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"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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THE GOD OF LOVE.

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

My heart is glad as I see the night
Ends in eternal day.
I shall see the glory of heaven's lands,
I shall feel the touch of the old-time hands
That long have passed away;
And many now sleeping, with joy I'll see,
Where there's rest for the weary and rest for me;
And I raise my thoughts to the throne above—
To the great Life-giver, the God of love.

O, a solemn stream is the river of time,
With voyagers drifting on!
Some drift with gladness, and side by side,
While others the waters have parted wide,
As they float till the journey's done.
And wrecks and dangers bestrew the shore
Where the waters beat with a sullen roar,
And no one is safe in the river's move,
Who trusts not the Pilot, the God of love.

But the river ends in a wondrous calm
In the sheltered bay of life;
And the storm-tossed voyagers then will greet
A rest that is long, and pure, and sweet,
Afraid from the winds of strife.
And there, 'mid the mansions and streets of gold,
The dwellers will never grow sad or old;
But, rich in the gladness of joys above,
They'll worship the Father, the God of love.

Our Contributors.

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

DID CHRIST BREAK THE SABBATH?

BY MRS. E. G. WHITE.

"AND it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" "And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith he

to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Here Christ settled the question he had asked. He pronounced it right to perform a work of mercy and necessity. "It is lawful," he said, "to do well on the Sabbath days."

The man might have said, "Lord, for a long time I have been unable to move that hand; how can I stretch it forth?" But Christ is the author and finisher of our faith. In bidding the man stretch forth his hand, he imbued him with faith in his word; and as the man made the attempt to obey, his will moving in harmony with the will of Christ, life and elasticity came back to the hand; it was restored whole as the other.

When Christ put to the people the question, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" he met them upon their own ground. It had often been stated by the teachers of the people, and indeed was one of their maxims, that for them to do good when they had opportunity, was to do evil,—that to refrain from saving life when it was in their power to do so, was to make themselves guilty of murder. With this question also he confronted them with their own wicked purposes. They were following upon his track to find occasion for falsely accusing him; they were hunting his life with bitter hatred and malice, while he was saving life, and bringing happiness to many hearts. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as he had done? Was it more righteous to have murder in the heart upon God's holy day, than to have that love toward all men which finds expression in deeds of charity and mercy?

The opportunity to do good may be disregarded and ignored, but obligation rests upon the man who sees his opportunity, and does not improve it. This principle has been clearly defined in the instruction of Christ. He shows that in the last great day every one must stand upon the merits of what he has done or left undone. It is by these things that our characters are developed. Christ is represented as saying, in that day, to those on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But to those on his left hand he will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I

was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

As Jesus looked upon the people, it seemed to them that he read their very souls. Divinity flashed through humanity. There was indignation and anger in his look because of their hypocrisy and the hardness of their hearts. He hated their duplicity, their ingenious methods for resisting truth and righteousness. His heart was filled with remorse on their account; and his soul was grieved that his teachings, his works, or the law of God could not impress their flinty hearts, and overcome their determined purpose to resist the light.

One would suppose that such an exhibition of power as the healing of the withered hand would have filled the rulers with awe, would have overcome their prejudice and unbelief, and that they would have declared, as did Nathanael, who had far less evidence, "Rabbi, thou art the Son of God; thou art the King of Israel." But they were filled with madness that Christ had given this additional evidence of his divine character, and in so doing had confirmed the minds of those present that the rabbis were wrong in their idea of the claims and principles of the Sabbath law. He had not shown respect for their cherished views of what the law demanded, and they hated him for it. They hated him because he told them the truth; they hated him for his purity, his singleness of purpose.

And their madness, their envy and hatred, must find vent. The rulers communed one with another how they should rid themselves of this bold advocate of righteousness, whose words and works were drawing the people away from the teachers of Israel. Notwithstanding their counter-influence, "the world," they declared, "is gone after him." But they thought that might and numbers would bring things as they wished; and they took counsel together how they might destroy him.

We see this enacted to-day. Those who are themselves transgressing the law of God, making the commandments of God of none effect through their tradition, follow with reproach and accusations the servants whom God sends with a message to correct their evils. They determine to remove them, to still their voice forever, rather than forsake the sins that have called forth the rebuke of God. This was the course that Cain pursued when he slew his brother Abel. But Cain gained nothing by his evil deed. God said, "The voice of thy brother's blood crieth unto me from the ground." The earth that received the blood testified against the murderer.

Jesus knew of the snare laid for him, and he withdrew himself to a secluded place, where he spent the night in prayer. But from Jerusalem, from Idumaea, from the regions of Tyre and

Sidon, came great multitudes to him "when they heard the things that he did." People of all classes—men and women of wealth and honor, the rich and the poor, those in health and those afflicted with disease—came to him, and he healed them all. And he charged them that they should not make him known, that it might be fulfilled that was spoken by the prophet Isaiah: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

**"WITH VIOLENCE SHALL THAT GREAT CITY
BABYLON BE THROWN DOWN."**

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

THE time has now come when this series of articles must be brought to a close. I fear that many will have lost patience on account of its great length. Such an extended study, however, was not a feature of the original design. The importance of the theme has grown and expanded in my own mind. New lessons of value for our own day have broken upon me as I have continued to write. When, a year ago, I first took up the pen upon this subject, I did not dream of writing more than ten or twelve numbers. But as startling things have occurred from time to time in the United States since that date, I have been compelled to draw the parallels between them and the events of that tragic drama which it has been my privilege here to relate.

The habits of the French, contracted in the youthful days of the nation, have been detailed; and the effects which those habits produced in the ripe days of the Revolution have been dwelt upon. It has been shown how the French love of dress, their fondness of war, their lack of chastity, flourished in a fertile soil, and brought forth a national harvest of crimson gore when once the red arm of the Revolution was raised.

I have traced the growth and monopoly of wealth, and its oppression of the poor,—traced it till those same poor rose in arms, and in the midst of one of the most refined civilizations that the world has ever seen, wreaked a maddened vengeance, horrible beyond description. I have followed the church through the malarial marshes of her soul-polluting political maneuvers, through her rejection of that great Reformation of the XVIIth century, and her persecution of the Huguenots,—followed her to the time when men hated her, and made "her desolate and naked," "ate her flesh," and "burned her with fire." Lastly, I have traced the human efforts of the revolutionists to right the ship of state and the ship of Zion. The sequel has proved that they brought only anarchy out of despotism and atheism out of Romanism,—Egypt in civility, and Sodom in morality.

It was the spirit set free by the presidential campaign of 1896 that first opened my eyes to the vast importance of the prophecies of the Bible relating to the French Revolution. I had never seen before that in the Reign of Terror there was mirrored in miniature the condition of those who, in the "time of trouble," are "without God in the world." The summer of 1896 revealed the dangerous forces which are in the land. It was then that the discontent of the laboring element began to show itself. It was then, for the first time in the history of this country, that the nation was divided on the lines of the classes *vs.* the masses, monopoly *vs.* poverty, rich *vs.* poor.

Both sides proclaimed a bad state of affairs existing; both pointed to the French Revolu-

tion, and warned the electors against voting for their adversaries. Each side declared that the course which the other was pursuing was well calculated to produce results similar to those which fructified in France in 1789-1798. More than this, every party in the field promised the people a return of good times should its ticket be elected. After the expenditure of the largest campaign fund that the world has ever seen, one party was returned to office and to power: but the promised prosperity, said to be so long floating just above us and almost in reach, has failed to alight. A prominent member of a very large and well known business firm remarked to a friend of mine the other day: "Mr. —, you may say what you please; but trade has not been in such a deplorable condition in the United States since the days of the civil war." This gentleman may not be correct. I do not say that he is; but his sentiments are representative of those of a large number of the business men of the country.

It is certain, however, that prosperity has not come. We knew that it would not come, and we said so. We knew that it would not come, no matter which party was returned to power. We know that there can be no permanent improvement; for these are "the days of vengeance," when the world is to reap its harvest of sin. Wealth still pursues its mad career, and monopoly grasps with greater greed. The churches dive deeper and deeper into politics; men's hearts are parched. Men's hearts are failing them for fear; there is great perplexity. On every hand, business stagnates.

But all this has been foretold in Holy Writ. Said John, in Rev. 18: 1-21:—

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and

cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Here is portrayed a great stagnation of trade. Merchants are depicted as weeping and mourning, "for no man buyeth their merchandise any more." Trade in "gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men,"—trade in all these will utterly and entirely cease. Already a handful of men control the commerce of the world, and augment or diminish it as they see fit. These are rapidly bringing about a condition of affairs which will most surely result in the conditions outlined in the Scriptures. There were monopolies in France just prior to the Revolution. A few men controlled everything in trade. The Revolutionists enacted the famous laws of the *maximum* regulating the price of different articles; but this only made matters worse. Already in this country similar laws are being enacted.

These wealthy corporations are fast gaining control of the government, and applying its power to their own ends. But in this they are not alone; for the churches of the land are doing the same thing,—they, too, are endeavoring to gain control of the government, in order that they may use its power for their own aggrandizement.

The former of these two elements seeks the power of the state, in order that it may fill its coffers; the latter seeks the power of the state, in order that it may fill its churches. In the very nature of things, the church is bound to maintain some sort of alliance with the plutocratic party. The rich men enjoy sinning, and the churches are willing that they should, provided that they will pay for the privilege. The Protestant churches of the present day have gone into the system of indulgences as verily as did Rome before the Reformation. True, the practice does not exist in the letter; but it does exist as a potent factor in church economy in the spirit. A man oppresses the poor, and grinds down his laborers; but he builds a church, endows a university, or raises the debt of a mission board, and all is well; he retains his membership in the church, which says to the world that he is a good Christian. Thus the conscience of the former is soothed and seared; while the latter willingly sells herself to become a "habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

In this way, churches once pure, once virgins, are now impure, now harlots. Said an angel to John, in the Revelation: "I will show unto thee the judgment of the great whore that sitteth upon many waters." The "judgment" necessarily comes at the end of the career of the church. The last thing seen in this vision of the judgment of the church is this:—

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. . . . And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. Rev. 17: 12, 13, 16, 17.

This clearly shows that in the last days, in the days of the "judgment," the church will link up with the state, and the state will give its power and strength unto her. But the union will be short-lived; terrible trouble will come, and in madness the people will turn upon her who posed as their saviour; and, as in France of old, will make her desolate, and naked, and eat her flesh, and burn her with fire. This is what

was done in France, and this is what will surely be done again.

Amid the fearful crashing of the artillery of heaven, the vivid flash of the lightning, the howling of the winds and the roaring of the waves of the sea, the earth quaking and reeling to and fro like a drunken man; with pestilence walking in darkness, and the gaunt specter of famine stalking at noonday; with the currency demoralized, with trade and commerce paralyzed; and when the inhabitants of the earth are tearing one another to pieces like wild beasts of prey, men cursing their ministers and the churches for having led them astray,—amid all this, the poor making the rich men weep and howl, when the hurricane of every evil thing is at its height, the Son of Man will appear in the clouds of heaven, and bring the great drama of earth's history to a close. And thus in all this will be fulfilled the words of the mighty angel: "With violence shall that great city Babylon be thrown down, and shall be found no more at all."

"BE YE RECONCILED."

BY M. C. GUILD.
(Carson City, Mich.)

SOME time ago I learned of a young man who, after quarreling with his father, left home, and found work among the lumber camps of Northern Michigan. He worked in several places, but did not find the enjoyment that he had anticipated. After being away from home for a long time, there came to him a letter from his mother. It was a kind, tender letter, such as only a mother can write. As he opened it, he read: "My dear boy, come home at once. Your father is reconciled to you, and sends word for you to come, and we all long to see you." You may be sure that those tender words of love did not fail to reach that boy's heart.

When I heard of this incident, the words of 2 Cor. 5:19, 20 at once came into my mind: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Our Heavenly Father has never been angry with us. Though we have wandered from him, his tender voice is ever pleading, "Come back, my child, come back." "All we like sheep have gone astray;" and in spite of the fact that the Father sent Christ to die to reconcile us to himself, "we have turned every one to his own way," going far off in darkness and sin. As a result of this, many are cast down and sad. They imagine that God has hidden his face from them, and that he does not love them, while all the time it is they who have turned their backs on God, and are wandering away.

The Lord's entreaty is, "Return unto me; for I have redeemed thee." His great heart of love and pity is reaching out for every one, and he is already reconciled to us. To every one who is wandering away he sends word, "Be ye reconciled to God." Deeper than all other love is the love of God for human souls. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. When Christ died for his enemies, he manifested a higher form of love than men had ever known. Purer than all earthly affection is the love of God in seeking to win back those who have turned away from him, and slighted his mercy. Every one who does not resist and shut away this love will be drawn into the arms of the loving Saviour. "For the love of Christ constraineth us." 2 Cor. 5:14.

"God loves human souls. They are unutterably precious to him." There is not a human being on this broad earth who is so far away or so low down that the pulsings of the great

heart of love do not beat for him. We talk of the sacredness of law in God's sight, of the sacredness of truth and justice, of purity and virtue. This is all good, for we cannot exaggerate the estimate in which every true and right principle is held of God. But souls! individual souls! groups of souls! How shall we speak so as to convey the worth that God places on them?"

THINE FOREVER.

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

ADOWN through the mist of ages,
I hear an echo roll,
Like strains of sweetest music,
That speaks to my weary soul.
The voice is soft and tender
As the murmurs of the sea,
And the words are, ah, the sweetest
That ever were sung to me:

"O come to the fields of spices,
My best beloved one;
Thou art fair as the silvery moonbeams,
And clear as the shining sun."
And I answer the gentle pleading,
With a message soft and low:
"O Chiefest among ten thousand,
Thou callest, and I will go."

"Ah, come, my best Beloved,
For thy locks are wet with dew;
I will meet thee now in the vineyard
With a welcome warm and true."
Awake, ye winds, from the northland,
And blow on my garden fair,
That my Love may come to his vineyard,
And eat of its fruit so rare.

My spirit is thrilled with gladness
When I hear Him sweetly say,
"My beloved is mine forever,"
And I know I am his for aye.
And O, when the storms, and the tempest,
And the sorrows of earth are o'er,
I shall bask in his blessed presence,
And dwell with him evermore.

MAKING SAINTS.

THE Catholic Church has just finished making two brand-new saints. This church has made, in its way, very many saints,—so many that some of them are forgotten, or perhaps smothered under some more illustrious persons who have been named after them. How many persons ever heard of St. Napoleon? Yet Napoleon, the Napoleon of history, was named after an obscure saint who had actually dropped out of the calendar. At Napoleon's confirmation the bishop questioned him as to what saint he was named after. He replied that "there were a great many saints, and only three hundred and sixty-five days to divide among them"! This being the case, while the making of saints has no end, no saint can now get a whole day to himself, previous saints having pre-empted all the available days; but probably a saint without a day is better than no saint at all.

It will be noticed that we stated that the Catholic Church had just *finished* making two saints. This is strictly true, according to Catholic theology. Of the two saints just canonized, Saint Antoine Marie Zaccaria died in 1539, and the other, Saint Fourier, lived during the reign of Louis XIII, a king of France who reigned from A. D. 1610 to 1643. All the intervening time between their death and the canonization at Rome a few days ago, has been occupied in getting the facts, sifting the evidence, etc., preparing for the final act. Thus the *Catholic Mirror* of June 5, speaking of the canonization of these new saints, says: "Thursday of last week was only part of something which has been going on steadily for more than three hundred years."

It will strike every reader, every American reader surely, that there should be some new and more modern method by which the business of saint-making could be expedited. The business of the "Circumlocution Office" described imitatively by Dickens, where the plan was to delay business until all the persons interested in

any of its affairs had died of old age, was swift-ness itself compared with this Roman office for the making of saints! We would naturally think that if one deserved the appellation of "saint," he ought to have it as soon as he was worthy of it, and not be kept out of it for two or three hundred years. If not, there certainly should be a retroactive clause that would cover the time between death and canonization. It also seems apparent to us that the evidences of one's character, which would determine whether or not he was worthy to be called a saint, might be better ascertained while he was alive, or immediately after his decease, than after the lapse of several hundred years. A soldier who waits twenty-five years after his term of service expires before applying for a pension, finds it difficult to prove his claim, because his comrades are nearly all dead.

It may be remarked, however, that hearsay, myths, and tradition, with their wonderful power of rolling up evidence, by which every separate soldier becomes the hero who saved the day, are not received by the pension department as readily as such evidences are received by the Catholic Church. And this last suggestion throws a light upon the method of saint making. In order to make a saint, it is necessary to prove that he wrought miracles; and somehow it is much easier for any of us to believe that some one wrought a miracle hundreds of years ago than to believe that one can be wrought now. Age and time have the remarkable faculty of throwing a halo of glory on some heads where it would have looked very much out of place when that head was alive. So when several hundred years have passed away, and tradition and superstition, aided by priestly endeavor, have got in their work; and after several generations of lazy monks have grown fat while, between bottles of wine and sweet naps in easy chairs, they have examined, for the five-hundredth time, some old, musty legend written by no one knows who, it is at last decided that this or that man is worthy of being placed in the list of saints,—worthy of being canonized. Then upon a fixed day there is an imposing ceremony in Rome, which pleases the gaping crowd as well as the gladiatorial shows in the amphitheater pleased their ancestors. The pope is borne in grand state into the cathedral of St. Peter, and seated on the pontifical throne. A cardinal who is prefect of the congregation of sacred rites and the advocate of all prospective saints, demands of the pope that his protégé be canonized, "making the demand thrice—*instantanter, instantius, and instantissimo.*" After the first demand, the pope intones the litany of the saints; after the second request, he renders the "*Veni Creator*"; after the third request, he accedes to the demand, and proclaims the saint. The fête is closed by gifts to the pope and to the churches, processions, illuminations, and the ringing of bells. This is the Romish way of making saints.

Let us look at the Scriptural way. According to the word of God, all true Christians are saints, not in need of anything that priest or pope can bestow upon them. David, in the Psalms, often speaks of the saints; but in his day there was no pope to canonize them. When Christ arose from the dead, many of the saints were raised (Matt 27:52); but they were not pope-sainted saints. Peter went down to the saints in Lydda. They were saints when Peter got there. Saul of Tarsus shut up the saints in prison (Acts 26:10), and when, as Paul the apostle, he gave directions to the church in Corinth, he says that he gave the same "in all churches of the saints." 1 Cor. 14:33. Here, surely, were uncanonized and living saints. Paul writing from Philippi in Achaia, to the church in Corinth, in his opening words mentions "the saints which are in all Achaia," and in closing, says, "All the saints salute you." 2 Cor. 1:1; 13:13. There were many saints in Paul's day; there are many saints now.

How do men become saints? By repentance they receive the forgiveness of their sins; and being justified by faith, they have peace with God through our Lord Jesus Christ. Rom. 5:1. They exchange their sinfulness for Christ's righteousness, and by so doing they become holy. A saint is simply a holy one. The work of transformation is wrought by Jesus Christ, in harmony with the believer's faith. It cost the life of the Son of God to get the means to make us saints, but it does not cost us anything but self-surrender. "Whosoever will, let him take the water of life freely." One cannot climb up any other way, nor does any work of man avail in making any one a saint.

There will be saints—living saints—on the earth when Christ shall come the second time. Under the third angel's message, and just before the coming of Christ on the white cloud to reap the harvest of the earth, in words descriptive of that time, we read: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. And again, we read of the destruction of the wicked in that day, "When he [Christ] shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:10. By these scriptures we see that in order for men to become saints, they must have faith to believe, and a willingness to keep, God's commandments. Let us be Scriptural saints.

M E K.

STEWARDS OF THE GRACE OF GOD.

BY A. E. HASSEL.
(Iron River, Mich.)

"God is love," and, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:9. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This unspeakable gift of God was given for us "while we were yet sinners" (Rom. 5:8), and herein is demonstrated his unsearchable love to us. How altogether differently God has treated those who have rebelled against his good law and wise management than those who rebel against a government on this earth are treated!

That God gave his only begotten Son for sinners is not the only proof of his goodness and love toward us. With his Son, he has given us all things. The blessings that we enjoy in this life are only so many manifestations and proofs of the manifold grace of God. There is great danger that we shall consider ourselves, and what we have and enjoy, as our own; that we shall think that we have produced it, and consequently have a right to use it according to our own pleasure. Such a view will inevitably lead us to act unfaithfully toward our Benefactor.

It is God who gives us "life, and breath, and all things." Acts 17:25. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Ps. 127:1. One of old felt proud over what he had done, and what he had acquired, forgetting that all was a gift from the Highest; and God punished him severely. (Compare Dan. 2:37, 38 with 4:30-32.) God warned his ancient people that they should not forget him, and say in their hearts, "My power and the might of mine hand hath gotten me this wealth." Deut. 8:17. It is the Lord who bestows every good and perfect gift, filling our hearts with food and gladness. James 1:17; Acts 14:17. Seeing, then, that we receive all that we have, let us not glory in these things.

God has a purpose in view in bestowing his gifts on the sons of men. When he blessed Abraham, he said, "I will bless thee, . . . and thou shalt be a blessing." Gen. 12:2. Through the blessing that Abraham received he

was to bless others. It was not the purpose of God that Abraham should keep God's blessing for himself alone. He who was to become the father of the faithful was not to be narrow-minded and exclusive, but rather to be like the Father of all, who is good even to the unthankful and the evil. The descendants of Abraham were exhorted to develop the same character. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day." Deut. 8:18. In this covenant was included the blessing for all generations on the earth. God did not mean, when he gave men power to get wealth, that they should enjoy and use it for themselves only, but it was given that the covenant might be established. They were, like the Father of all, by their blessing to be a blessing to those around them. That was God's purpose with his ancient people, and that was his plan of working then. In this we can discern the wisdom of God. Any one who will not use his God-given gifts to bless others will soon lose sight of God's purpose, and be of no earthly use either to the world or to himself, thus demonstrating his unfitness for another life. God gave his ancient people a practical opportunity to show the same mildness and beneficence that he was showing to them. Means was given into their hands, and time in which to demonstrate their faithfulness in its stewardship. Thus God tested his people to see whether or not he could consistently continue to bless them, and entrust them with greater things.

If the children of Israel had realized their high calling and been faithful; if they had made a right use of the blessings which God gave them in order to make his name known throughout the earth, he would have blessed them still more, and as a result all the people of the earth would have learned who was the only true God. But they were so blinded by unbelief that they were not able to discern the glorious work whereunto God had called them, neither his intention concerning them. They forgot the purpose for which God had blessed them, and they used his gifts for their own selfish pleasure. This characteristic grew in them until they believed themselves to be the only objects of God's blessing. They considered all other people as dogs and sinners. God's purpose was that they should, by the right use of his manifold gifts, be a blessing; but the more he gave them, the more they appropriated for themselves, trusting in their wealth, and becoming more and more selfish. When God showed such love and mercy to them, they ought to have shown their thankfulness to him by a faithful stewardship of his bounties; but O, what unthankfulness does their history reveal! At last God was forced to leave them, as a people, to their own ways, because he was not permitted to do as he desired to do with them.

But did his plan and purpose come to naught?—No, indeed. He knew beforehand what to do. Through the ingrafting of the branches of the wild olive-tree into the true olive-tree, he brings in the fulness of Israel. He blesses this spiritual Israel with his manifold grace, not that they should "live unto themselves, but unto him which died for them, and rose again." "Ye are not your own. Ye are bought with a price." Now one who is bought belongs to him that bought him, and such a one has no right to use for his own pleasure what he can get.

All that we have is entrusted to us for stewardship, and the Giver has a perfect right to say how his gifts shall be used. We have received talents with which to trade, in order to show our faithfulness and thankfulness toward the Husbandman. If we prove unfaithful, he will be forced to take the talent from us. If we keep his blessings for ourselves, and do not use them for the purpose whereunto they were given, he must discontinue his bounties. What God gives to his people is now, as in times of

old, for the purpose that they shall be a blessing to others, that the covenant shall be established, his good name be made known to all peoples, the fulness of Israel come in, and the Redeemer come unto Zion.

As the people of God, we have a great commission entrusted to us in these last days. A message has been given to us, to be given to the whole world. It is to sound to every "nation, and kindred, and tongue, and people." Since God has entrusted to us such a great and glorious work, let us learn to appreciate our high calling, and become co-workers with him. The work assigned to John the Baptist—to prepare the way for the first advent of our Lord—was the greatest work up to that time, and he gave himself wholly to it. The work entrusted to us—to prepare the way for the King of kings when he shall come in his glory—is necessarily as much greater than John's work as the event is greater and of wider scope. Is there anything in this world of greater importance? Our deeds are the witnesses which most clearly show our real faith in these things. O, may we be able to discern the importance of our high and noble calling, and act accordingly! May we not keep back anything in such a time as this, when the Lord stands at the door ready to come and reward every one according to his works.

The Lord has a special claim to a portion of our income for his work, as a recognition from us that he is our benefactor. He has promised us rich blessings if we are faithful in returning to him his due portion. He has a sanctuary, a temple, to build. It will be completed with living stones. It needs free-will offerings, and he gives us an opportunity, as to his people of old, to show our thankfulness and our faithfulness to him for all his benevolence. Now we can show our appreciation, our affection, and our faithfulness to our Benefactor and merciful Ruler. Is there not danger that we may, like his ancient people, be blinded by unbelief, and show the same hard-heartedness and ungratefulness? O let us be faithful stewards of his manifold grace!

The love of God, as we have seen, is shown in the most complete self-sacrifice. In this we behold the most beautiful side of his character, and in this alone can we be most like him. Now if we desire to be like him, and at last be where he is, let us show the same mind now. Christ laid down his life for us, and we ought to be willing to lay down our lives for others. If we love our life, we shall lose it; but if we sacrifice it, and we can do so by service, we shall retain it eternally. "Now if any man have not the Spirit of Christ, he is none of his." If we can see those for whom Christ died, in want and darkness, and not reach out to them a helping hand, how can the love of God remain in us?

SABBATH THOUGHTS.

BY S. E. HYATT.

DARKNESS reveals worlds of light that we never see by day. As the darkness makes apparent to our vision the starry worlds of radiant beauty which were invisible during the sunlit hours, so trials, though they sweep over our fainting spirits with the gloom of night and a "horror of great darkness," will, if we but let them, work out for us a "far more exceeding and eternal weight of glory," and will reveal to us glimpses of the goodness and tender love of God, that we never saw in days of prosperity.

As the flower unfolds in the morning sunlight, so the soul expands when the rays of the Sun of Righteousness break in; and as artificial efforts to unfold the petals of a flower only mutilate its blossom and mar its beauty, so human efforts to develop a pure, holy, and heaven-born character only shrivel the soul. Let in the sunlight of heaven, and then the plant of character will grow, blossom, and bear fruit.

Special Mention.

PASSING EVENTS AND COMMENTS.

College Education.—President Dwight, of Yale, has written an article on "Modern College Education," in the course of which he formulates in a single sentence his idea of the distinctive work of a college, as follows: "The distinctive work of a college is to develop thought-power in those who come to it for the education it has to give." He thinks that it is no ground of disparagement with students that they are sent forth, at the end of four years, ignorant of any business or calling to which they may wish to devote themselves. He says: "Mind-building is the college business." It is not to be expected of the college that it will fill the mind; it only builds it. As the athlete may spend his time fisting a sand-bag, or rowing a dummy, or running around a circle, so, according to this eminent authority, the youth in our colleges are to fight as beating the air. They are simply to go through a well-devised system of mental gymnastics, in the exercises of which there is neither food for character nor material for use.

By this idea, which is indeed the prevalent one, the learning and the doing are distinctly set wide apart. It is as if a young man who wished to become a blacksmith should spend four years cultivating his muscles by swinging dumb-bells or throwing the sledge before presenting himself at the forge to learn his trade. All will say that it would be economy of time to develop his muscle while learning his trade. In that way, the physical and the intellectual training would be closely fitted together. One trouble with the other plan is that in many cases a man finds himself, at the end of four years of college culture, with mental qualifications which will not fit any line of work that presents itself to him. To learn in the doing, to combine mental and spiritual culture with physical training, is a course that commends itself at once to the practical mind.

How It Feels.—When a man swings a whip so as to strike himself in the face, he has a good chance to learn how it feels. The high tariff with which this country proposes to lash other nations cracked pretty sharply in the faces of some high-toned American citizens who were on the ocean, homeward bound, when the tariff bill became a law, with trunks laden with foreign stuff. When the steamship "Majestic" reached New York, one thousand trunks were piled in the customs shed, every one of which was subjected to rigid examination. Dry-goods, clothing, bric-a-brac, and notions were levied on in spite of the angry protests of those who, though proud of their national name, cursed the wretched law that made them the victims instead of the "Britishers" and others for whom it was ostensibly intended. A sum amounting to nearly \$4000 was thus mulcted from the wrathful but helpless passengers. From personal experience, we can testify that if any one thing more than another will make an American sick and ashamed of his country, it is to return from a trip through other countries, where his baggage is examined with respect for his feelings and dignity, and pass the ordeal of the New York customs.

Bound to Get There.—We do not use this phrase for slang, but because we do not know how else to express the determination with which people persist in hazarding life, comfort, home, property, and every desirable thing, to gain some inhospitable spot when they imagine that there they will find a prize of gold or of notoriety. The search for the north pole illustrates this. The man who gets there first has the prospect of having his name handed down as that of a successful adventurer. For this exceedingly ques-

tionable prize, men jeopardize all, and frequently lose it. Not a month ago, Andree set out from Spitzbergen with his balloon, sailing northward. Now they are getting ready to go hunting Andree. Lieutenant Peary is planting outposts for another expedition next year. A Belgian expedition is on its way toward the south pole. Hundreds of men are struggling toward Klondyke with a certainty of suffering in a tedious winter, and a prospect of starvation; while tens of thousands are crazy to go and would gladly do so, starve or not, if they could only see a possibility. The prize is gold,—a prize that will be gained only by the few.

How different is the zeal with which men seek for heavenly treasure! With the prize in sight; in spite of the pleading voice of grace and mercy; notwithstanding the precious value of life, the infinite worth of everlasting life, men turn away from the precious gift, and leave it untouched, unsought.

Not so Very.—A correspondent sends us the following from a Philadelphia paper, and queries: "Is not this an astounding contradiction of the Bible truth?"

At the Livingston Avenue Baptist church this morning, Professor Enoch Perrine, a professor in Bucknell University, of Lewisburg, Pa., advanced the theory that the idea of a final judgment-day, when all the world would pass in review, is simply a metaphor, and that every one passes to his reward or punishment, as the case may be, as soon as he dies. As a proof of this idea, Professor Perrine quoted the appearance of Moses and Elias on the mount of transfiguration, and said that it could not be possible that after they had enjoyed happiness, they would again have to pass before the judgment-bar. He gave some excellent Biblical proof to confirm his theory; and though the congregation was at first surprised, it was greatly impressed by his arguments.

At first thought it does appear astounding that men of intelligence will thus blunder over the plainest Scripture testimony, and ignore the positive statements. But when we consider that the apostle Paul, looking down to our times, saw that the time would "come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," it is not so very strange. And when we compare this strange sound with other heedless comments by professed friends of the Bible, it is not so very astounding. The fact is that such things are so common that they have lost much of their astonishing force.

CONFUSION.

THERE is apparently no limit to the absurd positions which men will take who try to evade the force of the commandment, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." We once heard one man say of another that he would spend a week's time and five dollars in money to get rid of paying an honest debt of five dollars! Something of this spirit seems to affect many people in their relation to the Sabbath commandment. They fly to numerous devices, self-contradictory and ridiculous in themselves, in order to avoid the observance of a commandment as clear as the sunlight. An editor of a religious paper lately closed a long article on the Sabbath question by the following general statement:—

The real principle of the fourth commandment is: Whenever you have worked six days, rest one—your seventh. For more than twenty-seven years, as a preacher, blameless, like the priests of old, in working on the Sabbath day, we have always rested on Monday, being of the nervous temperament. If we were of the bilious, we would make the rule of resting on Saturday instead of Monday, because that arrangement gives God the best service on the regular seventh day we have so far followed, and are likely to follow.

But suppose one has never worked six consecutive days? Then he will never have a Sab-

bath! To him there is no Sabbath, and the thunders of Sinai fall harmlessly at his feet. There would be confusion in every home. Notice, further, the absolutely senseless ground taken by this preaching editor. He takes Monday for his Sabbath, because he has a nervous temperament. If he were bilious, he would rest on Saturday! Now there are other temperaments,—the sanguine, the melancholy, etc. What day he would keep as the Sabbath if he had such a temperament, he has not seen fit to inform an anxious public. It is to be hoped that such persons are not left without a Sabbath.

But all the time, though resting, or making his Sabbath, on Monday, he is determined to have Sunday for a day of worship for all classes! This is very strange. His idea is one day of worship for all, and every day the Sabbath for somebody! It is enough of this latter day theory to say that it is nothing but confusion, and we know that "God is not the author of confusion."

M. E. K.

EVICCTIONS AND LANDLORDS.

A FEW days ago it was noted in the newspapers that in one day there were one hundred and twelve evictions for non-payment of rent in the town of Williamsburg, N. Y., and these one hundred and twelve families comprised six hundred persons. Many of these families were evicted from their homes—or, rather, rooms—for sums as small as \$5. For their failure to raise this paltry sum, they and their few belongings were turned out upon the sidewalk, to do the best they could!

Few persons realize what this means. Williamsburg is the east division of Brooklyn, and of course is now a part of the greater New York,—the metropolis of America and the second city in population in the world. If so many were evicted in Williamsburg, how many more throughout the great city, where the general conditions are about the same? An evicted family must find a new place. People do not want the sidewalk in front of their homes or places of business littered up with forlorn women, crying children, and household effects. Of course individual acts of kindness are shown such unfortunates by those who have the mind and means to do so, but that furnishes them no home. They must live on the sidewalk; they must "move on." But where? They have no money to pay rent in advance, and landlords are very reluctant to rent rooms to parties just expelled from other rooms for non-payment of rent. The landlord reasons, "If they could not pay the previous landlord, how can they pay me?" Such a condition is truly pitiable, and the amount of suffering entailed by these frequent experiences is heart-rending.

But will they ever have an end? The prospect is very small—too small to be cherished. Not only is landlordism eating out the life of our cities, but it is also making great inroads into the country. In different parts of our country great estates have been formed by wealthy foreigners, who are introducing the same system of landlord and tenant which obtains in the Old World. Such estates are a positive curse wherever they are. More than this, there is no question that the property of the nation, both real and personal, is getting into fewer hands every year. And this is to say again that we are approaching the landlord system of the Old World, by which society will be divided into two classes,—a landed, if not titled, aristocracy, and a renting peasantry. Gladstone, describing the evictions practised by the Irish landlords, once said that an eviction from them "was very near a sentence of death." Will the landed proprietors in this country ever gain so terrible power here? And if so, will the American people bear it as patiently as the Irish have done? Emigration has helped them, but where can Americans go?

M. E. K.

The Home.

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

THE BEGGAR'S FOUNTAIN.

A Legend.

BY CLIFFORD A. RUSSELL.

BENEATH the azure skies of Italy,
That land of beauty, filled with singing birds
And lovely flowers, where e'en all nature seems
To blossom as the rose, once lived a man
More fully blessed with what this world can give
Than were his fellows. Yet this man possessed
A heart that looked upon his fellow men
As beings of an order far below
The plane on which he stood. Along the way,
As far as eye could see, his broad expanse
Of level acres stretched; yet not one mill
Had ever passed from out his well-filled purse
To cheer the comfortless or help the poor.
Not even a cup of water would he give
To passing strangers, though just by his gate
A gushing spring of water, crystal pure,—
The only spring along the way for miles,—
Sparkled and danced like diamonds in the sun,
Tempting the weary traveler there to pause,
And slake his thirst, and cool his fevered brow.
But O, the depths of selfishness and sin!
A servant there was stationed night and day
To turn away each longing, thirsty soul.

The sultry day was drawing to a close:
The sun, that like a ball of lurid flame
Had hung suspended o'er the glassy sea,
Now slowly sank to rest; while gorgeous hues
Of ever-varying tint and coloring
O'erspread the landscape. Now the silvery moon
Shone o'er the vale with all the calm, soft light
That marks an eve in Italy's fair clime.
The stars—forget-me-nots of angel bands—
In heaven's deep blue were sweetly blossoming.
Along the highway toward the spring there moved
A figure clad in dusty robes and soiled,
Whose head was hooded in a cowl of black.
The figure paused before the spring, and said:
"Pray give me one cool draft to quench my thirst,
For I have journeyed long." The servant spake:
"Go on. No beggars here. Go on, I say."
With eyes so full of pity and of pain,
She turned to go; but murmured, half aloud:
"Surely the master nothing knows of this.
To him I'll make request, of him receive.
Kind sir, I am a wanderer from afar;
My garments all are travel-stained and torn;
I'm weary, faint, and thirsty. Surely not
By your command was I refused a draft
From yonder sparkling spring. Pray give me
drink."

"Begone, you beggar! Never shall my spring
Become a public drinking-fountain. Go!"
The beggar turned; but instantly there fell
From off her head the hood, and there revealed
Soft shining floods of rippling golden hair.
The unseemly rags fell off, and in their place
There shone the shimmering robes that angels wear.
One moment, poised on wings of purple hue,
She hovered near, and in her eyes there shone
A sorrow deep, ineffable, and sweet.
A gush of music, and a sweet perfume,
And all was gone.

The servant fell to earth,
And there lay prostrate in an agony
Of fear. The rich man trembled, and cried out.
A horror seized his soul; for had he not
Refused to grant an angel her request?
Instantly upon this wretched man
There fell a thirst that nothing could assuage.
The sweetest drafts from out his spring, to him
Were saltier than the ocean's briny foam.
In vain he wandered o'er the earth to find
Some cooling draft to slake his burning thirst.
But he who ne'er a wish ungratified
Had known, now suffered all the torturing pangs
That come of an ungratified desire.
With bitter tears of sorrow and remorse,
Repented he his selfishness and sin.
Nor was this all; for alms were daily given
To those in need. The fountain, guarded once,
Was free to all alike; while, hanging near,
The traveler might a silver chalice see.
But all was no avail: his sin was great,
And his repentance must be deep and long.
But five and twenty summers had he seen
When first the curse of God upon him fell.
Noontide of life arrived; then might his sun
In bright meridian splendor through the blue,
Ethereal, cloudless firmament on high
Have sunk toward its sunset; but not so.

Evening of life has come. Beside the spring
He sits alone, discouraged, troubled, sad.
Is mercy not for him? Can pardoning grace
Refuse, though sought so earnestly for years?
"O God, is there no balm in Gilead?
O can it be there's no physician there?"
But see! a figure moves along the way;
She nears the spring. Her head is hooded black;
Her feet are bare; her garments soiled and torn.
"Pray, may I drink?" she asks, in plaintive tones.
"There's none will tell thee nay. Good woman, drink.
Long, weary years ago an angel here
Forbidden was to drink. That time is past.
Poor woman, drink, and pray for one athirst."
She takes the cup, with crystal water fills,
And with a smile so sweet, so beautiful,
Presents the sparkling draft with these kind words:
"Drink, O repentant sinner! thirst no more."
A flood of music, and a sweet perfume,
And all the air seemed filled with unseen forms.
A smile angelic played about her lips;
A sweet adieu she spake, and then was gone.
O blessed draft! The torturing thirst of years,
The longings of his soul, were satisfied.

O ye who would be true, forget not this—
Our life of many trifles is the sum.
Great actions never to the many come;
But he who in His name alone shall give
Some needy one a cup of water cold,
Shall surely reap reward an hundredfold.

STUDIES IN CHILD CULTURE.—NO. 10.

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

"WHAT would you do in case a child will not answer, but sits or stands with closed lips, and utterly refuses to speak?"

First of all, try to find a reason for this strange behavior. Sometime when he is talkative, when you have been able to come into a good understanding with him on other matters, ask him about this peculiar freak, and get him to open his heart to you about it. You will probably obtain a clue from a frank talk which will help you to help him. If he proves stubborn, treat him as if he were ill; *for he is*. Put him to bed. Make some special applications to his chest, throat, and face, nurse him tenderly, don't ask him to speak, have it understood that he *cannot*; for that is true—he *cannot* if he *will* not. A few courses of such treatment will cure the most stubborn, leaving no sting of anger in the child's heart against you, and you nothing to regret. It may be that some peculiar form of nervousness is at the root of the trouble, so that he is actually unable to speak when under pressure of any sort.

"When several children living together acquire the habit of all talking at the same time, what method of training would you adopt to correct the habit?"

The first trouble is in leaving the children by themselves, as has been stated in former articles. Talk with them, and teach them how. To make a beginning in correcting the evil, I would have a talk with them, and enlist each to help in reducing this Babel to order. A conversation like the following would probably ensue:—

"Children, what do people talk for?"

"Because they want to say something."

"But do they want to say something just for the sake of saying it? or is there some other reason?"

"They want to ask for something, or tell about something."

"When any one is telling you about something, or when you start to ask for something, what do you yourself want to do, first of all, or have those to whom you talk do?"

"Hear."

"Yes; you would not talk much if no one would hear you. That is why people who are deaf are also dumb. They cannot hear their own voices, and so there is nothing to make them talk."

"Now I am interested in what you children all say, just as much in one as the other; so are you; but when all are talking together, no one is able to hear the words or get any new ideas. Now let us all begin to talk so as to be heard,—

just one at a time. When one has something to say, let us all listen and hear what it is."

"But if Johnny wants to talk all the time, what shall the rest do?"

"Listen until he gets through. But he will not talk all the time, because 'all the time' is a great while; and besides, we can time ourselves by the clock, if you think best. Let each one have five minutes to tell what he has to say. I am sure we can depend on one another to help get this talking tangle straightened out. Let us not talk unless we really have something to say; and then when one has something to say, let us all listen, and see what we would like to answer back. That is conversation, which is one of the most beautiful gifts of God to us,—one of the ways by which people find out those things which make them happy and cultivated."

Of course this made-up formula could not live in any talk with children. Their replies would break in with startling and delightful variety. But in any home where there is even average sympathy, the kind of understanding that should result would subdue the disorder of which you complain.

"How would you deal with children who naturally love to talk for enjoyment while at work, thereby drawing the attention of others from their work, while doing little or nothing themselves?"

I should certainly expect them to talk while at work. The *silent system* is for hardened criminals in penal institutions, and is of doubtful benefit even then. Work and talk with the children, and teach them how to economize time and strength, and get the greatest amount of enjoyment out of both. The effort to get "work" out of any child will kill the beauty of his life very early. The one thing to be kept in mind is that he is to be *developed* for an eternal existence; that he is to be taught how to use his abilities in the best possible manner for the sake of those about him; that work is simply one of the means to this end, and, like any other tool, should be kept in its own place, and made to serve its legitimate purpose.

"How can we best cultivate in the child that sense of honor which will make it possible to help an untrustworthy one to become one in whom you can place confidence?"

Here, again, our work must follow that of the Holy Spirit, as the cultivator does the seeder. A sense of honor will be very easily taken care of when it has once been planted and has begun to grow. Everything which has been said in these papers concerning personal rights and truth-telling applies in this case, so it need not be repeated. But there is another and greater principle involved in this question than appears at first sight.

Whose honor is to be an object of solicitude? and in what does the honor consist? Is it one's own reputation among men? If so, the *sense of it* is to be avoided instead of cultivated; and the effort to secure it is too much for mortal man. This is the last thing in the world for a Christian parent to teach a child to care about. If, instead, this questioner means the inner consciousness of integrity toward God and man, then we answer, This can only be had by a personal putting away of sin, such as not even the most faithful mother can do for her child. This question, like so many others which are asked, reveals that despairing struggle of the conscientious soul, which has not yet learned to trust God to do his part of the work while we do ours.

All that is internal in the life of the child must be left alone with God. No human power can do anything with it. Our work is with externals. We can help the child to *put on*; God only can help him to *take in* those things which shall be like the seed in the furrow, and, growing from the inner part outward, shall clothe the life with that which is worthy of honor.

"What is the best course to take with a child who has a habit of talking promiscuously,

regardless of surroundings, sometimes innocently, at others, seemingly to attract attention?"

"Out of the abundance of the heart the mouth speaketh," and such a child needs to have something to talk about. He needs to become interested in some special subject,—to learn to *think*. Correct habits of thought about real things will aid in producing correct habits of expression. This child needs to be studied and intelligently directed by a loving and thoughtful teacher. The effort to attract attention indicates an unappeased longing for love, or some sort of sensual gratification, which can only be understood after careful investigation.

NOTES FROM THE SUMMER SCHOOL.

BY M. E. OLSEN.
(Sanitarium.)

THE Sanitarium workers and medical students who are to organize good health clubs and conduct health schools expect to start for their various fields, Monday, August 9.

Dr. J. H. Kellogg addressed the students at the summer school Tuesday morning, August 3. At the close of his talk, a record was taken of those who expect to go out from the school to devote their whole time to medical missionary work. Ninety-six gave in their names. These persons will now choose some particular one of the many different branches of work, and devote their attention largely to it. Some will make hygienic cooks of themselves, some will devote themselves to Christian Help work, some to medical missionary work and school-teaching in the South, some will become proficient in hygienic dressmaking, and some will take up still other lines of work.

The scripture, "God hath made man upright; but they have sought out many inventions," has primarily, no doubt, a moral bearing, but it is equally true when taken in a physical sense. Physically upright men and women are very scarce. There are many reasons for this. Lack of exercise, permitting the muscles to become soft and flabby, so that they are not able to hold the body up, is one. Another is the wrong sitting postures adopted by men whose work is more or less of a sedentary character.

Much helpful instruction is given the students at the summer school on this subject. Correct positions of sitting and standing and a graceful walk are carefully taught. Miss Lenna Whitney has charge of this work, and the students enjoy a very pleasant half-hour daily in the gymnasium. Round shoulders, flat chests, and all the other deformities so prevalent are corrected by various movements calculated to develop bodily symmetry and grace. A very perceptible improvement may already be noticed in the general carriage of the students.

Should any of our readers desire to straighten themselves, they might apply the following formula, which was given the writer for his own benefit by one of the physicians:—

1. Stand up against the wall with your back to it.
2. Now, holding the hips firm, lean the head backward so that the crown will rest against the wall, at the same time throwing the shoulders well back, and letting the chest come forward.
3. Keeping the rest of the body in position, draw the chin in. You will find yourself occupying an upright position, touching the wall at the head, shoulders, hips, and heels. Now if you wish to walk uprightly, step out from the wall, let your arms swing easily, and walk about holding the position. To most people it will seem very awkward at first.

In general there are four points in the body to which the person who is learning to stand and walk uprightly should give special attention. These points are the hips, shoulders, neck, and chin. The first three are to be held well back, the chin is to be held in.

The other day Dr. Paulson gave some very practical instruction in the use of fomentations. The question was asked, "When should hot water be used, and when cold?" The doctor replied by bringing out the fact that short applications of cold are stimulating, while hot applications draw the blood to the spot, and encourage the repair of tissue. The effect of heat and moisture on the human body may be illustrated by the effect of the showers and sunshine upon vegetation in the spring. The grass is frozen by the cold winter; it is bruised, and seems to be dead. But under the influence of warmth and moisture, it quickly revives. So when some part of the body is bruised, the skin dark, and the circulation slow and sluggish, hot fomentations should be applied. They will have an immediate effect to allay pain, and encourage a good flow of healthy blood, by which the tissue may be built up. However, long-continued applications of heat are weakening; for instance, a long summer day. Therefore, it is well, in applying hot fomentations, to alternate with cold once an hour, if it is only to leave the cold on for an instant. Cold applications are very useful in allaying fever in any part of the body, but when continued too long, they have a paralyzing effect. Therefore they should be occasionally exchanged for a hot fomentation.

WHY DO SEVENTH-DAY ADVENTISTS STILL CLING TO THE USE OF DRUGS?

BY WM. M. GEORGE, M. D.
(Sanitarium.)

THIS is a question that we often ask ourselves as we receive specimens of different kinds of plants for analysis. In reading the accounts of the wonderful value of these drugs as remedies for disease, one is reminded of the patent-medicine advertisements so common in these days. And while perhaps only a few of our people are trying to promulgate the use of drugs, many in their own families are continually dosing.

For many years God has been telling us, "Drugs never cure; they only change the form and location of the disease." He has also told us that his remedies are the simple agents of nature—pure air, good food, exercise, and the proper application of water.

We as a people have come out from the Dark Ages in other things. We have refused to honor a counterfeit Sabbath, and why should we still honor counterfeit remedies? We have repudiated the doctrine of the immortality of the soul, but many are still ready to follow the example of the old alchemists of the Dark Ages in a fruitless attempt to find an elixir of life which will bring back their youth again.

Again we ask, Why do Seventh-day Adventists still cling to the use of drugs? Shall we not come out of Egypt and the Dark Ages on this question as well as on others, and use only God's simple remedies?

THE ART OF COOKING.

By cooking, food is first rendered more digestible; second, in most cases the elements are changed, and are broken up, and some of them dissolved. This enables the particles of food to be more easily acted upon by the digestive fluids. There are many different methods of cooking, principally the following: roasting, broiling, baking, boiling, stewing, and steaming. Roasting and broiling are alike in principle. The former is cooking food in its own juices with a high temperature; and broiling is about the same, only it usually has a much larger surface exposed to the more direct heat. Baking is the cooking of food by dry heat in a closed oven. Foods containing a considerable degree of moisture are adapted to this method of cooking. Boiling is cooking in some liquid. Water or milk is commonly used. It is adapted for foods from which it is desired to extract por-

tions of nutritive value, also for starchy foods. During the process the granules of starch are broken open from their enclosed case in the same manner as dry heat bursts a grain of pop-corn. Steaming, as its name implies, is cooking food by the use of steam. For foods not needing the solvent power of water, or which contain a large amount of moisture, this method is preferable.

Cooking-utensils have something to do with the healthfulness of food. Some utensils used in cooking are decomposed by certain kinds of foods, and produce poisonous compounds. Iron utensils are not objectionable when kept free from rust. Porcelain and granite are good, but galvanized iron is exceedingly unsafe. Tin can be used with most foods except those that contain acids, with which harmful substances may be formed. The cheap tin is often overlaid with lead, from which poison is produced by the action of acids. Brass and copper should not be used, as salts, fats, and acids may produce chemical changes that would render the food poisonous.—Miss Grace Benson, in *Pacific Health Journal*.

RICE.

I FIND there is rice and rice, so much depends on the cooking. Pick over one cupful of rice, and wash thoroughly in several waters until the last water is clear. This washes away all the small particles. Have ready a kettle of boiling water; a double boiler is best, but if you have none, use a kettle with a tight cover. I used for years an iron kettle for the outer, and a tin lard-pail for the inner, boiler. After the rice is well washed, turn into the tin pail with a scant teaspoonful of salt, pour in a quart of boiling water, stir well, put on the cover, then place in the kettle with the boiling water about half way up the outside of the tin pail; place a weight on top, and boil one hour. Do not stir or open while boiling. When done, loosen the outer edges with a knife, and turn upside down into the dish in which it is to be served. If the directions are carried out, each kernel will be separate, and the rice will be very light and beautiful.

Lemon Rice Pudding.—Cook two thirds of a cupful of rice as directed. When cold, add the yolks of three eggs beaten, a heaping teaspoonful of butter, three tablespoonfuls of sugar, one teaspoonful of grated lemon rind, and enough milk to make quite moist; bake until firm. When done, spread with a meringue made as follows: Beat the whites of three eggs thoroughly; add one cupful of sugar (less may be used if you do not care for it so sweet), and the juice of one lemon. Mix all well together, spread on the pudding, and place in a hot oven until it is a light straw color. This pudding may be eaten either hot or cold.—*Pacific Health Journal*.

TRUTHS TOLD IN A FEW WORDS.

A CHILD's respect for its parent is not secured by over-leniency any more than over-severity.

A daughter should never seek nor be allowed to "outdress" her mother. In every family the mother should be the best-dressed member.

The discarded finery of a daughter should never constitute a mother's wardrobe. No one feels especially dignified in the presence of one whose old clothes she is wearing, and a mother should at all times preserve her dignity before her children. The mother who never loses her queenliness will never lose her crown.

Parents generally receive that measure of filial respect they deserve—not always, perhaps, but very generally.

When a mother allows her daughter to appropriate her wraps, gloves, veils, or other articles of personal attire, she begins a policy of familiarity which, sooner or later, breeds contempt. A respect for one's belongings engenders a respect for their possessor.—*Ladies' Home Journal*.

The Review and Herald.

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

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THE FOOLISHNESS OF PREACHING; AND FOOLISH PREACHING.

THERE is a very wide difference between the "foolishness of preaching" and foolish preaching. The apostle tells us that the former is God's means of saving those who believe; while foolish preaching saves no one. The cross of Christ is what the apostle styles the "foolishness of preaching." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The foolishness of preaching the cross is apparent to those only who are puffed up with worldly wisdom. To the Greeks, with their vaunted philosophy, their proud and sensual conceptions of the Deity, the preaching of a crucified Christ was the depth of folly. Their gods were heroes of another kind. They were constructed on lines of imagination that ran in accordance with natural and satanic ideas of glory. They were monsters of physical prowess; they were gluttons and winebibbers of fabulous capacities; they reveled in supernatural moral filth to gratify demoniac propensities. In short, their reputation as gods was built upon exploits in heroism of a character that was suited to the gratification of enormous sinful passions.

What a difference there was, then, between such monstrous conceptions of the Godhead and preaching the pure, the meek, the lowly Jesus, the crucified Christ, as the Saviour and King of mankind! None of the Grecian heroes had suffered such humiliation; none of their gods had walked in so lowly a form, and lived in such constant denial of every sensual desire. And the deification of one who had passed through such an experience, or the exaltation of such self-crucifying principles as love, forgiveness, mercy, meekness, peace, and purity, had for the proud natural heart no attraction or comfort. It was foolish twaddle. It was an effeminate, weak, and watery religion, for which they had no use. In their wisdom they extolled what they called courage, valor, bravery, strength, physical and animal superiority. In other words, they glorified the creature rather than the Creator.

From our distance and our understanding of the principles involved, we are prepared to decide that they had very mistaken notions of virtue. They did not even know what virtue was. They mistook folly for wisdom, and called the wisdom of God sheer foolishness. That seems perfectly clear to us now.

But, after all, we find that human nature does not change with the lapse of time. There is now in the natural heart no more of a disposition to receive the things of God than there was back there with those Greek philosophers. The gentle graces of the gospel of Jesus are no more in accordance with our natural hearts than they were with the hearts of the Jew and the Greek. But in order to meet this difficulty, different methods are resorted to. One of the most natural things to undertake is to meet the philosopher on his own ground, to meet the infidel with

argument, and to pay every man off in his own coin.

Even the apostle Paul seems to have tried that, and to have learned a valuable lesson by his experience. He gives us the benefit of that lesson in the first portion of his letter to the Corinthians. Corinth was second only to Athens as the seat of human philosophy. It was second to no other city in the pride and magnificence of its wealth. It was, like Athens, the capital, a center of the learning of the day and of heathenish devotions. On his way to Corinth, Paul had tarried at Athens for a time, and daily met and disputed with the philosophers. Having attracted some attention, he was summoned to the court of Mars Hill, and there given the coveted opportunity to speak for himself of his own religious views. Paul was perhaps as profound a philosopher as the world ever saw, when we except his Master and Teacher. He had the advantage of an extensive education; he was brought up under the influences and tuition of doctors of the law; he was skilled in the arts of logic and argumentation; and far more than that, he had learned deeply of the Heavenly Teacher whose chosen disciple he was. As he faced those shrewd men, he feared them not, because he was conscious of his advantage. He had the truth. With him were deposited the right principles of which those Greeks were in vain pursuit. He therefore went forth to meet them in the name of the Lord, but clad in the armor of Saul. Had we a complete report of that wonderful speech, no doubt we should be charmed with its beauty and thrilled with its power. Mars Hill had never listened to such glowing eloquence and such convincing logic. It would seem to us as if the very rocks around him would yield to his appeals in behalf of the truth. There was a philosophy that was heavenly in its origin and deep in its power. But how did it affect the hearers?—O, some mocked; some said, We will hear you again, some day. He still passed as "this babbler."

Coming to Corinth, he met a situation in many respects the same as in Athens; but he resolved to pursue a different course. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." And yet he would not allow that he did not preach wisdom: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God." For unto them who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. In Christ are hid the treasures of wisdom and knowledge; and those who accept Christ are the ones, and the only ones, who can or will ever perceive this wonderful fact.

More than that, the preaching of a worldly philosophy, or preaching to tickle the ears of the people, will never reveal to a perishing world the power and wisdom of God displayed in the plan of salvation. It is the simplicity of the truth, and the truth in its simplicity, that saves men. It is this that leads them to see God, and

to see Christ, the One altogether lovely. Profundity of research in this world's lore, the display of worldly eloquence and learning, the practise of the arts of rhetoric and logic, may entrance the throngs, but he who indulges in that kind of preaching is but a babbler still. He may go in the name of the Lord, but he does not speak in the power and demonstration of the Spirit of God, because his words are veiled with a gaudy covering of human display.

We have no epistles to the church in Athens; we do not know that there was any church there. For about two years, and perhaps more, Paul tarried at Corinth, preaching the unsearchable riches of Christ, and a large church was the result.

The foolishness of preaching is the simple, humble, and humiliating truth of the crucified Christ and his crucifying gospel. Faith in God, childlike confidence in the promises and word of the Lord, are contemptible folly to-day in the eyes of a proud and wicked world. They are folly to the modern, as well as to the ancient, Greek. To believe the Bible in spite of what is called science, exposes one to the same humiliation that was once attached to the name of Jesus. There is a strong temptation before the apostles of these days to meet the philosophers—the Epicureans and the Stoics of these days—on Mars Hill. But it is vain. It is strength wasted, and worse than wasted. It is the simple gospel of Jesus that men need. It is Jesus Christ, and that a crucified and risen Christ, that men need to view. Let the power and wisdom of God shine forth in a simple recital of the truth, and the word will not come short of its mark.

G. C. T.

THE 144,000.

NUMEROUS queries have been received of late concerning the 144,000 brought to view in Revelation 7. Who are they? At what age of the world are they developed? Is the number to be taken in a strictly literal sense? or is it a representative number, meaning a larger and indefinite company, of some particular class?

This number is first mentioned in Revelation 7, and the circumstances under which they are brought to view furnish a very clear indication, in a general way, to the correct application. They are a certain class who are sealed out of the twelve tribes of the children of Israel; and they are sealed at a certain time, when "the four winds" are about to blow upon the earth, to the hurt, or desolation, of the earth and the sea (verses 2, 3); and the blowing of the winds is restrained till this number, which the angel calls "the servants of our God," are sealed.

It will hardly be called in question that the "four winds" of which this prophecy speaks, are the same as "the great whirlwind" prophesied of in Jer. 25:32, 33, and that the same scene is brought to view in both these passages of scripture. Jeremiah says: "Thus saith the Lord of Hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground."

This scene is certainly future; for nothing like it has ever yet occurred since the prophecy of Jeremiah was written; and no such scene will be witnessed till this earth's final time of trouble

shall come. Dan. 12:1. Now if the blowing of the four winds of Rev. 7:1 is the same scene (and what would four winds blowing from "the four corners of the earth" produce but "a great whirlwind"?), then the scene of Rev. 7:1-8 applies in the last days, and is a work preparatory to the closing up of all earthly scenes. The 144,000 must therefore be found in the last generation of "the servants of our God" on the earth; and the sealing of them must be the last special religious movement among men. It is the closing Christian movement of the Christian age.

But the thought with some will at once arise, that this cannot be, because the sealed ones are from "all the tribes of the children of Israel;" and as those tribes do not now exist, this prophecy must apply to some time in the past when the genealogy of the tribes was kept, and the distinction was preserved. So far as this may appear as an objection to the view above stated, it is easily removed by another thought, — that though *men* have no distinctive record of the tribes, God may have such a record, and that is sufficient. Heb. 12:23. And the objection is still further barred out by the fact that the people of "Israel" are not confined to the descendants of Abraham after the flesh, but that true Israelites are Jews inwardly (Rom. 2:29); not "children of the flesh," but "children of the promise" (Rom. 9:6-8); wild scions grafted into the good olive-tree and partaking of its nature (Rom. 11:17, 24); members from the Gentiles, of the "commonwealth of Israel." Eph. 2:12, 19. And all this pertains to Christians, who are, in consequence of their relation to Christ, "Abraham's seed, and heirs according to the promise." Gal. 3:29. Hence James, addressing Christians at the time when "the coming of the Lord draweth nigh" (the very time to which Rev. 7:1-8 applies), greets them as "the twelve tribes which are scattered abroad." And the New-Testament city, the New Jerusalem, whose builder and maker is God, which bears on its foundation jewels the names of the twelve apostles, shows on its twelve gates, through which the whole host of the redeemed are to pass in and out through all eternity, the names of the twelve tribes of the children of Israel. The 144,000 may therefore be made up from the last generation of Christians, and yet be drawn from the twelve tribes of the children of Israel.

The sealing implies protection and salvation. It is a work of the gospel through which all who effectively share in it will secure everlasting life. The threatened condition that is restrained in order that the sealing work may be accomplished is such that when it takes effect, no further work of the gospel can be accomplished; hence, with the sealing of the 144,000, probation ends; the winds of destruction blow from every quarter, and the great whirlwind of God's indignation, his last testimony in this mortal state against sin, will sweep the world into its final aspect of ruin and desolation.

The number, 144,000, must mean a definite number, composed of just so many individuals. It cannot stand for a larger but indefinite number; for in verse 9 another company is introduced which is indefinite in its proportions, and hence is spoken of as "a great multitude, which no man could number." If the 144,000 were designed to represent such an indefinite number, then John would have said, in verse 4, "And there were sealed a great multitude, which no

man could number, out of all the tribes of the children of Israel." But instead of this, he says, 144,000, twelve thousand from each tribe, a number which can be easily enumerated. The reason for this distinction is apparent if we take the innumerable multitude of verse 9 to be the whole host of the redeemed, who will have part in the first resurrection, and the 144,000 to be Christians who will be alive on the earth when Christ appears. And that the 144,000 are the ones who will be thus alive, and meet Christ at his second coming, appears from the prophecy where they are next mentioned; that is, Rev. 14:1-5. Here they are represented as coming triumphant out of the last religious conflict in this world (Rev. 13:12-18), and as being "redeemed from the earth," and "redeemed from among men." Rev. 14:3, 4.

Will there, then, be only 144,000 saved from among the living when the Lord appears? May not this number be so far representative as to include many others? There seems to be quite a plausible supposition that this latter may be the case; that is, that the 144,000 may include only the adult males connected with the great Advent movement, while the women and children associated in the same movement would be so many additional ones to be saved from among the living in that day. The plausibility of this idea lies in the fact that the Hebrews were so numbered when delivered from Egyptian bondage, which was a figure of the deliverance of the remnant of the true Israel from the Egypt of this world at the coming of the Lord. Some three millions, in all, came out of Egypt, yet there were numbered only those who were able to go forth to war, from twenty years old and upward, amounting in all to 603,550. Num. 1:2, 3, 46. This would be about one to five of the whole multitude, as is computed by Dr. Clarke, on Ex. 12:37, where the number of fighting men is given as only about 600,000. If the enumeration of Rev. 7:4 is founded on the same basis (of which, of course, there is no positive proof), it would give the number to be translated probably over seven hundred thousand, instead of only one hundred and forty-four thousand. It would indeed be most gratifying to think that so many would be ready for the Lord's appearing; but looking over the condition of the world, and marking the rapid religious decline of these days, the wonder is where so many as 144,000 will ever be found who will be ready for the Lord when he shall appear.

And lastly, do the 144,000 represent only those who have never passed through death? — Not at all. The conditions of the prophecy make it necessary that many who are now in their graves should be included in the 144,000. The third message of Revelation 14 is the sealing message of Revelation 7. Though in different chapters, and presented under different circumstances, they are not two messages, but one and the same thing. The third message will therefore result in fitting 144,000 for the coming of the Lord. This is called, in Revelation 7, sealing them with the seal of the living God in their foreheads. The seal of God being the Sabbath, the work brought to view is the message which involves the Sabbath reform movement of these last days. Then all those who have a genuine religious experience terminating in this movement, must of course be included in the number of those who are sealed by the message. Their connection with the message results in their being sealed; and being sealed results in

their salvation. Now there are many who are in their graves, who will be saved, whose whole religious experience, from a state of sin to full acceptance with God, has been in connection with this message. They will be saved because of this experience. Are not such sealed by this message? — Most assuredly. But the message seals *only* 144,000. Therefore such must come up from their graves, and be counted among the 144,000.

But it may be said that the time has not yet come when any one is sealed; and the ones referred to are dead; and how can dead men be sealed? Let such ask themselves the question, How can dead men be saved? They can be sealed in the same way that Daniel, long dead, can stand, as he did stand, in his lot at the end of the 2300 days. The record of the sealing message goes upon the books above. Those whose experience has led them into that message have their names there. If they die in that message, when their names come up in the Judgment, they are written among those sealed by the message. It can be no other way; for in that company their closing religious experience (and in many cases their only religious experience) found them. And this explains what the voice from heaven commanded John to write: "Blessed are the dead which die in the Lord from henceforth [that is, from the beginning of the third message]: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Though resting quietly in their graves, they are numbered at last among the 144,000 just the same as if they had lived all the years of their slumbering, and passed through all the toils and trials and conflicts which the living have to endure. This view gives to Rev. 14:13 its wonderful significance, of which it is entirely robbed by any other position. Those who deny that those who die under the third message can be numbered among the 144,000, fail to see the connection between that message and Rev. 7:1-8.

It is urged, further, that the 144,000 must all be those who have never died, because they are "redeemed from the earth" and are "redeemed from among men." But this is no objection; for these very expressions will apply to those who have died in the Lord under this message, as well as to those who never die. It will be asked how this can be; and the answer is that they come up in the special resurrection, embracing a limited number of both righteous and wicked, as mentioned in Dan. 12:2 and Rev. 1:7. Those who, in this resurrection, come up to everlasting life (though not then made immortal) are those who belong to the 144,000 because they have died in the message; and those who rise to shame and contempt are those who had a part in Christ's crucifixion, and perhaps others in different ages, especially the last, who have shown pre-eminent activity in opposing the work of God. That such a resurrection, embracing these characters, will take place, the scriptures referred to plainly enough affirm; and the only point where the prophecies make a place for its occurrence is at the time mentioned in Rev. 16:17. This is at the beginning of the seventh of the seven last plagues, when the great voice out of the temple of heaven from the throne utters the solemn words, "It is done!" This voice shakes both heaven and earth, but speaks deliverance to the people of God. Jer. 25:30; Joel 3:16; Heb. 12:26, 28. Of this time, "Great Controversy," pages 636, 637, speaks very clearly,

as follows: "That voice shakes the heavens and the earth. . . Graves are opened, and 'many of them that sleep in the dust of the earth' 'awake, some to everlasting life, and some to shame and everlasting contempt.' *All who have died in the faith of the third angel's message* come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law. 'They also which pierced him,' those that mocked and derided Christ's dying agonies, and the most violent opposers of his truth and his people, are raised to behold him in his glory, and to see the honor placed upon the loyal and obedient."

Who are those here referred to "who have kept his law"?—Those, certainly, who have been engaged in the Sabbath reform movement of these last days; and from this it appears that those who have died in this work are still regarded, in God's sight, as an integral part of the living company; for when the covenant of peace is spoken to them, those of them who are then in their graves are raised up to hear it with the living. They are raised up glorified; and the living saints are then also glorified; but none of them are then made immortal. This is shown by the following words from page 645 of the same book. Speaking of the moment when Christ appears, it says: "The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God [referred to above] they [the living saints] were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air." But those who were raised at the voice of God to hear the covenant of peace with the living, were also glorified at that time (another point of identity), and of course are made immortal when the rest of the company are changed to that condition. Now look at these risen ones. They come up at the voice of God, quite a space of time before the Lord appears; they are raised to the plane of mortality only; they take their stand with the living saints, as a part of them, and though glorified, not yet made immortal; they come up to the day of Christ's appearing in the same condition as the saints who have never died, and then, with them, are made immortal, changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air. Thus these are just as emphatically "redeemed from the earth," and "redeemed from among men," as those who do not go into the grave at all. In this connection the pioneers of the third angel's message are deserving of a passing thought. Imagine such men as Elder James White, Elder J. N. Andrews, and Elder Joseph Bates, who led out in the beginning of this work, who identified themselves as fully as men could with this message, whose whole souls were absorbed in the grand thought of helping to call out a sufficient number to join them in the work to make up the privileged and happy company of 144,000, and who went down in death with their hearts and minds full of this blessed anticipation—imagine such men waking up after what will seem to them no longer time than the tick of a clock, and finding that they have dropped out of their coveted position, and are no part of the 144,000! The idea is not supposable. If it is, then to die in this message, instead of being the blessing which the voice from heaven proclaimed it to be, is about the greatest calamity that can befall a believer. This is not possible.

Finally, it may be said that those who die in the message cannot be a part of the 144,000;

for this company come "out of great tribulation" (Rev. 7:14), which would not be true of those who sleep in the grave till six of the seven plagues are fulfilled. This conclusion should hardly be accepted without a little further consideration. Mark the situation. Raised at the beginning of the seventh plague, they pass through the whole period of that judgment, and witness all its accumulated calamities. From certain passages of scripture it is to be concluded that the plagues will cover the space of one year. This would give nearly two months after the seventh vial began to be poured out, before the end. But the plagues are cumulative. The first does not cease when the second begins; but the second adds its horrors to the first, the third adds to the others, and so on to the seventh. In the seventh is therefore found the climax of them all. And thus whatever degree of inconvenience and suffering falls to the lot of the saints on account of the plagues (and they will not be free from this, though the plagues themselves do not touch them. See "Great Controversy," Vol. IV, page 629), whatever sounds of anguish the others hear, and whatever sights of woe and desolation and despair the others see, those who are raised at the voice of God will hear and see and pass through, the same as those who have not been through death. The accumulative horrors of the seventh plague will overbalance all the others; and those who are delivered from it may be said to have come "out of great tribulation," though having no experience with the other six.

Thus the evidence seems clear and conclusive that the 144,000 are gathered from the last generation before Christ comes; that they are brought out by the third angel's message; that even those of them who die in the message are blessed, being restored to the number by a resurrection before Christ appears; and that all are crowned at last with the peculiar privilege of composing the cabinet of the King of kings and Lord of lords, to follow the Lamb whithersoever he goeth (Rev. 14:4), joyful in his constant presence, and sustained by his unfailing grace. Rev. 7:15, 17.

U. S.

LITTLE AND GREAT THINGS.

It is a very common tendency of the human mind to make little of great matters and to make much of little things. This is probably because mankind is of the earth earthy, and Satan applies his magnifying-glass with the big end to our eye when we look at good and right things, and with the small end to our eye when we look at evil, useless, and small things. Even the professed people of God often fall into the habit of taking exaggerated views of some features of their proper work, to the belittling of other portions that are much more important. Our Lord once charged certain persons who were very devoted in their way, with paying tithe of mint, anise, and cummin, while at the same time they omitted the more weighty matters of judgment, mercy, and faith. Matt. 23:23. Here were men actually exercising themselves in discussing the tithe of the garden herbs, that they might please God, to whom faith, mercy, and judgment were unknown quantities. The Lord does not say that they should not pay the tithe of the small things, but he does say that they, in their study of small things, should not let the greater things drop out of sight, but should give to all matters that consideration which their relative importance demands.

We are free to say that some religious societies have originated from the undue magnifying of some special point of religious faith. This has been charged, but I think very wrongfully, against Seventh-day Adventists. The great question of whether we shall obey God in the fourth as well as in his other commandments cannot be called a trivial matter, and it certainly pertains to the "weightier matters of the law," for it concerns the law itself. If there was ever a necessity for the Lutherans to separate from Rome because of the Romish use of images, of the Methodists' separation from the Church of England because of the latter's prelacy, or of the Baptists' becoming a separate church, in order that Scriptural baptism might be continued, how much more reason that when all had, in harmony with and following the Roman apostasy, trodden the fourth commandment of the decalogue to the ground, some should raise it up (Isa. 58:12, 13), even though by so doing they should be obliged to separate themselves from all others. Indeed, if those who receive the light on the Sabbath do not give attention to it, and observe it, how can they escape being classed with those who omit the "weightier matters of the law"?

One of the churches of our land is now engaged in a very acrimonious controversy upon what it regards as an important part of its faith and practise. What is it?—It is whether the priests shall use black or white surplices and gowns, or whether they shall use both. This very great (?) question bids fair to divide the church into two parties, which might be known as the "Whites" and the "Blacks"! Amid the discussion a colored delegate wanted to know whether the church was dealing in dry-goods, or was saving souls,—a very pertinent remark, surely. Probably if one should introduce into that assembly a resolution to the effect that the fourth commandment should be observed as it is written, and as it is printed in the prayer-books of that church, from which it is read every Sunday, it would be thrown out and rejected as something not worthy of attention; but the discussion in regard to the surplices and robes, all the reasons and arguments for which, both for and against, are entirely foreign to the Scriptures, would go merrily on. Thus the "weightier matters of the law" are set aside that matters of less importance than mint, anise, and cummin may engross attention. A contemporary, referring to this church and its discussion in regard to the gowns and surplices, says: "Before condemning it for this dispute, it would be wise for the Roman Catholic, the Protestant Episcopal, and, in fact, every religious society—even the Friends—to consider the subject of many of their disputes, and the way in which many of their peculiarities have arisen."

This is good advice, and we are of the opinion that if all the Protestant churches would come back to the law of God, and to the Sabbath which it ordains, many other differences would melt away, and a great and grand reunion of Protestants would surely take place. But to accomplish such a union, the weightier matters of the law must first be settled, and settled right. And, as we conceive it, the only way to settle such matters right will be to return to primitive Christianity, with its repentance toward God, because of our transgressions of his law, and faith toward our Lord Jesus Christ, because he is our only Saviour from sin.

Such a return to the old paths is prophesied of in the third angel's message (Rev. 14:12), and the work thus predicted is now in rapid process of fulfilment.

M. E. K.

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

"ARISE, SHINE."

BY T. R. WILLIAMSON.

(Tallmadge, Ohio.)

Let your light shine.
Since first the race of men
Started to travel down life's darkened road,
Stumbling o'er grave-mounds, struggling up again,
Tear-blinded, bowed 'neath sorrow's load,
They've needed light.

"O brothers, shine!"
Their plaintive voices call;
From out the rolling fog they reach our ears.
"Ye are the world's light; let your lamp-beams fall
Down where our footsteps grope through heavy
fears.
We need your light."

Let the clear beams
From every Bible page
Bathe all your life, and, glinting outward, shine
Into the heart of youth, of bowing age,
Like steady star-rays lit by hands divine.
Dear brothers, shine!

Billows of light
Flow softly from God's throne,
And starry crowns reflect their glorious blaze.
Pearl tints, gold gleams, and rainbow hues are
thrown
Down from the Christian's home o'er this world's
ways—
Light, light, them home.

Your lowly light
May be but dim and small;
Yet shine, though but a candle's gleam you give,
Shine for one soul,—no pure beams useless fall,—
Shine, and a robe of light the King will give.
Yield loving light.

O Father dear,
Shine on us with thy light.
Effulgent worlds with thy pure glory glow,
And all things true and holy, grand and bright,
In sun and star above, or earth below,
From thee draw light.

BUENOS AYRES.

THE Lord is still with us in this city. About two weeks ago, Brethren Westphal, McCarthy, and Vuilleumier came in from the camp to spend a little time in recreation and in laying plans for the advancement of the work. Each evening was spent in studying together the late testimonies. The good Spirit of the Lord has been present in a marked manner, with the result that, as a company of workers, we have been drawn nearer to the Lord and nearer to one another. We can say, with the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Brother and Sister Snyder are now located in the mission with us, and have made a good start in their work.

One of the items which has received considerable attention in our councils is the matter of starting our new Spanish paper. After prayerful consideration, it was decided to publish a twelve-page monthly. The size of the page will be a little smaller than that of the *Home Missionary*. Its name is to be *El Faro* (The Lighthouse), and we trust it may be the means of guiding many poor souls to "the true Light, which lighteth every man that cometh into the world."

The matter for the first number, which will bear date of July, is already in the hands of the printers, so the paper will have an existence some weeks before this reaches the reader. We expect to push its sale from house to house in this and other cities in this field. From the little experience we have had in selling a few numbers of *El Amigo*, we are convinced that a good work may be done in this line. There are three young

men who desire to enter the canvassing work, so we have arranged to give them a two months' drill here in Buenos Ayres, combining with their study practical work in selling our paper and small books. We believe that in this they will receive a training that will enable them to go out and successfully engage in the work done in other places.

A young native lately brought into the truth is able to translate the matter for the paper into the Spanish language. The Lord has also given us favor with a professor of languages here in the city, who has offered to make any necessary corrections in the manuscripts and to read the proof-sheets, free of charge.

At our quarterly meeting, which was held last Sabbath, five new members were taken into the Buenos Ayres church. Two of these we were expecting would unite with us, but the decisions of the other three were wholly unexpected at this time. But the Lord's ways are not man's ways, and he continues to work, not because of us or what we have done, but in spite of us. To him be all the glory. N. Z. TOWN.

June 22.

ARGENTINA.

DURING the month of May, Brother McCarthy and I started meetings at Malabrigo, in the province of Santa Fé. He spoke in the Spanish language, and I in the German. There seemed to be but little interest among the Spanish people, so Brother McCarthy returned to Las Tunas to assist Brother Vuilleumier. The interest among the German people was not very great, but the Lord blessed the word spoken. We had the privilege of baptizing eight precious souls, and organizing them into a church. There are still others keeping the Sabbath of the Lord. This place is on the frontier, and many large snakes are found here. One of our brethren recently killed a snake twenty-three feet long. Ostriches are also abundant, and large spiders from two to three inches in length. There are also small spiders that group together and build webs like large nets. These nets sometimes cover a large space, and thousands of the little creatures may be seen busily at work. The Indians are feared because they steal horses and cattle. I saw a group of these Indians. One became so interested in the truth that he began to keep the Sabbath through light received from one of our brethren. The colony where we held these meetings is a Swiss-German locality, but the people are given to infidelity.

In the beginning of June I visited Crespo; the Lord had been at work at that place. Some conversions had taken place. Among the converts was a man who had tried to intimidate me a year or so ago with a revolver. The Lord touched his heart, and turned him away from his evil feeling, and now he is rejoicing in the Lord. One man said he was not converted through preaching; but while he was plowing in the field, he was melted to tears, and his heart was touched and drawn out to the Lord in earnest prayer and repentance. Thus we see that the Lord is at work. We baptized four precious souls at that place.

The little company in Neuva Helvetia, Uruguay, are also of good courage. The church there numbers eighteen. Notwithstanding the revolution and the destruction caused by the locusts, they lately sent us a tithe of two hundred dollars in gold. I have given this little church twelve weeks of labor, which is all the ministerial help they have ever received. They have paid for the labor in gold as well as in souls.

The last two weeks I have been in Buenos Ayres. We have been holding a committee meeting. The Lord has come very near to us in counsel, and he has also been with us in the meetings. The reading of the late testimonies touched the hearts of the brethren and sisters. A spirit of unity took hold of the believers, and five precious souls offered themselves for baptism.

This was an encouragement to the workers in Buenos Ayres. We have also begun the publication of a little twelve-page Spanish paper, and would say that if any wish to subscribe for it, they will help push forward the truth. Clubs of this paper might be used for missionary purposes. The truth will be made simple in this paper, so that those who do not have the Bible and do not read it, will become interested in the word of God. All spirit of debate will be left out of the paper. You will not need to be ashamed to send *El Faro* to any one who may be interested in reading it.

The work in this field is growing rapidly. The openings cannot be met by the laborers at present in the field. You will see by the following comparison that the increase during the past year has been very rapid. Since last June the increase of church-members has been 110. Last year there were 125 members, and now there are 235. The Lord has given an abundant harvest, and yet much more should have been accomplished. The storms of the last days are coming upon us, and the favorable times are fast passing away. May the Lord send more laborers into the great harvest-field, is my earnest prayer. We leave this meeting again to enter the field in various places. We know that the prayers of God's people go with us as sharp sickles.

F. H. WESTPHAL

BASEL, SWITZERLAND.

It is now about eighteen months since our institution was partially opened for work. The work started with great prejudice against it, especially in Basel. Our experience has shown us that the health-reform work breaks down prejudice, and opens the door for further light to enter. All over the land we find persons who are hungering and thirsting for light and truth on health subjects. The blight of disease seems to be heavy on this fair land, and many of the people welcome the simple remedies which God has given. As we receive letters, we cannot but see the hand of God working for his cause here, making friends to this work in many places, and inspiring confidence in a work which is as yet small and unhonored.

We have six patients at present, with good prospects for the future. Our health journal, *Le Vulgarisateur*, has a good circulation. We believe that its silent influence is working wholesome changes in many homes. We rejoice as we see the power of good to overcome evil, and thank the Lord that he has given us a part in his plan for benefiting poor humanity.

P. A. DE FOREST.

NEW BRUNSWICK.

ST. MARTINS.—Eber G. E. Langdon and the writer have been holding tent-meetings in this place for a few weeks. The interest to hear has been good. From one to two hundred attend every evening, and on Sunday evenings more come than can possibly be seated in the tent. The whole country around is stirred up concerning the truth. We look for good results. Two of our brethren in New Brunswick have been recently arrested for Sunday labor. Brother Turner was complained of by a man who drives a milk-wagon into Moncton every day in the week. He did not appear against Brother Turner, therefore he was discharged. The cost was thrown back upon the complainant. A woman more than fifty years old, who lives two miles away from Brother Blakeny, was so much disturbed by the thought that perhaps he was at work on Sundays, that she walked several times all this distance, in order to see him working and have him arrested. Upon her complaint, Brother Blakeny was arrested; but the proceedings were illegal, and he was discharged.

R. S. WEBBER.

ALABAMA.

BIRMINGHAM.—Birmingham and vicinity has had its share of tent-meetings thus far this season. About twelve series, including our own, have been held, one tent for a time being only three squares from us. The Mormons are also canvassing the city, leaving at each house some of their publications, and preaching occasionally on the streets. Around the city are pleasure resorts and parks, to which thousands of the people flock every night and on Sundays during the summer months. After holding services in the hall on Sunday nights for several months, holding Bible readings among the people, becoming acquainted with the situation, and preparing the way for a tent effort, we began our tent-meetings on May 21. We have not at any time had a large attendance; but considering the number of such meetings being held and the attractions above named, we have had no reason to be discouraged. We have had a regular attendance of deeply interested persons all along. As the result of the Bible and tent effort so far, about fifteen adults have taken their stand for the Sabbath of the Lord, and as many more are hopeful cases. The work seems to be just begun, and the prospects are excellent for a good work to be established here. There are many perplexities connected with labor in this field, but the Lord has been giving victories all along, and we trust him for the future. On account of the present condition of Elder Hottel's health, he will be obliged to leave this place for the present, and in a week or two will go to Virginia to stay several months. Brother Wells will take his place, and the good work will continue during the rest of the season. We ask to be remembered at the throne of grace, that the cause of truth may go on to victory.

R. D. HOTTEL,
M. C. STURDEVANT.

July 14.

WASHINGTON.

It has been a long time since I have reported for the REVIEW; but I have not been idle. Soon after the close of our camp-meeting, June 6, in company with my wife and Elder J. L. Wilson, I came to Skagit county, in the northern part of the State of Washington. We located our tent between two small cities which join, called Sedro and Woolley. Here we have been holding meetings for the last five weeks. In these places, four denominations hold meetings; but the ministers and leaders have so conducted themselves that the people have about lost all confidence in them. Notwithstanding all spirituality and true devotion seemed to be dead, and the whole thought of the people turned to dancing, church fairs and festivals, and a craze after secret orders, some were really hungering after something better. They came from far and near to the tent, and so far the truth has swept everything before it. Not that many will embrace it and live it, for this step involves a cross; but it is acknowledged by all to be the truth. As yet only nine have signed the covenant; but others are keeping the Sabbath, and many are deeply interested. Among those who have decided to obey are two young school-teachers, and the editor of the only city paper here, a young man of much promise, who is now talking of attending one of our colleges. Some of the best members of the churches have decided for the truth, and others are studying. To God be all the praise. We desire the prayers of his people.

R. D. BENHAM.

KENTUCKY.

MAYFIELD.—December 17, with Elder C. L. Boyd, we began missionary work in Paducah. Three short series of meetings were held in halls. Books to the value of \$1.20 were sold, several thousand pages of tracts were distributed on the envelope plan, and many more sold and given

away. A club of fifty *Signs* was taken. Thirty of these were delivered to interested monthly subscribers. As a result, a few are observing the Bible Sabbath, others are convinced, and still others are investigating. We hope to keep in touch with these by correspondence until personal labor may be given them. Bible readings and parlor meetings were continued until June 12, when we left these dear friends, for whom we had formed a strong attachment.

At the close of our work there, we assisted Elder J. D. Pegg in conducting a series of tent-meetings at Mayfield. Brother W. R. Burrow, our State canvassing agent, with his company of workers, had created quite an interest, and five had accepted the Sabbath. During the tent-meetings, others took their stand for the Sabbath, bringing the number up to twelve.

We then moved the tent two miles into the country, and began meetings with sixty in attendance. On the second evening, over one hundred were present. Word of the meeting has gone out for many miles, and the outlook is encouraging. One woman who has not attended began searching her Bible, and is now keeping the Sabbath. We believe a church will be raised up here. The people kindly supply our temporal wants, and we are glad for the precious truth to give them, and also that God has given us a part in the good work of turning souls from darkness and death unto the way of light and life.

C. G. LOWRY,
NELLIE G. LOWRY.

TENNESSEE.

I WRITE to report the result of the discussion just closed near Elbridge, Tenn. It will be remembered that this is the place where Brother R. M. King was so relentlessly persecuted, and where a mob shot through the school-house where Brother Covert was preaching. When I began labor in this county last January, the prejudice was very bitter. Threats were made that none of our ministers should preach in Elbridge, no matter how many wanted to hear. We held meetings in Obion, Wilsonville, and Lane, which were not far from Elbridge. We also held a few meetings in a Christian church near Elbridge. At all these places we were beset by the people to debate the Sabbath question with some "strong men." Finally, arrangements were made to hold the discussion, July 12-16. E. C. L. Denton, of the Christian Church, was secured to represent Sunday. A large arbor was constructed in the woods, and ample preparations were made to accommodate the crowds. Two sessions a day were held. We affirmed the binding obligation of the Sabbath for ten hours, with good liberty and evident favor with the people, considering the prejudice that had existed. Mr. Denton presented the no-law argument, and affirmed the sacredness of the first day of the week for seven hours. From the first, he evidently began to weaken. The Lord came in, and blessed wonderfully. The circumstances surrounding us, and Mr. Denton's line of argument, opened up the whole question of civil government and religion and religious legislation and persecution.

At times I felt sorry for Mr. Denton, as he was so evidently broken down. Point after point was yielded, until, in his closing speech, he told his people that Sunday had no sanctity more than other working days, and that, were it not for the State law, they could do ordinary labor on Sunday, and do no wrong. He said that the State had no right to pass Sunday laws. This confession in the very center of the community where our people had suffered so, and in a public debate by a leading man of the denomination, has, we think, done the cause here much good. The hearty hand-shaking following the close of the last meeting, his people all giving me their hand and wishing me well, and their mingling with our people and shaking hands with them, were tokens of good will and abating prejudice. Truly

the Lord was good throughout this investigation. I have never seen a man in discussion admit points as did Mr. Denton. I shall resume tent-meetings at once at Mayfield, Ky.

J. D. PEGG.

ARKANSAS.

AFTER our camp-meeting at Morrilton in August, 1896, I held a tent-meeting with the Ava church. The church was greatly revived; nine began to keep the Sabbath, and four were baptized. In the latter part of the winter I visited the Sabbath-keepers in Mount Ida, Chapel-hill, and Forgy, and held some meetings, with very good interest. On my way back, I stayed a few days with the church at Star of the West, speaking five times. The interest was good. As Elder Holbrook had to visit that place, I left the work for him to follow up. As a result, seventeen were added to the church. I have just closed a tent-meeting of five weeks at Casa. Two Methodist ministers wanted to speak on the Sabbath question at the tent. I gave them opportunity, replying to them afterward; the truth was vindicated. I organized a Sabbath-school with eleven adults. I think others will soon decide for the truth. I am of good courage, and trust God for his blessing.

E. B. HOPKINS.

FROM Bradford we moved our tent to Searcy, the county-seat of White county, where I labored with Elder Holbrook four weeks. Between the storms and the agents of the devil, we had a stormy time at this place. The storms played havoc with our tent, blowing away more than half of one end of the circle, leaving only the ropes, and tearing two sections full length in the other circle. We kept the skeleton standing till the meetings closed with the local camp-meeting, though it afforded no protection against rain, or against the sun in the afternoon. The enemy exerted his power against us, and succeeded in closing the ears of some of the people and in keeping many away from the tent. The interest was not large, but it was permanent. Ten or more accepted the Saviour, and are rejoicing in the truth as it is in him.

The local camp-meeting held there was small, but those who did attend were greatly benefited. Several were baptized. The opportunities and privileges of such meetings are not appreciated by many who say they believe the message, and yet remain at their homes, attending to their temporal affairs, when they should embrace every means of grace brought within their reach. These local and State camp-meetings are attended with great labor and expense, and are located so as to make them accessible to the greatest number of our people, and yet they are often better attended by those from without than by those for whose special help and encouragement they are conducted. Our brethren and sisters should realize that they not only need that which is presented by the servants of God, but that their presence is needed to encourage those who labor for them, and to make the meeting a success. They should remember that those who are not of our faith rightly judge of the importance and necessity of the message which God is giving to the world through this people, by the interest they manifest in it themselves. When they remain at home, or arrange before leaving home to return before the meeting closes, their neighbors probably conclude that their earthly interests are of more importance to them than the eternal.

The camp-meeting at Benham, Tex., was withdrawn, and no meeting was held there, because it was ascertained that but few would attend, and the grounds we expected to use were denied us. When these meetings are appointed, the friends of the cause should rally to their support with willing minds and ready hands, and make them a blessing to themselves and to others.

By request of the president of the Texas Conference, I came to Waco to assist in the tent ef-

fort. The workers here have done what they could to make the meeting a success. Several had taken their stand for the truth before Elder Beckner pitched his tent, and now several more are deeply interested, and some are deciding. The tent is now shipped to the camp-ground. I shall remain over the Sabbath with the company here, and then go to Fort Worth to attend the Texas camp-meeting. R. M. KILGORE.

ARGENTINA.

AFTER Elders Westphal and McCarthy left here, two armed soldiers were sent by the police commissary to apprehend us, and as I was the only one left, I was taken while in the water searching for Brother McCarthy's things. The commissary was furious that we held meetings, saying that scandalous things were reported of us. Knowing this to be false, and that the priest had most likely urged him on, I replied calmly to his questions, and presently his wrath turned against the Sabbath. He said that by keeping the Sabbath, we cast a reproach on all who keep Sunday. He finally said I was to stay there during the night, and in the morning go to Reconquista to the chief of police, to which I replied, "Very well, sir." Then the sergeant called me aside, and told me to offer him money to let me go, but this I refused to do. Seeing that I was willing to go before the chief of police, and knowing he was doing wrong in arresting me, he finally said I could go, although at first he had scorned my informing him that the constitution grants liberty of worship.

This is a frontier district. Among the natives of Corrientes there is a custom, when a baby dies, of hanging the coffin and its contents in a tree to dry the body. It is then taken with the family should they move to another place. One man has two such close by. Brother Peverine keeps a store here, and every one knows that it is shut on the *Sabado* (Spanish for Sabbath or Saturday), and that no drink is sold, which is something unusual here. They hear the testimony of the power and love of Jesus through this brother and his wife. Many places yet need to hear the love of God in its purity in these countries, and the laborers are few. I have begun a school in Spanish, and have ten pupils and the promise of more. Two young men wish to learn to canvass, but they need to have some instruction before going. I praise our Heavenly Father for his care and mercy.

L. BROOKING.

THE BOOK WORK IN CANADA.

ALTHOUGH no reports of our book sales in Canada have appeared for several months in the *Home Missionary* or the *REVIEW AND HERALD*, the work has been going forward here with a very fair degree of success, and books can still be sold in Canada as advantageously as at any time in the past. Our sales in the territory of the several divisions in this field, for the first six months of the current year, were as follows:—

Maritime Provinces,	\$ 694.69
Territory of the Quebec Tract Society,	1,452.01
Territory of the Ontario Tract Society,	597.89
Manitoba and the Northwest,	1,626.40
Total,	\$4,370.99

These figures represent our actual sales at retail prices, for the time specified. Thirty persons have engaged more or less in actual canvassing work, and for the most part have met with encouraging success, considering the amount of time they have given to the work. In a number of cases our canvassers have had what might be called excellent success. One canvasser commenced work about May 20, and up to July 10 he had put in 35 days of actual canvassing, and had taken 389 orders, amounting to \$853.90. He is canvassing for "Bible Readings," and 322 of his orders are for that book. He is working mostly in territory that has been previously canvassed for that book. Another can-

vasser, who is at work with the health books, began to work about June 5, and up to July 9 he had worked 23 days, and had taken 165 orders, amounting to \$723.25.

We shall be pleased to correspond with any who are not otherwise engaged in the work, and who would like to learn further particulars regarding the outlook for work in the Canadian field. Address correspondence to the International Tract Society, 268 Crawford St., Toronto, Ontario. G. W. MORSE.

News of the Week.

FOR WEEK ENDING AUGUST 7, 1897.

NEWS NOTES.

Not long ago the Liquor Dealers' Association put out a circular describing the diseases which lurk in water, and which are communicated by its use. Liquor, it was claimed, contains no deadly germ, and therefore is the safest drink. It might be easily shown that the germs of drunkenness, insanity, and crime of every kind lurk in liquor, even if no living organism is there; but a late discovery proves that there is a real germ which lives in liquor, and which propagates very rapidly in its fiery home. Its nature has not yet been fully studied, but it would seem that organisms that can live and multiply in alcohol would not be very conducive to health if taken into the stomach. Impure water may have slain its thousands, but pure (?) whisky has slain its tens of thousands.

The attention of the authorities of New York City has lately been called to the condition of an infant hospital in a very unpleasant way. An investigation shows that but few of the nurses are faithful, that shocking barbarities are practised, and that utter absence of proper regulations prevails throughout the hospital. Children die of neglect; and the same bed in which one child has died is occupied by another unfortunate waif, without even so much change as airing the sheets. In one instance a nurse directed to put a bottle of warm water near a baby to warm it, used such hot water that the bottle was broken, and the baby scalded to death. The death-rate has been as high as ninety per cent. All this in the greatest city of the western hemisphere, and in the latter part of the nineteenth century! A change for the better will at once be inaugurated.

A Jewish company with a capital stock of \$250,000, has been proposed in London, to form a Jewish state in Palestine. The patrons of the movement believe that Turkey will surrender Palestine for a monetary consideration, or, failing that, that the Ottoman Empire must soon break up, and that the powers will not object to a Jewish nation. They propose a limited monarchy, like that of Great Britain. A congress of those interested will be held at Basel, Switzerland, Aug. 29. Dr. Hertzl, of Vienna, who is the originator of the movement, is credited with the remark that this forthcoming congress will be the redeemer of the Hebrews. If the doctor would study carefully the book of Hebrews, he would, or at least he could, learn of a Redeemer of the Hebrew race, whom his people rejected and crucified centuries ago, and who to-day, and for all time, is the only hope of the Jew and of the Gentile.

Col. Fred D. Grant, commissioner of police, New York City, has resigned his position. The police department is in favor of sending policemen in plain clothes into disorderly houses to get information against them, in the same way pursued by Dr. Parkhurst. To gain the necessary information, they were obliged to break the law themselves, and commit actions of a degrading character. Col. Grant is opposed to such a course, believing it to be demoralizing to the police force. Hence his resignation. In his letter of resignation, Col. Grant said: "My principles and all my training prevent my favoring methods so debasing, and I will not give my approval to bills for the services of policemen which indicate their degradation, and the horrible details of which denote a practise that should be made impossible under our modern civilization." Other of the commissioners were not of his opinion. Mayor Strong has accepted his resignation.

The gold fever caused by the discoveries in Alaska and the British Northwest Territory continues to be the great absorbing topic of conversation. From all parts of this country, and even from distant Australia, men are starting for the new land of gold. There seems to be no question that that land abounds in gold, but there are difficulties in the way of the would-be miner which have never been experienced in any other mining country. The country is remote from civilization; the Yukon River—the great highway to the land—is closed by ice eight months of the year. The long winter is in-

tensely cold, and what makes mining extremely difficult is that only on the surface is the land ever free from frost, and no man has ever yet dug below the frost. Deep pits will therefore be very difficult to work, as men will be compelled often to come to the surface, even in an arctic winter, to get warm! But in spite of all these difficulties, thousands are going there. Many companies are being formed. These are composed of men of wealth, who will take machinery and all necessary tools, equipments, and provisions along. One company has a capital of \$25,000,000. Undoubtedly there will be great suffering and many sad and broken-hearted people in the Klondike region before spring shall come again.

ITEMS.

- The King of Siam is visiting England.
- The United States army is now recruited to its full lawful limit.
- Great Britain has consented to an international seal conference.
- The attempts to enforce the Sunday law in Muncie, Ind., have failed.
- Seven persons were killed by a cyclone near San José, Ill., July 30.
- The United States is establishing a mail route to the Alaskan gold-fields.
- The population of the United States is now estimated to be 77,000,000.
- Nearly all the gas companies of Chicago have consolidated into one big trust.
- Weyler has scored another victory,—he has sent two American correspondents home.
- Wilfrid Laurier, premier of Canada, has been made grand officer of the Legion of Honor.
- Edward Bellamy, author of "Looking Backward," has written a sequel to it, entitled "Equality."
- New Hungarian bank notes are to be adorned with portraits of noted Hungarian singers and actors.
- Disastrous floods have occurred in Austria, and several hundred persons have perished by drowning.
- The Brazilian army operating against the fanatical rebels has again been defeated, with a loss of 2000 men.
- Three iron-clads, with Turkish troops, have left Constantinople. Crete is supposed to be their destination.
- The foreign admirals around Crete have decided to resist the landing of Turkish troops in that island, should any be sent there.
- A Jersey City boy, on a wager, held his arm in an ice-cream freezer until it was frozen solid. He was taken to a hospital.
- The average rate of the new tariff is 54.66, as against 40.10 of the Wilson Bill. This is about fourteen per cent. higher.
- August 3, \$3,750,000 in Klondike gold was presented at the United States mint at San Francisco for coinage. This breaks all records.
- That the Klondike region may not be without religious influences, a section of the Salvation Army and several Catholic nuns have gone there.
- On the night of July 28, damages to the amount of \$1,000,000 were made in the States of New Jersey and Connecticut by a succession of heavy storms.
- Crop failures in France, Russia, and Argentine, joined to the India famine, have raised the price of wheat in this country, and the farmers are happy.
- Japan and Hawaii have agreed to arbitrate their differences. Annexation of Hawaii to the United States is now regarded by the people of the islands as a certainty.
- It is now known that many foreign governments have protested very vigorously against the provisions of the Dingley tariff. Some threaten to exclude American products.
- Cecil Rhodes and Alfred Beit, acting for the British South Africa Chartered Company, have paid to the Transvaal government £250,000 sterling as indemnity for the Jameson raid.
- Japanese finances are reported to be in a bad way. Civilization is an expensive luxury, and large sums of money extorted by war may be dissipated with no appreciable good results.
- The demand for American goods in foreign countries is increasing. Railroad locomotives for Japan; rails, tools, and milling machinery; bicycles, nails, and square iron, are the principal goods exported.
- An Italian scientist puts forth the curious theory that all men of great genius are degenerates, and that their abilities are due to disease. This is a good illustration of the "science falsely so called" which denies God.
- British troops, after severe fighting, have relieved the beleaguered garrison in the Chitral country. Rein-

forcements are now being hurried to the frontier by forced marches. Fourteen soldiers died from sunstroke on the march.

—Nothing as yet has been heard from Professor Andree and his companions, who left Spitzbergen in a balloon for the north pole, July 11. Great fears are expressed for their safety by those best acquainted with the perils they will meet.

—Great Britain has abolished certain commercial treaties with Germany and Belgium. British statesmen believe that Canada can supply the commodities now furnished by those countries. There is much rejoicing in Canada over this change.

—Emperor William of Germany has gone to Russia to meet the czar. He went by water in his own yacht, and was accompanied by a large fleet. It is believed by many that he hopes to engage Russia in an alliance which will be especially aimed at Great Britain.

—The city of Milwaukee has lately sold a block of bonds with a face value of \$585,140.40 to a Boston, Mass., company, at a higher premium than any Milwaukee bonds ever sold before. There is no gold clause in the bonds; they draw five per cent. interest, and are payable in lawful money of the United States.

—The enthusiastic devotees of Mrs. Mary Baker Eddy, originator of the Christian Science doctrine, believe her to be the woman clothed with the sun and crowned with twelve stars described by John in Revelation 12. They also believe that the little book in the hand of the angel of Revelation 10 is Mrs. Eddy's book, "Science and Health."

—A very grave state of affairs exists in Portugal. The government is setting the constitution at defiance, and the most repressive measures are being taken toward those who oppose. An outbreak of the people is liable to occur at any time. The Italian government proposes to help the royal house of Portugal if necessary, and two Italian ships of war have been sent to Lisbon.

—A recruiting station for the United States navy is now opened in Chicago. Two thousand men are said to be wanted. Would-be recruits are subjected to close medical inspection. None but perfectly sound men, who must also be American citizens, are taken. A man showing signs of dissipation will not be examined. Usually about one applicant in ten is accepted.

—Several clergymen have issued a call for opponents of Spiritualism, in order to form an anti-Spiritualist association. The convention is called to meet in Anderson, Ind. It is very likely that all these clergymen believe in the immortality of the soul—the fundamental principle and foundation of Spiritualism. How, then, can they oppose it with any hope of success?

—July 23 fourteen racers and six spectators were injured at a bicycle-race at Cleveland, Ohio. None were killed outright, but some were unconscious for hours. Bicycle-racing, so popular at the present time, is far more dangerous to men than is horse-racing. Many kill themselves by overexertion, and "bunching" on the track often leads to frightful falls, broken ribs and limbs, and death.

—President McKinley lately put a dollar in a contribution-box at church, and it was immediately published all over the country. On the same day tens of thousands of people put money in similar boxes. Many of these denied themselves of needed conveniences to do so, but it is not in the papers. But the Lord, as of old, stands over against the treasury, and notices all that is put in, and it is all recorded.

—The price of silver has declined so that the value of the silver in a silver dollar, measured by our present standard, is only forty-two cents. Since by a ruling of a former secretary of the treasury, which the present treasurer has not revoked, silver dollars may be presented at the U. S. Treasury for redemption in gold, it would be nothing strange if there should be a run on the U. S. Treasury, and millions of silver dollars should be presented there for redemption.

—A wave of Sunday enforcement has struck South Norwalk, Conn. Everything in town was shut up tight on Sunday, Aug. 1. It was with great difficulty that one could get a doctor's prescription filled or a drink of water. This is the third town in that State that is now in the same condition. The people of the town are threatening to arrest every one who rides in a carriage on Sunday. They think that this would lead the mayor to discontinue the enforcement of the law.

—Men of experience are predicting terrible suffering in the Alaska gold-mines this winter. Those who go there are liable to death from both hunger and cold. Provisions will be very high, perhaps not obtainable at any price, and for eight months the mercury is below zero, sometimes seventy degrees below. In fact, the mines are under the polar circle, and nothing but the love of gold, so strong in the human breast, would tempt any one to brave the rigors of the arctic regions with so little preparation as many make.

Special Notices.

CAMP-MEETINGS FOR 1897.

DISTRICT 1.		
Atlantic Conference, Wilmington, Del.,	Aug.	13-23
Virginia, Charlottesville,	"	12-22
Vermont, Rutland,	"	19-30
*Maine, Augusta,	" 26 to Sept. 6	
New York, Syracuse,	Sept. 2-12	
West Virginia, Clarksburg,	" 9-20	

DISTRICT 2.		
Kentucky and Cumberland Mission, Elizabethtown,	Aug.	10-16
*Tennessee River Conf., Milan,	"	24-31
Florida, Tampa,	Oct.	1-10

DISTRICT 3.		
Indiana (local), Rnshville,	Aug.	5-15
" (general), Logansport,	" 24 to Sept. 5	
Illinois, Forrest,	" 26 " 5	
Ohio, Springfield,	" 5-16	
*Michigan (general), Owosso,	" 19-29	

DISTRICT 5.		
Kansas (general), 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, Pasadena,	"	19-29
Montana, Butte,	Sept.	2-12
Idaho, Boise City,	" 23 to Oct. 3	
Utah,	Oct.	5-12
Oregon (eastern), Union,	"	7-17

* Preceded by a workers' meeting.

MAINE, NOTICE!

THE Seventh-day Adventists of Maine will hold their annual camp-meeting and conference at Augusta, Aug. 26 to Sept. 6. A workers' meeting will begin the 23d. The conference will board all the workers at the workers' meeting. One fare for the round-trip ticket can be purchased on all the leading roads, Aug. 23, 26, 30, and Sept. 2, good till Sept. 7. We are looking forward to our camp-meeting as a season of refreshing. Let our hearts be prepared for it. H. C. BARNES.

NOTICES TO CANADIAN READERS.

THE stock of "His Glorious Appearing" bound in paper and "Gospel Primer" bound in tag-board at the Toronto office is exhausted, and no more will be issued in those styles. Let canvassers govern themselves accordingly.

The provincial canvassing agents for the Canadian field are as follows:—

Maritime Provinces, Levi Longard, Tantallon, Nova Scotia.

Quebec and Ontario, G. W. Morse, 268 Crawford St., Toronto, Ontario.

Manitoba and the Northwest, George W. Sowler, Brandon, Manitoba.

All who desire to engage in the canvassing work in any part of Canada should make arrangements for territory with the general agent for the same.

G. W. MORSE.

COLORADO CAMP-MEETING.

It has been decided to hold the Colorado camp-meeting at Colorado Springs, Sept. 2-12. Nice grounds, with excellent water, have been procured.

Rates on all railroads and from all points in Colorado have been secured at one and one-fifth fare on the certificate plan, the purchaser paying full fare to Colorado Springs, taking from the agent a certificate of purchase. This certificate will be signed on the camp-ground by the conference secretary, and this will enable you to return at one fifth of the regular fare. Tickets will be on sale for this meeting, Aug. 20, 31, and Sept. 1-4. You cannot purchase tickets later than Sept. 4 for this meeting.

This promises to be one of the best meetings ever held in Colorado. No Sabbath-keeper in the State can afford to miss it. We hope that, in view of the importance of this meeting, every church in this conference will be represented at the first meeting, Sept. 2. We hope to get the business of the conference off our hands early, that the meetings may be devoted to seeking the Lord. We shall have good help outside of our own conference workers. Elder Kilgore, our district superintendent, will be with us, also Elder A. T. Jones. As these servants of the Lord come with a message for us, let us begin now to prepare our hearts to receive it. We believe the Lord has good things in store for us at this meeting; therefore let us now begin, if we have not already done so, to prepare to come.

A provision-stand, well stocked, a nice boarding-tent, and an abundance of tents,—in fact all things,—are prepared. Come. J. M. REES, Pres.

IOWA, NOTICE!

THERE will be a local camp-meeting for northeastern Iowa, Aug. 17-22, at Fayette. This will be as central a place for our people in that part of the State as could be chosen. Elders Longborough and Covert will be with us at this meeting. There will be pasture for teams, also hay on the grounds. When you arrive at Fayette, inquire for Westfield in the western part of the city. We shall look for a full attendance from the brethren and sisters and children in this part of the State. Come to seek God for the strength so much needed. CLARENCE Santee.

THE fifteenth annual session of the Colorado Conference and Tract Society will be held in connection with the camp-meeting on the camp-ground at Colorado Springs, Sept. 2-12. J. M. REES, Pres.

THE annual meeting of the West Virginia Conference and Tract Society will be held in connection with the camp-meeting at Clarksburg, Sept. 9-20. The first meeting will be held Friday, Sept. 10, at 10 A. M. All delegates should be present. G. B. THOMPSON, Pres.

Deaths.

HOLMAN.—At Cincinnati, Iowa, July 31, 1897, Eliza Holman, aged 74 years, 5 months, and 24 days. About six years ago Sister Holman came to a knowledge of present truth, in which she was faithful till her death. E. A. MITCHELLE.

BURNHAM.—Sister Mary Burnham was born at Weathersfield, Vt., June 8, 1818, and died July 30, 1897, near Mona, N. Dak., of dropsy of the heart. She had observed the Sabbath many years, and her godly life was a testimony to the truth she professed. L. M. CROWTHER.

SNOW.—Died suddenly, at Ashaway, R. I., July 22, 1897, Sister Eunice B. Snow, in her sixty-fifth year. She embraced the Sabbath by reading a tract, was baptized, and joined the Seventh-day Adventist church in South Boston, Mass., twenty-three years ago. E. A. STILLMAN.

HYATT.—Wilda L. Hyatt died at New Denmark, Wis., July 7, 1897, of organic heart trouble, aged 14 years, 10 months. She was the daughter of Sister Freddie Hyatt and Elder S. N. Hyatt, deceased. Sister F. Hyatt has two sons and a daughter who share this sorrow with her. O. A. JOHNSON.

MAXON.—Dr. J. S. Maxon died at his old home at Jackson Center, Ohio. He was born Sept. 10, 1836, and died July 4, 1897. He contracted pneumonia while in Boulder, Colo. He married Miss M. L. Thomas, of Albion, Wis., in 1873, and in 1884 finished his medical course in Cincinnati, moved to Texas, and began the practice of medicine. In 1887 he became a member of the Seventh-day Adventist church, and in 1888 was persuaded to leave his practice in Texas, and connect with the sanitarium at Mt. Vernon, Ohio. A few years later he was connected with the Sanitarium at Battle Creek, Mich., and in 1896 he went to the Boulder, Colo., Sanitarium. Funeral conducted by the writer. He was a devoted and earnest Christian. E. J. VAN HORN.

Publishers' Department.

SPECIAL NOTICE—"LANGUAGE SERIES."

Two numbers (Nos. 2 and 3) of the Language Series by Prof. G. H. Bell, have already been issued, as our readers know, and we are happy to announce that No. 4, treating on Rhetoric, is now under way, and will be ready for use by the time of the opening of our schools this fall. We trust all are planning for a place for this book in their curriculum. Two more numbers remain to be produced,—No. 1, presenting primary lessons and exercises, and No. 5, treating of English Literature; and these will soon be forthcoming. This series of five books on the English language will be the most complete, direct, simple, and efficient works on this essential branch of knowledge to be anywhere obtained. No. 4 may be ordered now.

A QUESTION FOR SCIENTISTS.

SUCH a statement as the following from Rev. M. J. Savage, in the *Forum*, should set us to thinking seriously. Speaking of Spiritualism, he says: "I agreed with Professor Sidgwick, of Cambridge, England, in

saying that it was a scandal to the scientific world that so grave and so important a matter should go so long without any adequate explanation."

Thus a leading minister is calling to the "scientific world" to investigate Spiritualism. We know that the only true knowledge of this subject comes through the study of the word of God. Then when this delusion of Spiritualism is fairly sweeping the world before it, through the influence of these leading men, why are we not more fully awake on the subject, and circulating thousands of our books and tracts on this great question? Have you considered the urgent need of your doing what you can to help sell the book "Modern Spiritualism"? Write to your State society, making known your desire to engage in its circulation.

PUBLISHERS.

TENT-MASTERS.

We are running of many tents throughout the country, and with many of these tents there are "tent-masters." These individuals are very valuable helpers in the work, not only in caring for the tent, but also in seating the people, singing, opening meeting by prayer, and becoming acquainted with the people and visiting with them. Thus they relieve the minister of much care, aid him in his work materially, and are greatly missed when not present.

There is one work in which these helpers can do much good in which many of them have never engaged, and this is the work of selling our smaller books, pamphlets, and tracts to the families in the city or village in which the tent may be located, and also to those living in the surrounding country. By so doing they could dispose of many books, which would be a source of profit to them and of much value to the people. They could thus become acquainted with the people by talking and praying with them, and through this work make an impression upon them which would cause them to attend the meetings; and through the preaching there and the reading-matter, accompanied with the blessing of the Lord, some would be induced to embrace the truth. Thus the tent-master would gain an experience which would enable him to become more efficient as a laborer, and the conference would be anxious to keep him in the work; for there is no conference so well stocked with laborers that it cannot afford to take one into the cause who brings into the work more than he takes from it.

We have two tent-masters in the Illinois Conference who are trying this plan, as well as one minister; and their work in disposing of literature is successful, and the conference and the tract society appreciate their efforts. Are there not tent-masters all over the field who can do this work? If each of the many do but little, it will, in the aggregate, amount to much. Who will spring to action and press the battle to the gate just now?

S. H. LANE

A SCHOOL WITHOUT BOOKS.

By MARTHA WATROUS STEARNS.

Is a book that tells you how to have a school without a book! It gives you models from Mother Nature's own geometry—the crystals—and tells you how to study them, and how by studying them you can use your head, eyes, and hands in making a beautiful, naturally graded series of 32 useful, attractive articles, in pasteboard and straw, and it tells you how to weave common sense in all you do—even a basket.

Takes up the matter of child education from an entirely new standpoint,—the at-home method of training the child in lines which will bring practical results from the work done. This book teaches the children how to manipulate and transform crude materials into serviceable objects, thereby training their preceptions, ideals, and senses better than any other method possible to employ. A delighted reader of the book writes:—

"A School Without Books" is one of the most delightful and charming little book we have read in many a day. It is not only entertaining, but useful as well. It is what its title indicates, a veritable school without books, a school in which the hand, the eye, and the judgment are trained, and in which the constructive faculties of the child are developed while the little one is thinking himself all the time at play and having a real good time.

The work consists in the weaving of baskets and various other useful and ornamental articles and the making of forms from mica and other material, all from natural models, such as crystals, etc.

The instruction is given in the form of a very charming story. The writer is evidently an artist in the broadest sense, and wields a very facile pen. This book will be found a treasure in any home where it is introduced. It ought to have a very large sale.

J. H. KELLOGG,

Sup't Battle Creek Sanitarium,

Battle Creek, Mich.

The book contains 194 8 x 9 inch pages, 26 full-page half-tone engravings, and 16 pattern drawings. Price, post-paid, \$1.50. The publishers will accept four new subscriptions to "The Youth's Instructor" at 75c a subscription (the regular price to new subscribers), as payment in full for the book, post-paid. Here, parents, is your chance to supply your children with an excellent paper, and yourselves with a much-needed book. Send to us for order blanks, circulars, etc. Address all subscriptions for this purpose, to

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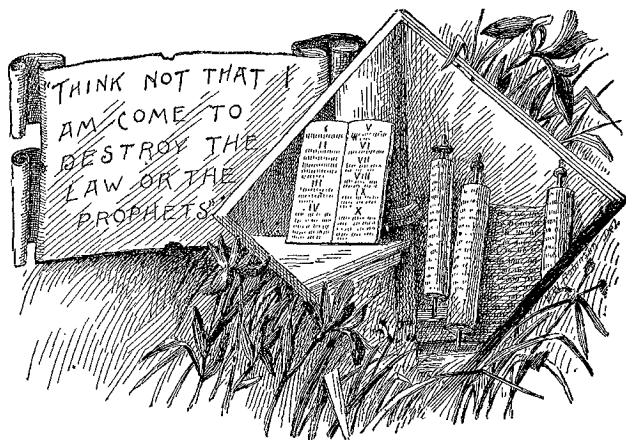
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WHAT OTHERS SAY OF IT.

Free Methodist.—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."

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

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

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

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

Herald and Presbyterian.—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.

The Lutheran Observer.—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.

Christian Evangelist.—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.

Cumberland Presbyterian.—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.

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.

HELP WANTED.—A neat and capable girl, Sabbath-keeper, for housework in a small family. Hygienic cooking. Address Miss Anna Frazier, Aurora, Ill.

PERIODICALS WANTED.

Mrs. H. F. STEVENS, Bristol, Day Co., S. Dak., wants papers and such late tracts bearing on any point of our faith as our readers may have to spare.

ADDRESSES.

The permanent address of Elder S. Thurston is care of Pacific Press, Oakland, Cal.

The post-office address of Elder George B. Starr is 251 St. George's Road, North Fitzroy, Melbourne, Victoria, Australia, care of Australian Tract Society.

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...† 3.45 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.....† 12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

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

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

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

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

W. E. DAVIS,

E. H. HUGHES,

G. P. and T. Agent,

A. G. P. Agent,

MONTREAL, QUEBEC.

CHICAGO, ILL.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 4, 1897.

EAST.	8	12	6	10	14	4	6
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	†Eastern Express.	*N. Shore Limited.	*Atl. & Pacific Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.50	pm 12.30	pm 11.40
Michigan City.....	11.40		8.45	pm 12.08	4.50		am 1.31
Niles.....	am 12.48		10.15	1.00	5.55	2.05	am 1.31
Kalamazoo.....	2.10	am 7.15	11.52	2.08	7.16	4.03	4.05
Battle Creek.....	3.30	7.56	pm 12.50	2.42	7.55	4.38	4.43
Marshall.....	4.03	8.29	1.20	3.09	8.19		5.10
Albion.....	4.40	8.47	1.45	3.21	8.28		5.31
Jackson.....	4.40	10.05	2.35	4.05	9.15	5.58	6.25
Ann Arbor.....	5.50	11.10	3.47	4.58	10.05	6.45	7.30
Detroit.....	7.20	pm 12.25	5.30	6.00	11.10	7.45	9.00
Falls View.....					am 5.23		4.18
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					5.53		4.43
Buffalo.....				am 12.20	6.45	am 1.40	5.30
Rochester.....				3.13	9.55	4.20	8.40
Syracuse.....				5.15	pm 12.15	6.15	10.45
Albany.....				9.05	4.50	9.55	am 2.50
New York.....				pm 3.23	8.45	pm 1.30	7.00
Springfield.....				12.10	8.44	1.12	9.33
Boston.....				3.00	11.35	4.07	10.45
WEST	7	15	3	5	23	13	37
	*Night Express.	*N. Y. & Bos. & Ont. Spl.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.00		10.00	6.00		am 12.10
Syracuse.....		8.35		pm 5.00	am 2.10		pm 12.25
Rochester.....		10.37		6.55	4.15		am 2.25
Buffalo.....		11.50		7.50	5.40		pm 3.55
Niagara Falls.....				8.20	6.23		4.37
Falls View.....				1.50	6.54		5.12
Detroit.....	pm 8.20	am 7.15	am 7.50	am 1.30	pm 12.55	pm 4.45	11.25
Ann Arbor.....	9.40	8.12	9.18		1.55	5.55	am 12.31
Jackson.....	11.15	9.10	11.00	3.35	2.57	7.35	1.35
Battle Creek.....	am 12.40	10.21	pm 12.55	4.45	4.07	9.11	3.40
Kalamazoo.....	1.35	10.57	2.13	5.13	4.43	10.00	3.40
Niles.....	3.15	12.23	4.10	6.40	6.27		5.08
Michigan City.....	4.26	pm 1.22	5.20	7.32	7.25		5.08
Chicago.....	6.30	3.00	7.15	9.00	8.55		7.50

*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.

REVIEW & HERALD PUB. CO., Battle Creek, Mich., Chicago, Ill., and Atlanta, Ga.

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The Review and Herald.

BATTLE CREEK, MICH., AUGUST 10, 1897.

CONTENTS OF THIS NUMBER.

POETRY.—The God of Love, L. D. SANTEE—Thine Forever, L. D. AVERY—STUTTLE—The Beggar's Fountain, C. A. RUSSELL—"Arise, Shine," T. R. WILLIAMSON	497, 499, 502, 507
CONTRIBUTORS.—Did Christ Break the Sabbath? E. G. WHITE—"With Violence Shall That Great City Babylon be Thrown Down," P. T. MAGAN—"Be Ye Reconciled," M. C. GUILD—Making Saints, M. E. K.—Stewards of the Grace of God, A. E. HASSEL—Sabbath Thoughts, S. E. HYATT	497-500
SPECIAL MENTION.—Passing Events and Comments, T.—Confusion, M. E. K.—Evictions and Landlords, M. E. K.	501
HOME.—Studies in Child Culture.—No. 10, S. M. I. HENRY—Notes from the Summer School, M. E. OLSEN—Why Do Seventh-day Adventists Still Cling to the Use of Drugs? W. M. GEORGE, M. D.—The Art of Cooking, G. Benson, in <i>Pacific Health Journal</i> —Rice, <i>Pacific Health Journal</i> —Truths Told in a Few Words, <i>Ladies' Home Journal</i>	502, 503
EDITORIAL.—The Foolishness of Preaching; and Foolish Preaching, G. C. T.—The 144,000, U. S.—Little and Great Things, M. E. K.	504-508
PROGRESS.—Reports from Buenos Ayres—Argentina—Basel, Switzerland—New Brunswick—Alabama—Washington—Kentucky—Tennessee—Arkansas—Argentina—The Book Work in Canada	507-509
NEWS	509, 510
SPECIAL NOTICES.—Camp-meetings for 1897—Maine, Notice 1—Notices to Canadian Readers—Colorado Camp-meeting—Iowa, Notice 1	510
DEATHS.—Holman—Burnham—Snow—Hyatt—Maxon	510
PUBLISHERS' DEPARTMENT	510, 511
EDITORIAL NOTES	512

Editorial Notes.

One of the editors (G. C. T.) who is in attendance at the northern Indiana camp-meeting at Kendallville writes that they are having a very good meeting, though the number in attendance is not large. The spacious fair-grounds in the edge of the town, with their buildings and conveniences located in a beautiful grove of oak, elm, and hickory, afford one of the most appropriate places for such a meeting that could be found. There is a quiet, restful spirit pervading the place, and there is nothing to hinder the work of seeking God and studying his word, and but little to divert the attention. Such meetings afford to a busy office worker a blessed respite and rest, with an unusual opportunity for contemplation.

Elder J. N. Loughborough, who is at the present time in this city for a brief rest, favored the church at Battle Creek with a discourse on Sabbath, August 7, taking Ps. 139:7-10 for a text. The discourse was upon the Spirit of God and its various manifestations. The sermon was timely and instructive, reminding one of old-time Adventist preaching, and many remarked at the close that they had been edified and blessed while listening. Brother Loughborough has put many years into the work of God, and still the service of God looks so good to him that he intends to stay in the field until God gives release.

In order to make room for its increasing work and for the necessary growth of the Medical Missionary College, the managers of Battle Creek College have found it necessary to relinquish the church, or preparatory, school below the sixth grade. New methods and plans call for laboratories which require room. The church has decided to encourage the teaching of little children by the parents at home. To do this, it is proposed to establish a system of cottage schools, where small companies of little children will be gathered for a short time each day. The teachers and parents will unite in carrying out the light given us in instructing these in the way and nurture of the Lord from the Bible and the open book of nature. The older children will be provided for in more formal schools.

According to the July *Missionary Review*, the Church of England reports that the present number of its communicants is 1,840,351, with 13,688 ministers. The number of communicants in the non-conformist denominations is reported as nearly as large; that is, 1,807,723. These are divided up among different beliefs as follows: Methodists (five kinds), 987,300; Congregationalists, 406,716; Baptists, 316,569; Presbyterians, 69,632; Bible Christians, 27,506.

Our friends will be glad to learn that notwithstanding the unusual stringency of business, this Office continues to enjoy a good degree of patronage, and work is abundant in most of the departments. It has been necessary to provide better facilities in machinery to accommodate the work that is continually growing in quantity and improving in quality. It is not possible now to do first-class printing with machinery that was in vogue fifteen years ago. The Office is just finishing the typographical and plate work on an encyclopedia of over two thousand pages. Through the extraordinary pressure on financial matters, the REVIEW AND HERALD has passed safely, and besides meeting every obligation, has continued to reduce its liabilities, thus even more firmly establishing its reliability. We make these observations without boasting, and because in such times it is proper that the stockholders and other friends of the institution should know how we are weathering the night.

We learn that a meeting of the Civic and Philanthropic Conference, a conference of men and women interested in the great social, hygienic, and philanthropic questions pertaining to the welfare of human society, will be held at Battle Creek, Mich., Oct. 12-17, 1897. The following, among other questions, will be presented in papers and addresses by prominent philanthropists and educators, with the hope of evolving some practical methods of reform: Methods of Municipal Organization; Public Sanitation and Water Supply; Condition of the Poor and Unemployed; Farm Colonies and Emergency Relief; The Tenement-house Question; Social or University Settlements; The School of Health; Medical Missions; Free Baths; District Nursing as a Relief for the Sick Destitute Poor; School Hygiene.

Samuel G. Smith, D. D., pastor of the People's Church, St. Paul, and professor of sociology in the Minnesota State University, will be president, and J. H. Kellogg, M. D., superintendent of Battle Creek Sanitarium, vice-president. Many prominent men and women are expected to be in attendance. Prof. E. O. Excell will have charge of the music.

"RIDICULOUS LITERALISM."

A "Constant Reader" of the *Christian Herald* (Dr. Talmage's paper), writing from Brooklyn, N. Y., says: "A man who is preaching in a tent here is warning us that we are committing sin by working on a Saturday, and says that we are breaking God's commandment. Is it possible that Christendom is offending God in this matter, as he says?" To this the *Herald*, in its issue of August 4, replies, in part, as follows: "Pay no heed to such preachers. You may be sure that God will not be offended by people's honoring the day on which the work of redemption was completed by the resurrection of

his Son. The ridiculous literalism which would have us go back to the observance of the seventh day, on the plea of celebrating the day on which God rested from his creative work, does not deserve consideration. People who believe that the world was made in six natural days of twenty-four hours might listen to such a plea, but not intelligent men. Besides, it would be difficult absolutely to prove which is the seventh day."

The writer of this answer shows his exceeding sensitiveness by launching out into a supposed defense of Sunday, to which the question makes no reference. It only asks if we are breaking God's commandment if we work on the seventh day, on which he says, "Thou shalt not do any work." But it is of no use to argue with one who calls it "ridiculous literalism" to take God's word to mean just what it says. It can only be wondered whether this man ever read the fourth commandment, and what kind of days he thinks are there brought to view.

We call attention to the matter simply as a striking confirmation of Paul's description of some religious teachers in the last days. Just before the appearing and kingdom of Christ, he charges the minister to "preach the word. For," he continues, "the time will come when they will not endure sound doctrine; but . . . shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:1-4.

Mark the words, "will not endure sound doctrine." How better could men show such refusal to endure the truth, than by denouncing the plainest declarations of the "word" as "ridiculous literalism," not deserving of "consideration," and not adapted to "intelligent men"? U. S.

THE "REVIEW."

ALL the papers printed by our people are indeed good, so very good that it would puzzle one to tell which one should be discontinued if one had to make the decision, as each one has its special mission and field. Each worker should consider it his imperative duty to increase the subscription list of each, not working for one to the exclusion of the others until its subscription list becomes phenomenal when compared with others; but he should labor to see that each one has a constantly growing list. We labor at times for one until its list is increased several thousand; then, feeling that it is safe, we cease our efforts for a few months or years, until its list drops far below what it should be. Would it not be better to make a strong and long pull for each list?

A few months ago an effort was made for the REVIEW, and we have all been gratified that its subscription list has been increased several thousand. Shall we cease our efforts now, and allow its list to run down? There are many Seventh-day Adventists who are not now taking it who would be benefited by its weekly visits. Can they not be induced to subscribe? The REVIEW is our oldest paper, and should be read by every family of our people. We are pleased that the *Signs* and the *Sentinel* are receiving thousands of subscribers monthly; but in our efforts for these papers, let us not forget the good old REVIEW. As our tent workers are constantly establishing new companies, we trust these workers will not think their work complete until these new converts to the faith are well supplied with our various papers, especially the REVIEW, as it will keep them posted with reference to the spread of the work. S. H. LANE.