

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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READ OF ALL MEN.

BY ELDER L. D. SANTEE,
 (Princeville, Ill.)

"By their fruits ye shall know them." Matt. 7:20.

Our deeds, and the words that we utter,
 To the eyes of the world will unroll
 The desires that rest in the bosom,
 The thoughts that abide in the soul.
 No matter what creed or profession
 We make, while our life is a scroll
 That the world reads, and marks our progression,
 As we act out the thoughts of the soul.

O, then, may our thoughts be the purest,
 And the heart be renewed from above;
 For heaven is sweetest and surest
 When the actions are guided by love.
 There's a rapture, if we will but learn it,
 In making the broken heart whole;
 And the world is not slow to discern it
 When Jesus abides in the soul.

Life opens in glory before us,
 And the bright years of heaven draw nigh;
 The grand bow of promise bends o'er us
 In a land where its dwellers ne'er die;
 As the hush of the night, it is holy,
 Where its bright, countless seasons unroll,
 And the joy of the high and the lowly
 Is Jesus, who dwells in the soul.

Our Contributors.

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

THE SIN OF REJECTING LIGHT.

BY MRS. E. G. WHITE.

"THEN was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." The course pursued by the Pharisees called forth the denunciation of Christ. He said to them: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. . . . Wherefore I say unto you, All manner of sin and

blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

By rejecting the light that was shining upon them, by refusing to examine the evidence to see whether the messages were from heaven, the Pharisees sinned against the Holy Ghost. Christ, the world's Redeemer, was in the world. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." The voice of his Spirit came to them, saying, "This is the Son of God; believe on him." But turning their faces from the light, they refused to listen, choosing, instead, to cultivate their unbelief. Thus the light which, if received, would have been to them a savor of life unto life, rejected, became a savor of death unto death,—death to spirituality.

The Pharisees were self-deceived. They rejected the teaching of Christ because he exposed the evil of their hearts and reproved their sins. They would not come to the light, fearing that their deeds would be reproved. They chose darkness rather than light. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "If I had not come and spoken unto them, they had not had sin: but now have they both seen and hated both me and my Father." And at the destruction of Jerusalem the Pharisees reaped their harvest.

The Jews pursued their course of rejecting Christ until, in their self-deceived, deluded state, they thought that in crucifying him they were doing God a service. Thus it will be with all who resist the entreaties of the Spirit of God, and persist in doing what they know to be wrong. The Spirit once resisted, there will be less difficulty in resisting it a second time. If we maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our own purposes and ideas in the face of the plainest evidence, and shall be in danger of as great deception as came on them. In our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God. Those who continue in this course will reap what they have sown. They were afforded a shelter, but they refused it. The plagues of God will fall, and he will prevent them not.

God never compels a man to offend and be lost. We read that he hardened the heart of Pharaoh, king of Egypt, and that Pharaoh re-

fused to let Israel go. Did God strengthen and confirm the king in his obstinacy?—No, he simply allowed the seeds of unbelief to produce their fruit; and the seed sown when the first miracle was rejected, produced a harvest of infidelity. God left the king to the inclinations of his own heart.

The great I AM acquainted Pharaoh with his mighty works, showing him that he was the ruler of heaven and earth. But the king chose to defy the God of heaven. He would not consent to break his proud heart even before the King of kings, that he might receive the light; for he was determined to have his own way, and work out his own rebellion. His proud disregard of God's command, "Let my people go," confirmed him in his determination not to yield, though evidence was piled upon evidence; and every additional evidence of the power of God that the Egyptian monarch resisted, carried him on to a stronger and more persistent defiance of God. Thus the work went on, finite man warring against the expressed will of an infinite God. This case is a clear illustration of the sin against the Holy Ghost. " whatsoever a man soweth, that shall he also reap." Gradually the Lord withdrew his Spirit. Removing his restraining power, he gave the king into the hands of the worst of all tyrants,—self.

In this our day the Pharisees is being repeated. Many are turning from light, refusing to listen to the warning of God's Spirit. But by closing the heart to divine impressions, we put away the forgiveness which our Redeemer is so graciously offering to us. By rejecting mercy and truth, we prepare for a course of resistance which, if followed, will continue till we have no power to do otherwise. A point is reached where the most pointed appeals are without effect. The desire to submit to God and to do his will is no longer felt. The spiritual senses become dulled. Darkness is the result, and how great is that darkness!

The Holy Spirit strives with every man. It is the voice of God speaking to the soul. But let that voice be resisted, and we, like the Pharisees, shall stifle conviction and resist evidence, however plain. God will give us up, and we shall be left to our own inclinations.

Jesus declares to us that there is a greater sin than that which caused the destruction of Sodom and Gomorrah. It is the sin of those who have had the light of truth, and are not moved to repentance. It is the sin of rejecting the light of the most solemn message of mercy to the world. It is the sin of those who see Jesus in the wilderness of temptation, bowed down as with mortal agony because of the sins of the world, and yet are not moved to thorough repentance. Christ fasted nearly six weeks to overcome, in behalf of man, the indulgence of appetite, and vanity, and the desire for display and worldly honor. He has shown us how we may overcome as he overcame; but it is not pleasant to human nature to endure conflict and reproach, derision and shame, for his sake. It is not agreeable to deny self, and to be ever seeking to do good to others. It is not pleasant to overcome as Christ overcame; and many turn away from the Pattern which is plainly given them to copy, and refuse

to imitate the example that the Saviour came from the heavenly courts to set for them.

It will be more tolerable for Sodom and Gomorrah in the day of judgment than for those who have had our privileges, and the great light which shines in our day, but who have neglected to follow the light and to give their hearts fully to God.

"I am come a light into the world," said Christ, "that whosoever believeth on me should not abide in darkness." "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." The light will indeed become darkness to those who do not walk in it; but it will shine with increasing brightness on the path of those who do walk in it. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

THE TROUBLERS OF THE CITY.

BY ORIN BELKNAP,
(Valley, Wash.)

IN Acts 16 is found the record of the first preaching of the gospel of Jesus Christ in the city of Philippi, in Macedonia, and of the opposition thereto on the part of some of the city's inhabitants. This record may prove worthy of study. In verses 20, 21, we find embodied the charge against the disciples of Jesus in the appeal of their opponents to the law of Rome. This is not the clamorous howl of an unthinking mob, but the formal charge of determined men in their appeal to the majesty of the law; and while the malicious nature of the charge seems quite apparent, there is nothing in the sacred record which indicates the falsity of its specifications. They were charged with being Jews, which was true (Phil. 3:5); with troubling the city, which was also true (Matt. 10:34); and with teaching customs which were not lawful for Romans to observe. An examination of the last specification of this charge is the purpose of this article.

That the disciples of Jesus did teach the observance of customs is evident from the sacred word. The question under consideration is, What customs could they be truthfully charged with teaching, the public observance of which was obnoxious to the law of Rome? It could not be maintained that they taught the observance of circumcision, or of any other custom taught in the Mosaic law; for the infant church of Christ had already officially declared against such customs. Acts 15:23, 24. Neither does it appear to be fairly inferred that the teaching of the custom of washing the disciples' feet and the observance of the Lord's Supper could be included in this charge; for the observance of neither of these was ever a matter of public notoriety, both being matters pertaining solely to the professed disciples of Jesus, nor do the Scriptures indicate that they were ever taught to be matters for the consideration of the worldly multitude, as such. Neither of these customs could be regarded as obnoxious to Roman law; for, aside from the strictly private nature of both, so far as concerned the multitude of Roman citizens, whatever might be construed of opposition to Roman law in their observance had, in every instance, been preceded by a much more formal, and commonly quite public, custom peculiar to the disciples of Jesus alone. What customs, then, did these men, being Jews, teach, which in the nature of things resulted in exceedingly troubling the city? For it is evident, as the word "customs" is used, that more than one custom is indicated.

The first offensive custom was taught in the very first sermon preached on the great day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ." It may be asked why baptism could be regarded as a custom offensive to Roman citizens. It was because in this solemn act enjoined upon all men

as a matter of religious duty, and performed in the most public manner, sometimes by the side of the public highway (Acts 8:38), each convert to the strange new doctrine formally and publicly joined in faith with those who declared that to them there was but one God; and in this very act, and in utter defiance of the law of Rome, they publicly renounced all the gods of the Pantheon. This, then, was one custom which was obnoxious to Roman law, and offensive in the last degree to the Roman people.

What other offensive custom was also taught by these iconoclastic Jews? But one answer appears possible,—the custom which has for its authority, not alone the express commandment of God (Ex. 20:8), but the example also of him who is the way, the truth, and the life (Luke 4:16), and that of his devoted followers, who, in the first presentation of the gospel to the Grecian world, trod carefully in the footsteps of the great Master. Acts 17:2. There was no charge of the teaching of blasphemous or heretical doctrine brought against the disciples (the question of doctrine is not directly introduced), but the charge was one of teaching unlawful customs.

The opposition to Roman law manifested in the ordinance of baptism would be still more continuously and offensively displayed in the weekly observance of the Sabbath on the part of each and every one who professed the strange faith; for the complete secularization of the venerable day of the sun could not fail to prove actively offensive to every zealous worshiper of the gods of Rome. In this we see fulfilled the words of Him who said, "I came not to send peace, but a sword." Do we not also find, in this part of the Bible, cumulative evidence that the early disciples of the Lord Jesus kept holy the rest day of Almighty God? and is it not true that we sometimes have the privilege of bearing the same reproach, and of being accused of troubling the city?

"HE FOLLOWETH NOT US."

THE world is full of pretending Christians,—persons who claim to be engaged in the work of the Lord. The claims of all such should be treated with respect. No doubt there are impostors, and there are also genuine, devoted Christians everywhere. The wheat and the tares are to grow together until the harvest,—the end of the world,—and we need not be surprised should we discover them strangely mingled together. We should carefully avoid the habit of thinking that one is not of God, not a Christian, because he does not accept what we believe to be the "present truth," and join the Seventh-day Adventist Church. In saying and believing that God has honest children in all the churches, we are not thereby letting down any bars by which our work is threatened; but should we hold to the idea that "we are the people," and that no others are servants of God, we would be actually erecting unnecessary bars between us and them, making it extremely difficult, perhaps impossible, to bring to their minds the light which they have not received. For one to come to Christ, and receive him as his personal Saviour, makes him a child of God; but that act does not necessarily presuppose a knowledge of all truth, only as the Source of all truth is acknowledged, and a pledge is made to follow him.

When one has thus accepted Christ, he is a child of God; and nothing but wilful and deliberate rejection of truth, as it comes from the great Source of truth, will change a child of God into a child of the devil. Until a professing Christian has done that, we have no right to say that he is not a child of God, and it is generally impossible for us to tell whether or not one has done so. Nor does our judgment or condemnation amount to anything, anyway. "It is God that justifieth." So if we err on either side of the mark, it would better be on the side of charity.

The Lord has many agencies in his work in regard to which he has never consulted us; and we would do well to recognize them when we see them, or we may be in danger of fighting against God. To believe that we as a people have light in advance of others, and to labor with all our might to bring that light to them, is perfectly consistent with the belief that there are other Christians besides ourselves, and that they are God's servants as well as we. Nor have we any right to say, when such persons have been sufficiently warned and instructed, that if they fail to receive our words, they have rejected light. God is the judge; he alone knows the hearts of men. "Therefore judge nothing before the time, until the Lord come, who [then] both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4:5. I am made happy in believing that God has many agencies unknown to us, that he is teaching and leading, and that in his own good time and way, before the final consummation, he will bring them into the whole truth, so that his "watchmen . . . shall see eye to eye, when the Lord shall bring again Zion." And we should not be so presumptuous as to think that we may not have something to learn,—that while we give to others, they have nothing to impart to us. A feeling of self-sufficiency often prevents us from gathering up many rays of light that otherwise would brighten our pathway in the days of our pilgrimage.

This being the proper relation that we should sustain toward Christians of other denominations than our own, how much more of charity and love should we exercise toward our own brethren in the church, who hold to some ideas that we, in our fancied superior wisdom, may be inclined to think are "a little off"? We should remember that from their point of view, we are a little off ourselves.

It is also well that we recognize the fact that Christ is the head of every Christian, and that he may give his child work without our knowing it. At one time during the public ministry of Christ, one of his disciples informed him that he had seen one casting out devils in his name; and, said he, "We forbade him, because he followeth not us." To the disciples, this seemed a very clear case. Christ was inaugurating a specific work in the earth. He had called and endowed them for that work, and had sent them out to labor and to work miracles in his name. But here was a man of whom they knew nothing, who was actually doing the same work that they were doing, and not following them. He was also having success in his work, and this, it would appear, was especially galling to the disciples. If he had not really cast out devils, and showed all the evidences that he was called of God, as they were, they would not have cared so much. Hence their complaints. But their Master, who knew all things, and who had doubtless, unknown to them, sent this man to work, said: "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mark 9:39, 40. Notice this rule: If a work is not against us, and that is against Christ, it is on our part,—for us,—and whatever is for Christ, we can bid Godspeed.

How careful, then, we should be that we do not endeavor to hinder or obstruct the course of one whom God is manifestly leading, and whose works show evidence of a connection with Christ! It matters very little whether or not one is following "us." The church at Jerusalem, with all the apostles, was for some time in doubt about the work of Paul; but when the fact of his call to the gospel ministry was proved by the numbers who by him were led to believe on Christ, he was given the right hand of fellowship and the privilege to go to his chosen field of labor. They were content to know that Paul was following Christ.

No man can be a rule for others. Paul asked no man to follow him only as he followed Christ. The best man is but a secondary measure. There is a story of a man who, starting to make needles, took his last cut for a measure for the next one, and soon found himself making crow-bars. Let us not dare to offer ourselves as a pattern for others, or take another as a pattern for ourselves. Especially should we accord to those of like precious faith a good degree of freedom in their work, when they manifest, by success, the evidences of their calling. With great clearness of sight in defending Christ, some one asked the question, "Can a devil open the eyes of the blind?" and Christ himself declared, "A man can receive nothing, except it be given him from heaven." M. E. K.

THE SABBATH A DEFINITE DAY.

BY A. SMITH.
(Grandville, Mich.)

THE weekly Sabbath is inseparably associated with a definite day. "On the seventh day [when he had finished the work of creation] God ended his work which he had made; and he rested on the seventh day. . . . And God blessed the seventh day, and sanctified it."

In the commandment itself a definite day is specified: "Remember the Sabbath day, to keep it holy. . . . But the seventh day is the Sabbath." God says that he "rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. The psalmist says of the law of God, which embodies the Sabbath precept, "Thy law is the truth." "All thy commandments are truth." Ps. 119:142, 151.

It is said of certain professors of religion that they "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25. Those who attempt to change the day of the Sabbath from the seventh to the first day of the week do this very thing, for they squarely contradict God. Among others who will find themselves outside the city of God at last will be those who make a lie, and who love to have it so. Rev. 22:14, 15. This class worship the creature more than the Creator, preferring the traditions and customs of men to God's own definite word.

Jesus said of the Pharisees, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. Such doctrines are termed in the Bible "strange doctrines." Nadab and Abihu took fire from the camp, instead of from the altar, as God had commanded, and lost their lives in consequence. That fire was called "strange fire," because God had not commanded it. Lev. 10:1. A strange doctrine, therefore, is one not commanded of God, but of men. Those who come to Jesus with such worship are not accepted of him.

In the fourth commandment the terms "Sabbath" and "seventh" refer to the same identical day of the week. When, after the crucifixion, the holy women "rested the Sabbath day according to the [fourth] commandment," they rested on the seventh day of the week. The reason that God gives in the fourth commandment for keeping the seventh day holy is because that in it he had rested from the work of creation. If, therefore, the day on which the holy women rested was not the Sabbath in unbroken order from the creation, the statement in Luke 23:56 is not true, neither is it true that they kept that day according to the commandment if that commandment had been abrogated, or changed, the day before, at the crucifixion. That statement was written by the inspiration of the Holy Spirit, and is true. If, therefore, one Sabbath day this side of the cross was kept holy according to the commandment, it was because it was holy in itself. If that Sabbath, therefore, was holy time, every seventh day in unbroken order since then

has been equally holy, whether men have believed it or not; and when light comes to any person on this point, if he does not obey it, he will find, at last, that it is folly to trifle with the mandate of God.

TROUBLED THOUGHTS.

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

"AND his thoughts troubled him."
In ancient Babel's palace hall
Her monarch held high festival;
A thousand lords joined at his call
In shameless revelry.
Before Belshazzar's regal throne,
Came fingers tracing on the stone,
In flashing letters, strange, unknown,
An awful mystery.

Bloodless the hand upon the wall;
But guilty conscience will recall
To mind each evil deed, and all
Their gross impiety.

"Lo, I have poured the purple wine
From Judah's golden cups divine;
Why, then, do ye to drink decline,
In wild festivity?"

Awestruck, he gazes on that hand,—
Each in its place, the letters stand.
"Go, call the wise; 'tis my command:
My thoughts do trouble me."
Ah, careless sinner! when alone
Thou ponderest what thou hast done,
And when thy sin thou wouldst atone
Thy thoughts are troubling thee.

Engrave it fast upon thy heart
That thou alone thy juror art;
'Tis thine own conscience points the dart
To shape thy destiny.
O harken, lest it be too late,
And thou thyself pronounce thy fate;
And gazing on thy hapless state,
Thy thoughts shall trouble thee.

GOD'S DWELLING-PLACE.

BY E. J. DRYER.
(Pottsville, Mich.)

"THE Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved." Ps. 99:1. Heaven is God's personal dwelling-place. He sits between the cherubim, from whence emanates the power that upholds the universe. God also dwells in and among his people by his Spirit. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." God is holy; and wherever his presence is, there is holiness; therefore his dwelling-place is holy.

When the Lord appeared to Moses at the burning bush, he told Moses to put off his shoes from off his feet; for the ground whereon he stood was holy. The Sabbath of the Lord is holy. "Because that in it he had rested from all his work which God created and made," the Lord himself sanctified the seventh day. When God dwells in a man by his Spirit, that man is holy. Says the apostle, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." For every soul that will open wide the door of his heart, and bid Jesus come in, he will accomplish speedy riddance of every defilement of soul and body.

God cannot dwell with sin; he is a consuming fire to the wicked; his presence destroys sin. Before the Lord descended on Sinai to proclaim his law to Israel, he instructed Moses to set bounds around the mount, saying, "Take heed to yourselves, that ye go not up into the mount,

or touch the border of it: whosoever toucheth the mount shall be surely put to death." Ex. 19:12. Had sinful Israel been on the mount when God descended upon it in all the glory of his majesty, and with his holy angels, that people would have been blotted out of existence. In love to them the Lord commanded that they keep within bounds, lest they die. The presence of one holy angel at the tomb of Jesus caused the keepers to become "as dead men." When the Lord Jesus shall be revealed from heaven in all his glory, with all his holy angels in all their glory, sinners will not become "as dead men," but they will become *dead* men indeed; for the Lord will consume the wicked with the spirit of his mouth, and destroy them with the brightness of his coming. 2 Thess. 2:8.

Light and darkness cannot dwell together, neither can righteousness and sin. Sin is darkness, and righteousness is light. "God is light, and in him is no darkness at all." 1 John 1:1, 5. When we shut daylight from a room, darkness takes its place. Allow the light to enter, and the darkness leaves. When a man knowingly violates the law of God, his heart is full of darkness. God is not dwelling there; he cannot dwell with sin; for, "In him is no darkness at all." Jesus says: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."

We cannot expect that God will answer our petitions for the outpouring of his Spirit, as long as we persist in clinging to our sins, which hide his face from us. "Behold, the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that he cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

God's presence is hidden from many, but to such he gives the blessed assurance, "Ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13. God wants sinners to renounce the hidden things of darkness, and turn to him with all their hearts. He says, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" Eze. 18:30, 31. If we will heed these admonitions, and make an unconditional surrender to him, God will come and dwell with us; he will enter every chamber of our hearts, and destroy every stronghold of Satan; he will search our hearts till he finds the last sin that haunts our souls, and will break down the last idol that has kept his presence from us, if we will only let him. God will not cease till he has prepared in our hearts a holy temple in which he will abide forever. Open the door and let him in.

NAPOLEON BONAPARTE.

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

THE Reign of Terror wore on its way. Every day there were fresh victims and new horrors. Close to the awful court-room was the printing-office: the forms were kept standing; the title, the motives, were ready composed; there was nothing but the names to be added. These were handed through a small loophole to the overseer. Thousands of copies were immediately struck off and given to the newsboys, who sold them on the streets. The bulletin was even sold by the hawkers under the prisoners' windows, and their cry was, "Here are the names of those who have gained prizes in the lottery of St. Guillotine."

All over France the terror was the same. In the city of Nantes was a fiend named Carrier. A horrible idea suggested itself to him,

The River Loire ran through that town, and he determined to rid himself of his prisoners by drowning them in that river. He made a trial first. He loaded a barge with ninety priests, upon pretext of transporting them to some other place, and ordered it to be sunk when at a certain distance from the city. Having once devised the expedient, he determined to employ it on a large scale. He no longer employed the mock formality of sending the prisoners before a commission; he ordered them to be taken in the night out of the prisons, in parties of one and two hundred, and put into boats. By these boats they were carried to small vessels wretched for this horrible purpose. The miserable wretches were thrown into the hold; the hatches were nailed down; the avenues to the deck were closed with boards. The executioners then got into the boats, and the carpenters cut holes in the sides of the vessels with hatchets, and thus sunk them. The Loire was covered with dead bodies. Ships, in weighing anchor, sometimes raised boats filled with drowned persons. Birds of prey flocked to the banks of the river, and gorged themselves with human flesh.

But the grand master of this carnival of blood, the king of the Reign of Terror, was Robespierre. Others may have done the work, but he it was who superintended it. His life is too horrible to relate. At last the people could endure him and his atrocious system no longer, and an attempt was made to seize his person. He clapped a pistol to his head, and attempted to commit suicide. But the ball entered above the lip, merely pierced his cheek, and inflicted a wound that was not dangerous. In this condition he was taken. On July 28, 1794, in company with twenty-one companions, he was brought before the tribunal to which he had sent so many victims. In the space of a few minutes he was tried, or rather identified; for a trial was not necessary, seeing he had been outlawed and condemned to death. Numerous relatives of the prisoners followed the carts, pouring forth imprecations upon them; many went up to them, desiring to see Robespierre, and the soldiers pointed him out with their swords.

When Robespierre ascended the fatal car, his head was enveloped in a bloody cloth, his color was livid, and his eyes were sunken. When the procession came opposite his house, it stopped, and a group of women danced around the bier of him whose chariot wheels they would have dragged the day before over the bodies of a thousand victims. Robespierre mounted the scaffold last, and the moment his head fell, there was tremendous applause. Women waved their handkerchiefs, men embraced one another, songs of rejoicing rang out all over Paris, and the people paid as high as six dollars for a newspaper containing the account of the event. He was executed on the same spot where Louis XVI and Marie Antoinette had suffered. As he was about to die, a woman broke through the crowd, and coming close to the scaffold, said: "Murderer of all my kindred, your agony fills me with joy. Descend to hell, covered with the curses of every mother in France." "Yes, Robespierre, there is a God," said a poor man, as he approached the lifeless body of one so lately the object of dread.

With the death of Robespierre the Reign of Terror practically came to an end. There were horrors after that; but by far the worst part of that awful time was over. For his tombstone the following epitaph was written: "Passenger, lament not his fate; for were he living, thou wouldst be dead." The Reign of Terror had run its course. Men were sick and tired of it. Now they began to long for some strong arm to come in and rule the land, that there might be peace and safety, security of life and limb. The fire that they had fanned into a flame to destroy the rich and the priests had proved too much for them. Once started, they could not control it; and it is a noticeable fact that almost all the

great revolutionary leaders themselves perished in its awful strife.

Men wanted a leader, and one came forward. Napoleon Bonaparte was a young Corsican, small of stature and pale of face. No one thought that a great destiny was before him, but he turned out to be a genius of war more than any man who ever went before. In 1796 Bonaparte was given the command of the French army in Italy; and full of hope and joy, he set out for his field, declaring that in a month he would be either in Milan or in Paris. His army was in a deplorable condition. The troops were in the utmost distress. Without clothing, without shoes, and often without food, they nevertheless endured their privations with extraordinary fortitude. Then commenced that grand series of victorious campaigns which has ever been the wonder of mankind. At the close of two weeks' fighting the successes were so enormous and so wonderful that Bonaparte stopped for a moment, and made a speech to his soldiers, which shows more clearly than anything else that has ever been written, what was accomplished. It is as follows:—

Soldiers! in a fortnight you have gained six victories, taken twenty-one pairs of colors, fifty-five pieces of cannon, several fortresses, and conquered the richest part of Piedmont; you have made fifteen thousand prisoners, and killed or wounded more than ten thousand men; you had hitherto been fighting for barren rocks, rendered glorious by your courage, but useless to the country; you now rival, by your services, the army of Holland and of the Rhine. Destitute of everything, you have supplied all your wants. You have gained battles without cannon, crossed rivers without bridges, made forced marches without shoes, bivouacked without brandy, and often without bread. The republican phalanxes, the soldiers of liberty alone, could have endured what you have endured. Thanks be to you for it, soldiers! Your grateful country will owe to you its prosperity; and if your conquest at Toulon foreboded the glorious campaign of 1793, your present victories forebode one still more glorious. The two armies which, so lately you attacked you boldly, are fleeing, affrighted, before you; the perverse men who laughed at your distress, and rejoiced in thought at the triumph of your enemies, are confounded and trembling. But, soldiers, you have done nothing, since more remains to be done. Neither Turin nor Milan is yours; the ashes of the conquerors of Tarquin are still trampled upon by the murderers of Basseville. There are said to be among you some whose courage is subsiding, and who would prefer returning to the summits of the Apennines and of the Alps. No; I cannot believe it. The conquerors of Montenotte, Millesimo, Dego, and Mondovi are impatient to carry the glory of the French people to distant countries!

This address shows the character of the general and the glory of his campaigns. But there is another thought in which is of prime importance. Said Napoleon, "The ashes of the conquerors of Tarquin are still trampled upon by the murderers of Basseville." Tarquin was a king of Rome long before the Christian era. He, and the Romans under him, had been conquered at one time by the people of the country then called Gaul, now, and in Napoleon's time, known as France. In 1793 Basseville was French envoy to the court of the pope at Rome. He had been attacked by the Roman Catholics in the street, his house was broken into by the mob, and he himself, unarmed and unresisting, was cruelly assassinated. Bonaparte wanted vengeance, and this introduces us to the pope and the Papal States.

At the time of which I write, there was no United Italy as there is now. The peninsula was divided into a number of petty states, and of prime importance among these were the States of the Church. These provinces were subject to the pope; they were situated on both sides of the Apennines, and extending to the Adriatic and the Mediterranean, were "the worst governed in Europe." They had only their admirable agriculture, an ancient tradition of remote ages, which is common to all Italy, and which makes amends for the absence of industry, long banished from her bosom. Excepting in the legations of Ferrara and Bologna, where a profound contempt for the government of the pope prevailed, and in Rome, the ancient abode of the

arts and sciences, where a few nobles had participated in the philosophy of all the grandees of Europe, men's minds had remained in the most disgraceful barbarism. A superstitious and ferocious populace, with idle and ignorant monks, composed that population of two and one-half million of subjects. The pope had an army of four or five thousand men; but they were poor warriors. He was a vain and ostentatious prince, jealous of his authority and of that of the Holy See. He fairly loathed the French philosophy of the eighteenth century. He abominated the Revolution, as well he might. He had hurled the thunders of his anathemas against it, and had endeavored to inaugurate a crusade. He had even dared to wink at the murder of Basseville. Inflamed by the monks, his subjects shared his hatred of France, and were seized with a fanatic fury when they heard of the success of Napoleon.

DOES IT PAY?

BY ELDER F. W. SPIES,
(Rio de Janeiro, Brazil.)

THE question is often raised, if not orally, at least mentally, Does it pay to pay tithes? For the encouragement of those who may not have settled this question in their minds, I will here give the experience of a brother whom I recently met in my travels. His family had for a long time been keeping the Sabbath alone, and it was somewhat over eight months since a minister had visited them. I arrived on a Friday morning, and as I intended to proceed farther the following Sunday morning, Brother S. said, along in the afternoon, "If it suits you, Brother Spies, I would like to pay the Lord what I owe him." I told him that I was ready to receive it, and he brought his tithe. As he counted it before me, I was surprised that he should have so much, and remarked, "The Lord must have greatly blessed you to enable you to pay so much tithe."

"Yes," replied Brother S., "the Lord has indeed blessed us far above our expectations; for when we began to harvest and sell our grapes, I thought that if we obtained two thirds as many as last year, we would be doing well; but we kept on gathering grapes and selling them until we sold not only as many as last year, but half as many more. It just seemed as though we could not pick them all. Then, too, our grapes ripened one month sooner than any others in our neighborhood, and were gathering picking in the beginning of December, and thus realized the highest prices for them, while our neighbors could not market any until January. I am sure that it was the Lord's blessing that caused our grapes to yield so bountifully and to ripen so soon, and I cheerfully give him the tithe, as I have been doing now for two years."

Is it not strange that any one should hesitate to do as the Lord says, and "prove" him? The experience of this brother gives the most striking illustration of the Lord's faithfulness, and shows that his promises are not as man's so often are,—perhaps yea, perhaps nay,—but they are ever and always yea and amen. Let us no longer be wavering and hesitating when the Lord offers us a blessing, but let us act like Christians, and take all the blessing that he is willing to give, by returning to him what he has reserved for himself. "Bring ye all the tithes into the storehouse," he says, "that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of Hosts."

Special Attention.

PASSING EVENTS AND COMMENTS.

The Tariff Bill.—The struggle over the tariff question in the United States Senate is probably virtually over for the present, much to the relief even of its victims. It is not the design or desire of the REVIEW to discuss this or any other question in its partizan or political phases; but it must be evident to candid people that to a large degree the result is a great victory for those whose hands are already grasping the throats of the poor. The object of gaining revenue to the government has been held secondary to that of enriching monopolies and trusts; and greater pains has been taken to avoid entrenching upon the lordly classes than to avoid taxing the poor. Sugar is to be taxed nearly two cents per pound. This means a heavy tax to the poorer classes. As it makes the importation of sugar impossible, there can be no profit to the country. It simply taxes the consumer, and greatly enriches the Sugar Trust. Tea is left free, and the proposition to increase the duty on beer and tobacco was rejected. It is estimated that the average duty imposed on dutiable goods is 54 per cent., which is 14 per cent. higher than that imposed by the Wilson Bill, and 4 per cent. greater than that of the McKinley Bill. On account of the great amount of goods rushed into the country in anticipation of this bill, it is not thought that the country will derive much benefit therefrom during the present year.

In the East.—Attention has for some time been turned away from the East, very much as a crowd awaits the verdict while the jury is out. But the continued and protracted delay of the report of the ambassadors of the nations having in charge the work of arranging terms of peace, begins to cause uneasiness, and it is feared that prospects for arriving at a satisfactory understanding are not very flattering. The sultan appears on the surface to be quite pliable, but it is known that he is fully determined not to abate his demands for Grecian territory. During the period of the armistice, the Turkish forces in Thessaly have been greatly strengthened and augmented; and in Crete it is reported that both sides are seeking to obtain a better hold. There is a great deal of talk about what the "powers" will do if the sultan does not do so and so. He does well enough in promises, but does as he pleases in practice. This is what Turkey has done for years; and we have no evidence that the Moslem has been converted. While from the past there is no reason to anticipate any marked change in the temporizing program, yet from the critical condition of affairs a terrific explosion need not be an unlooked-for event.

The Coal Strike.—A vast strike affecting the bituminous coal-mines in five States, which has effectually put a stop to mining in Pennsylvania, Ohio, Indiana, and Illinois, has been in progress for two weeks or more. The battle is for higher pay for the poor miners. It is fortunate for the poor that the strike comes at a time of the year when there is no demand for coal with which to keep warm. But factories and railways are feeling the effect of the strike quite severely. The oppression of the miners is caused by the avarice of a very few men. Indeed, the most of the trouble is laid at the foot of a single mine-owner and iron manufacturer. Most operators are willing to accede to the claims of the men; and the sympathy of the public is decidedly favorable. But as is usual in such affairs, the sword is two-edged, and cuts both ways. By the closing of manufactories, thousands are thrown out of employment. The injury thus inflicted upon the wage earner will be wide and

lasting. No violence has been resorted to as yet, though there is some talk of it in the cases of those who, being non-union men, or at work under a strike forfeit, refuse to quit.

Our Foreign Relations.—Rumors have been rife that Spain and Japan have united in an offensive compact against the United States. Doubtless the story is a canard started for speculative or other purposes. But at the same time it is true that both these nations are feeling annoyed over the position and action of this government. Japan is annoyed at the prospect of the annexation of Hawaii. There are many Japanese on the island, and the "Sunrise Kingdom" is looking wistfully at the prize as her own. Other nations, too, share the same feelings to a certain extent, so that the appropriation of the island may be easier in the plan than in the execution. Spain feels irritated at the attitude of this country in the Cuban question, and would doubtless "get even" with us if a chance should present itself. It is almost impossible that a strict neutrality should be preserved under the circumstances. But so far as the government is concerned, we believe that it deserves the credit of having done pretty well.

A Question Arises.—The reports of the discovery of gold in the Yukon district of Alaska are fabulous in their sound, whether they are true in their claims or not. But the tangible evidences that begin to come in, in the shape of masses of the yellow metal, go a long way to confirm the wildest rumors. As might be expected, there is a grand rush in that direction; and Seattle is the envy of the world because the men who live there have that much the start of the rest of creation in the race. Already the question of the boundary-line of the region purchased from Russia is in dispute, and with the discovery of these greatest gold-fields in the world (?), the issue assumes new gravity. While those regions were considered an uninhabitable waste of wilderness, mountain, and ice, no one troubled himself as to where the boundary-line should be drawn; but when these mountains are known to be full of gold, there is at once more to the question.

T.

SPIRITUALISM.

SPIRITUALISM, under its modern phases of Christian science and so-called psychical research, seems to be gaining many devotees in our country. Mrs. Mary Baker Eddy, high priestess of the faith of Christian scientists, lately entertained twenty-five hundred of her followers at her elegant home in Concord, Mass., where she expressed herself in the following unmeaning words:—

Divine metaphysics classifies thought thus: Right thoughts are reality and power; wrong thoughts are unreality and powerless, possessing the nature of dreams. Good thoughts are potent, and evil thoughts are impotent, and they should appear thus. Continuing this category, we learn that sickly thoughts are unreality and weakness, while healthy thoughts are reality and strength. My proof of these novel propositions is demonstration, whereby any man can satisfy himself of their verity.

This, of course, makes everything very easy. Just think good, healthy thoughts, and you will enjoy first-class health. According to the advanced Christian scientist, consumption, pneumonia, smallpox, and cholera are nothing but bad thoughts. Don't think them, and you won't have them! How simple, and what lots of simpletons to believe it! This is the Christian science phase of Spiritualism.

But Spiritualism under its oldest form still survives. Lilian Whiting, writing in the *Inter Ocean* of the late Kate Field, quotes her as follows:—

I have no prejudice whatever against a belief in spiritual communion. If we are endowed with immortal

souls, and preserve our individuality in another existence, it seems to me natural, judging by my own feelings of what I should be impelled to do, that spirits should desire to communicate with their friends on earth. The Bible teems with supernatural visitations, and if they are possible at one time, who shall say they are impossible at another? From our cradles we are taught to believe in the ministering angels, and literature abounds in allusions to this belief.

There is a terribly suggestive "if" in the above statement— "If we are endowed with immortal souls." The whole structure of Spiritualism rests on this hypothesis, which is so uncertain that its grounds must be prefaced by an "if." And to the student of the Scriptures, what ignorance of the Bible the statement quoted above reveals! The supernatural visitations are not from departed dead men. God "maketh his angels spirits," but angels are not men, and never were. "Literature" is made up from popular belief, and popular belief has in it as much mythology as it has Scripture. The safe rule in regard to spirits is: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. The rapidity with which the Christian world is being honeycombed with heathen ideas and practises bodes no good to the world.

M. E. K.

EXCLUDED.

THE tendency of this country to drift away from the principles of a true democracy toward that of a wealthy, if not titled, aristocracy, is very apparent. When a man wants office, the first question which the politicians and "heelers" ask is, "What is the size of his pile?" If his pile is big, and particularly if he has got a "barrel," there is no limit to the self-sacrificing devotion of his friends. If he has no character, they will get one ready-made for him, warranted to wash without fading; if his political opponent has a good character, they will engage to rob him of it with the most cheerful alacrity. Of course there are still many chances for obscure but able men to rise, as they cannot in any other land under the sun; but at the same time this privilege is becoming more and more restricted.

As a straw telling which way the wind of public policy is blowing, it is a fact that the new directory for New York City will contain no names and addresses, as heretofore, of common laborers. No persons but those of some distinction can have their names enrolled: all others are excluded. The Patrick O'Brien who has got rich selling beer, and running a "speak easy" or a "blind pig" on Foul St., and whose residence is on Reputation Square, does not care to see his name on the directory beside that of another Patrick O'Brien, who shovels dirt and carries a hod. And why should any one want to hunt up a hod-carrier, anyway? The very idea is preposterous! So the city directory, instead of being a list of all the citizens, high and low, such as becomes a city in a nation where the government is "of the people, by the people, and for the people," becomes a kind of Americanized volume of "Burke's Peerage." When men's names are left out of the directories of our cities, how long will they be retained upon the voting list? When the last United States census was taken, in a certain mining town in Pennsylvania the proprietors of one mine, in which 880 men were employed, could only give the number of each man, ranging from No. 1 to No. 880. The men were foreigners, and the company did not care to know their names. The census agent wired the government at Washington to find out what he should do. He was told to procure an interpreter, and get the name of every person, the instruction ending with the remark: "The United States does not number its citizens, like so many cattle." But the New York directory will not number its poor citizens at all. Is this democracy?

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.

AT LAST.

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

YOUTH'S fire was in my blood; my heart beat high;
I raised to heaven my eager, longing eye.
"The fields are white; O let me reap for Thee!"
This was my cry: "O blessed Lord, send me!"
Calmly he answered all my pleadings wild:
"Not yet, my child."

On every hand I saw distress and woe:
"Here, Lord, am I; send me; I fain would go.
O let me have some humble part, I pray,
And let me do some work for thee to-day!"
Softly he laid his dear hand on my head,—
"Not yet," he said.

I pined and panted like a restless child;
I moaned and struggled with my longing wild;
And still the days passed slowly, one by one,
Till midday came, and found my work undone.
Into my eager eyes he looked and smiled:
"Not yet, my child."

The very sheaves that I had longed to bring
With glad rejoicing to my blessed King,
Were borne by other, fairer hands than mine,
While I was left to murmur and repine.
Yet while I prayed for him to ope the gate,
He whispered, "Wait."

At last the shadows lengthened in the west;
Worn out with hope deferred, I longed to rest;
Content at last to wait the Master's will,
Content to hear him whisper, "Peace, be still."
Then came the Voice that I had learned to know:
"Arise and go."

So now I labor, having learned to wait;
At last the Master's hand hath oped the gate.
Though youth is spent, I labor on; for so
I glorify his name who bade me go.
I wait to rest me till the toils are past,
In heaven at last.

STUDIES IN CHILD CULTURE.—NO. 8.

BY MRS. S. M. I. HENRY.
(Sanitarium.)

ONE thing must be carefully avoided in child culture; namely, placing a value on externals which does not belong to them. One thing must be kept in mind by the culturist,—that the object to be gained is purity and truth, not elegance. Elegance is all right in its place, but it is not salvation, neither is it capable of laying hold of eternal things. These are trite sayings, but they must cease to be trite to us. They are as alive as wires so charged with light that they may be fatal if rashly handled or ignored.

The difference between the true and the false, the pure and the impure, is internal. Both may be dressed so nearly alike that they pass for twins. A decent, yea, a beautiful, dress, such as the highest culture will fashion, is the right of TRUE HEART; and this is what we are pleading for; but, as in the old recipe for cooking a rabbit, which begins with the advice first to catch the rabbit, so now the first and essential thing is to see that in so far as father, mother, and home can produce it, the child has in him those elements of character which are worth dressing up in the beautiful garments of light. It is better for the uses of this world that he should be made as nearly right as possible, even if it must all be external; but we are not at work for this world only, and hence should give the more care to those things which belong to the world to come.

"Ascendat!"—who has not been inspired with this old classic exclamation as uttered to the successful candidate for graduation? Who has ever forgotten the anxiety of the questioner? "Who shall ascend?" The answer to this was, for a time, of more importance than the graduating silk or broadcloth. "Who shall ascend into the hill of the Lord from my home?" is the

question for every parent, instead of, What sort of outfit shall be worn to climb in? The graceful, strong, well-dressed climber is an inspiration. Let us send out such by all means if we can, but let us send *climbers*, if they have to go in bark jerkins and barefooted.

This but faintly expresses the thought which is the motif of these sketches, and I feel that I must pause in the midst of the discussion to take up again this great principle of character-making, which is fundamental to all home-work. This is a day of questionings. Mothers are wailing their questions into any ear which will listen to them anywhere; and the question is, Who shall ascend? What constitutes a child of the kingdom? and how shall he be produced?

The necessity of motherhood is relentless; it cannot be escaped. The awful forces of her own nature, as well as the will of man and the will of God, are behind every woman, so that whether she beholds any beauty in it or not, she is destined to take up the task of making a life. A few fall short of this destiny, and, counting its delights greater than all its sorrows, mourn, conscious of an incompleteness which nothing can recompense. To a few, love makes this ideal of the inexperienced more than real; even the cares mingle the cup with greater joys; but to the many, the pains of travail never cease. They strike in like poisoned arrows, and rankle in soul and spirit long after the physical has forgotten its share. No travail is so bitter as that which is to death instead of life, and such must be the anguish of her who seeks to compel her child to be born again, against his will.

Such labor can be prevented if we begin soon enough. The world will probably not stand until this can be demonstrated, according to the science and philosophy involved, but "faith can bring it nigh." And the Lord's called "laborers together with him," even if they begin late, if that beginning is honest, will receive the penny, especially in this portion of the vineyard, because of the personal interest which the Husbandman has in every little vine. So our questionings are all to the end that we may hope instead of despair.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face O God [of Jacob, margin]." Ps. 24:3, 4.

But whose hands are clean? whose heart is pure? What are vanity, and deceit, and righteousness? Who knows where to find them, or is able to recognize them when found? These belong so to the motive of the life, are so internal, that no eye but that of the Pure One is sufficient for this sort of recognition. Truth in the inward part is the clue by which God finds his own; and that which, in the inward part, is truth, may look very like untruth as it comes out and faces the world.

Hidden away under some pile of rubbish in some dark alley, covered with all manner of unrighteousness, as such things go in human sight; dressed, may be, in bad styles as to morals, there is a life all evil because it has known no good, as we understand good. But the eye which searches out God's things finds in that soul the nature which would yield to the culture of his truth if it had a chance. It is teachable, loyal to anything which it considers worthy such honor. If it knew Christ, it would "take to him" as surely as the mist, rising from its own black alley pool, takes to the sun. That soul may never hear of Christ; he may never know righteousness, or even common honesty; he may not be pure of heart or clean of hands, according to our understanding of what this involves; he may be a little sheep in wolves' clothing (a species of hypocrisy of which the world is not worthy), but he shall "ascend," and "stand," and "re-

ceive," and be of value in the kingdom, because he was honest and in the core true; when one who looked clean, and pure, and righteous, but who held closely to his soul the selfish greed which refuses to be taught, will be of no account, and so cast out.

Talking about hands, I have in mind a pair—knotted, twisted, and discolored—that were beautiful to all who knew the story which those blemishes told. I knew a child who, knowing nothing but evil, practised that evil with such earnestness and unselfishness that his nature could not but be recognized as favorable ground for a good growth of the fruits of the Spirit.

With every soul, God has his own secret way. We can only faintly make it out; but so much as we can see dimly, enforces upon us that the child culturist should make sure that the soil of the inner nature is as well prepared for his work as it is possible for human power, linked to God's power, to do it; that every prenatal influence shall tend to truth and purity; and that all early impressions shall be made on the little soul through a body and environment as perfectly conditioned as love can possibly create.

Many perplexities arise from a failure to comprehend what is God's part, and what is the human part, in child culture. It may all be summed up in this; namely, everything internal must be God's part; everything external is the human part. God makes use of our work in the externals to reach the inner nature with truth, and to make those impressions which shall accomplish his own purpose; and in this way we are laborers together, God and we, in making the life what it was designed to be. When we attempt to reach over and beyond the externals into the inner nature, to dominate it in any degree whatsoever, we have trespassed upon God's own territory, and have placed ourselves out of the range of his approval and blessing. When we make the most of the opportunities afforded by external conditions, and trust him to use that power by which all things are made to work together for good to them that love God, to work his own will in spite of our failures, then he has free course in the life of the child; and while he makes the most of everything that is good, he can also cover our defects, and prevent them from working ruin.

I realize now, after I have said these things, that they will fall dead unless the Spirit of God gives them life in the soul of my readers. So I wing this special message with a prayer for you.

WHERE SHALL OUR YOUNG PEOPLE BE EDUCATED?

BY PROF. W. T. BLAND.
(Graysville, Tenn.)

Few questions are of more importance, or should be of greater interest, to those who have children to educate, or to young persons who must educate themselves. During the past quarter of a century, schools of all kinds have multiplied, so that to-day there are few children who do not live within easy walking distance of a school of some kind.

While this is true in regard to the public schools, a sharp competition has sprung up among the private schools all over the country. Such inducements are held out to the young to enter these institutions that to-day there is little excuse indeed for any one to grow up in ignorance. Rich and poor alike have the privileges of an education thrust upon them. Both young men and young women from all classes of society are admitted into the various institutions of the land on an equal footing. If a young person is too poor to meet the expenses of board and tuition, but is possessed of ambition and industry, he has but little trouble in finding a way to work his way through school, and complete the highest course in the curriculum. Many of the men who to-day occupy high positions and have achieved great success were compelled by neces-

sity to work their way, step by step, through college.

It is not a disgrace for one to be born poor, and to be compelled to do physical labor, but it has become a disgrace for any one possessing any degree of ability to grow up in ignorance. Because our grandfathers, notwithstanding that they were uneducated men, stood high in the community in which they lived, making an honest living, and providing well for their families, it is no argument to say that no more is expected of us.

As parents, we owe it to our children to provide them with the *best* education that can be obtained; as young people thrown upon our own resources, compelled to fight our own battles, and make our own way through the world, let us bend every energy, and put forth every effort, in the direction of high attainments and *true* success.

But the question which confronts us now is, *Where shall our young people be educated?* And when this is settled, the even more important question of *how* shall they be educated, will, to a large extent, solve itself. If we place our sons and daughters in the schools and colleges of the world, we must not be disappointed if they are educated as are the people of the world, for it could hardly be otherwise. Neither should they be put in a Catholic school with the expectation that they will come out trained Methodists or Presbyterians. If a young man should decide to fit himself for law, would he not be considered very unwise to spend his time in a medical college? Yet many of our people are taking a course that is just as foolish in the education of their children. They may be acting ignorantly or thoughtlessly; nevertheless the results will be just the same.

It is not my object or desire to make any argument in opposition to the public schools and popular colleges; for they are all right in their place, and to the best of the ability of those having them in charge, are accomplishing that for which they were intended. But for a Seventh-day Adventist to place his children in one of these schools, and expect them to develop into trained workers, with a burden to carry the gospel of the third angel's message to the world, is, to say the least, a very strange thing to do.

We may go right on, as many have in the past, placing our children in the public schools or in the colleges of the world, simply because it is more convenient to do so, or because we think it costs too much to do otherwise; but let me emphasize the fact that all who do so are running a fearful risk. On this point I quote from "Christian Education," page 31, the following words:—

It is a terrible fact, and one that should make the hearts of parents tremble, that the colleges to which the youth of our day are sent for the cultivation of the mind endanger their morals. As innocent youth, when placed with hardened criminals, learn lessons of crime they never before dreamed of, so pure-minded young people, through association with college companions of corrupt habits, lose their purity of character and become vicious and debased. Parents should awake to their responsibilities, and understand what they are doing in sending their children from home to colleges where they can expect nothing else but that they will become demoralized.

In the providence of God, a few years ago, when times were better than they are now, a number of colleges and academies were built up in this country and in other parts of the world, for the purpose of affording to our young people, places where they might receive an education under circumstances most favorable to their spiritual growth and Christian experience. Christian teachers, ambitious to see their pupils trained for the Master's service, have been put in charge of these schools. No other denomination, comparatively speaking, is making such efforts or such sacrifices for its young people. Teachers who have spent many years and much money in fitting themselves for their different lines, are giving their time and receiving meager wages that this work may be carried on. Liberal-hearted brethren are contributing of their

means that these institutions may not be hindered in their work or allowed to fail. But there rests a greater responsibility upon the parents and the young people of our churches. It is for you that God has had these institutions established; for you that they are kept up from year to year; for you, directly, that your children and yourselves may be educated in the best schools that the Lord has ever provided; for you, both directly and indirectly, that the last message of warning may be given to the world. Are you willing to have a part in this? Are you willing to make the sacrifice *this year?*

Our schools enter upon a new era, and much will be expected of them. Where there have been *hundreds* of students in these schools in the past, there ought to be *thousands* in the future. There are thousands of young people throughout our ranks who ought now to be making earnest preparation to enter our schools next fall. The inducements held out and the advantages offered are greater than ever before. Expenses have been reduced from one third to almost one half, while the school privileges are superior to those of former years.

SOME SUGGESTIONS FOR CANNING FRUIT.

BY EVORA BUCKNUM.
(Detroit, Mich.)

THE secret of success in canning fruit, next to using thoroughly sterilized cans and fresh, sound fruit, is to have the fruit boiling when it is put into the cans, and to put the covers on as quickly as possible. For that reason, it is better not to try to remove the froth or air-bubbles (*pure* air will do no harm in the cans, and it will be pure when the fruit is at boiling heat all around it, and will remain so if the can is well sealed), because, while you are trying to let the air out, the fruit is cooling on the top, and the germs from the outside air are settling upon it.

Do not let your cans of strawberries lie on the side until winter, as one woman who attended my class did. When she went to look at them, the fruit had eaten holes right through the tops of the cans. Invert all the fruit-cans, and leave them standing that way a few hours, to be sure that they do not leak. Keep canned fruit in a dark place; the light will cause it to lose its flavor as well as its color. The hottest climate will not affect well-canned fruit, but light will.

Some fruits, such as whortleberries and ripe peaches, are very good canned without sugar. They have a more natural flavor, and you will be surprised to see how you will enjoy them canned in this way. In view of the following words from the Testimonies, this plan is worth trying: "From the light given me, sugar, when largely used, is more injurious than meat."

Cherries, whortleberries, red and black currants, and all fruits which do not crush easily, may be put into the kettle in layers with the sugar (never more than one-half pint to two quarts of the fresh fruit, and usually less), brought to the boiling-point slowly, and put into the cans with very little trouble. Fill the cans to overflowing, cover quickly, and seal well.

Most fruits will not require the addition of any water, as all the liquid that is necessary is just enough to cover the fruit. Water may be added when you open it, if you desire more juice. Black currants are so very dry that they will need some water. In canning gooseberries, after washing and clipping off the stems and blows with the scissors, I used one cup of water to four quarts of berries, and it was an abundance.

Some have an idea that tomatoes are hard to keep, but that is a mistake. After being kept for two years, they may be just as nice as freshly stewed tomatoes, and when they are not, I think it is because they were not perfectly fresh when canned. Select only perfectly fresh, well-ripened tomatoes, and drop them into a kettle of boil-

ing water; remove with a long-handled skimmer (if you do not have a wire basket with which to put them in), peel, leave whole or slice, as you prefer. Heat to boiling, and put into cans the same as other fruit. Do not boil long. If you do, they will lose their fresh, delicate flavor, and become strong. Try dropping one or two whole, well-washed, sound, raw tomatoes into a few of the cans, when partially full; and when you open them in the winter, you can have some fresh sliced tomatoes. Can some in the following way: Wash and slice without peeling, heat to boiling, rub through a fine colander or sieve to remove the skins and seeds, reheat, and can. Prepared in this way, tomatoes are nice for soups, gravies, salad dressings, and other flavorings.

Such fruits as peaches, pears, and plums may be dropped into boiling syrup, allowed just to boil up, and be put into the cans. Pears are much richer canned with the skins on, the small ones whole (be sure to heat them through), and the larger ones in halves.

I was much interested in the directions for canning pineapple given in the REVIEW a short time since, and will add some thoughts which I have picked up here and there. The cone may be removed very easily by giving it a twist with the hand. Then after the fruit is washed, set it on a board or clean table, and with a large, sharp knife, pare it by cutting slices down from the top all around. Cut the slices thick enough to remove all the woody covering (the fruit in connection with that has very little flavor), leaving only the deepest eyes. After removing the eyes, take the pineapple in the left hand, with the base up, and shred it with a silver fork, by picking up small pieces all around with the tines of the fork. It will come off easily that way, and it is in nice pieces for canning. After the fruit is removed, wring the core, to obtain all the juice possible. Put the fruit into a stone jar, with layers of sugar, one-fourth to one-half cup to each pint of pineapple. After the fruit, thus prepared, has stood in a cool place for a few hours, drain off the juice, heat to boiling, add the fruit, let it just boil up, and can. The delicate flavor of pineapple is lost by long boiling.

There is much work, at the best, connected with fruit-canning, so, in teaching, I have tried to simplify it as much as possible. The methods given in these papers are those which I have used for years in my classes, with good results.

When heated in the cans, the fruit looks nice; but as it shrinks, the cans must either be filled up with fruit from some of the others or with syrup, making a good deal of work and too much liquid. For that reason that method has never seemed a desirable one to me. With care the fruit will look equally well by the other methods.

Do not forget the fruit *juices*. Begin with the earliest fruits, and can some of each kind during the summer, until you come to grapes in the fall, and of these put up a liberal supply. Concord, or some of the dark purple grapes, are the richest and most satisfactory. Wash and drain the fruit, pick it from the others, put it into a granite or porcelain kettle without any water, cover and set on the back of the stove, or on an asbestos pad, or a ring, so it will heat very slowly. When the skins are broken, and the juice is free, bring just to the boiling point, put into jelly-bags, and drain without squeezing. To each quart of the juice, add from one-half to one cup of sugar (very ripe grapes will require but little sugar), heat to boiling, and can the same as other fruit. Diluted with one third water, these juices are delightful beverages for the sick or well; and without diluting, they make nice flavorings for egg creams, kumyzoon, etc. Those that are not too acid are excellent dressings for grains, instead of milk and cream. The pulp that is left in the jelly-bag may have more water added to it, be reheated, strained, and put up in large cans for a drink; or it may be rubbed through a colander, sweetened, heated, and canned for marmalade.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 27, 1897.

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OUR PUBLIC SCHOOLS.

At the recent meeting of the National Teachers' Association in Milwaukee, the question of the character of our public schools was raised and discussed with animation. Some speakers went so far in their unsparing disapproval as to assert that the public schools are a failure in their legitimate purposes, and a menace to progress and civilization. Some contended that the godless, secular character that is maintained unfits our schools for the work of educating and training our youth. It was hardly to be expected that such sentiments would be heard in a convention composed of those who have the public schools of our country in their hands. It is true that they did not meet with general approval; but the fact that they were entertained by some, and broached and discussed in open meeting, composed of thousands of educators, is significant, and is well calculated to arrest attention.

There is no class of people to whom this question is more pertinent and vital than the readers of this paper. It is one to which every Christian parent should give earnest attention.

Our vast public-school system gives employment to a host of men and women of culture and refinement. To say that in every individual case these are all that they should be, would be an unnatural statement. But to say that as a class the teachers and managers of the public schools are earnest, conscientious, devoted, and intelligent, is but to say the truth. Every effort is being put forth by this class to reach the highest point of excellence in their work; and to claim that they are not succeeding in this direction would be to take an unwarranted position. When we try to compare the facilities which were employed thirty years ago with those now in use, or compare the methods and qualifications of the instructors of these two periods, the advancement made in our school system begins to appear.

These schools are established, supported, and promoted by the state. This being the case, it is but natural and right that they should be conducted for the state. But what object can the state have in securing the education of children?—The single object of producing good citizens. The object is a worthy one, necessary for the welfare of society and the preservation of our public institutions. The state that would neglect the education of children, allowing them to grow up in ignorance and its concomitant vices, would pursue thereby a short road to destruction. Therefore, laws compelling the attendance of children upon means of education are wholesome and appropriate from the standpoint of good civil government, and they are wholly within the functions of the state.

Admitting, then, the superior excellence of our public schools, and admitting the vital relation they sustain to the public good, which we gladly do, shall we as Christian parents be satis-

fied with what they can do and are doing for our children? Can we commit to teachers who may or may not know or care anything about eternal issues, or who, knowing and caring for them, have not the privilege of inculcating them, so sacred and important a trust as the culture and training of the minds of our offspring?

The education of children and youth is not only a civil expedient, but it is a moral and religious duty as well. The Bible admonishes us to "bring them up in the nurture and admonition of the Lord." Our public schools bring them up in the nurture and admonition of the state. It is true that the qualities of good citizenship are in harmony with those of good religion. It is also true that while a Christian is necessarily a good citizen, a good citizen is not necessarily a Christian at all. Then, if our children receive the impression that the public school can do for them all that they need by way of education, they must conclude that Christian principles are no essential part of education, and hence are of no necessity in practical life. When a child or youth is convinced that he can live just as successfully without religious requirements or principles, and that they will be an encumbrance to his prosperity, he will shun them. He is brought into contact, in the public school, with teachers who fear not God, and do not keep his commandments; and yet they are models of civility. They occupy leading places in society, of which they are worthy members. They have winning ways and strong personalities; the youth looks upon them day after day, and comes to admire them, studies their ways, observes their success, and emulates the same. But he hears from the lips of such teachers no words of Christian counsel or admonition. The word of God is ignored; its statements are questioned, its truths discounted; and science, falsely so-called, is exalted above the plain Scriptural story.

Children exposed to such influences walk in a dangerous road. And the greater the power of the school or the teacher to attract, the greater is the danger; so that in many cases the excellence of secular schools gives to them their greatest power for the misleading of our youth. Parents who place their children under such constraints need not be surprised to see their confidence in God undermined, and their love for his truth taken away. A character that is built without God, an education that ignores faith and discounts the Bible, are defective in their most essential features. They jeopardize the salvation and the usefulness of the unfortunate youth to whom they are imparted.

In the development of true manhood or womanhood we recognize three lines of work,—the physical, mental, and moral faculties. In common usage we provide for these in the home, the school, and the church. The parents undertake to care for the bodies of their children, the state provides the school, and the minister keeps up a church. The parents toil early and late to provide food, clothing, shelter, and creature comforts; and as soon as possible, push their children on to the school teacher and the Sabbath school. When they are thus provided for, the majority of parents are well content with the provision they have made. Each of these three factors in education and training is permitted to carry on its work independently of the others. The home takes no interest in the schools; the day-school and the Sabbath-school work on different lines. Instead of a symmetrical plan, in

which all unite, each works for the ascendancy, and often they work counter to each other, so that the child is distracted, his mind unsettled, and he has to choose between the contending influences as to which shall lead him. If home work is drudgery, and the atmosphere unkind and at variance with the religious principles he hears at the church, he repudiates those, and chooses his public school and its teachers as the genius of his future life.

The only way to avoid such unhappy results—results that are very common—is for the home to become what it should be, the controlling, responsible factor in each department of the education of the child. Let the parents decide what, by the help of God, they desire and purpose to make of the child. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"—Yes, indeed. And while God is the divine Potter, the parent is an earthly potter, in whose hands children are placed as lumps of clay. It is proper that the parent should call to his aid such help as will work on the plan he has chosen. But who would entrust a delicate and valuable work to an agent who would not or could not work on lines of which the master could approve? He would prefer to have the work undone rather than to have the object ruined. If, then, a parent decides to have his child trained and educated to fill a place of usefulness in God's cause on earth, and become an heir of God in the world to come, will he resign the mental training of his child to those who, though of superior qualifications in civil training, will mar or neglect his spiritual nature, and fill his mind with doubts and distrust of God and his word? Would it not be better that the parent should refuse to expose his precious child to influences that will weaken the power of the home over the life of the youth, and by economy of time do all he can for the mental child at home? Better still, would he not seek the help of such a school as would supplement his own efforts, and work in harmony with the plan he had marked out?

There is plenty of ground for the assertion of Holy Writ that if we bring up a child in the way he should go, when he is old he will not depart from it. But to secure this end, the bringing up should be consistent and harmonious. With a Christian home, with a church guided by the Spirit, and with a school that works harmoniously with the home and the church, the safety of the child is well secured. But in our public schools the essential element of such a training is lacking, nor can it be supplied; for the state cannot inculcate religion.

G. C. T.

RECENT LABORS.

SOME time has passed since my last report of labor, but this is not owing to inactivity; on the contrary, there has been no time in my experience when I was more closely occupied. The time of the General Conference, as well as the time just preceding, was filled to the utmost; and as soon as the Conference was over, the work of the several boards and committees came on. With the growth of the cause there is a corresponding increase in the work and responsibilities of these boards.

The late General Conference will mark an important era in our work. The presence and power of God were very marked throughout the meeting. The Lord has of late been sending faithful messages of instruction, coupled with

warnings and reproofs, to his people. These were carefully studied and faithfully presented. All this leads to close heart-searching and an earnest seeking of God. I believe that a very large portion of those present obtained a deeper experience in the things of God than they had had before, and a better view of the importance of the times and the responsibility of our calling in Christ Jesus. To me, personally, it was the most precious meeting I ever attended. The truth never was so precious to my heart, and my faith and trust in God were much increased; never before did I so much appreciate the testimony of the Spirit. Truly God is good to Israel.

Many important measures were considered and adopted by the Conference. The present magnitude of the work demanded a greater distribution of responsibilities; this was necessary for the individuals bearing the burdens, and also for the work itself. It seemed good to the Lord and to the brethren to give me another field of labor, and for this I am very thankful. Ever since I entered the ministry, I have made it a point never to seek my own field of labor, but to pray earnestly for God himself to direct my way by whatever means he might choose, and this I believe he has done all the way along.

Before leaving America for Europe and Africa, I had a desire to visit some of the Scandinavian churches in the United States; but my time was very short, and consequently only a limited number could be visited. It was also a time of year when the roads were very unfavorable for travel, and this affected the meetings.

From March 26 to April 7, I visited and held meetings with the following churches in Iowa: Atlantic, Elkhorn, Ruthven, Parkersburg, and Cedar Falls. The first and the last were only evening meetings. At Elkhorn the churches at Exira, Bowman's Grove, Marne, and Atlantic were represented. The church building was filled to its utmost capacity, and we had a very precious meeting. My brother, E. G. Olsen, and also Brethren Anderson and Burgeson, were present and assisted in the work. I was especially impressed with the large number of bright, intelligent young people present. O that they may become faithful workers in some department of the cause! The meetings at Ruthven and Parkersburg were also of special interest, but on account of bad roads the attendance was smaller than at the places previously named. I had a very pleasant visit with Elder P. A. Hansen, who also assisted in the meetings at Ruthven.

I also held meetings with the churches at Beresford and Swan Lake, S. Dak. Elder N. P. Nelson lives at the latter place; he was present and assisted. In years past I have labored at these places; it therefore gave me added pleasure to meet these brethren and sisters. My own soul was much refreshed, and our brethren all seemed to be encouraged and profited.

Returning to Battle Creek, Mich., there was only time for necessary packing and preparations for our sea voyage; and on the evening of April 18 we took leave of our friends there, and proceeded on our way to New York, embarking on Wednesday morning, April 22, for London, England, which was reached the morning of the 29th. The passage was favorable, and all our company were well. On arriving at London, we were cheered by meeting Professor Prescott and Dr. Waggoner at the station.

The same evening Dr. and Mrs. J. C. Ottosen and the writer proceeded to Scandinavia, leaving

the rest of our company in London, till we returned to start to South Africa. Our stay in Scandinavia was brief. As it was convenient to go by way of Frederikshavn, Denmark, where our school is located, we were glad to be able to make the school even a brief visit. We remained a day and a half. Much improvement in different ways has been made since our previous visit. An excellent influence pervades the school, and all connected with it are working faithfully to make it such a school as God would have it to be.

On Monday, May 3, in company with Dr. Ottosen, M. M. Olsen, C. C. Hansen, and H. L. Henriksen, we went to Christiania, Norway, where it had been arranged to hold our council. We had not planned for a large meeting; only the members of the conference committees and the publishing board were called in. Brethren E. J. Åhrén and E. Lind were present from Sweden. Our meeting began May 5, and continued till the 13th. During this time the different interests of the cause in these countries were carefully considered, such as the conference, the school, and the publishing and colporteur work. The medical missionary work also received special attention. Our brethren there have for some time been very desirous to see this work developed, and now that Dr. Ottosen has returned to Scandinavia, and is prepared to lead out in this line, the people stand ready to co-operate and render every assistance in their power. All these things will receive special attention and be carefully considered in the annual meetings that are now being held in the different countries. Elder E. J. Waggoner, Dr. Ottosen, and Elder L. Johnson will attend all these meetings. Afterward an institute will be held at the school at Frederikshavn, beginning July 13, to continue about ten weeks. Here special instruction will be given in Bible and medical missionary work. Immediately following this, Dr. Ottosen will begin work in Copenhagen. These are some of the plans for the work in these countries. We found all the brethren of good courage, and ready to co-operate in every effort to forward the Lord's work.

I returned to London, May 17, to get ready for our passage to South Africa. Berths were engaged on the "Tintagle Castle" of the Castle Line. Our company was composed of Brother and Sister Armitage and their little girl, who go to Matabeleland; Brother and Sister Shaw, who go to connect with the school work in South Africa; Brother and Sister Kerr, who go to the South Africa Sanitarium, my wife and myself. We had a very comfortable passage of twenty-two days, and reached our destination on June 13, very thankful for God's protecting care.

O. A. OLSEN.

Cape Town, South Africa, June 16.

A WAY OF ESCAPE.

WHEN, on the day of Pentecost, the people listened to Peter as he demonstrated from the prophecies that the same Jesus whom they had crucified was "both Lord and Christ," those who believed his words were at once placed in a most terrible position. They had not only rejected their Messiah, but they had actually put him to death. Moreover, he had risen, and was at the right hand of God, with all power in heaven and earth committed unto him. Would he now turn upon those who had rejected him and put him to death, that mighty power to destroy, treating

them as they had treated him? Could they hope that he would treat them better than they had treated him? The very thought of their position was intolerable; they could not bear it with any degree of complacency. "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" We have committed an awful sin; we see it; the consequence must be fearful, and we deplore it; and now can we, in any way, escape from the consequences of our terrible acts? Thank God, there was a way of escape, and that way was the way of repentance. Said Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." What hope these words afforded! Their sin was great, but the same Saviour against whom they had sinned, upon their full repentance, offered pardon and the gift of the Holy Ghost, the possession of which opens a door of communication between Christ and those who believe on him, so that they, as friends, may commune together in perfect love and harmony, Christ bestowing, and the repenting, believing, and trusting sinner receiving; fear cast out by love, sorrow giving way to joy, dark despair turned to hope, and Christ all and in all. This was what those who "gladly received his [Peter's] word" received on that memorable day so long ago. Repentance was the gateway by which they passed from a barren and desert land into a Canaan of beauty, happiness, and joy.

That way of escape from sin and all its fearful consequences is still open. As by Peter on that day, so by God's word, in which these words are recorded, he says to every sinner, "Repent ye therefore, and be converted." The promise to us, as to them, is "the remission of sins," and "the gift of the Holy Ghost." What better disposition can we make of our sins than to give them to Christ by repentance and confession? Are not pardon, peace, and the presence of the Holy Ghost worth more than sin and its continual torment? Is not communion with the sinless One better than clinging to the "body of death" of sin? Is not the way of escape easier than we would have any right to ask? Indeed, would we have a right to ask anything? Then let us thank God for a way — for the way — of escape. Let us enter the path of repentance, taking the necessary steps marked out in God's word for us, receive of the fulness of his grace, and spend our mortal lives in his service, and an eternity of immortality in his presence, where are fulness of joy and pleasures forevermore.

M. E. K.

FREE SPEECH IN AMERICA.

A PREACHER by the name of Wm. F. Davis, a graduate of Harvard, said to be a man of commanding appearance and fluent in speech, has been sent to jail for preaching on Boston Common. His language was not seditious, but only an attempt to preach the gospel of the New Testament, which he claims he has a right to preach in all public places and public grounds. The Catholic-controlled city council passed an ordinance prohibiting preaching on the Common. Mr. Davis has once before been in jail on this account. On being released, he began to preach again, was arrested, and appealed to the Supreme Court of the United States, which decided against him, and he now goes to jail for three months.

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.

NOT LOST.

THE look of sympathy, the gentle word
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angels' eyes —
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly with doubt and fear,
To busy crowds who scarcely pause to hear —
It is not lost.

The silent tears that fall at dead of night
Over soiled robes that once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole —
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strives to win
Some wanderer from the woeful ways of sin —
They are not lost.

Not lost, O Lord! for in thy city bright
Our eyes shall see the past with clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
They are not lost.
— Sabbath Reading.

THE EARTHQUAKE IN CALCUTTA.

THE work here is intensely interesting, and the more it develops, the more interesting it becomes, and the greater is the need for more workers. Heretofore the workers have all lived in one place (154 Bow Bazar St.), and the work has been confined to one locality, but an event has recently occurred which has scattered the workers to various parts of the city. I refer to the earthquake of June 12, of which no doubt you received early telegraphic news. About 5 P. M. we heard a low but ominous rumble, which was followed by vibrations, at first light, but rapidly increasing till the earth swayed to and fro like a rocking cradle, and the firm brick and cement house in which we lived was ruined, the large verandas in front being torn from the main building, and the foundations of the house sadly wrecked.

It was on Sabbath that the earthquake occurred, and we were all in the house, scattered around in various rooms. Mrs. Edwards was reading stories from the *Youth's Instructor* to the boys, and I was entertaining the orphan boys. The first I noticed was the vibration, but never having experienced an earthquake before, I did not know what it meant. My first thought was of some one running and jumping on the roof, and then of heavy loads passing in the streets, and yet it seemed strange that they should cause such great vibrations. On going out on the veranda, where I found Dr. Place and his wife, Elder Ellery Robinson and his wife, and Miss Whiteis watching the movement of buildings around, we all came to the conclusion that it was best for us to leave the house; for it was by this time shaking considerably. Some rushed down the front way and some down the rear stairway. The walls of the house were cracking violently, and when we reached the ground it was almost impossible for us to stand. Looking up at the house, we could see it swaying back and forth like a sapling in a gale, and we expected to see it tumble to pieces at any moment; but it did not, though it was riddled with cracks and deep fissures from top to bottom. The shock lasted four minutes, and when the motion ceased, we all came together, a very sober company. The house was carefully examined, and pronounced unsafe as a place of residence. Many houses in Calcutta suffered a like fate, some being completely ruined.

Whoever has watched chips in a tub of water under the eaves during a heavy rain-storm will

have some idea of how houses moved in Calcutta during those four minutes of earthquake. Hundreds of people were rendered homeless. Most of our party have taken shelter in rooms kindly offered by a neighbor missionary, Mr. Jewson, until further arrangements and plans may be made.

In a few days we expect the monsoon to burst, and that will still further complicate matters. But we are of good courage, and expect to go forward, trusting in the Lord; for we know that he will guide us in the way of usefulness, righteousness, and peace. G. P. EDWARDS.

JAPAN.

It is a great pleasure to us to read the reports of our brethren in other fields, and very encouraging to know that the Lord is blessing their labors. Knowing that they and our home brethren will all be glad to hear from us, I am prompted to write at this time.

In my last letter, if I mistake not, I gave an account of a young student's coming to us with the request that we teach him about the Christian religion. We gave him a hearty welcome, and at once began the study of the Bible. A few days afterward he brought a friend with him. Soon afterward a third came, then a fourth, etc., until now there are fifty or more who come as they have opportunity. These are all students of high schools, colleges, and the university. Their school duties interfere very much with their Bible study. When a little extra work is assigned, or an examination is held, they cannot come. Sometimes one will be absent for a week or more, and about the time we begin to think he has given it up, he will return, in many cases bringing a friend with him. They always seem glad to see us again. These young men appreciate what is done for them more than any class I have ever met. They represent all sections of the country, and are from about eighteen to thirty years of age. The schools will close in about two weeks for the summer vacation, when the great majority of them will return to their homes. All, as far as I have made inquiry, expect to return next year. Some have asked me to correspond with them during their absence. I shall be very glad to do so.

With the exception of one, these men had never read a word of the Bible until they came to see us. Consequently, we began with the first chapter of Genesis, which we frequently review. After teaching them the account of creation, and who the true God is, we took up the life of our Saviour as given by Matthew. We are endeavoring to teach the Bible, and not any particular doctrine, except as it comes up in our lessons. We always close a lesson with the reading of the moral law. The students are not long in learning the origin of the week, and which day is the Sabbath. Those who have been coming for some time understand fairly well the mission of Christ at his first coming, the object of his second coming, and the subjects of sin and righteousness, and rewards and punishments. Some are beginning to feel quite serious about the matter of their salvation.

My afternoons and evenings are well taken up in reading with these men. They are not so situated that they can all come at the same hour, consequently I take them when I can get them. I feel that it would be almost an unpardonable sin to turn one away. About seven or eight are as many as I ever get into one class, and twenty is the greatest number that have ever come in one day. For the last few weeks, the usual daily attendance has been from twelve to fifteen. For some time past, our evening classes have been coming on Friday evenings in time for our Sabbath worship, which they seem to appreciate very much. A few weeks ago when the Sabbath came on, Brother Okahira not having returned from a missionary visit, I thought I would wait

a short time for him before having worship. There were four of his boys present (they do not speak English very well), who had come so as to be present at our worship. They evidently thought I had forgotten that it was Friday. By and by one of them said to me, "Is to-day Friday?"

"Yes," I replied, "this is Friday."

They talked among themselves for a while in Japanese, and finally one of them said to me, "May we request of God with you this evening?" The poor boys had come on purpose to be present at our worship, and did not want to be disappointed. Suffice it to say that we did not wait longer for Brother Okahira, who came in while we were reading the Scripture lesson. Those present on such occasions bow with us, and depart themselves in a very becoming manner.

What our work will be after the schools close, we cannot tell. We shall endeavor to follow the leadings of God's Spirit. We feel sure that he has led us thus far, and have confidence that he will continue to lead as long as we humbly submit to be led. The few of our boys who will remain in the city wish to continue their study, and there may be others who, being freed from school work, will wish to study with them. I have no doubt but we shall find enough to do. For the last two months I have devoted so much time to teaching that it has interfered very materially with my own study. However, I put in all my spare time studying the language, and am able to report progress. Brother Okahira's time is well taken up also. Besides teaching several classes at home, he gives readings outside.

I hope the Foreign Mission Board will be able to send us some help by the time the next school year begins, which will be about October 1. There is no telling to what extent this kind of work may be carried; for there are thousands of students here, representing all parts of the empire. All have some knowledge of the English language. To my mind they are the most promising class of people that I have met. I do not think we should confine ourselves to this class, however. Public meetings ought to be held to awaken an interest among the citizens; but that is impossible with our present force unless we abandon the work in which we are now engaged. There are enough openings in sight to keep a score of workers busy.

We are of good courage, and confidently expect that the Lord will give us fruit in his own good time. We have evidence that his Spirit is working on the hearts of many of these young men. Pray for the success of the work in this part of the field. W. C. GRAINGER.

Tokio, Japan, June 28.

MANITOBA CAMP-MEETING.

THIS meeting was held in a beautiful grove on the bank of Red River, close to the city of Winnipeg, July 2-11. Twenty-seven tents besides the preaching tents were pitched on the grounds, and one hundred and ten people were encamped. On account of the distance from the city, the attendance was not all that was desired; still, quite a number came, and many of them became interested in the truths presented.

Elder A. T. Jones conducted most of the services in the English language, and the teaching was very timely and practical, and was much appreciated by all. Elder J. T. Boettcher had charge of the German division, and an excellent interest was manifested in the word spoken. The services were so arranged that those desiring to do so could attend both the English and German meetings. This proved very satisfactory. Children's and youth's meetings were also conducted every day, with good results. The condition and needs of the work were thoroughly canvassed in a series of meetings for that purpose. Several changes were recommended and decided upon, which will result in so distribu-

ting the burdens that no worker will need to carry more than one line of work. Thus more talent will be utilized, and we can expect much greater progress during the coming year.

As Brother E. H. Huntley had been engaged in the work of the ministry, and had also been carrying the oversight of the canvassing work, and as he had found the burden more than he could successfully carry, it was decided that he give up the canvassing work, and devote his whole time to the work of the ministry. It was also the unanimous desire of our people in this field, that if it proves agreeable to the Toronto Publishing house, Brother G. W. Sawler take up the supervision of the canvassing work in this province and the Northwest Territories.

Brother Alexander Ritchie was chosen to act as secretary of the Manitoba Tract Society, and a small tract depository will be established at once. Mrs. W. H. Falconer was recommended to engage in the Bible work. The following advisory committee was elected to assist the director of this field in his work: G. K. Kirkland, John Ramsay, and Neil Mc Gill.

It is hoped that, with these changes and the plans suggested, we shall, under the blessing of God, see a rapid growth of the work in this field. We all feel greatly strengthened and encouraged by this good meeting. Much of the blessing of God was realized. The expenses of the meeting were much more than met in cash and pledges. On the last Sabbath of the meeting, fifteen precious souls were buried in baptism. Several more will be baptized soon. With deeper consecration and greater courage, we enter upon another year of labor for the Master.

W. H. FALCONER.

AMONG THE FRENCH IN MICHIGAN.

FOR the past two months I have been busily engaged in working for the Master at Wilson, Escanaba, Spaulding, and Stephenson. At Wilson I baptized one and converted, making nine in all; ordained a French elder; issued a twenty-page tract respecting my recent encounter with two French ministers at that point, circulating hundreds of copies of the same far and near; and organized a Sabbath-school of twenty members. At Escanaba I labored for the enlightenment of Belgian Spiritualists; instructed Scandinavians on the ordinance of baptism and the necessary preparation to receive it; did missionary work for Americans in respectable circles, speaking once to a large audience in one of the popular churches of the city, the minister and his wife treating me after a godly sort; and had a profitable time in visiting with, and communicating present truth to, old acquaintances with whom I had been brought up, and whom I had not seen for more than one third of a century. When we parted, nearly forty years ago, we were in the freshness and strength of natural manhood. How changed the appearance of most of us, as seen in furrowed brows, baldness, hairs of silvery white, etc., when we met this time! May we not hope that this recent, pleasant experience, calling up so many scenes of the past, reminding us of unmistakable marks of time and age and of the transitoriness of earthly things, will serve as an incentive for us to seek for a home in the glorious forthcoming kingdom?

At Spaulding I led out in doing missionary work among the French and Scandinavians, and though I narrowly and miraculously escaped death in five runaways with a fractious and powerful young horse that was being broken, I felt that it was good to work for Him who had given his life for me, who numbers the very hairs of my head, and whose great heart of love is drawn out in care and tenderness toward all who love him.

At Stephenson God is working for believers, inviting them, and preparing them to aid us in doing aggressive work on new ground. These dear souls have had too little ministerial help for many years, and they heartily enjoy and ap-

preciate it. I am now staying at the home of Brother Florimon Depas. He was the first Frenchman who embraced the message in Wisconsin. This was about twenty-six years ago, and was the result of reading two French tracts prepared by Elder James White and myself, put in type by Brother George W. Amadon, and struck off on a hand-press by Brother Stephen Belden, forty years ago by the present Stephen. What has not God wrought since that time! May he also fill our people with the strong Advent faith and thorough consecration manifested by the pioneers of those early times.

My post-office address is Daggett, Mich. I came here feeling the great need of an opportunity to recuperate, which I find, and am improving upon, alternating between doing much-needed pastoral work and swinging the scythe, raking and pitching hay, etc. I enjoy the latter as I did at the age of twenty, and find therein physical, mental, and moral improvement.

July 19.

D. T. BOURDEAU.

NOTES FROM THE SUMMER SCHOOL.

PERHAPS the readers of the REVIEW will be interested to learn a little about the summer training-school now in progress at the Sanitarium. The school opened according to appointment the evening of July 6, with about two hundred in attendance. A number of students have come in since, so that at present the class numbers fully three hundred.

The opening meeting was marked by quiet enthusiasm and deep earnestness. A number of the leading instructors, including Elder J. O. Corliss, Mrs. S. M. I. Henry, Drs. Paulson, Rand, and George, and others made remarks relating to the work that would be taken up, the object of offering the course, etc. The thought which all the speakers made prominent was the need of thorough consecration as the first essential of successful missionary work. It was plainly shown that without divine guidance and help, man is unable to do any good thing. The most thorough knowledge of health principles and a strict adherence to health laws will not, if separated from the gospel, have any efficacy in the saving of souls; therefore it is highly essential that those who wish to be workers should first of all seek a close connection with God.

The man or woman who engages in medical missionary work is just as much in need of the power of the Holy Spirit as were the apostles of old. It was not enough for them to have a knowledge of the facts of the death and resurrection of our Lord, and how sinners could be saved by believing on him. All this they knew thoroughly at the ascension of Christ, yet they were not then ready to go out and teach it to the world. They needed to tarry in Jerusalem until they were endued with power from on high.

These few words will give some idea of the first meeting, and we are glad to say that every succeeding exercise has partaken of the same spirit. The instruction ranges over a variety of subjects. Healthful dress, diet in health and disease, what to do in case of accidents, the principles of hygienic cookery, physical culture, rescue work, the holding of gospel meetings, and Christian Help work,—all of these and many other equally important matters receive careful consideration. The teachers, most of whom are well known to the readers of the REVIEW, have an easy mastery of their respective subjects, which is evinced by the direct and simple manner in which the instruction is imparted. No one goes away from these classes pondering over a confused mass of ideas buried up under long, meaningless words and professional terms. Everything is made simple and practical. Abundant opportunity is given for asking questions, and the utmost freedom prevails. What is best of all, one cannot be associated with these physicians and teachers without being impressed with the fact that they

have been with Jesus, and are daily learning lessons at his feet. This imparts a peculiar interest and value to the instruction. Naturally, the students catch the same spirit, so when they come together, it is as members of one large family, with God as the common Father and Jesus Christ the Elder brother.

Four recitations of one hour each are held daily, aside from the work in physical culture, which takes a half hour in the afternoon. Bible studies, parlor lectures, practical gospel work in the city, and frequent lessons in vocal music are other features of the school which are of no small importance in giving the student an all-round development. Quite a number pay for their board and room by working a portion of each day; others, who are able to meet this expense, have more time to study. The spirit of deep humility and unreserved consecration which is so marked in the members of the class, bodes well for the future. God alone knows how much this little band can do. We say "little band," even though it numbers three hundred; for what are they among the countless millions who wander in darkness, ignorant of the laws of their being and of their heavenly Father's love?

This is only a little sketch of the general plan of the school. Further particulars in regard to the nature of the instruction in the various classes, and occasional, perhaps, in brief abstracts of the lectures, will appear in this paper from week to week. The cause is one in all its branches. We trust that the readers of the REVIEW will join us in praying for the grace and blessing of God to rest on our summer school, that it may in all respects meet the divine approval, and mark a new era in the cause of health reform.

M. E. OLSEN.

ACTIONS OF THE FOREIGN MISSION BOARD.

WE have been furnished with the report of the doings of this Board from March 16 to July 11, 1897; and from the report we extract the following items as being of general interest. The account includes the doings of the recent meeting in Philadelphia. In regard to the distribution of labor, the following actions have been taken. The actions are not given in the order in which they were taken, and in most cases they have already been carried out.

Elder D. U. Hale was granted permission to return to America, which he has now done. P. T. Magan has been invited to become a member of the Foreign Mission Board. Wilbur F. Phelps and his wife are requested to make Trinidad their field of labor at their earliest convenience. Elder J. E. Jayne was chosen to act as secretary of the Foreign Mission Board. Professor and Mrs. W. E. Howell were sent to Hawaii to teach in the Chinese school. E. W. Snyder and his wife were recommended to engage in Bible work in Buenos Ayres, selling in connection with the same, as far as consistent, reporting their receipts to the Board. Captain J. E. Graham will continue to act as superintendent of the Polynesian field, and is asked to proceed to Honolulu as soon as possible, to look after the proposed school enterprise in that place. The Board expressed its willingness for Elder A. T. Robinson to answer a call from Australia, providing that, in the judgment of the South African brethren, including Elder O. A. Olsen, it would be best for him to leave the work in South Africa.

The following actions were taken with reference to the work in Mexico:—

That, in harmony with Elder Jones's suggestion, a teacher be supplied for the Mexican school. That arrangements be made for two colporteurs to go to Mexico to work under the direction of Elder D. T. Jones. That the president of the Board be requested to confer with the REVIEW AND HERALD and the Pacific Press with regard to donations in type and furnishings

to the Mexican paper. That the Board concur in the recommendation of Elder Jones that Miss Carrie Sadler go to Mexico to engage in the work of teaching, providing that, after an interview of the secretary with Miss Sadler, there appeared no objection to her going. That the work in Guadalajara be considered a training-place for the education of workers for the Spanish field, and that Elder D. T. Jones be requested to organize a mission training-school for this purpose, to be under the management of the Union Board.

The following committees were appointed: Allen Moon, W. H. Edwards, and F. M. Wilcox, on foreign fields; C. H. Jones, A. J. Breed, and J. E. Graham, committee on Polynesia; A. J. Breed, C. H. Jones, and F. M. Wilcox, committee to formulate instructions for the guidance of Captain J. E. Graham; Allen Moon, J. E. Jayne, and W. H. Edwards, permanent committee on constitution, by laws, and incorporation; G. A. Irwin and J. E. Jayne, committee on constitution and by-laws; W. H. Edwards and J. E. Jayne, committee on finance; G. A. Irwin and R. A. Underwood, committee on Polynesia; T. A. Kilgore and W. H. Edwards, committee on West Indies and Central and South America.

It was voted: That an executive committee of five be appointed, consisting of the president, secretary, and treasurer, and any two other available members; and that, if it is convenient for only three of the above-named committee to meet, they transact any ordinary business, provided there is unanimous agreement upon the questions considered.

It was voted: That the sum of \$7000 be appropriated for the work in Australasia for the next year; That the Executive Committee investigate the advisability of sending a portable tabernacle to Chile; That the Executive Committee be authorized to issue a code of instructions to its missionaries; That the previous action of the Board, appropriating \$400 for the building of a boat in Fiji, be confirmed; That the treasurer be authorized to make the necessary purchases for Matabeleland, — carriage, plows, tools, etc.; That W. W. Prescott be requested to nominate a teacher for Bonacca, who can teach both ethical and musical branches; That the missions of India, Argentina, Chile, Gold Coast, and Matabeleland be supplied by the treasurer as soon as possible; That the ordination of P. Giddings be referred to those in charge of the general meeting to be held in Jamaica in the fall of 1897; That the Board require certificate of examination from some accredited physician, from each applicant for appointment to a foreign field; That the matter of opening up the six-thousand-acre farm in Matabeleland be left to the judgment of Elders Tripp and Armitage, on the latter's arrival in that country.

It was decided that a general meeting be held in Jamaica immediately following the next council of the General Conference Committee, providing the brethren in charge of that field make the necessary arrangements.

It was voted that the city mission work in the various phases hereto developed, be opened in connection with the headquarters of the Mission Board, to serve as a training-school for missionaries; and that as far as possible, all missionaries spend some time at this mission before going to their fields of labor.

The Board finding it necessary to accept the resignation of F. M. Wilcox as secretary and as a member of the Foreign Mission Board, the following resolution was unanimously adopted:—

Resolved, That we deeply regret the failing health of our brother and secretary, F. M. Wilcox, and that he finds it necessary to discontinue his connection with the Foreign Mission Board; that we hereby express our heartfelt sympathy with him, and our high appreciation of his earnest and efficient labors for the advancement of foreign missions, and sincerely hope and pray that, through the blessing of God, he may rapidly regain his health.

The following resolutions were unanimously adopted:—

Whereas, The rapid advancement of the message makes it necessary to establish and maintain various institutions in other lands; and,—

Whereas, The Testimonies have spoken against investing means in institutions, which should have been used for the purpose of supporting laborers in the field, and experience has also demonstrated the impropriety of such a course; and,—

Whereas, At the present time the demand for means to sustain laborers in the field and to maintain existing institutions consumes the income of the Mission Board; therefore,—

1. *Resolved*, That we hereby express our hearty appreciation of the co-operation which the Foreign Mission Board has ever received from our people, as manifested in words of sympathy and approval, and in liberal donations for the work in foreign lands.

2. That we earnestly invite the careful study of these fields and their needs, to the end that a lively interest may be awakened, and our consciences quickened to a greater sense of our obligation to carry the gospel to those who sit in darkness.

3. That information necessary for such study be provided immediately.

4. That we maintain the policy of providing institutions only when and where a sufficient constituency is secured properly to support them.

5. That further purchase of property or erection of institutions be deferred until sufficient means is secured for that purpose, to warrant the same.

SUMMER SCHOOL.

THE summer school at the Sanitarium is attended by a class of over four hundred earnest people who are here for a speedy preparation to enter the work. If any one doubts the success of this school, let him attend it two or three days, and we feel very certain that he will conclude that this school is filling a long-felt want.

There are many who are so situated that it is impossible for them to take a long course of instruction, but they can receive a vast amount of good by coming into touch with those who are all alive with gospel work, and whose instruction is full of inspiration and life, creating new energy and suggesting new plans of work. This is the very experience one has who attends the classes of the summer school. They have a large corps of instructors who are not giving out cold theory, but who are relating to the students real experiences which they have had in the work.

In looking over the program, it will be seen that the most important subjects are to be taken up during the month of August. The managers realize that many are not able to attend the entire course, and will receive into the school all who desire to come for this last month's instruction. There never has been a better opportunity given for instruction in the lines of work which are offered in this summer school. We trust there will be many who will at once make up their minds to attend the school during the month of August. It will be a rest to the body and a feast for the mind. All who desire to enter should correspond at once with Dr. J. H. Kellogg, Battle Creek Sanitarium, Battle Creek, Mich.
E. A. SUTHERLAND.

QUEBEC CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the Quebec Conference was held at Waterloo, Quebec, in connection with the camp-meeting, June 18-28. Six meetings were held. Some important changes were made in these meetings, which will affect the method of labor in the conference, yet after careful consideration, the minds of the brethren seemed in perfect accord and harmony.

Elder Leland, who came to fill the vacancy made by the removal of Elder Goodrich, had the conference meetings in charge. Brethren Bicknell, Rickard, Morse, and other delegates, in addition to the chair, took part in the deliberations of the conference.

A resolution was passed to the effect that in the future the Fitch Bay high school should be considered a conference school, and be conducted by seven directors to be appointed by the conference annually. The second resolution recommended that all our brethren in the conference receive whatever publications they may wish to purchase, either for their own use or for the canvassing business, at the usual authorized canvassers' prices. The third resolution authorized the conference to take the supervision of and conduct the work of the tract society and the Sabbath-school association, also providing that the secretary of the conference act as secretary of the above societies.

The committee on credentials and licenses recommended that credentials be given to Elders Eugene Leland and H. E. Rickard, also that licenses be granted to C. H. Drown, E. B. Malboeuf, and that W. J. Bake be ordained and granted credentials. The report was adopted.

The elected officers of the conference for the coming year are as follows: President, Eugene Leland; Secretary and Treasurer, Mrs. W. J. Blake. Executive Committee: E. Leland, H. E. Rickard, and W. J. Blake. Directors of Fitch Bay school: D. Dingman, O. P. Terrill, J. C. Nichols, and J. E. Gobielle, with the Conference Committee. Camp-meeting Committee: Harvey McClary, C. E. Scott, and George Clark.

At one of the meetings appropriate remarks were made by the president regarding the tithe and the payment of old pledges. The Spirit of the Lord came into our midst to such a degree that the business was postponed for a time, and all joined in praising God for his goodness and blessings. A financial report was read, which showed the conference to be somewhat in debt, yet if all the resources were at hand, the liabilities could be met.

All the brethren and sisters left the meeting with good courage and renewed determination to press the work onward.

MRS. W. J. BLAKE, *Sec.*

News of the Week.

FOR WEEK ENDING JULY 24, 1897.

NEWS NOTES.

July 18 was the anniversary of the death of President Juarez of Mexico, who freed his country from the domination of the Catholic Church, and afterward from the French invaders, who sought to hold up the church and a monarchy. Mexico always observes the anniversary of his death, and upon this last occasion his tomb was covered with flowers, an oration was pronounced over it, and flags were at half-mast. Juarez was a full-blooded Indian, and could not speak the Spanish language until he was twelve years old.

Dr. E. Benjamin Andrews, president of Brown University, Providence, R. I., has resigned his office in connection with that college. His pronounced views in favor of the free coinage of silver were not relished by the wealthy men who support the university. A committee was appointed to report to the faculty. This committee requested his resignation solely upon the ground of his free-silver views, declaring that the university was losing many gifts because of it. Hence the resignation. Dr. Andrews is a very prominent educator, and much regret is felt in Providence at his resignation.

Gentlemen Wolcott and Stevenson, United States monetary commissioners to France, Germany, and England, appear to be working hard, and they have evidently gained some concessions from European powers. The French government has joined these commissioners in Great Britain in asking of the British government for a return to bimetalism and the opening of the India mints to the coinage of silver. The British cabinet has not yet given its answer to these proposals. Should a favorable reply be given, it is thought that a monetary conference will be held in the city of Washington next fall, at which time an international arrangement may be effected.

July 20 was the fiftieth anniversary of the arrival of the Mormon pioneers in the Salt Lake Valley, Utah, and it was celebrated with much enthusiasm. There were 660 persons present who were in the first party who crossed the plains under Brigham Young. Each one of these received a medal. There was singing by the Tabernacle choir, prayer by Wilford Woodruff, head of the Mormon Church, and one of the first settlers, speeches by different persons, and a statue of Brigham Young was unveiled. A grand concert was given in the evening at the Tabernacle. Thousands of persons were present from all over the United States. Among the guests of honor were W. J. Bryan and his wife.

The emperor of Germany is credited with lately saying, "Germany and Russia are the only countries in the Old World that have a future." By this expression, which excludes England, he evidently betrays a desire for a Russian alliance against Great Britain. Germany is a great fighting power on land, but has only a moderate-sized fleet. Germany also has not the wealth of England. To have a great fleet, and to get a larger share of the commerce and wealth of the world which England has so long possessed, is an idea which has evidently taken a strong hold of the emperor. To humble England, he would join his empire in an alliance with Russia. This is the reason for his extraordinary demand for new ships of war, which the Reichstag refused to sanction, but which he has ordered in defiance of that branch of the government. A very short time may suffice for a new set of alliances all around.

July 22 was a day long to be remembered in Chicago. On that day the statue of General John A. Logan, the "Black Eagle" of Illinois, was unveiled and dedicated. General Logan was one of the illustrious men who served the nation at a critical period, when its very existence as an undivided nation was threatened; and to honor his deeds and to embalm his memory, the monument was dedicated. The monument is of bronze, of heroic size. It represents the general on horseback, holding aloft a banner in his right hand. An immense audience was present. The aged widow of Logan was present, and her countenance during the ceremonies told of her mingled emotions,—joy for the great honor shown to her deceased husband, and sorrow as the hallowed memories of the unretiring past were recalled. General Logan was great both as a soldier and as a statesman; and as long as the nation remains, so long will he be remembered.

Two of the wealthiest families in California are implicated in a most disgraceful scandal. The wife of one millionaire started for Europe, but she had hardly sailed from New York when her husband took another millionaire's wife, her bosom friend, and went to living with her openly at a hotel. Such a reckless disregard of decency could not be tolerated, and they were arrested and placed in jail, from which they escaped upon a technicality. They soon grew tired of their new relations, and the erring wife is now seeking a reconciliation with her husband. She is reported to be penitent but haughty, and desiring to be wooed again by her husband by gentleness and love! Of Sodom we read that pride, fulness of bread, and abundance of idleness were found in her; and the same conditions may be found among our wealthy classes, and as a natural consequence, the sins of Sodom are being repeated in them. With wealth, and no noble purpose in life, there is nothing that fallen humanity will not do.

The sultan has issued an irade, in which he states that he accepts the decisions of the powers, and that he will accept the indemnity, a slight rectification of the frontier, and withdraw his forces from Thessaly. He seems to have signally failed to break the concert of the powers in regard to the proper relations between Turkey and Greece. But there must still be some time before Thessaly will be evacuated, and the patience of the powers will be likely to be severely tried before anything more than promises results. The sultan's troops have gathered all the crops in Thessaly, which will greatly impoverish the returning people; and it is likely that when the Turkish forces withdraw, very little of value except the land will be left. Retreating troops often commit fearful atrocities, and we may expect that the Turkish army, from whom the powers have snatched the fruits of a hard-won victory, will not leave Thessaly in a very happy mood. Many look upon the matter as settled, but no one knows what a day may bring forth.

The discovery of so much gold in Alaska and the British Northwest Territory has set the whole Northwest aflame with excitement. The steamers departing for the new El Dorado are loaded to their utmost capacity, and so great is the rush that it is difficult to find men to do ordinary work in Seattle and other towns. Every man who could go, having gone to the mines. People among the docks, too excited to eat or sleep, possessed of but one desire,—to reach the gold-fields and get

some of the gold. Wealthy men are equipping their sons for a two years' trip, and sending them off; but thousands are going with little preparation, depending on getting work at high wages or on getting a rich claim, and panning out gold for themselves. It is estimated that \$15,000,000 will be taken out before fall. Some even fear that gold will be demonetized. Perhaps the finding of so much gold will cheapen it, and help to bring it nearer to the old ratio of value with silver, so that a return to genuine bimetalism may be made. If so, it will help to solve a great national problem to the benefit of all classes of people.

ITEMS.

— There are indications in Spain of a Carlist uprising.

— Owing to the new tariff, whisky stock has taken a rise.

— Queen Victoria has declared her intention of reigning as long as she lives.

— Edward Charles Baring, distinguished London banker, died in that city, July 18.

— The Reform Committee of Willimantic, Conn., is enforcing the observance of Sunday in that city.

— The *Christian Herald* has lately sent \$50,000 to Bishop Thoburn for the starving people in India.

— An American, Ten Eyck, has won the diamond sculls in a boat-race at Henley, near London, England.

— Two cruisers are being built in this country for Japan,—one in San Francisco, and one in Philadelphia.

— The czar of Russia has made King Alexander of Carria a present of 40,000 Berdan rifles and 25,000,000 cartridges.

— The usual summer rush of Americans to Europe has begun, and the Atlantic steamers are crowded to their utmost capacity.

— The famous old United States frigate "Constitution," long resting and rotting at Portsmouth, N. H., is to be towed to Boston, Mass.

— A fire in a theater in Paducah, Ky., July 23, caused a panic by which 200 persons were injured. Several children were killed.

— Governor Taylor, of Tennessee, has appointed Thomas B. Turley, of Memphis, as U. S. senator in the place of Senator Harris, deceased.

— China is to reorganize her army on the plan of the German army. She will also build a new navy. Germany and England will build the vessels.

— There is said to be an overproduction of Presbyterian ministers, the annual increase of Presbyterian churches being 100, and of ministers, 144.

— The rush to the Klondyke region of Alaska for gold is something immense. It is estimated that 20,000 men will be in that region before next spring.

— An explosion in the Winchester arms factory at New Haven, Conn., July 21, resulted in the immediate death of seven persons, and others were maimed.

— A great lottery has been established in China under government patronage. A brother of Li Hung Chang has it in charge. The object is to raise revenue for the Chinese government.

— The excellent crop in the Northwest is causing the payment of many mortgages. It is estimated that in Nebraska \$30,000,000 has been paid on mortgages in the last eighteen months.

— The rebels in Uruguay have won the victory in their war with the present government. An armistice has been declared, and an agreement satisfactory to both parties will be made.

— The Cuban general, Castilio, held a grand celebration on the fourth of July, raiding a town but eight miles from Havana for the necessary solid and liquid supplies for the occasion.

— A number of ministers and elders of the Southern Presbyterian Church have issued a call for a conference to be held at Toccoa, Ga., April 11, 1898, to consider the subject of the second coming of the Lord.

— Arthur F. Dennet, formerly superintendent of Dr. Parkhurst's society for the prevention of crime, after several mental lapses and recoveries, has now become insane, and has been committed to an asylum.

— The volume of exports from this country for the year ending June 3 was the largest on record by about \$23,000,000. With so big "a balance of trade," as it is called, in our favor, we ought to have good times.

— The Empire State Express, on July 16, made the 149 miles between Syracuse and Buffalo in 143 minutes. There was a two-minute stop at Rochester. Two other slow-ups were made, one for water and one at a crossing.

— Charles B. Nelson, of Chicago, was shot some weeks ago, but lived. Now an X-ray examination reveals the fact that the bullet is in his heart. He is active, and appears likely to live for a long time. This is justly regarded as a very remarkable case.

— Herman Warzawiak, a converted Jew who has been cutting a big figure for several years in New York City, has lost the confidence of nearly all Christian people who know him. They believe him to be an impostor, professing Christianity solely for selfish purposes.

— John R. Tanner, governor of Illinois, was publicly hissed and otherwise insulted in the streets of Chicago, by the people, as he led the State troops on "Logan day." The wide-spread belief that he has accepted "boodle" from rich corporations was the cause of the manifestation.

— One firm in Birmingham, England, makes a specialty of manufacturing "gods" for various heathen countries. These manufacturers would not be pleased to have a Paul visit those countries where their goods are sold, teaching that "they be no gods, which are made with hands."

— Beginning with Sunday, July 18, a festival of a week was held in the French Canadian Catholic church of St. Jean Baptiste, in New York City. The bone of the arm of St. Ann was exposed for veneration. Thousands thronged the church, many of whom came from a distance, hoping to be healed of bodily infirmities.

— Prince Leontieff, late Russian envoy to the Negus of Abyssinia, has been appointed governor of the Equatorial Provinces of that country by the Negus. This is understood to be nearly equivalent to a Russian protectorate over Abyssinia, and is another step in the Russian scheme to counteract England in her plans for Africa.

— There is a movement to unite the various branches of the Episcopal Church in one organization, with a patriarch as a visible head. At the present time the two archbishops of Canterbury and York are the highest power in the Anglican Church. There is also one archbishop in Ireland. Such a movement, if successful, will make a new papacy.

— France does not intend to be surpassed by other nations in naval affairs. She proposes to spend \$52,000,000 on ships of war and coast defenses. To pay this enormous sum of money, it is proposed by some to sell the state lands. These lands came into the possession of the government of France at the time of the Revolution, by confiscation of the property of the Royalists and of the church.

— Miss Jan Ingelow, distinguished English poet and novelist, died in London, July 20, aged seventy-seven years. Her works are largely read and admired in this country. One of her books reached its sixty-ninth edition. Some of her best-known poems are, "The High Tide on the Coast of Lincolnshire" and the "Songs of Seven." She was a true poet, one of the best of a land prodigal of poetic fire.

— Muncie, Ind., has a Sunday law, but for years it has been ignored by all who wished to do so. Lately the Young Men's Christian Band of the city issued a warning and threat that they would prosecute every infraction of the law. No attention was paid to it, and all business went on as usual. Ministers took an expression in their churches, and were surprised to find but a slender minority who desired the enforcement of the law.

— Professor Andree sailed from Spitzbergen in his balloon for the north pole, July 16. He had been waiting some time for favorable weather. When last seen, the balloon was moving in a northeasterly direction at the rate of twenty-two miles an hour. He was to go last summer, but the winds were not favorable. He took enough provisions to last a long time. The world will wait with much interest to learn the result of this adventurous exploit. Two other men, Stendburg and Fraenkel, accompanied him.

— Governor Bradley, of Kentucky, has pardoned a negro who killed a man in a mob attacking his house, and who, for so doing, was sentenced to seven years in prison. The governor further says: "Too long has mob law disgraced the fair name of Kentucky; and while I am governor of the commonwealth, no man, however obscure and friendless, shall be punished for killing any member of a mob who seeks to take his life or drive him from his home."

Special Notices.

NOTICE!

BROTHER S. C. OSBORNE, of Kansas, has been appointed general canvassing agent for District 5, with headquarters at 18 West Fifth St., Kansas City, Mo. It is his intention, Providence permitting, to attend the general camp-meetings in Texas, Kansas, Missouri, and Arkansas.

KANSAS CITY PACIFIC PRESS, PER B. R. NORDYKE, Mgr.

GERMAN AT THE KEENE ACADEMY.

WHEN you have something good, it is proper to let the fact be known in a modest way. No one can object to this proposition. Keene Academy has something good to offer in the line of instruction in the German

language, and we think it right to call attention to the matter, that our German brethren may take advantage of the opportunity presented. Prof. August Kunz is a native German, and a man of thorough training in language. What is of more weight with our own people is the fact that he has had twenty years' experience in the present truth, during all of which time he has been steadfast in its principles. The nature of the instruction to be given in German the coming year will be determined by the needs of those who present themselves for classification. A class for English students, another for German students, and a German Bible class will be organized, if desired. We have facilities for an excellent German department. There are many Germans in this southwestern country, and we cordially invite them to join us next October in earnest study and preparation for the Master's work. Those who are interested will please address the undersigned at once, at Keene, Tex. C. C. LEWIS.

THE CAMP-MEETING AT MILAN, TENN.

THE Tennessee River Conference will hold its regular annual camp-meeting at Milan, Tenn., Aug. 24-31, 1897. The meeting is to be preceded by a workers' meeting, beginning Aug. 19, to prepare the ground, pitch tents, etc. Very convenient grounds have been secured in a beautiful grove not over half a mile south of the depot. We hope that our people, especially those in the western part of the conference, will all be present as far as it is possible for them to do so. We expect that the superintendent of the district, Elder N. W. Allee, with other efficient help, will be present.

Tents for rent, good hygienic board at the boarding-tent, with other conveniences usually found at our camp meetings, will be furnished. Those who come on the railway should take a receipt of the agent, when they purchase their tickets, showing that they have paid full fare, so they can return for one-third fare. It is designed to do most of the auditing of accounts at the workers' meeting, that the camp-meeting may be more fully devoted to the spiritual interests of the people. We hope for a very profitable meeting. Let all seek the Lord that it may be such.

F. D. STARR.

THE ELIZABETHTOWN, KY., CAMP-MEETING.

THIS camp-meeting, to be held Aug. 10-16, 1897, is appointed for the benefit of Sabbath-keepers living in all that part of Kentucky within reach of the meeting, whether in the Cumberland Mission Field or in the Tennessee River Conference. We hope that special efforts will be made by all who are within reasonable distance of the meeting to be present at this important gathering. We expect that Elder N. W. Allee, the superintendent of District 3, will be present without fail, and that other efficient help will be furnished. Ministers from both the Cumberland Mission Field and the Tennessee River Conference will be in attendance. As there will be no business meeting to be held, the time can be quite fully given more directly to the spiritual interests of those in attendance. We expect the canvassing agent to be present, and we hope an interest in the canvassing work will be revived, and that those interested in that work will come prepared to receive instruction in that line. Reduced rates on the railroads may be expected. Take a receipt of the agent where you purchase your ticket, so you can be returned for one-third fare. There will be tents to rent on the ground. We also expect to have a boarding-tent, at which hygienic board can be obtained. Let all the isolated friends, especially, make earnest efforts to be present. Write to Elder J. W. Collie, 2431 W. Broadway, Louisville, for tents, also for other information.

F. D. STARR.

GRAYSVILLE ACADEMY.

THE new annual announcement of the Graysville Academy is just received, and is now ready for distribution. This school, located in Southeastern Tennessee, near Chattanooga, is in the center of the great Southern district, where there are more than fifteen million people to whom the third angel's message must now be carried. The object of this school is to train an army of young people who shall go out and fight the last great battle against sin and ignorance, carrying the light of truth and freedom to all the people.

The courses of study and general plans of the school are arranged with special reference to the work in the South, which is now the greatest missionary field in this country. The expenses have been brought within the reach of many who have been unable to attend any of our schools in the past. Eighty dollars, if paid in advance, covers the expenses of tuition, board, furnished room, fuel, light, and washing for the entire school year. Write at once for a copy of the Announcement, which contains full particulars. Do not put the matter off, but begin now to make arrangements to enter at the opening of the school, October 13. If you cannot come yourself, encourage some one to do so who can, and who you think ought to be preparing for the work. It will be much to the advantage of those who expect to enter the work in the South, to

receive their training on the ground, thus becoming acquainted with the people, their customs, manners, and needs. The Southern people are polite, social, and easy to work for if one only knows how; and by far the best way to learn this is to live among them, and become one of them.

Graysville Academy has already a number of successful laborers in this field; but for every one that is at work to-day there ought to be a hundred. As rapidly as these are trained, they are a hundredfold as to do. For Announcement and further information write to W. T. Bland, Graysville, Tenn.

ADVERTISE, ADVERTISE, THE CAMP-MEETING.

ON the closing day of a ten days' camp-meeting a gentleman once said to me, "I am sorry I did not know of this meeting before. I only learned of it last evening." This gentleman lived little more than a mile from the place where the camp-meeting was held. Probably those in charge of the meeting took it for granted that the people of the city were well informed as to the location and nature of the meeting. This is a mistake. We have been told that these large gatherings should be held in our large cities so as to reach the masses. But unless we use the daily papers and other proper means to keep them constantly before the people, we would better go to the country with the meeting so far as reaching the people is concerned.

At the late camp-meeting in Pennsylvania we had the city of Altoona canvassed from house to house with the extra camp-meeting editions of the *Signs*. Many of these were sold, and others were given away. In case no copy of the *Signs* was left with the family, a neat card of invitation, containing the announcement of subject, program, etc., of the meeting, was left with the family. In addition to this, the daily papers had short articles concerning the meeting every day or so for a week before the meeting began. One of our sisters visited the editors of the papers, and arranged with them to furnish daily reports of the meeting in two or three daily papers. A competent woman can often succeed better in securing space for reports in the papers, than can a man. In this way we may bring the truth to thousands whom we could not otherwise reach. As a result of this effort thoroughly to advertise the meeting, through the blessing of God, the people came. Our large pavilion was often unable to hold the people. Not only Sundays, but every day, and every night, the people came by hundreds and by thousands to hear the words of life. Shall we let these opportunities pass unimproved? May the Lord stir up those in charge of the meetings to leave no proper means unemployed to reach the souls of men and women on such occasions. *Mesopotamia, Ohio.* R. A. UNDERWOOD.

Appointments.

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

CAMP-MEETINGS FOR 1897.

DISTRICT 1.		
Atlantic, _____		
Virginia, Charlottesville,	Aug.	12-22
Vermont, Rutland,	"	19-30
Delaware, Wilmington,	"	13-23
*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,	"	26 " " 5
Ohio, Springfield,	"	5-16
*Michigan (general), Owosso,	"	19-29
DISTRICT 5.		
Texas (general), Fort Worth,	July 30 to Aug. 10	
Kansas " Council Grove,	Aug. 25 to Sept. 6	
Colorado " Colorado Springs,	Sept.	2-12
Missouri " Clinton,	"	9-20
Arkansas " Ozark,	Sept. 22 to Oct. 4	
Oklahoma " Guthrie,	Oct.	7-17
DISTRICT 6.		
North Pacific, Seattle, Wash.,	Aug.	5-15
California, Los Angeles,	"	19-29
Montana, Butte,	Sept.	2-12
Idaho, Boise City,	"	23 to Oct. 3
Utah,	Oct.	5-12

*Preceded by a workers' meeting.

I PURPOSE, the Lord willing, to meet with the Robinson, Wis., church the second Sabbath of August, and with the brethren and sisters at Little River the Sabbath following. D. T. BOURDEAU.

THE next annual session of the Tennessee River Conference and Tract Society will be held in connection with the camp-meeting at Milan, Tenn., Aug. 24-31, 1897. Let all the churches see that delegates are duly elected, and furnished with credentials.

THE Atlantic Sabbath-school Association will hold its annual meeting at the place and time of the camp-meeting, Wilmington, Del., Aug. 13-23, 1897, for the election of the usual officers and the transaction of business relative to the Sabbath-school work in this conference. S. B. HORTON, *Pres.*

THE next annual meeting of the Vermont Conference and Tract Society will be held in connection with the State camp-meeting at Rutland, Aug. 19-30. The first meeting of the conference will be held Friday, Aug. 20, at 5 P. M. P. F. BICKNELL.

THE next annual session of the Atlantic Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Wilmington, Del., Aug. 13-23, 1897, for the election of officers and the transaction of such other business as may properly come before it. The first meeting of the session will be held Sunday morning, Aug. 15, at nine o'clock. We hope that all delegates will be present at the opening meeting, and that as soon as possible, church clerks will send to Elder S. B. Horton, 1723 W. Franklin St., Baltimore, Md., a list of the names of those who have been selected as delegates. J. E. JAYNE.

Deaths.

ROOT.—At Mansfield, Mo., Jan. 30, 1897, Sister Root. She died rejoicing in hope and resigned to God's will.

FAUSTMAN.—At North Wheeler, Mich., March 18, 1897, Ray Faustman, aged 11 years.

ALBERT WEEKS

FLORY.—At Mountain Grove, Mo., June 4, 1897, Alfred Flory. Remarks by the writer, from 1 Peter 1:24.

F. G. RICE.

SHUFELT.—At Reno, Nev., Jan. 19, 1897, Ettie M. Anderson Shufelt, aged 27 years, 5 months, 27 days. She leaves a husband and two children.

JESSIE E. WEINHEIMER.

COLLARD.—At Lakeview, Mich., June 28, 1897, Sister Eliza Collard, aged 73 years, 7 months, and 16 days. Her hospitality will be remembered by all.

ALBERT WEEKS.

SNYDER.—At Wells, Minn., June 13, 1897, of consumption, Alice, wife of Brother Scott Snyder, of New Richland, Minn. She died at the home of her parents, after a long and painful illness. W. A. SWEANY.

OSBORNE.—Nathan Osborne died at Lakeview, Mich., May 17, 1897, aged 53 years. He had been in poor health for a number of years, and for about 25 years he had been a member of the Seventh-day Adventist Church. J. L. EDGAR.

WILSON.—Sarah J. Wilson died June 12, 1897, at South Monterey, Mich., aged 66 years and 1 month. She was born in County Down, Ireland; came to America in 1849, and embraced the message in 1857. She was a devoted Christian, and died triumphant in Christ. C. N. SANDERS.

FLING.—Elizabeth Jane Fling was born in Ohio March 21, 1844, and died at Portland, Ore., April 23, 1897, aged 53 years, 1 month, and 2 days. During her last sickness Mrs. Fling was a great sufferer, but she bore her sufferings patiently, and quietly fell asleep in Jesus. F. A. LASHIER.

CURTIS.—Ellsworth A., son of Brother L. A. Curtis, of the Sanitarium, was killed by the cars in Chicago on June 14, 1897. Bertie, as he was known among his associates, was returning home at the time he lost his life. His remains were interred in this city. Had he lived until August, he would have been sixteen years of age. G. C. T.

PORTER.—Thomas Porter was born in Pennsylvania, Jan. 24, 1816, but was a resident of Iowa for about fifty years. He accepted present truth about thirty-five years ago. He died in the faith June 30, 1897, in his eighty-second year. He leaves a large family, Brother R. C. Porter being one of his sons. We laid him to rest in the Smithland cemetery to await the soon-coming Saviour. B. E. FULLMER.

WEDGE.—Sister Maud Kirk Wedge, wife of Brother W. S. Wedge, died suddenly at the Sanitarium on the 24th of June, 1897. She had recently come to a knowledge of present truth, and had been married less than two months. But she embraced the cause of Christ with all her heart, and at once entered active service for the Master. With her husband she was preparing for work in Mexico, and in her brief stay with us, she won the love of all who knew her. Her age was about twenty-six years. G. C. T.

Publishers' Department.

TENT-MEETING SERIES.

We furnish the Tent-meeting Series of tracts from this Office in packages of 100 only. The price, 10 cents per hundred, is so small that we cannot afford to break packages.

NOTICE!

SOME have obtained the idea, from our notice in last week's REVIEW, that the reduction in the price of tracts applied to the Bible Students' Library and the Apples of Gold Library; but we only mentioned those tracts as to size because our people are familiar with them.

DID you know that some time ago we printed an index to the scriptures quoted by Mrs. E. G. White in her writings? If not, you will be glad to learn of it. Those who have purchased copies of this work say that they would not part with it for many times its cost.

Bound in cloth, 60 cents; full morocco, \$1. Address any of our tract societies or publishing houses.

THE "SIGNS OF THE TIMES."

THE following is from a brother in one of our large cities in the East concerning the work with the Signs, and his experience in selling the papers on the streets:—

"A short time ago we increased our club to five hundred, but we intend to increase it to one thousand by September. To-day, June 27, I sold one hundred and thirty-three papers in four hours. Some Sundays I do much better. I find in hot weather that people will not read so much as in cold weather.

"Let me tell you some good news. A week ago we all agreed to take at least a part of a day, and go from house to house to see what we could do for our papers. There were three besides myself who went, and we took twenty-three orders for one month. I took three yearly subscriptions, one for six months, and three for one month. I was out only two hours, but that was long enough to convince me, as well as others, that this work can be done, and that, too, in ———. We are now using a club of 175 papers, and at our last meeting we talked of adding 25 more to our list."

Why cannot hundreds of others engage in this work? This is the season of the year to lay plans for this work, so that, as the cooler weather comes on, more vigorous and active work can be done.

THE CHRISTIAN EDUCATOR.

At a recent meeting of the General Conference Committee, it was decided to begin immediately the publication of our forthcoming educational journal, under the title given above. The publication of such a journal has several times received the favorable consideration of the General Conference and of our educational institutes, but various reasons have combined to postpone the issue until the present time.

It has been thought best to place the chief editorial responsibility upon one person who is not officially connected with any one of our denominational schools. Accordingly, F. W. Howe has been chosen to carry on this work, with the counsel and assistance of an advisory committee consisting of G. A. Irwin, A. T. Jones, W. W. Prescott, E. A. Sutherland, and J. H. Kellogg.

There will be a large staff of special contributors, including the members of the advisory committee, Sister E. G. White, and others, and a special representative for each of the faculties of our various schools in this country and abroad. Besides these, it is expected that all our people, whether parents, teachers, or ministers, will send frequent contributions on any subject directly relating to the interests of educational work in our schools and homes.

It should be fully understood that the paper will not be technical or professional in character, nor devoted to the interests of any particular school or locality. It is designed to furnish encouragement and practical assistance to all who are interested or engaged in the work of Christian education. It is expected that the journal will become the regular organ of communication between the General Conference and the teachers, between teachers and parents, and between school and school.

In welcoming this new monthly into the company of our older periodicals, we trust that our people may give it that support and assistance that shall help to make it, under the care and direction of God, a rich blessing to all who are working in any department of his cause. The paper will be sent free each month to all who are paying \$2 a year for the REVIEW. Independent subscriptions will be forty cents per year. COMMITTEE.

THOUGHTS FROM THE MOUNT OF BLESSING.

How Others View It.

THIS work by Mrs. E. G. White is spoken of very kindly by all who have read it, irrespective of denominational lines. We refer you to the following expressions found in leading religious journals regarding its merit:—

This is a book of faith and devotion. Far from being a mere lecture on outward morality, it takes hold of the very inner being, and insists on a life believing and following the Master in simplicity and consecration.—Herald and Presbyterian.

This is a devotional exposition of Christ's sermon on the mount, in which the spiritual riches of the beatitudes are unfolded in earnest and fervid thoughts. . . . It is finely illustrated with views of sacred scenes, and is issued by the publishers in handsome style.—The Lutheran Observer.

This volume, dealing with things of the Spirit, is a book for the quiet hour. . . . It will be found an enlightening and uplifting treatment of these lofty themes.—Christian Evangelist.

It is a book of deep, devotional nature, taking hold of the inner being. It has much beauty of style, many apt illustrations, and insists on a life of purity and consecration.—Cumberland Presbyterian.

Its entire trend indicates the author's confidence in the words of Christ. "The words that I speak unto you, they are spirit and they are life." While those words were first addressed to a cosmopolitan gathering, centuries ago, they are applicable to all time, and come to us still freighted with that same "spirit" and that same "life."—Free Methodist.

A very devout, thoughtful exposition of the Lord Christ's words.—Western Christian Advocate.

Very pleasant is the style of this book, and very helpful are its comments on the sermon on the mount.—Christian Observer.

It can by no means be read with profit at one sitting, but is a book for time of meditation, as its title implies.—Baptist Union.

A deeply religious book. . . . The publishers have got it out, both in type and illustrations, very well indeed.—Southern Churchman.

In six interesting chapters the author of "Thoughts from the Mount of Blessing" unfolds the privileges and characteristics of the spiritual life as revealed in the sermon on the mount. Her expositions are often happy and helpful. It is impossible for any one to read this little volume, and not be the better for the spirit of hope and aspiration that breathes through its pages.—Zion's Herald.

This is a sweet, cheerful, and invigorating book of thoughts suggested by the sermon on the mount.—The Independent.

The teachings are simple, earnest, and well calculated to cultivate spiritual-mindedness. This book will be pleasant soul-food for the devout student of the word, and full of help to the souls that seek to come into closer communion with the Master.—Evangel and Sabbath Outlook.

This book is finely illustrated, well written, of a spiritual tone, and full of kindly, gracious, and Christly sentiment.—Presbyterian.

The purity of its expression and the aptness of its illustrations unite in making it a book that will be valued highly.—Union Signal.

"Thoughts from the Mount of Blessing" has never had the sale that the importance of its matter demands. "Christ our Saviour," which was printed at about the same time as "Thoughts from the Mount of Blessing," has been sold to the extent of over 100,000 copies, while the latter book has only had a circulation of a comparatively few thousand. The book should be read and studied by every one of our people; and if this is done, we shall see the importance of getting it into the hands of others.

The foregoing testimonials from leading religious papers will be a great help to those entering the field to sell the book. Write to your State secretary for terms and territory.

PACIFIC PRESS AND REVIEW AND HERALD PUB. CO'S.

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. Parties unknown to the editors must furnish good references.

C. C. WATERMAN, of Parkersburg, W. Va., who wishes a position as baker, desires to locate near a S. D. A. school, instead of church, as his notice stated two weeks ago.

WANTS EMPLOYMENT.—A healthy, strong young man wishes employment among Sabbath-keepers. He is used to any kind of hard work except farming. Can give best of references. Address, Mrs. Mary Roberts, Johnsonville, Pa.

WE are requested to state that the publication of Early Education at Keene, Tex., has been discontinued, and the lists have been turned over to the New Crusade, published at Ann Arbor, Mich., which will be sent to the value of unexpired subscriptions, and to which all business should be addressed.

PUBLICATIONS WANTED

THE following desire to obtain publications suitable for missionary work:—

Lulu Wightman, Falconer, Chautauqua Co., N. Y.

M. M. Jenkins, Colorado City, Colo.

Signs, E. S. Priddy, Bastrop, La.

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... † 7.45 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..... † 12.58 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.

CHICAGO, ILL.

BEN FLETCHER, Trav. Pass. Agt., DETROIT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 4, 1897.

Table with columns for EAST and WEST, listing train numbers (8, 12, 6, 10, 14, 4, 6) and departure times for various stations including Chicago, Detroit, Port Huron, and Buffalo.

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 27, 1897.

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Editorial Notes.

At the suggestion of the General Conference Committee, Brethren P. T. Magan and J. E. White were ordained to the ministry last Sabbath forenoon in the Tabernacle, at the close of a discourse by Prof. E. A. Sutherland. Elder W. C. White offered prayer, and Elder A. T. Jones gave the charge.

Last Sabbath afternoon Mrs. Isabel Wing Lake, superintendent of rescue work for the W. C. T. U., addressed an interested audience in the Tabernacle on the theme of her work. The lady has been spending several days at the Sanitarium, and has on various occasions spoken of her work to the interest and edification of all.

We were favored with remarks from Elder D. U. Hale at our meeting last Sabbath afternoon. Brother Hale is just back from the African Gold Coast, where he has battled with the terrible fever for his life. He intends to return if God wills. Brother and Sister Kerr have been compelled to withdraw, and go to Cape Town, so that at present the work there is without workers.

The *Church Economist* estimates that the four great national religious conventions held this summer; namely, the Christian Endeavor Society at San Francisco, the Young People's Baptist Society at Chattanooga, the Epworth League at Toronto, and the Brotherhood of St. Andrew at Buffalo, will entail an expense upon religious people of six million dollars.

The total voluntary contributions for all purposes, in the Church of England, last year, are reported as \$28,725,240, which is \$500,000 less than the year previous. But this gives nearly \$16 per member. What, then, shall be said of Seventh-day Adventists, with a membership, last year, of 52,202, and only \$341,978.37 of funds raised?

We have received from the principal of Mt. Vernon, Ohio, Academy a notice of the work of that school, which, we regret to say, has been mislaid, an accident that does not often occur. We have sent for new copy, and mean-

time will say that the academy is fully alive to the situation, and has remodeled its prices to suit the general requirement, and its work better to fit the exigencies of this hour. Our Ohio brethren are fully abreast the other schools, and Professor Loughhead speaks very encouragingly of the prospects for the coming year. All interested should write for calendars. Next week we hope to have more to say.

On account of the summer school, which occupies the Collega dormitories, running so near the time set for the opening of the College, it has been thought necessary to postpone the opening of Battle Creek College one week. So that the year's work will open September 14 instead of September 7, as announced in the catalogues. Those who desire to attend the Battle Creek College the coming year, and others specially interested, should send in their names at once, and a copy of the Fall Announcement will be mailed to them. A general outline of all the subjects in each department is therein presented in a brief yet comprehensive manner, also the times when the different subjects will be taught.

In an article on "The Turk and Europe," *Harper's Weekly* of July 24, 1897, thinks that Europe is united in the determination to limit the results of the triumph of Turkey over Greece. The sultan defies Europe, and sarcastically asks how Europe is going to expel 300,000 Turkish troops from Thessaly, when it could not prevent a Greek colonel from coming to the assistance of the insurgents in Crete. The *Weekly* admits that the problem is a difficult one, and says: "Indeed, the problem is not easy, but the real question is about the determination of Europe. Where there is a will, there is a way. Russia would, without doubt, undertake the work at a price, and the price would be the possession of Constantinople. The sultan has been very confident that the other powers would not permit the price to be paid. But he should not make too sure of that. It is possible that compensations for the powers inclined to object might be found which would silence their objections, and certain that in that case, the compensations would all be made at his expense."

In the *Independent's* "Survey of the World" (June 22), mention is made of the disastrous drouth which has recently prevailed in Australia. Though the central regions are subject to visitations of this kind, nothing has ever been known to equal the present condition. "Cattle by the hundred thousand, and sheep by the million have perished," and multitudes of farmers "are not only ruined, but unable to procure the necessaries of life. So great was the distress that "the governments of New South Wales, Victoria, and South Australia, respectively and independently, by vice-regal proclamation, each set apart a day for humiliation and prayer for rain." And, pleasant to relate, within a few days from the call to prayer, a welcome change of weather, with a considerable downpour of rain, was experienced in Sydney, Melbourne, and Adelaide.

In the past we have spoken with commendations of *Good Health*, our valued fellow worker published at the Sanitarium, and edited by J. H. Kellogg, M. D. This monthly journal has all along stood as a faithful exponent of the right principles of healthful living. In all

journals of its class it is without a peer. Among other readers it seems to be more appreciated than among those for whom it was especially designed. It is something of a mystery why this should be so, since nearly all our subscribers are friends of the principles advocated by this able journal. It is said that at present, out of a list of over 12,000, only about 500 are taking *Good Health*. This hardly seems credible, and perhaps a careful examination would reveal some mistake. But evidently it comes nearer the truth than it should.

One reason often assigned for not taking *Good Health* has been that it has been "too scientific," "too technical," "too far away up," for common mortals. It is wonderful how far such impressions will spread from a very small start. It is like the spread of a drop of oil on still water. But if there has been any cause for such complaint, we believe it applies in the past, and not in the present. Recently, the form and appearance of the journal have been changed, and its latest numbers are more than ever replete with the very best and most practical instruction. Efforts are being made now to give this excellent journal a better circulation, especially among our readers. In this effort we heartily join. If you wish to confirm what we have said, send for specimen copy. The price is one dollar per year, which, until Aug. 15th, includes the *Gospel of Health*, a smaller monthly of kindred nature. Address *Good Health* Pub. Co., Battle Creek.

ARRANGEMENTS FOR THE WEEK OF PRAYER.

At the spring session of the General Conference Committee, the following action was taken in reference to the week of prayer and annual offering:—

1. That December 22-26 be set apart as a special season for Bible study and seeking God; and that special offerings for the support and extension of missionary work be received during this time.
2. That one reading for each day be provided by the General Conference Committee; that, in addition, special readings be provided where local issues demand it, by those in immediate charge; and that these readings partake somewhat of the nature of a Bible reading, and be brief enough to leave sufficient time for prayer and social meeting.
3. That instead of appointing persons to write these readings, a call be made to those who have something special on their minds for the people, to present the same in writing to the General Conference Committee for consideration and publication.
4. That the fact be emphasized that this season does not preclude the appointing, by local authorities, of special seasons of fasting, prayer, and making offerings, whenever and wherever local circumstances make it advisable.
5. That the question of fasting in connection with the season of prayer, December 22-26, be left optional with the individual.

It is to recommendation 3 that I wish to call special attention at this time, so that any who may feel a burden to write something for this occasion will be sure to get it in early, so that the *Bulletin* may be printed in ample time to reach the most distant parts of the field. I trust that due attention will be given to this request, and that quite a number will feel a burden to write. Do not feel afraid that we shall be overburdened with matter, and that your articles will be consigned to the waste-basket. If more articles are received than are needed for that number of the *Bulletin*, the remainder may be used in some of our other publications. All manuscript for this purpose should be addressed to the General Conference Secretary, Elder L. A. Hoopes, Battle Creek, Mich. G. A. I.