thing altogether different. And it is becoming equally true of the letters that come after men's names. "A good name" is good enough. T.

A TRIPLE "FOURTH."

A RECENT cartoon represents Uncle Sam sitting distracted, and thanking Providence that we would not have three Fourths of July next year. We heartily sympathize with the old gentleman. There is not a more head-rending, body-wearing, heart-saddening, pocket-flattening, death-dealing, ear-splitting day in the calendar than the "glorious Fourth." When it comes to be multiplied by three, it is nothing short of a national calamity, an infliction, and an affliction.

If these remarks seem unpatriotic to any, let him read the column after column that fill our papers of the disasters of every sort that have this year attended the celebration of our nation's birthday, and they will be abundantly justified. We honor the heroes who fought and died on the field of battle; and we are very sorry for the larger throng who have wasted far more of money and life in what they call "celebrating" the work of these heroes. The number of deaths directly due to the demonstrations of the late extended "Fourth" would form an appalling list. The destructive fires kindled by the use of fireworks and crackers, the damage to life, limb, and property caused by a thousand mishaps; and not least, the amount of sinful and senseless indulgence and waste of means, form an account of fearful proportions. We believe in patriotism; but all that one sees and hears on such occasions

is not patriotism, by any means. The reckless use of gunpowder, fireworks, and fire-water that has come into vogue, is making the Fourth of July a day of slaughter. It has long been characterized as a day of reckless revelry, and the bursting of an old cannon or anvil would occasionally spread death; but the old-fashioned noise makers are being discarded for noisier and more dangerous ones. It is a matter of serious question as to whether the observance of the day in such a manner reflects any credit on the patriotism or good judgment of the nation at large. It is a blessing that the day, ordinarily, does not come but once a year. T.

KILLED BY THE BEST.

A YOUNG man dying prematurely in an Eastern city, exclaimed, "Tell all my friends that Dukes' Best have killed me, and beg of them never to smoke another." Dukes' Brothers of a Southern State, are large manufacturers of tobacco. One of their fancy brands of cigarettes is known as "Dukes' Best." This young man did not want a poor thing; he wanted the best. He got the best, and the best killed him. It is said to be a comfort to some people, when their friends die, if they can be assured that they die of some very remarkable and perhaps before-unheard-of disease, and it may be more satisfactory for one to kill himself with Dukes' Best than with Dukes' poorest, but we hardly think so. Thinking of this young life cut short by tobacco, the following queries come to mind: Is the best tobacco so called because it is the most poisonous? Does it range from good to better and best, according to the amount of deadly nicotine it contains? If so, the more poison the tobacco contains, and the more deadly it is, the better it is! If not, and the best kills so readily, what will the poorest do? Surely it can be said of tobacco, as of liquor, "At the last it biteth like a serpent, and stingeth like an adder." M. E. K.

MORE RELICS.

ANOTHER most holy (?) relic has been sent across the Atlantic to stimulate the devotion, and to act like an emetic on the pockets of the devotees of Rome in the United States. This relic comes from Rome, which fact alone should be sufficient evidence of its fraudulent character. The claim is made for it that it is a part of the skeleton of Paul the apostle. Its authenticity is vouched for by a bishop, so none can dispute, or even question, that it is what it is claimed to be. The relic is in a solid silver frame, with glass sides, to admit of its being seen by its admirers, and is to be a perpetual deposit in the church of St. Paul in Brooklyn. Those who have the charge of this church do not intend that St. Ann's church in New York City, with its bone from the arm of the mother of the Virgin Mary, shall have the precedence any longer.

With the bringing of this bone to America, all the old traditions in regard to the death of Paul are revived. His head, when cut off by the executioner, struck the ground, and three times rebounded, and at each place where it struck, a fountain of water gushed forth. The fountains are still there, so the tradition cannot be disputed!

It should be gratifying to all American Catholics to know that the supply of old bones is practically unlimited in Rome; and because one church has the skull of St. Paul, that is no reason why another church may not have one too. The vast number of bones possessed by those ancient worthies is a matter of profound astonishment to the anatomists of the present day. Little did Paul imagine that his bones, or other bones supposed to be his, would be hawked around the world, made the objects of superstitious veneration, and a means to extort money from ignorant and credulous people. 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.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him; yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend, till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them; and by kindly sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying —
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them Trust the Harvest Giver;
He will make each seed to grow.
So, until its happy end,
Ne'er shall your life lack a friend.

— Selected.

STUDIES IN CHILD CULTURE — NO. 5.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

MANY a child has grown up in a so called Christian home to become a thief and criminal outcast simply for the lack of correct teaching and observance concerning one another's belongings. A disaster so overwhelming from a cause so pitifully small seems so out of all proportion that we are inclined to quarrel with it or deny it altogether. But neither quarreling nor denial will bring relief from the relentless fact that thieving is on the increase, and that it breaks out in some new spot of respectability every day among those whom we would naturally think trustworthy. The work of reform is so difficult that those who have still the chance to use the preventive methods should lose no time, and should count the opportunity sacred. In nothing can correct ways of thought and practise be earlier formed than in relation to the rights of property.

The wrong has been in the common idea that the child had no personal rights,—that he, with all that he has, is the "property" of his father until he comes of age. The right of God instead of man in the individual has been ignored if not actually denied; and with this truth, as with any other, it must be accepted as a friend, or met as an enemy.

The "hard sound sense" of the world, the "business shrewdness" which is counted as so necessary to "success," cannot be built into the foundation of a Christian home without so modifying and nullifying the *Christian* part of it as to make it worse than useless.

It is comparatively easy to reach with the gospel that class of criminals who have never felt the force of truth; but for those who have grown up into vice out of the soil of a professedly Christian home, the effort is well-nigh hopeless. The evil begins in the child in a simple copying of others, doing as he is done by. If he has no rights, if nothing belongs to him, he has no basis of judgment as to the rights of others. He must experience possession to know anything about it. You may stand off forever, and say to him, "No, no, that is mine," and he will never understand you until he has been taught to feel that something is his own, to have and to hold against all the world, to keep selfishly, or generously bestow, as he himself shall choose. The most critical point of this teaching is when the child has learned this much, and has begun to build on the fact that he has a right to something, and then finds this right rudely disregarded by those whom he had trusted. He has perhaps been given to understand that the calf, the colt, or a chicken was his very own,—he has been crystallizing character about this sense of ownership,—when suddenly he finds that there was nothing to it. The chicken is killed and eaten, the calf or colt is sold without his consent; he has been utterly ignored in the whole transaction, and his idea of personal rights has received a twist from which it will never recover. He begins to practise along this new line of teaching; he takes something belonging to some member of the family, some guest or neighbor, doing just as he is done by, and is at once branded as a thief.

Poor little innocent! how my heart aches for him, because of what I have seen of the destiny that is before him. The wrongs which he inflicts on society are but the natural result of those which he has himself suffered; and when to these personal wrongs is added the memory that his early teachers made profession of Christian faith and practise; when these same wrongs were accompanied with the reading of God's word, prayer, church-going, and talks about sacred things; when he discovers that he has been a victim of careless or false teaching in those particulars which bring him most intimately into relations with his fellows, and that because of such carelessness he is all the time getting into trouble, losing his standing, coming under suspicion, and being judged and punished, it cannot be otherwise than that he should conclude that everything which had been taught from the same source is equally wrong, and likely to get him into other and greater difficulties. It is a serious matter to grow up and find one's relations to human beings all awry; but what must it be to awaken to the fact that one is in a hopeless tangle concerning God and his requirements because of unwise training?

"I believe in God?—Yes;" said one man. "I wish I did n't. I wish I could forget him, for I'm afraid of him. O yes, I know all you can say about him; I've heard it all my life; but I could never make it jibe. Everything that has anything to do with God is so mixed up that it takes a cuter mind than I've got to make head or tail out of it; so I made up my mind a good while ago never to get into it any deeper than I can help. I'm going to do the best I can, and I can't do no better. Yes, I've heard o' bein' helped, but I never saw anybody 't was helped yet. I know lots of men like me, who just boldly say there ain't no God, and so just jump ahead as they take a notion into anything. I can't feel that way. I somehow believe there is One who is at the head of things, and I ought to know better'n I do for my own good; but I got all mixed up, as I said before, and can't make it come straight; so I've give up trying. I'll have to trust God to be big enough to even it up on me in the end."

This man had been in prison for a term of years, and was trying hard to keep from going again. You say, "That ought to be easy

enough, surely." Yes, so it ought; but the sad thing about it is that it was made hard for him, as well as for many others of his class, in the beginning of life, while he was forming his habits of thought and action. He grew up with twisted ideas as to personal rights, and the result is a life filled with a fearful looking for of judgment and condemnation, as well as a constant clashing with law and order. "I never know just when I am going to be nabbed," said one poor fellow, "everybody is down on me."

(To be continued.)

THE CHURCH AND ITS SCHOOLS.

BY PROF. FREDERICK GRIGGS.

(Battle Creek College.)

(Concluded.)

It is a failing with Christians that in their work they often look beyond the duties and responsibilities which press themselves upon their immediate attention, to fields more remote, which they cannot enter. The heathen of distant lands, much as they need our prayers and aid, often need them not more than do the sheep and lambs of our own fold. The church should feel a deep responsibility to have every child connected with it become a devoted follower of Christ and an earnest supporter of the cause of truth. Here certainly lies its first duty. Christ has set us this example. His work began in his own home and church, and with his own people and nation, and so far as he was concerned, individually, it was confined practically to these limits. But in thus establishing the truth firmly among his own people, he laid the foundations from which its light emanated to all the known world, through his devoted disciples and followers.

The man in the country of the Gadarenes, out of whom Christ cast many evil spirits, wished to manifest his gratitude by following his Saviour, and he was plainly told by Christ that his duty lay at home. The disciples evidently thought that the teachings of Christ were above the comprehension of the children, and that therefore he would be worried and hindered in his work by their presence. But Christ forbade his disciples to restrain the children from coming to him. They could, in the simplicity of their faith, grasp the spiritual nature of his teachings, and render perfect praise in the service of pure words and actions. Thus were laid in their lives the foundations of devotion and usefulness.

One of the first duties of the church is to interest herself in behalf of the poor. There are many who are unable to meet the expenses of their children in attending a church school. These parents are as much interested in the religious education of their children as are those who are able to send their children to a school where the Bible and their religious belief are taught. If the church places upon the consciences of her members the necessity of this religious education for her children, it is then incumbent upon her to assist, and if necessary, provide for, such as are unable to attend without. I believe there should be a thorough organization of the church in this matter of expense, so that every child may attend the school where the religious belief of his parents is taught. The church has done much in this direction, but it may be questioned whether as much has been accomplished as might have been with a more systematic and organized effort, and with a church throwing its united support in favor of the school just as fully and as earnestly as it does in any other church work.

It is thus manifestly the duty of every member of the church of Christ to interest himself in the education of the children of the church for citizenship, not in this world, but in the one so soon to come. Thus the school problem becomes not one between parents and the school alone, but one in which parents, church, and school are interested, in which all combine to place the children upon a solid religious foundation — a

foundation which is broad enough and strong enough to enable them, as they come to manhood and womanhood, to be of benefit to all in whose lives they enter, and to stand firmly for principles of right, though thousands may swerve and fall all around them. And nothing save the religion of Jesus Christ and its associations, will enable them thus to be and do.

The school has duties which it should fulfil toward the church. It should, first of all, be an inspiration to earnestness in religious life to the church, and to the homes represented by the church. Christian teachers have an influence which extends beyond the lives of the children whom they are instructing, and enters into the lives of all those whose lives the children enter into. For not only do the home and the church have a molding effect upon the children; but the children, in turn, mold them, and often far more than we think. Because this is so, I affirm that the church and the home may justly expect to be benefited by a school in which they are thus spiritually interested.

Religion is of the heart, not of the head. It is religion alone that can make apparent the beautiful in science, music, art, and literature. God is manifesting himself to man through these very means. God is good, and whatever is good, and that alone, is truly beautiful, and it is upon these things we should think. How well the great apostle Paul expressed this when he said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

This very essential principle of religion—an appreciation of that which is beautiful, and good, and lovely, and just, and true, and of good report—is often crowded out of the lives of many professed followers of Christ by the sordid cares of every-day duties, and the injunction to "think on these things" is thus unheeded. But from a school where religion is taught, and its spirit pervades, the pupil should bring into the home an atmosphere which will lift the mind above the cares of life's daily duties, and yet give an inspiration and a strength for these same duties.

In conclusion I ask, Has not our denomination a positive duty to perform in the establishment and maintenance of church schools? and ought not these schools to be a strength to the church, not only because it is beginning its missionary work at home, where it should; but because the church itself is inspired and enlivened by those for whom it is thus working? If this be true for the denomination, ought not the Battle Creek church, which has done so much in this direction, to take steps further to interest itself, as a church, in its school? In all this it must be remembered that if we wish the Christian yoke to be agreeable to the man and woman, it should be placed on the neck of the child.

WHAT WAS THE MATTER WITH THE BOY?

BY MRS. OGDEN LEWIS.

(Detroit, Mich.)

(Concluded.)

A TAP at the door announced the arrival of Mrs. Just, who lived in a part of the same house. "I am glad Johnny is not in," said she, "for I want to have a talk with you. I heard you beat him, and feel it a duty to reprove the course you are taking with him. I have only pure motives in behalf of you and your boy, so you will not become offended. You have dealt with him so harshly many times that I have felt like coming in and taking him away from you. But knowing this would not be good for the boy, and feeling delicate about mentioning anything in regard to family affairs, I have refrained from speaking. But I must, in the fear of God, regard the golden rule by taking an interest in the

welfare of your dear little boy. My heart has ached for him so long."

"Well, Mrs. Just, I believe you are a good woman, and I appreciate the motive which actuated you to come in, but you little know how provoking he is. I have told him again and again not to punch holes in the packages, and it did provoke me so."

"Your conduct also provoked your boy. Had you told him what the sacks contained when he asked you, the trouble would have been avoided, and neither of you would have become vexed."

"I did answer him."

"Yes; but how? You told him to get away from you, and mind his own business. He did mind his business by investigating the moment your back was turned. A desire for investigation is one important factor of business that is very prominent in his character. He thirsts for knowledge, and if you will not impart it, he will find out for himself. You could have told him to wait until you could open the packages, but you did not. He feels, rightly, that he has an interest in whatever you bring into the house. This should be encouraged, but at the same time he should be taught how to control himself."

"Well, Mrs. Just, he is not only unruly in that, but he is all the time into something. He just goes from one thing to another, hunting mischief."

"Ah, no! He is not hunting mischief; he is hunting business. He wants something to do. It is occupation that the child seeks, and you should be thankful for such a boy—a boy who is industrious. Give him employment of the right kind, and of various kinds, not keeping him too long at one thing, and he will cease to trouble you with so-called mischief. You will find that you have a changed boy. The course you now pursue will certainly drive him to ruin. When I have heard you tell him that he had no business to ask questions, or to seek to know the contents of packages which you have brought into the house, I knew you were not giving him the credit he deserved, and also that you were making trouble for yourself. I shall never forget a lesson that I learned on this point. When my little Leon was living, I bought him a new drum that cost a dollar. I hardly knew how to spare the money for it, so I warned him to be careful of it. In a short time I found him on the street making a hole in it. When I told him that he would get a good whipping to pay for that, he ran into the house, crying. An elderly man was passing, who said to me, 'Don't whip that boy. That hole in the drum is worth the price paid for it.'

"I thought him crazy, but soon decided differently; for he said: 'Madam, he did not make the hole to disobey you, but to find out what was in the drum, how it was made, and what produced that drumming sound,—he was only investigating. Had you explained all those things to him before giving him possession of it, I dare say the hole would not now be there.' That word 'investigating' and the earnest words of the old man threw new light on the subject. I could scarcely think him less than an angel sent to deliver my boy. The old man passed on, and I went to Leon, and asked, 'Why did you make the hole in your drum?'

"His arms clasped me at the neck while in broken sobs he answered, 'I wanted to find its dwum.'

"The old man's words proved true. But Leon would have had a flogging, with no chance to explain, had not the good Lord sent a rescuer. I kissed the boy, and told him to come to me thereafter, and I would teach him all I could about the things he wished to know. He came to me many times after that to ask the reasons of things. Though often very busy, scarcely knowing how to stop, I did take time to explain to him the best I knew, and now I look back with pleasure upon the time so spent.

"When we speak harshly to our little ones, it

stirs up in them an evil spirit,—the same spirit that actuates us,—and because they, following our example, do not control their feelings, we call them saucy. I am inclined to think that parents teach their children to be saucy. They act out feeling, and the children do the same; but the poor children have to be punished for it, and the parent goes on justifying self. I am positive that Johnny would not have talked as he did if you had not provoked him to it, but you say he provoked you to do as you did. Both of you acted from the same impulse, but only Johnny received punishment.

"Johnny is not a bad boy. He needs some one to interest him, and patiently to teach him how to govern his natural tendencies; but you must first learn to govern your own, and you need to study him more to find out *why* he does these things that provoke you, before you condemn him for being so bad. They say that Mary Dull never causes any trouble, never gets into mischief, or asks any questions. It is not that she is so good, but she has no ability to do otherwise. Johnny has the ability of becoming what ever you have a mind to make him."

Mrs. Just left Mrs. Cross in tears, and greatly humbled. After some minutes of silent, earnest prayer, the mother proceeded noiselessly to her boy's room, and to her surprise heard these words: "O Jesus, do help mama to be good, so I can be good."

She could wait no longer, but put her arms about him with humble, heartfelt confession. The boy arose with his knees in wonder. For a moment he was speechless; for it seemed "too good to be true." When he fully realized that that was really his mother, his warm little heart melted, and he was ready to confess his wrongs, too.

A happier mother and son never existed than Mrs. Cross and Johnny were after that. He threw his arms about her neck, saying, "You aren't Mama Cross any more; you're Mama Sweet."

SELF-DENIAL.

BEFORE the eyes of our readers peruse this, we shall have passed through our first experience in a "self-denial week." What the result will be we do not know, but we do hope it will be a witness to the glory of God.

A letter was received at this Office from a subscriber in humble life containing a little sum for the fund, and also some very good reflections on the subject of self-denial of such a practical character that we take the liberty to transcribe them so that all may have the chance to profit by them. They show that what we call self-denial is but a poor response to the many and great blessings that the truth has conferred upon us. The brother writes:—

O what a blessing our people might all receive, if they would only remember the Lord, and give to him what belongs to him! I believe that instead of having one week for self-denial, every week in the year ought to be self-denial week. We try, by the help of the Lord, to practise this grace in our home. We have a hand-mill, and grind our grains, such as wheat, corn, and rye, and then we make different kinds of bread from this flour and meal. We also have corn meal, oatmeal, and graham porridges, and all these are good, nourishing foods. Our breads are mostly unfermented. We have not used one box of soda in nearly three years, and so we save something there. We always have a good supply of nice fruit, getting as sweet fruit as we can. I think we do not use two dollars' worth of sugar in a year, and that it does not cost us fifteen dollars a year for food, though there are four of us in the family. We have Sanitarium gluten for the children. We are healthier and fleshier than we were when we ate meat and butter. I do not mention this to boast, but to show what an abundance there would be in the treasury of the Lord if our people would deny themselves of the many harmful dishes that are placed upon their tables from day to day. O, I do praise the Lord that he has given us such a victory over our appetites, and I do desire to live nearer to him every day of my life. When we moved here three years ago, there was not a Sabbath-keeper here, and now there are three earnest ones, and others who I think will begin its observance soon. I desire to be more humble from day

to day, and to be instrumental, in the hands of the Lord, of bringing souls to see the true way.

L. J. P.

The blessing of a clear head, a clear conscience, sound health, and something to give to the needy, the greatest of all earthly blessings, is the legitimate fruit of simple, frugal living. The writer is a canvasser, and makes his living selling our religious books; and thus, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." God is able to bless a little, and make it go a long way. And when our wants conform to his will, we shall be blessed with abundance.

T.

SOME SUGGESTIONS FOR CANNING FRUIT.

BY EVORA BUCKNUM.
(Detroit, Mich.)

AFTER washing the covers of Mason jars, bake them in a moderate oven for two or three hours. When you see what comes out from under the porcelain, you will not wonder that sometimes there is mold on the top of canned fruit. After baking the covers, scrape off the black, and screw them on the cans, which should previously be well washed, scalded, wiped with a clean towel, and inverted to keep out the germs. Keep the cans in a dry place, and when you come to use them, turn them over once in a pan of boiling water, scalding the covers in the same. The thorough sterilization of the cans is one of the most important parts of canning fruit.

Use only perfectly fresh, sound fruit. In canning strawberries, have a dish-pan half or two-thirds full of cold water, put one or two quarts of berries into this at a time (do not pour the water on the berries), rinse up and down quickly but thoroughly with the hands, take out into a colander to drain, and haul. For each two quarts of fruit use from one-half to one cup of granulated sugar. Put a layer of berries into an earthen or granite dish, sprinkle with sugar, cover with another layer of berries, and so on until you have enough fruit in the dish to fill a can. For each quart can, two large quarts of strawberries will be needed. (It does not pay to can water.) Let the berries and sugar stand together in the ice-box or cellar for several hours. They may be prepared late in the afternoon, and put into the cans the first thing the next morning. When ready to can the fruit, drain off the juice, heat it to boiling, turn the berries carefully into it, and shake and turn the dish once in a while to keep the fruit heating evenly. When *just boiling* all through, dip carefully into cans with a handled teacup. Put the covers on quickly, no matter how many bubbles of air there are, or how much froth there is in the can, and screw down tightly with the can-opener. Press the edges down all around into the rubber. Then lay the cans on the side, and turn them over occasionally while cooling.

When perfectly cold, set them upright, and you will find your berries evenly distributed through the juice, and they will never rise to the top, as strawberries usually do. If it is impossible to turn the cans while cooling, letting them lie on the side will answer. Allowing the berries to stand in the sugar, afterward putting them into the boiling syrup, hardens them so they keep their shape. Do not heat enough for more than two quart cans at a time; it is better to heat just enough, at once, to fill each can. You can have several dishes (milk-crocks, granite and porcelain kettles) on the stove at once, at different stages of heating, so that you can fill one can after another.

Use this method for red raspberries and any very ripe, delicate fruit. The results of the little extra trouble will repay you.

Next week I will say something in regard to simple ways of canning other fruits, and the reasons for some of the suggestions given in this article.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 13, 1897.

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"WHAT SIGN SHOWEST THOU?"

THIS was the question with which the unbelieving throng of Jews met our Saviour as he exhorted them to believe and receive the truth of God for their own times. The interest of the multitude had been greatly aroused by what they had witnessed. On the preceding day they had been anxious to make Jesus a king. They wondered how he had escaped from them, and come to the other side of the sea, and asked him by what means he had done so.

Jesus then sought to reveal to them their real motive in following him, and the basis of their interest in his work. The considerations were all mercenary and temporal. The miracles he had performed had not had the effect of arousing their convictions of his divine mission. Their stomachs had been filled; their appetites satiated with some of the best bread and fish they ever ate. That was to them a wonderful feat and a very gratifying performance. They fondly hoped he would do that again, and keep on doing it; and that would solve the most perplexing problem of their lives. That miracle had a very practical feature, and they were intensely interested to know how long Jesus could keep it up. There was, therefore, a sort of fellowship feeling springing up toward this stranger. He was a very good man to be associated with; hence they accosted him very familiarly to know how it was he had "given them the slip," as we now say it. Their minds did not leave the low level of sensual gratification, and when this was no longer held out, they could see no inducement in following Jesus.

"Labor not," said the Master, "for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." Very well, what shall we do to labor for this bread of God? "This is the work of God, that ye believe on him whom he hath sent." Oh,—ah,—yes! believe! But what sign do you show? How can we believe, except you do some great work? Make us some more bread. Our fathers had their bread furnished them free for forty years. You have given us but one meal. If you are the Messiah, let us see the proof of it. We are getting hungry again.

Jesus, with loving tenderness and solicitude, then tried patiently to show them that he was the antitype of that bread of which their fathers ate. He told them of the true bread which came from God; and they, still unapprehensive of the truth, exclaimed, "Lord, evermore give us this bread." But when he said, "I am the bread of life: he that cometh to me shall never hunger," they could see that what they were thinking about, and what he was talking about, were two things entirely different. They therefore began to murmur their disappointment, and to complain of Jesus as a fraud and impostor. There was nothing wonderful or supernatural about him. His parents and his boyhood were known to them

all, and hence his claim of heavenly origin was baseless.

Are we not often led to condemn those Jews for their obdurate blindness? But are we not, after all, very much like them? To many modern professors the kingdom of heaven is but meat and drink. They are willing to invest in religion as long as things move according to their ideas, and it does not interfere with their earthly prospects. As long as everybody else does his duty, and there is plenty of meat in God's house, and no one calls on them for help or comfort, there are plenty of men who will float along very comfortably. The very best evidence that some people have or ask for their hope is the fact that the sun of worldly prosperity is continually shining. When this goes under a cloud, their hope goes under, too. Then they begin to ask for a sign. Where are the loaves and fishes our fathers used to have? Why are these days so barren, while there used to be such great blessings? Why is everybody (except me) so far from God? Why don't we have the same power that the people of God used to have?

Jesus Christ is still the living bread of God. If any man hunger, let him eat and be filled forever. Shall we stand starving and complaining, because we do not see about us and in others the evidences that our famished souls require? "O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing." If our hold on Christ depends upon the amount of satisfaction that comes to our natural desires, then, like the Jews of old, we need to learn to eat of the spiritual bread which comes from heaven. Too many people depend upon the stimulus of some unusual demonstration. Unless this be furnished them, they are soon famishing for a sign. But the kingdom of God cometh not with outward show. The quiet work of grace in the heart bears its fruit in patient faithfulness. G. C. T.

"SABBATH DESECRATION."

FROM the July number of the *Christian Endeavorer*, we take the following, which will be interesting reading to observers of the seventh day, or Bible Sabbath. Under the heading, "Sabbath Desecration," the *Endeavorer* says:—

Even at the risk of having some little fledgling in the Sabbatarian nest quote us as being on the sure road to Rome, we print the following from the pen of Cardinal Gibbons, of Baltimore: "The desecration of the Christian Sunday is a social danger against which it behooves us to set our face, and take timely precautions before it assumes proportions too formidable to be easily eradicated. A close observer cannot fail to note the dangerous inroads that have been made on the Lord's day in our country within the last quarter of a century. If these encroachments are not checked in time, the day may come when the religious quiet now happily reigning in our well-ordered cities will be changed into noise and turbulence; when the sound of the church bell will be drowned by the echo of the hammer and the dray; when the Bible and the prayer-book will be supplanted by the newspaper and the magazine; when the votaries of the theater will outnumber the religious worshippers, and salutary thoughts of God, of eternity, and of the soul will be checked by the cares of business and by the pleasures and dissipations of the world."

We thank the *Endeavorer* for its ingenuous admission (no doubt unintentional), that any "little fledgling" will be able at once to discern the animus by which it is actuated, and the trend of its efforts. The remarks from Cardinal

Gibbons are evidently quoted in token of approval; and a little analysis of his position, both as to doctrines and methods, suggests the query whether the *Endeavorer* really believes what it quotes from the cardinal; and if it does, whether it would not be more correct to say that it has already reached Rome than it would be to say that it is only on the sure road there.

The *Endeavorer* is ostensibly pleading in behalf of the Sabbath; but the cardinal says nothing about the Sabbath, but only the Christian Sunday. He speaks of the desecration of Sunday. What is it to desecrate?—It is to divert a thing from an appointed, sacred use; it is to profane it; to use in a secular manner that which has been devoted to a religious use. How, then, can Sunday be desecrated? for where has it ever been set apart to a religious use? He calls it the "Christian Sunday." How did it become Christian? Can anything be distinctively Christian that is not derived from Christ? But where has Christ ever claimed Sunday as belonging to him? or ever given it any sacred character? or ever even taken it into his lips? The Bible recognizes but one sacred day of rest; and that is the Sabbath, not of Jew or Christian, as such, but the Sabbath of the Lord Jehovah, to be recognized by every one who takes Jehovah as his God, and to be kept as the Lord has commanded. There is no Christian Sunday; and it cannot be desecrated.

This desecration is warned against, as "a social danger;" but we supposed the *Endeavorer* was concerned with a religious danger; the cardinal calls it only a social one. Then on what ground is this singled out above all other social dangers, as the peculiar contention of the church?

And what does the cardinal propose should be done?—"Set our face" against it, he says. Now we had always supposed that when some divine requirement, practise, or institution was endangered by the opposition of evil, the Lord's servants were to go forth, not to set their own face against it, but to show that the Lord's face was set against it, and lay on the naked consciences of men a burning "Thus saith the Lord" in behalf of the truth. But Romanism is running its face on this Sunday question; and hence against its desecration it has nothing to set but its face. The cardinal adds that "timely precautions" should be taken, before the evil becomes too large "to be easily eradicated." How would Romanism set its face, take timely precautions, and eradicate, this desecration of Sunday? Any one can easily imagine how it would be, had Rome the power. Does the *Endeavorer* approve of, and would it be glad to use, the same methods? Then how much does it already differ from Rome?

Sunday being, so far as the Bible is concerned, only one of "the six working days," the inroads and encroachments upon it can only be inroads and encroachments upon some merely human distinctions which men have placed upon it. And how, then, can such inroads and encroachments be met and checked? Only by enactments from the same source of authority and the arm of the civil law. And this, it is thought, would make everything "religious." The quiet resulting from shutting down everything on Sunday by brute force would be "religious" quiet.

If the church bell cannot hold its own with the noise of the hammer and the dray, what is the trouble? It is because men prefer the hammer and the dray to the church. And what is

the remedy for this condition? It is to change the minds of men, so that they will prefer the church, at its appointed seasons, to their secular labor. It is impossible to bring a man's mind into a condition of devotion and religious worship acceptable to God, by imposing physical restraints upon the body. This is Rome's method — the power of the mystery of iniquity, not the freedom of the gospel.

But we apprehend the real reason for the Sunday campaign on the part of the church, is revealed in the latter part of the foregoing extract. It is that the "votaries of the theater will outnumber the religious worshippers" attendant at the churches. The preachers cannot draw the multitudes from the resorts of sin and pleasure, and that disturbs them. They are thrown into the same condition that the Jews were in, in the days of Paul, when the people turned to the gospel. So the record (Acts 13:45) says: "But when the Jews saw the multitudes [who listened to the teaching of the apostles, instead of their own], they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming."

This was the very state of things in the early apostasy in the church; and the first laws enacted in behalf of Sunday were for the purpose of restraining people from frequenting the theater on Sunday, and compelling them to attend church; and this, too, at the solicitation of the clergy. We are now having the age of Constantine over again. The only proper course for ministers to take is to drink first from the fount of gospel power themselves, and then present it in a way that will convince and convert the people; for the gospel is still "the power of God unto salvation to every one that believeth." If ministers would save the Bible from being supplanted by the newspaper and the magazine, let them present it to the people in its clearness and simplicity, unmixed with the soporific theological fables of modern times. 2 Tim. 4:3, 4. When people are brought face to face with the real teachings of the Bible, it will arrest their attention; and in the minds of the honest and thoughtful, nothing can supplant it.

But in the course of procedure outlined in the foregoing words from Cardinal Gibbons, how much is there of the real principle and spirit of Protestantism? Are Protestants willing to commit themselves to that course? If so, as stated above, any "fledgling" can easily discern what the result will be. U. S.

IS THE WORLD GROWING BETTER?

To the question, "Is the world growing better?" the *Episcopal Recorder* evidently would not give a response in the affirmative. In evidence a few expressions from an article in its issue of June 3, under the heading, "A Woful Outlook," may be cited.

It declares that any reader of current literature "cannot fail to be impressed with the wide prevalence of skepticism in the world at large;" that "the world is filled with speculations, doubts, and denials;" that no hint is given in "many so-called religious papers" that this is not legitimate, and that to think otherwise is "narrow, baseless, and uncharitable;" that with such "laxity of belief" it is perfectly natural that there should be the present "determined desire to undermine and destroy the authority of Scripture," and "to hold in bitter dislike and contempt those who would adhere to the Bible

as the only sure rule of life, and guide to heaven."

It further says: "There are changes going on, and from time to time we are encouraged to hope the change is for the better; but alas, the hope is soon dashed to the ground, and the illusion dissipated. This, too, is in accord with the teachings of Scripture concerning the last times, and we are shut up to calling mightily to God for the salvation of souls, that he, in his sovereign mercy, will pluck some brands from the burning, and that we may be faithful witnesses in a world of gloom. The more thoroughly we investigate the condition of things around us, the more distressing is the outlook. . . . The survey is well-nigh overwhelming." U. S.

PARENTS AND CHILDREN.

THE work of the Lord for the last days is to be the exact counterpart of the work of the enemy. Where sin abounds, grace abounds. Where error flows in, truth will be planted. Where sin flaunts its banners, righteousness will be exalted. One feature of Satan's work is to make children "disobedient to parents, unthankful, unholy, without natural affection." To counteract this wide-spread tendency, the Lord has said that "before the coming of the great and dreadful day of the Lord," he would send Elijah; and, "He shall turn the heart of the fathers to the children, and the heart of the children to the fathers." So that while in the world at large, parents and children are being estranged, and natural affection is being extinguished, among the Lord's people there is to be a turning toward one another on the part of parents and children.

It is not said that it ought to be so; but as a prophecy, it is said it will be so, because, under the special work of God for that time, their hearts will be *turned*, by the power of the Lord, in an opposite direction from that pursued by the world in general. We may look for such a work as this, then, as a sign of the times, as a distinctive feature of the work in which we are engaged.

But it is not the divine plan to turn men's hearts against their wills, or to work through an individual without his co-operation. The Spirit of God is already moving us in this direction. The prophecy states that the hearts of the parents will first be turned, and this will be reciprocated by the children. It does not say that parents will become anxious for their children, for anxiety does not always accomplish that which needs to be done; but it is to be a drawing out of heart, a love for, an interest in, the children.

Doubtless one great reason why children have so little interest in sacred things is that not sufficient interest has been shown in the children. It is not to be expected that children will be interested in things in which they have no part. Religious services must be conducted so as to include the children, and give them a part, if they are to receive any benefit therefrom. Parents too often leave their children entirely out of the matter when they worship. They devoutly pray while their children sit restlessly by, or are at home engaged in play, and left to look upon the service of God as a tedious, tiresome task, in which they see not the slightest enjoyment or other inducement.

Ministers need to think far more about the lambs of the flock, and should not place the fodder so high that they cannot reach it. Children are easily led into that which attracts them.

Many a child has been lured by a small gift; they love to go to places of amusement which they can appreciate. It is not necessary to make a Punch-and-Judy show of our religious services, in order to incite an interest in the children. But it is absolutely necessary to cause them to feel that they have a part in it. We seldom hear children asking to be permitted to attend the preaching services and excused from Sabbath-school (or if we do, it must be a nuisance of a Sabbath-school), but we often hear them pleading to be excused from attending the preaching or prayer service, because nothing is said or done that pertains to them. It would be far more consistent to require parents to attend services continually where the teaching was all for very small children than to compel such children to attend meetings perpetually where it is all for adults.

Parents, God wants us now to turn our hearts, our hands, our time, our labor, toward the children. He will help us if we will. Already we see the hearts of many of our youth turning toward the work of God, but when this prophecy is fulfilled, we shall see parents and children, heart to heart, striving together in Christian service. The time is coming; it is drawing near, thank God! We shall see it soon. May the Lord hasten the day. 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.]

783.—THE EYE OF A NEEDLE.

In Matt. 19:24 we read these words of Christ: "Again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Some say that a camel can go through the eye of a needle. In what sense? A. B. E.

Ans.—Not in any sense. The saying was designed to represent something that was impossible. The claim has been put forth by some that the word "camel" should be "cable," which would give the idea of threading a needle with a cable, or large rope, which they think would be a more consistent figure. But the word means "camel," and nothing else. Another suggestion is that in the walls of Eastern cities there was a small gate by the side of the larger one, which was called "the needle's eye," and which was kept open after the larger gate was closed, for the benefit of belated travelers, and through which a camel might possibly squeeze, after being divested of his load. But this idea Dean Farrar ("Life of Christ") says needs confirmation. The camel was the largest animal among the Jews, and consequently the proverb of "a camel's passing through a needle's eye," came to signify anything impossible. The disciples evidently so understood it, as they at once exclaimed, in astonishment, "Who then can be saved?" The Lord's reply, "With God all things are possible," is equivalent to saying, "All things are possible to him that believeth" (Mark 9:23); that is, if one will believe, God can take the spirit of the world and of covetousness out of the heart, enable him to transfer his trust from his riches to the living God (Mark 10:24), and with the mammon of unrighteousness make to himself friends who will at last receive him into everlasting habitations. Luke 16:9. With this change wrought in his heart, the possessor of wealth ceases to be a rich man in the offensive sense of that term, and may be saved. 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.

ISAIAH 21: 12.

BY MRS. P. ALDERMAN.

(Madison, Ohio.)

THE morning breaks!
Behold the rays of golden splendor now,
The dawn of morning on time's weary brow!
The shadows shorten; thankfully we bow
While old earth shakes.

And cometh night—
Time's coldest, darkest, dreary night of woe.
The shadows deepen in the vales below,
And Want and Sorrow arming are, to go
In Satan's might.

Inquire and come—
O, blessed invitation to return!
Fly to the ark; God's gracious mercy learn,
His faithful pleadings now no longer spurn;
Return and come.

GRAND CAYMAN AND JAMAICA.

THE 11th of March I left Grand Cayman for Kingston, Jamaica, to attend the general meeting in connection with the dedication of the new church building, already reported by Elder Hall. In consultation with the brethren it was decided that I should remain in Jamaica for the present. I therefore sent for my family, who arrived safely the 24th of April.

While there is not, as yet, much visible fruits of our labor in Grand Cayman, we feel sure that our labor has not been in vain, but that the seed sown will produce fruit for the kingdom. One young lady has been baptized, and the teacher spoken of before is expected over soon to do office work and assist in the school at Kingston. The people generally have a very kindly feeling for us, and seemed to regret our leaving. We hope for the privilege of returning with the tent, a little later, and unfolding to them more perfectly the truth for this time.

On my way over I stopped at Cayman Brack, a small island sixty miles to the southeast. When our schooner arrived at the island, several small canoes came alongside, and the people were soon on deck, eagerly inquiring the news. When they were told that I was on board, a gentleman came to me, and urged that I should go on shore with him that night, and see if I could do something for his sick child, of whose life they had about despaired. I agreed to do so if, in the morning, he would carry me down six miles below, where the boat was to anchor. The child was relieved as far as possible, and in the morning I improved the opportunity of visiting the Baptist minister and his wife (the Baptists are the only denomination on the island), who received me with the greatest kindness. After taking breakfast with them, conversing quite freely with them concerning our health principles, giving them a few suggestions about caring for the sick, also taking up some of the different phases of our faith and work, and joining with them in their morning worship with their school, I was obliged to hasten down to where I was to meet the boat.

After arriving and finding that I still had some time to spare, I went into a house near by. To my astonishment, the lady met me with tears of joy, saying that she had heard of my work and faith, and had prayed that I might come there. She soon called in several of her friends, and I had a good visit with them. A good many wanted teeth drawn, but I had no forceps with me. One man, after walking about fifteen miles, found an old pair with which I managed to take out his teeth. He seemed very grateful. All seemed anxious that I should return in the future. I found that our work in Grand Cay-

man had had quite an influence in surrounding islands. These islands are inhabited by a strong, hearty, and intelligent race, and afford good opportunities for missionary work.

I am now engaged in ministerial labor with the tent in the district of Logwood. Brother Philip Porter, one of our native canvassers, is with me to assist in Bible work. We have met some very bitter opposition from the first, but the Lord, by the power of his Spirit, through the word, has given victory to his truth, and twenty have thus far signed the covenant, and are awaiting baptism. Many more are interested, some of whom we fully expect will unite with us soon. We still expect to continue our meetings, gathering in such as shall be saved. Personally, I am enjoying much of the presence and blessing of God. His Spirit often comes into our meetings with such power that even after they are dismissed, people seem anxious to remain. Some of our bitterest enemies, when at the tent, seemed forced to confess that we were teaching truth. Some of them have firmly taken their stand with us. Surely we have reached the time when the power of God is attending the message, and the earth is being lightened by its glory. Man can do nothing against the truth but for it. I thank God for a part in this great work.

June 27.

W. W. EASTMAN.

WESTPORT, NEW ZEALAND.

ABOUT a year ago, in response to an invitation from a few persons who had begun to keep the Sabbath through reading the Bible and our literature, I came to this place, and spent a fortnight instructing them more fully in the word, and confirming them in the faith. Some interest was awakened, and five others united with those who were already obedient to the truth, and a company of nine was left walking in the light. Owing to the very bad weather which prevailed in this part of the colony at the season when I was there, and pressing duties which called me elsewhere, I was unable at that time to make a public effort or follow up the interest.

But the torch of truth had been lighted, and was faithfully held aloft by those who then received it. Earnestly they labored with papers and tracts, and others began to inquire if the things advocated were indeed true. Urgent calls were made for help, and on March 28 I again arrived at Westport, and a fortnight later began a series of meetings in a large hall, no other place being available. Regular services were continued for five weeks, when bad weather again set in, and but three or four services a week could be held. A smaller hall was then secured at less expense in which the work was continued a few weeks longer.

Owing to a general lack of interest in spiritual things, the holding of numerous bazaars, shows, etc., and a strong undercurrent of opposition from the local clergy and their followers, the attendance was not at any time large; but some felt the power of the word; the Spirit sealed it home to the heart, and nine precious souls joyfully received the message, making in all a company of eighteen who are obeying the truth in this place. Eleven of these were baptized the 27th of May in an arm of the broad Pacific. Several of the company had been previously immersed, and others who were unable to be with us at that time will receive the ordinance at the first opportunity. The Sabbath following baptism the ordinances were celebrated, and all felt the presence of God as we partook of the emblems of our Lord's broken body, and followed his example of humiliation.

The Lord has favored us with a place of meeting, and also with a leader in the person of a brother who was formerly a local Wesleyan preacher. Many more are convinced, and I believe that through the faithfulness of this little band, more will be added to their numbers.

Sabbath, June 5, I held my last service with the company, and Tuesday next will return to Wellington to attend to other duties.

In other parts of the field the work is onward, and the readers of the REVIEW will probably receive other reports of interest.

Westport, June 6.

W. M. CROTHERS.

DENMARK.

AARHUS.—I closed my five months' labor at this place, June 13. As a result of the work at Aarhus, fifteen souls commenced to keep the Sabbath, fourteen of whom were fully united by being baptized and received into fellowship with the people of God at this and other places. Others are expected to join as soon as they can get matters arranged so as to keep the Sabbath, and live out the truth which they have heard and believe with their whole hearts.

This addition of members to this little church, which had just been organized when I came here, and consisted of only fifteen members, was quite an encouragement to them. I do hope and pray that a Christian spirit may possess every one of these dear friends, so that others may see their good works and be led to seek the Lord before it is too late. Brother P. Christensen remains to carry on the work that has been so well begun, while I go to Copenhagen, where my family is located, to rest a while as my health is somewhat impaired. This is the third course of lectures which I have given, each consisting of five months in three different places, since I left Brooklyn, N. Y., and I feel the wearing effects of this work. I have baptized in all seventy souls as a result of this labor. Pray for the cause here.

June 17.

J. F. HANSEN.

TENNESSEE.

KNOXVILLE, WEBSTER, AND HARRIMAN.—We recently returned to our former field, nine miles south of Knoxville, and visited about forty families. Many of these we had left more or less interested, and on our return received a cordial reception. Our brethren of the Knoxville church were also forward to receive us. We felt that we had a most profitable visit. Elder Adkins and his wife have been laboring faithfully and earnestly here to hold forth the words of life. Unsolicited by them, we would ask the most sincere prayers of all who truly love the brotherhood, that God will fill his servants with wisdom, love, and grace, that they may know how to work in that city and for that church. The monthly summary of the tithe of those brethren was over \$50, and they raised all their rent also. They do not always do this, for they are men who are tried with poverty; but we are confident that better times are before them if they will only prove faithful. From Knoxville we went to Webster, where we organized a missionary society of thirteen members. A collection of \$1.10 was taken with which to buy tracts; and one sister who is taking the *Signs* subscribed for the REVIEW. We spoke three times to the little company of interested neighbors and brethren who met at the Daisy Dell schoolhouse. This is the field that was opened up by Elder J. W. Scoles and his wife, and where Elder Grant Adkins and his wife also labored a number of years ago.

We are glad to see that some interest is awakening in Harriman. This is the home of Prof. R. B. Taggart and his wife, who also keep the Sabbath with us. We enjoy the use of the Psalter when we meet with them in family Sabbath-school. To night they will go with us to the home of an interested neighbor, where we shall have a prayer-meeting. We are laboring with individuals, and trying to live down prejudice, win the confidence of these people, and show them that we believe in vital, practical re-

ligion. We ask the prayers and interest of all God's people. We are of good courage in the Lord.

MR. AND MRS. CHARLES E. STURDEVANT.
June 30.

MISSOURI.

ST. LOUIS AND WOODLAND.—I have labored in St. Louis the most of the time for a little more than a year. During this time, through the different lines of work, thirty-five persons have united with the church. Three were baptized the last Sabbath I was there, and one united with the church on the following Sunday night. May God give this church grace to let the light of his truth shine in the midst of the moral darkness.

June 14 my wife and I left St. Louis to engage in tent labor with Elder Chaffee in Marion county. We find several churches in the country and small towns open for us, and asking us to come as the organizations are almost or entirely gone down. Trusting that God has some people in these places, we have decided to defer pitching the tent for a time, and labor in a way that will be less expensive, and may result in as much good. We are now occupying a church near Woodland that was built before the war. Rain almost every night for the past week has greatly interfered with the interest of the meetings; otherwise the interest is all that we could expect. We are of good courage, and trust God for his blessing.

A. P. HEACOCK.

June 28.

ALABAMA.

BIRMINGHAM.—April 23, Brother M. C. Sturdevant and his wife came to Birmingham, and began work in a quiet way among the colored people. Other laborers were sent to help them, and the Lord blessed the efforts from the first. As a result, June 19 a church of fifteen was organized by Elder R. D. Hottel. The next day six were baptized by the writer, four for the first time. Sabbath, June 26, two were added to the church. There are quite a number of others who are keeping the Sabbath, and who will no doubt unite with the church soon. The usual officers were elected. The tract society had preceded the church organization. Fifteen REVIEWS are taken, each family that can read having a copy and paying for it weekly, the society helping those who are unable to pay the full subscription price. Nearly, if not all, are paying tithes, and are active in the missionary work. Thanks are due to those in the North and West who have helped us by sending fruit, clothing, and reading-matter. These things have been duly appreciated, and we hope the reading-matter may not be discontinued. Sabbath, July 3, the ordinances were celebrated, all taking part. The Lord was present by his Holy Spirit, and a good impression was made upon the visitors present.

The day school and Bible work are to go on, and there is a fair prospect of a steady increase in the company here. God grant that each one may continue to grow in the knowledge and love and obedience of the truth.

C. M. KINNY.

SOUTH CAROLINA.

CHARLESTON.—We have now been in this city about eight months. My last report showed the work accomplished in three months. Some were then keeping the Sabbath; now nine persons, from almost as many families, have professed obedience. We have had no place for meetings other than our own and our neighbor's house. I have been holding open-air meetings on Sundays in one of the parks of the city. Have held about four meetings a week thus far. The work moves slowly, but we hope to see a church established before very long.

I doubtless should speak of a new feature of our work. Of those who wished to keep the Sabbath, three or four were connected with one of the chief bakeries in the city. Work is very scarce here, and they could not see their way clear to keep the Sabbath unless they could find work. In this emergency my wife put herself at their head, and established a bakery. At least five are now keeping the Sabbath who would not if she had not done this. My time has been but little taken up with this work, though I have helped her some, but she is able to look after all business matters. Every day we have opportunity to feed the hungry. I almost wonder at the success of our efforts in introducing whole-wheat bread. No chemicals, not even baking-powder or soda, are used; all the health principles known to Seventh-day Adventists are rigidly carried out, and talked about all over the city. I must say that our effort is appreciated by many. We hope the brethren will run the business independently soon. The effort to start the enterprise without much means was a great one, and my wife's health almost failed in the endeavor; but I think we have a business firmly established for the brethren now, and it is paving the way to reach many homes with the truth.

I. E. KIMBALL.

SOUTH DAKOTA.

It was my privilege to be with our people in the South Dakota camp-meeting, at Mitchell, from June 16-28. This meeting was held within the incorporated city of Mitchell. The one hundred and forty camping tents, erected on vacant lots near the court-house, formed quite an addition to this neat, quiet city. Most of the public service and the business meetings of the camp meeting proper, were held in the beautiful "corn palace," of which we were granted the free use. Separate tents were used for the meetings of the Germans, Scandinavians, and the youth and children.

There were about seven hundred and fifty of our people in attendance at the camp-meeting proper, and a very good attendance during the first part of the "workers' meeting." Brethren Kauble, Jones, Boettcher, Schultz, E. G. Olsen, Berthelsen, Z. Sherrig, and Dr. Matthewson, from Chicago, were with us to take part in the work in the various languages. It was with pleasure that I spoke twelve times during the meeting. Five of these talks were to the whole camp, in the "corn palace." On these occasions we had two interpreters, one for the Germans, and one for the Scandinavians.

There was a good attendance of citizens. Several special revival services were held during this meeting, and much of the power of God was manifest on these occasions. Many gave themselves to the Lord. There were forty-two baptized, most of them being those who made a start at the camp-meeting. Proper education was an important feature considered, and many decided to attend Union College the coming year. This camp-meeting seemed to be a source of much encouragement to the work in the Dakotas.

J. N. LOUGHBOROUGH.

THE GERMAN WORK IN KANSAS AND OKLAHOMA.

THE Lord is still blessing this work in these conferences. Recently two church buildings have been erected and dedicated to the worship of God—one at Hillsboro, Kan., 28 x 48 ft., and the other at Cooper, O. T., 20 x 32 ft. These buildings, though modest, are neat and creditable to the work. While the brethren have had a heart to give, they have also had a mind to work, for the work has nearly all been done gratuitously by them. Coming at a time when their help seemed greatly needed on their farms, they regarded the work of the Lord first, and the

Lord has graciously given them a harvest reaching their fondest hopes.

At Hillsboro several have recently accepted the message. Within a year several estimable families have also accepted the faith, and united with the church at Cooper. These meeting-houses are already visibly adding not a little to the influence of these churches. During the winter two accepted the Sabbath at Buhler. Recently one sister united with the church at Tampa by baptism. One family has also begun keeping the Sabbath at Bison. Near Russell several families are deeply interested through the labors of Brother Mohr. We trust soon to be able to report them as Sabbath-keepers. There are omens of good in other places. Brethren P. P. Gaede, A. Keller, and J. G. Hanhardt are now conducting tent-meetings at Bern, with some interest. Brother G. P. Gaede is doing colportage work near Tampa, and reports many interesting experiences.

At Anvil, O. T., four were recently baptized, and received into the church. Several more are interested. At Omega a few Sabbaths ago a family came some distance to meeting requesting baptism and admission into the church. While missionary work had been done with them, none knew of their deep interest. Through the labors of Brother Loewen a few have also begun keeping the Sabbath in Washita county. Brother Loewen and the writer expect soon to enter that field for aggressive work.

June 25.

J. W. WESTPHAL.

THE GRAYSVILLE, TENN., CHURCH.

ABOUT two years ago the attention of our entire denomination was attracted to this church on account of the religious persecution then going on here. All will remember that a number of our brethren here at that time were arrested, and after a trial that attracted special attention all over the country, were sentenced to the chain-gang to work out their fines. Since then many have perhaps wondered what has been the effect of this upon the church, the school, and the community at large.

During the past year the writer has had the privilege of going over the ground where these scenes were enacted, and becoming acquainted with many of those who were so deeply interested and personally concerned in the events that then took place. Whatever may have been the motives of those who inaugurated the persecution, their effort was surely a failure, and the cause of truth stands out much clearer than before because of it. Instead of the church being broken up, and its members driven out, just the opposite has been the result,—the brethren pressed together, and the church increased in membership until it now numbers considerably more than one hundred. Many of these own pleasant homes and are comfortably located in the place, enjoying the esteem and confidence of the entire community. The church building is at present being enlarged, and when finished will have a seating capacity of about five hundred, and will consist of a main auditorium and two large vestries with sliding doors so arranged that the whole building can be thrown into one room, thus making it convenient and serviceable.

The school, which was at that time closed, has since been reopened and reorganized. Although it is the youngest of our American schools, it is already doing a splendid work for the young people of the South. We fully believe that in the future it will occupy a high rank among our schools, and that a large army of workers will be here trained to carry the gospel in its different phases into this part of the great harvest-field. The location for the school is in many respects a favorable one. The climate is ideal; the water is abundant, pure, and soft; the mountains, hills, and valley produce a restful effect, and constantly tend to draw the mind out toward the One who has created all that is grand and beautiful.

The effects upon the community of our work here have been far different than were evidently anticipated. We have been made glad many times, when talking with those not of our faith, to hear them speak in words of highest commendation of Seventh-day Adventists; and the thought has often presented itself that possibly those trials and persecutions of two years ago were in reality blessings in disguise. The words of the apostles, "We can do nothing against the truth, but for the truth," have been again verified.

Many times the Lord has worked in a special manner for this church, and poured out showers of blessings upon it; and if its members will only prove faithful, and walk humbly before him, he has much more for them than they have yet received.

W. T. BLAND.

SOUTH DAKOTA CONFERENCE PROCEEDINGS.

THE annual session of the South Dakota Conference was held at Mitchell, S. Dak., June 19-28, 1897. The representation was not as large as in former years, but the universal sentiment of those present was that it was the best meeting ever held in the State. Seven hundred and fifty-four persons were encamped on the grounds. Three churches were added to the conference, and forty-two persons were baptized during the meeting. Daily instruction was given in German, Scandinavian, and English on the subjects of Christian education, health principles, and missionary work, as well as sermons of a doctrinal character to a large and regular congregation from the city.

Officers elected for the coming year were as follows: President, N. P. Nelson; Secretary, G. W. Bowen; Treasurer, John Walker. Executive Committee: N. P. Nelson, G. F. Watson, Albert Tucker, John Schmidt.

The corps of laborers for the coming year numbers twenty-three, among whom are a number of young men who have been taking a course of training at Union College. Much interest was shown in both the educational and missionary work; and on the whole the conference proved to be very encouraging. The brethren go to their homes with a keener sense of the vast work to be done in the short period before us. A large number of young men and women expressed their intention of attending college next year, with a view of preparing for more efficient work in the Master's vineyard.

N. W. KAUBLE.

PENNSYLVANIA CONFERENCE PROCEEDINGS.

THE Pennsylvania Conference of Seventh-day Adventists held its nineteenth annual session on the camp-ground at Altoona, June 3-13, 1897. The conference opened June 4 at 9:30 A. M., with an attendance of forty delegates, representing twenty-five churches. Three new churches were added, with a membership of sixty-eight.

Resolutions were adopted recommending that we give the South Lancaster Academy a hearty moral and financial support; that we encourage our young people to attend this institution; and that general meetings be held in different parts of the conference this fall. Officers chosen for the year are as follows: President, I. N. Williams; Vice-President, K. C. Russell; Financial Agent and Secretary and Treasurer, J. G. Excell. Executive Committee: I. N. Williams, K. C. Russell, V. H. Cook, J. G. Excell, and E. A. Merrell. At a subsequent meeting J. G. Excell resigned as Business Agent and Secretary and Treasurer and as a member of the Executive Committee. W. M. Lee will act as Secretary and Treasurer at present to fill vacancy. W. H. Smith will fill vacancy on Executive Committee.

The report of the treasurer showed the receipts for the year to be \$11,073.55, and the disbursements, \$9891.99. Credentials were granted to K. C. Russell, I. N. Williams, L. S. Wheeler, E. A. Merrell, W. H. Smith. Ministerial license was granted to C. Meleen, J. G. Excell, E. H. Rees, C. F. Mc Vagh; and missionary license to Mrs. E. A. Merrell, Miss Marie Schwartz, Morris Lukens, Charles Baieler, W. W. Williams. Perfect harmony characterized the different sessions of the conference, and the Spirit of God was manifested in a marked manner in all its work.

W. M. LEE, Sec.

NORTH PACIFIC CONFERENCE PROCEEDINGS.

THE North Pacific Conference held its twenty-first annual session at Portland, Ore., May 20-31, 1897. The attendance of our own people was about the same as in past years, and the most of the churches were represented by delegates.

Four new churches, aggregating 58 members, were added to the conference. The secretary's report shows about 250 members added to the churches during the year, making a total membership of 1700. The treasurer's report shows receipts from tithe and donations to be \$9776.24. Fewer laborers were employed during the year, and this, with a slight increase in tithe over last, leaves a more hopeful outlook for the coming year. Owing to a heavy falling off in receipts during the past four years, the conference has been somewhat crippled for means available for aggressive work; but with a return of prosperity and more faithfulness on the part of some, it is confidently hoped that we shall have money to pay all claims, and vigorously push forward the work of the message. The usual resolutions were passed touching canvassing for periodicals, concerning the Walla Walla Correspondence School, etc. We hope that these will not be forgotten, and end only in resolutions.

Credentials were renewed to those in active service, and three brethren, C. A. Wyman, J. L. Wilson, and R. D. Benham, were set apart by ordination to the work of the gospel ministry, and given credentials. Preaching license was afterward voted to two by action of the Conference Committee. Two others were given license, and a number were given missionary license. Elder H. W. Decker, of Walla Walla, Wash., was elected President; G. E. Henton, Secretary; the State tract society, Treasurer. Executive Committee: H. W. Decker, D. T. Fero, C. A. Wyman, J. C. Scott, W. J. Burden.

The outside attendance was such that the meeting was continued a week in the pavilion, a number remaining on the grounds to participate. Two were led to take a stand on the side of truth and unite with the body, and others are hoped for. Altogether, the meeting was a good one, and the laborers go to their fields full of courage and hope. Three tent companies will be in the field during the season, and a number will be engaged in active labor. Some plans were laid for local camp-meetings in the extreme north and south of the conference.

G. E. HENTON, Sec.

Portland, Ore.

INJUSTICE.

THE following account of the imprisonment of a colored brother comes from a source which entitles it to credence:—

DEAR BRETHREN: At this writing Brother Furman, a colored member of the Seventh-day Adventist church in this place, is working on the streets of Bartow as a punishment for the alleged crime of disturbing a lawful assembly. As soon as Brother L. T. Page and I heard of his arrest, we called on the mayor, who committed Brother Furman to the lockup, and from him learned that

delegates from the Negro Presbyterian church had called upon him, asking him to arrest Furman for desecrating the Sabbath (Sunday) by hauling wood by the church. The mayor, who is a lawyer, told them not to bring that charge, but to charge that Furman disturbed a public meeting, and, to make it more provoking, instead of confining himself to the road, that he drove very near the church, as he (the mayor) verified by examining the wagon tracks before trying the case. The mayor also stated that Furman, like all other Negroes, was not entitled to any credence, even on oath; that he only pretended to be a keeper of the seventh day, and spent it in hunting and fishing; also that he had made himself odious to the church (Negro Presbyterian) near his house by reading his paper until the church was dismissed, and then getting up and nailing a few pickets on his fence when there were fifty or more which needed nailing, also cutting wood and hoeing, all with intent to exasperate the church-members. It was also charged that Furman's wife had more than once requested his arrest for abusing or whipping her. We asked for a stay of sentence, and offered bonds until we could investigate the charges. This was refused unless we would appeal to a higher court, and become responsible for the costs. We then visited Furman, and found him in a good frame of mind, neither trying to excite sympathy nor showing any signs of giving up his faith.

He says that his yard is, and for several years has been, inclosed with a wire fence, and he has had no necessity to nail pickets; he has cut wood and hoed on Sunday, but not with any extra show or intent to tantalize any one; has not taken his gun or fishing-tackle in his hand to hunt or fish on the Sabbath since he began to keep it; and denies having whipped his wife or even disputing with her since he joined the Seventh-day Adventist church, referring to her for proof of his statement.

The wagon and team which hauled the wood did not belong to Furman, nor did he drive, or ride on the wagon, but another person drove, and Furman walked behind, and was not near the wagon when it passed the church. They hauled three loads, as he had contracted to work for quite a while, and was to begin the following Monday, and wanted to have wood at home to last until his work should be done.

His sentence is ten days' work on streets; he is allowed to stay at home at night.

J. W. CLEMENT.

Bartow, Fla., June 18, 1897.

SOUTH LANCASTER ACADEMY.

THE board, faculty, and students of South Lancaster Academy are most happy in being able still to say that their motto is continual material progress along those lines which have been designated by the Spirit of God as most essential for the development of true moral worth in those to be prepared for the highest, most noble, and most sacred work in the world for this time. In many respects the past has been the best year in the history of the institution. On two different occasions, the Lord in a special manner showed his approbation of the attempt to make his word first in all the work, and revealed to us his method of teaching. On those days was fulfilled that scripture which says, "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." The impressive lesson taught was, Heart culture must accompany head culture; for the only true greatness is goodness.

But for the next year we are to take another step in advance in hand culture, by opening an agricultural department in connection with the school. All seem to realize as never before that the consecration of the physical strength as well as of the mental and moral powers for service, is necessary in order to glorify God in our spirits and bodies, which are his. We are happy to state that Brother D. M. Hull, who is a practi-

cal gardener, has consented to accept the invitation of the academy board to take the supervision of this department. The work of preparing the land for cultivation, and a large amount of grading on the lawn in front of the academy building, will give a number of students work during the fall and spring months, whereby they may defray a part of their expenses for the coming year. Students will be paid according to the amount and character of work performed. The expenses are also materially lessened by offering a limited number of one-, two-, and four-year scholarships, at \$120, \$235, and \$400, respectively. This reduces the expenses to \$100 when four students are sent on the same scholarship.

For the benefit of those whose age, experience, or financial condition is such as to render it impracticable for them to pursue one of the regular courses, an elective course of two years' length is offered. This will be especially adapted to such workers in the field as need more thorough preparation. Canvassing and cooking classes will be formed, and instruction in Christian Help work given. Also, if the number is sufficiently large, special classes will be formed in history and grammar. This department is outlined in the calendar. In the scientific course there has been added one term in the study of the principles of agriculture — the relation of plant to soil.

During the summer, teachers are visiting the various churches in the several conferences of the district in the interests of our young people, — Elder M. D. Mattson in New York and Pennsylvania; Prof. D. D. Lake in the Maine and Atlantic conferences; Mrs. Sara J. Hall in the New England Conference; and Miss Fannie M. Dickerson in the Vermont Conference.

Brother W. A. Wilcox, of Rome, N. Y., has been chosen business agent for the academy, and will look after its financial interests. The Greek and Latin languages will be taught as last year. Brother Hervey A. Henderson, a graduate from the classical course of Battle Creek College, class of '97, has been chosen to fill the place made vacant by the resignation of Prof. H. C. Giles. Mrs. Ethel M. Henderson will give instruction to pupils in the music department.

For those who wish to have their children out from under the baleful influences of city life, there is no more desirable situation than that of the South Lancaster Academy; for South Lancaster is indeed a pleasant, peaceful, quiet, and beautiful little village, nestling amid the beauty, peace, and purity of nature's ever-refreshing scenery. We shall be glad to correspond with those who desire further information in regard to the academy, and to furnish the calendar for 1897-98. We would be especially pleased to have those in District 1 send us the names of worthy young persons who ought to be preparing for the great and solemn work that is before every true believer in Christ and in his message to the world for this time.

J. H. HAUGHEY.

DISTRICT 6.

THE first camp-meeting of the season was held at Fresno, Cal., April 23 to May 3. The weather was pleasant, though quite warm for this season of the year. The meeting was well attended by our own people from the churches in that part of the conference, as well as by the people from the city. Three hundred and fifty were enrolled in the Sabbath-school. Meetings had been held in the city during the winter by Elders Reaser and Thurston, and as a result of this work several had embraced the truth. Others who are interested have not as yet taken a stand for it.

I have not seen a better interest manifested in any camp-meeting for years than was seen in this. We look for others to obey the truth as a result of the camp-meeting. Steps were taken by the Fresno church to remove the debt resting upon their house of worship, by asking each member to become personally responsible for a certain amount of the debt, and give his note to make

the pledge good. Nearly the whole amount has thus been provided for, and we expect soon to hear that the church is freed from the debt. A spirit of courage was manifested among the brethren, and they all returned to their homes more encouraged to carry forward the important work for this time.

The next meeting held was at College Place, Wash. This was their annual meeting, but instead of a camp-meeting, as is usually held, the delegates were simply called in to transact the business of the conference, tract society, and Sabbath-school. An institute had preceded the meeting, in which many questions of an interesting nature had been studied. This brought the laborers and delegates all together; and while the business of the conference did not pass off as satisfactorily as I have seen it at camp-meetings, the work was all looked after, officers were elected, and plans laid for the work, the same as had formerly been at the camp-meeting. A good work has been done during the year, which was seen by the reports brought in by the laborers from the field.

The Upper Columbia Conference covers a large territory, and it was thought that more could attend the camp-meetings by holding the conference at College Place, and then holding two camp-meetings, one in the northern part of the conference, at Spokane, and the other at Boise City, Idaho. This would give the brethren a better chance, as to time; for it often happens that many are kept away from the meetings on account of crops and other work that must be looked after. Elder Irwin met with us at this meeting, it being his first visit to the district. His words of counsel and advice were timely and of much value to the work. Elder Donnell was again elected president of the conference.

From here we went to Portland to attend the meeting of the North Pacific Conference, May 20-30. It was held in connection with the camp-meeting. The meeting was moved to another part of the city, which resulted in bringing out many who listened with the deepest attention to the words spoken.

The North Pacific Conference is a hard field to work on account of so much rain falling in winter, which makes the roads muddy and the traveling difficult; but the work of the past year has resulted in bringing several hundred persons into the truth. The finances of the conference have kept up well, considering the hard times, and the prospects for doing a good work were never better. Steps were taken to carry the truth to the streets and lanes of the cities, which will result in reaching a class of needy people, who will appreciate the work done for them. Some changes were made in the officers, Elder H. W. Decker being elected president of the conference and tract society.

Doctors Hubbard and Reed were on the grounds, and gave instructions about how to live, and how more properly to care for our bodies, to keep well, and free from the diseases that are coming upon the world. Free consultation was given all who desired, and much interest was manifested in the work of the branch sanitarium located at Portland. When it is definitely known that our people can get the same treatment near home, and not be obliged to go to the Battle Creek Sanitarium, many will avail themselves of the privilege and opportunity. Any desiring information should write to Dr. Hubbard, care Portland Sanitarium.

A. J. BREED.

THE mist of doubt rises from the swamps of sin. One indulged sin clouds our vision so we cannot see God, and blunts our sensibilities so we know not the Holy Ghost. Light, not mist; faith, not distrust; joy, not gloom, are requisite. The Holy Ghost, not the adversary, is the theme. Jesus is the light of the world, and in him is no darkness at all.—*The King's Messenger*.

News of the Week.

FOR WEEK ENDING JULY 10, 1897.

NEWS NOTES.

The negotiations between Turkey and Greece are in progress. If the sultan was a Christian and the head of a Christian (?) nation, he would probably be allowed to retain the province of Thessaly, won by the valor of his troops; but being only a Mohammedan, he has not so good a right, and the Christian powers will hold him in restraint. Now he seems likely to get only a slight rectification upon the frontier, and an indemnity. Under this apprehension the Turks are stripping Thessaly before being compelled to evacuate it, so that little but the land will remain. The indemnity will undoubtedly be claimed by Russia in payment of the debt owed by Turkey to Russia ever since the war of 1878. Crete will be returned to Turkey, with a government regulated by the powers. If this is the last of the war, it may be said that Greece has lost heavily in every way; that the powers have gained nothing; and that Turkey, while not getting all that she desired, has gained some territory and a large sum of money, demonstrated that she is still a fighting power not to be despised, and more than all, has aroused the old Moslem spirit in a way that bodes no good for the future.

None of the colonial premiers at Queen Victoria's Jubilee attracted the attention that Mr. Laurier, premier of Canada, did. A man who, against the whole influence of the strongly entrenched Conservative party in Canada, and against his own church, the Roman Catholic, which is a great power in Canada, could win such a notable victory as he did at the polls, is well worth consideration. Mr. Laurier discredits the idea of building a chain of military stations between Canada and the United States. He will not even discuss the question of a rupture of the friendly relations between the United States and Canada. To his mind the two countries are bound together by ties of friendship and interest which, though not governmental, like those which bind Canada to the mother country, are no less strong and lasting.

Ever since June 27, Brazil has been suffering from a very peculiar rebellion and incipient revolution. In the State of Bahia, one Antonio Conselheiro has organized a large force of men whom he has succeeded in inspiring with a courage and constancy that are very severely testing the strength of the present Brazilian government. He is called a fanatic; that is, he is a religious enthusiast who is evidently endeavoring to restore the Catholic Church to its former position of power in that country. Many battles have been fought between the government troops and these insurgents, and several times it has been announced that soon the rebels would be beaten, but still the fight goes on. Now there appears evidence to indicate that the monarchical party, which is the same as the church party, is implicated in this revolt, and probably that it is a concerted plan to destroy the republic, restore a monarchy, and renew the former relations of state and church.

With the advance movement of the British forces in the Sudan, the question of what England intends to do there becomes a question of deep interest to other powers, particularly to France. The latter country, long provoked at the British occupation of Egypt, fears that this occupation will be made permanent. More than that, she fears that this advance up the Nile will result in placing the whole Nile Valley in the hands of the British, so that England will hold all West Africa from Egypt to the Cape, except some portions now held by Germany. As a means to this end, England is negotiating with Menelik, Negus of Abyssinia, and France is at work to influence him against the British plan. Both countries have lately sent especially appointed ambassadors to Abyssinia. The power of the Negus, as seen in his deliverance of his country from Italian domination, makes him an ally to be coveted and an enemy to be feared.

The latest news from the seat of war in the East is very threatening. The sultan is tired of referring everything to the powers for settlement, especially since they are all more or less friendly to Greece. He holds that, as he was forced into war by the actual invasion of his territory, both on the island of Crete and on the mainland in Thessaly, now that he is victorious, he should hold what God and the valor of his troops have given him. He has now declared where the boundary between Turkey and Greece *must* be, and declares his intention, if this be not conceded, to renew the war, and dictate a peace from the Acropolis at Athens. He evidently believes that by putting on a bold front the concert of the powers will be broken, and that one or more of them will support him, not because they love him, but because

of jealousy of other powers. It is a bold game that the sultan is playing, but it may be successful. The Moslem spirit is aroused and defiant, and though all the powers can, no doubt, coerce Turkey, it is not a desirable task. The condition of things now is far more interesting than at any time since the day that Greece invaded Turkey. Should the truce be broken, and the Turkish troops once more advance, the powers must either call a halt, acting unitedly and at once, or the concert falls to pieces, and the Turk will be left to work his own sweet will.

ITEMS.

—A fire-cracker started a \$40,000 fire in Erie, Ill., July 3.

—General Gomez denies the report that he has lately been wounded.

—General Miles expresses unbounded admiration of the British troops.

—Great floods in Rumania have made 20,000 people homeless. One hundred persons have been drowned.

—The intense heat in Germany was followed by a storm which did damage estimated at many million marks.

—A Fourth-of-July celebration held by Americans at Caracas, Venezuela, was joined in heartily by the people of that city.

—There is a marked feeling of friendliness arising between Spain and Japan, and officers in Cuba and Hawaii are believed to be responsible for it.

—The relations between France and Siam are in a strained condition. The Siamese have invaded French territory, burned villages, and taken prisoners.

—Greek raiders in Epirus have been severely handled by the Turks. In one engagement, 150 Greeks were killed, and nearly as many were taken prisoners.

—Carpet factories and cotton-mills in Massachusetts which started up a few months ago with hopes of success, are now closing for want of sales of their goods.

—McKendree College, of Lebanon, Ill., has conferred the degree of LL. D. upon W. J. Bryan, late Democratic candidate for president of the United States.

—A. G. Blair, Canadian Minister of Railways and Canals, has refused to sanction the opening of the canals to traffic on Sundays except under extraordinary circumstances.

—Congress puts a duty of twenty-five per cent. upon Bibles, the same as upon other books, but allows sacramental wafers, which are used by the Catholic Church, to come in free.

—The town of Kalabaka, in northern Thessaly, heretofore under Greek authority, was taken by 2000 Turkish troops, July 6, after a severe battle. The town was pillaged and destroyed.

—A very prominent A. P. A. worker in Ohio has married a Catholic lady. It is needless to say that he will now retire from the A. P. A. service, and devote himself to the service of another.

—Edhem Pasha, commander of the victorious Turkish army in Thessaly, has tendered his resignation, saying that in the event of peace on the proposed conditions, he cannot guarantee the discipline of the army.

—Senator Isham G. Harris, of Tennessee, died in Washington, D. C., July 8. He first became a member of Congress in 1849. He was elected to the Senate in 1877, and has served in that capacity ever since.

—General Ruis Rivera, the Cuban general who is now a prisoner in Havana, and who, were it not for the United States, would have been executed before this, suffers much from his wounds, and it is thought that he cannot long survive.

—There is a law in Germany by which habitual drunkards are not allowed to purchase liquor, their names being conspicuously posted as persons to whom no liquor can be sold. Americans would do well to adopt such a law.

—At the beginning of the present century the population of Russia was less than that of France. Now the official census makes it to be 129,545,000. Both the death- and birth-rate are higher in Russia than in any other European nation.

—It is estimated that the Christian Endeavor gathering in California will cost \$2,700,000. It is a question whether the practical results warrant the outlay of such a vast sum of money, and certainly whether the money could not have been better expended.

—The folly of the usual way of the celebration of the fourth day of July may be seen in the fact that in the city of Chicago alone twelve persons were killed, three fatally injured, and many others received slight injuries from the use of firecrackers or fireworks of different kinds.

—The great differences of climate in the United States may be seen in the fact that on July 3, when so much of the country was covered with a hot wave, snow

fell in Colorado. The high altitude of Colorado, not a difference in latitude, was the cause of this difference in temperature.

—During the past two years the Spanish army has lost, in battle and by sickness, 17,500 men. The number of invalids sent home, many of whom will die, is 12,100. There are 14,300 in hospitals in Cuba. It is not at all likely that these official figures give the full number of losses.

—The intense heat which prevailed in many countries during the first days of July naturally resulted in many prostrations and deaths. The mercury ranged from 90° to 100°. In Germany hundreds of soldiers were stricken while on parade, one regiment having forty men prostrated.

—An American lady was lately beaten in Honolulu by marines from a Japanese war-ship, while trying to protect her brother, who was set upon by the Japanese. At another time an American knocked down three Japanese sailors. There is considerable excitement at Honolulu over these occurrences.

—The police at Coney Island, near New York City, on July 5, packed 105 arrested persons in four small cells. The terrible heat soon made these cells resemble the famous "Black Hole" of Calcutta. Many fainted, and the police were obliged to let them out, and those who were ill were discharged.

—July 4 one Keeble, once a captain in Kelley's industrial army, jumped from the Brooklyn Bridge, and was drowned. The owner of a museum had contracted with him to give him a position if he succeeded. Otherwise the museum keeper was to pay his funeral expenses. He had jumped several bridges before.

—A party of colored people, gathered by the St. John's River, in Florida, for the purpose of baptism, was attacked by alligators, and several of their number, including the minister who was administering the ordinance, were badly bitten before a party of hunters appeared, and drove the alligators back into the river.

—Secretary Sherman has advised General Woodford, the new United States minister to Spain, that he would better not take his wife with him to that country. This is looked upon as very significant of an approaching rupture with Spain when the object of the new minister's mission shall be fully known to that country.

—The long-drawn-out tariff measure known as the "Dingley Bill," passed the Senate, July 7, by a vote of 38 to 28. Seven senators refrained from voting at all. Some of the silver senators voted for it and some against it. The vote by which it was carried through was not a party vote. Debate on the tariff will now be transferred to the House.

—The chief cause of the present discontent with British rule in India is the action of the authorities in their endeavors to prevent the spread of the plague. The people of India cannot understand nor appreciate the sanitary regulations which are now considered to be necessary. The Mohammedans of India appear to be excited by the successful war which Turkey has waged against Greece. The British government is alive to the danger, and is preparing for any outbreak.

—The Queen's Jubilee developed the fact that among the colonies of Great Britain, Canada easily takes the lead. Her wealth has increased a hundredfold during the Victorian period. The commercial navy of Canada now ranks fifth among the nations of the world; everywhere there is progress,—railways, canals, new cities, etc. The land is vast in extent and great in resources, and the people are generally well governed. Americans, of all nations, may well be proud of Canada's success, and they will be likely to hold that a portion of her greatness is because of her close relation to her enterprising neighbor of the same race.

Special Notices.

MT. VERNON ACADEMY CALENDAR.

THE calendar for this school is now ready for distribution, and will be sent to any who may apply for it. It may be proper to state that some changes have been decided upon for the coming year, whereby more and better advantages are offered to the student, through which the academy is brought more nearly into harmony with the instruction given in the Testimonies. Perhaps the most important of these changes is the introduction of the industrial plan, by means of which the cash payment for tuition has been reduced to ten dollars per month, when paid quarterly in advance. As there are ten months in the school year, each payment will amount to only twenty-five dollars. The advantages of this plan will be apparent, it being so much more easy to make four small payments than one large one.

These are the best terms ever given by the academy, and they are offered because it is believed that some cannot raise the amount charged in former years, and hence are deprived of the benefits of a Christian education. With this rate it is hoped that many more will

be able to attend in the future. All who are interested are cordially invited to correspond with the school. If we can benefit you, we shall do so most gladly. All letters of inquiry, or application for calendar, should be addressed to Mt. Vernon Academy, Mt. Vernon, Ohio.

KANSAS CAMP-MEETING.

It has been decided to hold the Kansas State camp-meeting at Council Grove, Aug. 25 to Sept. 6. This is a beautiful location, as there is an abundance of shade and good water. The railroads have favored us by agreeing to sell round-trip tickets to Council Grove and return for one fare. These will be on sale Aug. 23, 25, 30, and 31, good to return till Sept. 8. All persons desiring to rent tents for the meeting should address T. J. Eagle, Topeka, Kan., stating the size they desire. We hope that all are planning to attend this annual gathering. A few more years, and these meetings will all be in the past. Let us improve them now.

W. S. HYATT.

TEXAS CAMP-MEETING.

To all who are coming to the camp-meeting to be held at Fort Worth, July 30 to August 9, we wish to say that you will find the camp-ground one mile and a half north of the court-house. It is known as the "North Side Park." Every necessary preparation will be made for comfort and convenience. Arrangements have been completed with all the railroads in the State to give the trip to Fort Worth and return for one and one-third fare. Note especially that you will pay full fare coming, taking a receipt of the agent of whom you buy your ticket. If you have to change roads, and so buy more than one ticket, you should take receipt for each ticket purchased. After you reach the camp-ground, give the receipts to the secretary. He will sign them, and when you buy your return ticket, show the agent the receipts, and he will sell you a ticket at one-third fare. Tickets to the meeting will be sold any time from July 29 to August 8, and the return any time after you arrive till August 10.

We wish to say again to our churches that we hope you will be prompt in electing your delegates, and filling out the credentials that have been sent you, also the report of your church, returning it, in the envelope that was sent to you for this purpose, to the conference secretary. We shall have efficient help at our camp-meeting, and we have reason to expect a larger gathering than usual this year. I know the Lord will be with us, and we earnestly entreat every one to come prepared to remain to the close. The meeting will close Monday night.

TEXAS CONFERENCE COMMITTEE.

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), Logansport,	"	24 to Sept. 5
Illinois, Forrest,	"	20 " 5
Ohio, Springfield,	"	5-16
*Michigan (general), Owosso,	"	19-29
DISTRICT 5.		
Texas (local), 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
DISTRICT 6.		
North Pacific, California, Los Angeles,	Aug.	5-12
Montana, Butte,	Sept.	2-12
Idaho, Boise City,	"	23 to Oct. 3
Utah,	Oct.	5-12

*Preceded by a workers' meeting.

Publishers' Department.

THE PRICE OF THE "REVIEW."

OUR agent in London has just called our attention to the fact that the price of the REVIEW to new subscribers, as stated in this paper some weeks ago should have been 6s 2d in the place of 6s, as 6s is not quite equal to

\$1.50 of our American money. Our subscribers in Europe will please make note of this, and be sure to send enough when ordering the REVIEW.

AN OMISSION.

LAST week we gave the States in this country that comprise the various districts of the General Conference; but by an oversight the States of Delaware and Louisiana were omitted. The State of Delaware is in General Conference District 1, and Louisiana is in District 2.

A FEW MORE STILL LEFT.

We have still a few copies of the special testimony published a number of years ago, entitled "The Sin of Licentiousness." It is one of the most valuable documents in its line that we have ever yet published.

JUST A WORD.

In regard to the new tract, "A Challenge to Protestants," the secretary of the New York Tract Society says:—

"The subject-matter is a concentration of the large tract called 'Rome's Challenge,' which was so extensively circulated a few years in the past. . . . It is the most concise and to-the-point production we have seen yet on this line. It is an important tract to be used in our tent-work, in connection with discourses on the Sabbath question. This tract is furnished at 25 cents a hundred, and at this price our brethren and sisters can afford to keep a supply on hand."

Send your orders to any of our tract societies or publishing houses.

REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

"PHILOSOPHY AND VAIN DECEIT."

In writing upon this subject in "Testimonies for the Church," Vol. I, page 297, Mrs. White says: "I was directed to this scripture as especially applying to modern Spiritualism (Col. 2:8): Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Stop for a moment, and carefully consider the foregoing. Thousands have been "spoiled through the philosophy of phrenology and animal magnetism." Everywhere animal magnetism, in its various forms and phases, is being studied.

way most successfully for Satan to enter, and lead the mind into those mysticisms from which it is almost impossible for it to be recovered; for, as stated above, "If the mind commences to run in this channel, it is almost sure to lose its balance, and be controlled by a demon."

Look around you, brethren and sisters, and see what is being done by Satan, through the study of this mystic science in its varied forms, for the advancement of his kingdom. What are we doing to spread the truth on the subject of modern Spiritualism? The seeds of truth should be sown in the mind before it is filled with error. Send for the work on "Modern Spiritualism."

A. O. TAIT.

"I CAN'T CANVASS."

In the REVIEW AND HERALD Supplement of June 25 we were favored with an article from Prof. E. A. Sutherland, president of Battle Creek College, under the title, "I Can't Canvass." He shows that the complaint, "I can't canvass," is only an excuse, and that in reality our books can be sold now as well as ever.

One of the most encouraging features of the canvassing work is the deep and earnest interest that so many of our leading men are taking in it. If the canvassing work can have the active and continued support of our ministers and other leading workers all through the field, it will be only a short time till we shall see our publications selling as we have never dreamed of.

REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

OUR HEALTH BOOKS.

THE REVIEW AND HERALD Pub. Co. has recently completed arrangements with the Modern Medicine and Good Health Pub. Cos., by which we shall take a much more active part in the circulation of all our health publications than we have in the past.

and the Spirit of the Lord is surely moving upon many of our people to go into the great harvest-field, and engage in circulating this important line of literature.

Write to us about this subject. Hundreds of agents should be engaging in the circulation of our health books, as well as in selling our regular denominational literature. We hope to hear from many who can enter the field at once.

REVIEW AND HERALD PUB. CO.

NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar will be made, though in the case of the poor who want employment, the charge may be remitted.

WANTED.—A situation as baker near some Seventh-day Adventist church, or any information that might be sent to me in regard to the same. Have had fourteen years' experience. Can refer to W. H. Hall, or James Taphouse, Sanitarium. Address C. A. Waterman, 7th St., East End, Parkersburg, W. Va.

WANTED.—A good girl or middle-aged lady for general housework. Good church and Sabbath-school privileges. Address Mrs. F. T. Purdham, Clyde, Ohio.

GIRL WANTED.—Brother J. P. Kuhn, Hillsboro, N. Dak., desires to hire a capable girl for general housework on a farm. German preferred. Good pay and permanent work for the right girl. Reference, C. J. Kunkel.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect June 20, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East..... † 7.00 A. M. Bay City, Detroit, Port Huron, and Int. Stations... † 7.05 P. M. Port Huron, Susp. Bridge, New York, and Montreal, * 8.22 P. M. Detroit, Port Huron, Susp. Bridge, New York, and Boston..... * 2.25 A. M.

WESTBOUND.

South Bend, Chicago, and West..... * 8.42 A. M. Chicago and Intermediate Stations..... † 12.15 P. M. Mixed, Valparaiso and Int. Stations..... † 7.05 A. M. South Bend, Chicago, and West..... * 4.05 P. M. South Bend, Chicago, and West..... † 12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry. Pullman vestibule buffet sleeping cars to New York and Philadelphia, via Suspension Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.40 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R., Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 A. M. trains have Pullman sleeping cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily.

† Except Sunday.

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

W. E. DAVIS,

E. H. HUGHES,

G. P. and T. Agent,

A. G. P. Agent,

MONTREAL, QUEBEC.

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WE have a small stock of Bibles that we are prepared to offer very cheap. If you are thinking of buying a Bible soon, don't fail to consider this splendid offer. You should order early, for we have only a small stock of these, and when they are gone, we shall not be able to get any more like them at these figures.

Minion Teachers' Bibles.

SIZE 8 1/2 x 5 1/2 x 1 1/2 INCHES.

Specimen of Type.

Christ's entrance into Jerusalem.

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

LUKE, XX.

A. D. 33.

Mat. 21. 23, &c. Mar. 11. 27, &c. chap. 8. 18. Mat. 13. 12. 25. 29. Mar. 4. 25. Ac. 4. 7. 10. 7. 27. Ps. 2. 4, 5, 9.

The husbandmen and the vineyard.

CHAPTER XX.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders, 2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I will also ask you one thing; and answer me:

No. 314 is bound in French Seal, divinity circuit, gold edges; Maps, Concordance, and Helps. Regular price, \$2.75. Our price, post-paid, \$1.50.

No. 322 1/2 is bound in Norse Morocco, divinity circuit, leather lined, silk sewed, red under gold edges, complete with Illustrations, Maps, Concordance, Helps, etc. Regular price, \$4.50. Our price, post-paid, \$2.50.

Both of these are genuine Bagster Bibles, containing the full Bagster Teachers' Helps, and are very convenient in size for any one desiring a Bible to carry about, as well as to have for use in the home. Address,

REVIEW & HERALD PUBLISHING COMPANY, BATTLE CREEK, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 4, 1897.

Table with columns for EAST and WEST, listing train times for various stations including Chicago, Detroit, Port Huron, and Niagara Falls.

* Daily. † Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES,

GEO. J. SADLER,

General Pass. & Ticket Agent, Chicago

Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JULY 13, 1897.

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Editorial Notes.

An encouraging report from Brother Holser respecting the progress of our work in Turkey has been received just too late for this number.

Dr. Paul Roth and wife (*née* Linnie Gage), and Arnold Roth left Battle Creek, June 26, to connect with the work in France and Switzerland.

The Foreign Mission Board is holding its first meeting in the new quarters at 1730 N. Fifteenth St., Philadelphia. Elder Irwin, with others, is in attendance.

Dr. P. S. Kellogg and his wife, who have been conducting the sanitarium in Honolulu, have returned to this country. The climate there being unfavorable to Mrs. Kellogg's health, it is doubtful if they go back to that field.

We shall greatly appreciate the favor if those in charge of camp-meetings and other important gatherings will furnish or secure for us a prompt and full report of such meetings. This matter is often neglected unintentionally for the want of a proper understanding, or because those to whom it is left have so many other things on hand that the report is forgotten, or made very incomplete. This request is made not only in our own behalf, but in behalf of all our readers.

In alluding to the grounds at Owosso and their unpleasant condition during an almost unprecedented storm late last fall, we had no intention of deterring any one from going; for there is no reason to anticipate a repetition of these experiences at the season now chosen, and the conditions would have been the same on any other grounds, except where it was very sandy. There are many circumstances that render the Owosso grounds convenient and desirable. They are accessible to nearly the entire State, midway between two fine towns, on an electric railway. And the interest that has been aroused since the former meeting makes it desirable to afford the people another opportunity to hear the message.

This morning, July 11, brings a most welcome change in the weather. Up to one month ago we had been greatly blessed with the finest of growing weather and plenty of rain. But for three weeks the rain has been withheld, and the heat has been most intense. Hay and strawberries have yielded immense crops in Michigan, and these are safely gathered. But the past fortnight has been an emergency of heat that has taxed the endurance of all. Now comes the beautiful rain and the grateful cool western breeze. While many have been prostrated, and have yielded to the heat, we have reason for gratitude for divine protection and strength. We read of suffering from floods, earthquakes, storms, and even from cold all this time. Truly the earth reels to and fro like a drunken man.

One of the problems which Mr. Angell, the new United States minister to Turkey, has on his hands, is to secure indemnity for the destruction of American property in Turkey amounting to \$100,000, and to bring to justice those who had a share in outrages against the persons of the citizens of the United States residing there. Nothing has yet been accomplished in this direction, which very naturally makes our government an object of contempt in the eyes of the nations of the East.

According to most recent statistics, given in the "Annual Report of John Willis Baer, General Secretary of the United Society of Christian Endeavor," for 1897, the societies number 50,780, with a membership of over 3,000,000. The thought of this great company devoting themselves to *legitimate* Christian endeavor would be very cheering. But when we think that they have committed themselves to the fatal error of trying to promote religion by means of politics, which can result only in the formation of an image of the papacy, it is sad indeed.

These facts concerning the movements of European governments in behalf of Sunday-keeping, which we gather from an exchange, are significant: In France it is said that an increasingly large number of stores are closed on Sunday, and leading journals urge a stricter observance of the day. The Prussian government, within the past year, has taken steps to relieve 50,000 railroad employees from Sunday work. In Austria the government is moving in the same direction, as it is arranging that in a railway system embracing 40,000 miles of roads, ordinary freight shall neither be received nor delivered on Sunday. In Switzerland freight-trains are reported as discontinued on Sunday. The Italian government is in sympathy with the movement. The minister of posts has issued an order to close the post-offices on Sunday.

From the *Union Signal* we take the following editorial note: "At the noon meeting in Willard Hall, on Monday of last week, Dr. J. H. Kellogg, of Battle Creek Sanitarium, spoke to a large audience on the 'Gospel of Health.' He pointed out the close relationship between the physical and the moral nature, declared that what is often called a case of total depravity is more often a case of total indigestion, and showed how the taking of food was, properly understood, a divine ministration. So practically helpful in the upbuilding of soul and body was this instructive address, that it was felt that

Willard Hall should have more such; and upon motion of Mrs. Carse, Dr. Kellogg was invited to speak for the Central W. C. T. U. once a month during the summer, which invitation the doctor very graciously accepted."

We have heard more or less bluster from a man in Illinois, who, in the public press, has been defying Seventh-day Adventists to discuss something since last September, as he claims. Now we are in receipt of a letter from him, calling attention to his exploit, and taunting us, like the man of Gath, to find him a man to devour. We have our opinion of such men as this in general; and it is not at all favorable. If the Lord wants him to do that kind of work, he is the first one to be called in that line. The enemy has always employed those tactics. Ignorance, egotism, and irresponsibility are generally associated in such dispositions. "The servant of the Lord must not strive; but be gentle unto all men." We don't say that the above are characteristics of this misguided brother; but we suspect that he has some experience with ignorance; for he spelled *challenge* "cheling" at least three times; *accept* he makes "axcept;" *appoint* is "apoint;" and he is "wating" a reply.

The courtesy extended for years by railways to the clergy in the form of half-fare permits, has been frequently and badly abused, and the abuses are likely, in the end, to cause the suspension of these privileges. We learn that Chairman Caldwell, of the Western Passenger Association, has decided to curtail these favors to religious workers. The chairman has ruled that medical missionaries and nurses are excluded by the rules of the association from the privilege. He further announced that the same ruling applied to the missionaries and evangelists of the American Purity League, and others. There is no doubt that many who are deprived of the privileges are more deserving than others who have them, but it is difficult to draw lines on equitable principles. Could there be a gradation of classes, and comfortable quarters provided for second-class fares, it would be well to abolish class distinctions, and let all who chose to accept the accommodations have the benefit of reduced fares.

THE RELIGIOUS LIBERTY ASSOCIATION.

It costs about \$125 to notify all the members of the association concerning the payment of their annual offerings, which are usually paid July 1. With this sum we could circulate nearly half a million pages of literature. We have therefore decided to ask our friends to send in their dues and donations this year without receiving a letter from us.

We have not space to tell of the work that we are doing, but we are pushing the battle to the gates. A recent train carried nearly a million pages of religious liberty tracts to California to meet the crisis there. Those who discern the signs of the times see the most subtle yet startling developments in the movement of the combined churches to dominate the state.

Remember that to all members of the association who pay their dues regularly we send the issues of the *Religious Liberty Library free*, as fast as they are published.

Address all communications to the International Religious Liberty Association, 39 Bond St., New York City.