

The Adventist Review and Sabbath Herald

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

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WALKING WITH GOD.

BY J. M. HOPKINS.
(Westport, Minn.)

Close by thee, O blessed Saviour,
I would stay;
In the sunlight of thy presence
Every day.

There is peace, and joy, and blessing
At thy side;
'Neath the wings of thy protection
Let me hide.

Of the streams of thy salvation
Let me drink;
From the work which thou hast given
Never shrink.

Take my hand and safely hold me,
Lord, I pray;
Give me strength, and safely guide me
Lest I stray.

When thou comest in thy kingdom,
May I be
One to sing thy matchless glory
Endlessly.

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

THE BIBLE IN OUR SCHOOLS.

BY MRS. E. G. WHITE.

It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them.

What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a

family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure, because it is a symbol of the family in heaven? Have they received the only education that can truly be called "higher education"?

What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God. If, during his school life, a young man has failed to gain a knowledge of Greek and Latin and the sentiments contained in the works of infidel authors, he has not sustained much loss. If Jesus Christ had deemed this kind of education essential, would he not have given it to his disciples, whom he was educating to do the greatest work ever committed to mortals, to represent him in the world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity.

There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner.

Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, "which lighteth every man that cometh into the world." They look upon eternal realities as phantoms, calling an atom a world, and a world an atom. Of many who have received the so-called higher education, God declares, "Thou art weighed in the balances, and art found wanting,"—wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus.

The practical nature of the teaching of him who gave his life to save men is an evidence of the value he places upon men. He gave the education which alone can be called the higher education. He did not turn his disciples away because they had not received their instruction from pagan and infidel teachers. These disciples were to proclaim truth that was to shake the world, but before they could do this, before they could be the salt of the earth, they must form new habits, they must unlearn many things learned from priest and rabbi. And to-day those who would represent Christ must form new habits. Theories which originate with the world must be given up. Their words and their works must be after the divine similitude. They must not place themselves in connection with the debasing principles and sentiments that belong to the worship of other gods. They cannot with safety receive their education from those who know not God, and acknowledge him not as the life and light of men. These men belong to another kingdom. They are ruled by a disloyal prince, and they mistake phantoms for realities.

Our schools are not what they should be. The time which should be devoted to laboring for Christ is exhausted on unworthy themes and self-pleasing. Controversy arises in a moment if once-stated opinions are crossed. So it was with the Jews. To vindicate personal opinion and petty interests, to gratify worldly ambition, they rejected the Son of God. Time is passing. We are nearing the great crisis of this earth's history. If teachers continue to close their eyes to the necessities of the time in which we are living, they should be disconnected from the work.

Many of the instructors in the schools of the present day are practising deception by leading their students over a field of study that is comparatively useless, that takes time, study, and means that should be used to gain that higher education that Christ came to give. He took upon him the form of humanity, that he might lift the mind from the lessons men deemed essential to lessons which involve eternal results. He saw the world wrapped in satanic deception. He saw men earnestly following their own imagination, thinking they had gained everything if they had found how they might be called great in the world. But they gained nothing but death. Christ took his stand in the highways and byways of this earth, and looked upon the crowd eagerly seeking for happiness, thinking that in every new scheme they had discovered how they might be gods in this world. Christ pointed men upward, telling them that the only true knowledge is a knowledge of God and of Christ. This knowledge will bring peace and happiness in this present life, and will secure God's free gift, eternal life. He urged his hearers, as men possessing reasoning power, not to lose eternity out of their reckoning. "Seek ye first the kingdom of God, and his righteousness," he said, "and all these things shall be added unto you." You are then co-workers with God. For this I have bought you with my suffering, humiliation, and death.

The great lesson to be given to the youth is that, as worshipers of God, they are to cherish Bible principles, and hold the world as subordinate. God would have all instructed as to how they can work the works of Christ, and enter in through the gates into the heavenly city. We are not to let the world convert us; we are to strive most earnestly to convert the world. Christ has made it our privilege and duty to stand up for him under all circumstances. I beg of parents to place their children where they will not be bewitched by a false education. Their only safety is in learning of Christ. He is the great central Light of the world. All other lights, all other wisdom, are foolishness.

Men and women are the purchase of the blood of God's only begotten Son. They are Christ's property, and their education and training are to be given, not with reference to this short, uncertain life, but to the immortal life, which measures with the life of God. It is not his design that those whose services he has purchased, shall be trained to serve mammon, trained to receive human praise, human glorification, or to be subservient to the world.

"Then said Jesus unto them, Verily, verily, I

say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in Him." These are the terms of life made by the world's Redeemer, before the foundations of the earth were laid. Are the teachers in our schools giving the students to eat of the bread of life? Many of them are leading their students over the same track that they themselves have trod. They think this the only right way. They give students food which will not sustain spiritual life, but which will cause those who partake of it to die. They are fascinated by that which God does not require them to know.

Those teachers who are as determined as were the priests and rulers to carry their students over the same old path in which the world continues to travel will go into still greater darkness. Those who might have been co-laborers with Christ, but who have spurned the messengers and their message, will lose their bearings. They will walk in darkness, knowing not at what they stumble. Such are ready to be deceived by the delusions of the last day. Their minds are preoccupied with minor interests, and they lose the blessed opportunity of yoking up with Christ, and being laborers together with God.

The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories, into the instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the higher education. Thousands partake of the fruit of this tree, but to them it means death. Christ says to them: "Ye spend money for that which is not bread. You are using your God-entrusted talents to secure an education which God pronounces foolishness."

Satan is striving to gain every advantage. He desires to secure, not only students, but teachers. He has his plans laid. Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories. Instead of giving place to criticism, division, jealousy, and rivalry, those in our schools should be one in Christ. Only thus can they resist the temptations of the arch-deceiver.

Time is passing, and God calls for every watchman to be in his place. He has been pleased to lead us to a crisis greater than any since our Saviour's first advent. What shall we do? God's Holy Spirit has told us what to do; but, as the Jews in Christ's day rejected light and chose darkness, so will the religious world reject the message for to-day. Men professing godliness have despised Christ in the person of his messengers. Like the Jews, they reject God's message. The Jews asked regarding Christ, "Who is this? Is not this Joseph's son?" He was not the Christ that the Jews had looked for. So to-day the agencies that God sends are not what men have looked for. But the Lord will not ask any man by whom to send. He will send by whom he will. Men may not be able to understand why God sends this one or that one. His work may be a matter of curiosity. God will not satisfy this curiosity; and his word will not return unto him void.

Let the work of preparing a people to stand in the day of God's preparation be entered upon by all who believe the word. During the last few years serious work has been done.

Serious questions have agitated the minds of those who believe present truth. The light of the Sun of Righteousness has been shining in every place, and by some it has been received, and perseveringly held. The work has been carried forward in Christ's lines.

Every soul that names the name of Christ should be under service. All should say, "Here am I; send me." The lips that are willing to speak, though unclean, will be touched with the living coal, and purified. They will be enabled to speak words that will burn their way to the soul. The time will come when men will be called to give an account for the souls to whom they should have communicated light, but who have not received it. Those who have thus failed in their duty, who have been given light, but who have not cherished it, so that they have none to impart, are classed in the books of heaven with those that are at enmity with God, not subject to his will or under his guidance.

A Christian influence should pervade our schools, our sanitariums, our publishing houses. Under the direction of Satan, confederacies are being formed, and will be formed, to eclipse the truth by human influence. Those who join these confederacies can never hear the welcome, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." The instrumentalities established by God are to press forward, making no compromise with the power of darkness. Much more must be done in Christ's lines than has yet been done.

Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty.

The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject-matter of education. It is true that we know much more of the word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the word of the living God, and esteemed as first, and last, and best in everything. Then will be seen true spiritual growth. The students will develop healthy religious characters, because they eat the flesh and drink the blood of the Son of God. But unless watched and nurtured, the health of the soul decays. Keep in the channel of light. Study the Bible. Those who serve God faithfully will be blessed. He who permits no faithful work to go unrewarded will crown every act of loyalty and integrity with special tokens of his love and approbation.

A PERIOD OF GREAT INTEREST.

BY ELDER J. H. COOK,
(Fresno, Cal.)

In the progress of the third angel's message there are two periods of the deepest possible interest. The first is paralleled by the preparatory work of the disciples of Christ during the ten days previous to Pentecost. The instruction that they had received, and the experience they had gained, were not by any means sufficient to enable them further to carry on the work after

the resurrection without a special fitting up. Hence the command, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." * Thus they tarried ten days, not in idle expectancy, but in earnest labor to put away their sins and secure an increase of faith, as a necessary preparation for the reception of the Spirit, which would qualify them to carry forward successfully the work that Christ had begun.

The holy unction must fall on the servants of God. Thus we read: "All who were fully identified as disciples of Christ, and associated with the apostles as evangelists, assembled together at Jerusalem. They put away all differences. They continued with one accord in prayer and supplication, that they might receive the fulfilment of the promise of the Holy Spirit."—*"Gospel Workers,"* page 370.

Again we read: "For ten days the disciples prayed before the Pentecostal blessing came. It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus and becoming changed into his image. When the blessing did come, it filled all the place where they were assembled; and, endued with power, they went forth to do effectual work for their Master."

A similar work will be seen in the shaking time. One writing of this time, says: "Some were lukewarm and indifferent. Others were deeply in earnest, and perseveringly continued their earnest cries to God until they gained the victory, and were clothed with an armor from their head to their feet. They spoke forth the truth with great power. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"

(See "Testimonies for the Church," Vol. I, pages 179-183.)

Here appears the similarity of the experience of the apostles and early evangelists in their struggle for a preparation for the early rain, and that of those giving the third message, for the latter rain, or refreshing, or loud cry of the third angel. When the Spirit was poured out upon the disciples, a power to which they were comparative strangers before, attended their ministry. "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. The early rain was to prepare the minister of Christ to present the gospel in its fulness and power: the latter rain is to do a similar work in the closing period of the world's history, to ripen off the harvest of the earth. Similar results follow each.

Does not the testimony of Malachi come in here? "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:3, 4. The sons of Levi, the ministry, must be purified and purged, that they may offer unto the Lord an offering in righteousness. What then? "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." When the sons of Levi are purified, purged, and endued with power, the church will drink at the same fountain of the waters of life, and will arise and shine because they are filled with life and light. When the shepherd feeds his flock with meat adapted to their wants, they will thrive and prosper; but when proper food and care are wanting, they get poor and sickly, shed their coats, chill easily in inclement weather, and often sicken and die. So it is with the church of God. When the ministers are clothed with power, they will be aggressive, and the power will spread immediately to the church. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord."

What then? He says: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts." Mal. 3:5.

After the day of Pentecost the Spirit wrought with great power. It was a swift witness against sin and sinners. "And great fear came upon all the church, and upon as many as heard these things. . . . And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women." Acts 5:13, 14. What was the result? "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." Isa. 33:14. That class no longer sought in the church a hiding-place for their corrupt hearts. They were afraid of the searching, reproofing power of the Spirit of God; but multitudes were soundly converted to God. Great power attended the work of the ministry. We might carry this similarity much further, but the design of this article is more especially to impress the importance of a new experience—a new fitting up—as an absolute necessity to qualify the servants of God to carry forward successfully the work of God during the loud cry of the third angel's message, or the latter rain.

Is the impression gaining ground that Seventh-day Adventists are giving the trumpet an uncertain sound? So says the testimony of the Spirit. So it was with ancient Israel when they cherished sins, and did not separate themselves from sinners. But when sin and sinners were put away, or met their due punishment, then the Lord came near to his people, and the fear of him fell on the people at large. So will it be again. This weak, sickly state will pass away. The Swift Witness will return, and personally superintend the work, as Captain of the Lord's hosts.

With other gifts of the Spirit, the spirit of discernment will again return to the church of God, and sins will be pointed out. "I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers," etc. Mal. 3:5. Fearfulness will surprise the hypocrite. This Swift Witness will either cause the sinners in Zion to seek God anew or it will separate them from the congregation of the Lord. Those not converted to God will remain outside. "Of the rest durst no man join himself to them. . . . And believers were the more added to the Lord, multitudes both of men and women." Thus the ministry and the churches were clothed with power, and that power attended the work. So will it be again when the same or similar steps are taken to prepare for the loud cry of the third message to be fully given to the world.

Brethren in the ministry, shall not we humble ourselves before God, and seek earnestly and perseveringly till we come into that relation with God that he can clothe us with power and wisdom from on high, so that this work may go successfully forward? or shall we remain indifferent, and be forsaken of the Spirit of God? "The Spirit of God is departing from many among his people." Will not the church sense this important period, when lasting separations are about to take place? If we are separated from God, his Spirit will no longer strive with us. Let us not be in the place where it can be said of us, "Ephraim is joined to idols: let him alone." Hosea 4:17. How timely is the language of Joel! "Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Joel 2:13.

There is hope only in a full surrender of all the heart to God. May the Lord help each one to make this surrender.

"WHY HAST THOU MADE ME THUS?"
ROM. 9:20.

BY S. O. JAMES.
(Milford, Iowa.)

"WHY hast thou made me thus,
In all my motions not one pretty grace?
How can the Lord be loving, kind, and just?"
I murmured in my Saviour's very face.

"Why not forgive my sin,
And for thy glory now make up my loss?
I must be straightened ere I enter in
The home which thou hast purchased on the cross.

"I hoped that I was made
To show thy praise and wisdom all so great;
How can I hear the words so often read,
'They also serve who only stand and wait?'"

Thus through the weary years,
Although I knew God must be wise and good,
A stubborn heart lay panting 'neath my tears,
Which quite explains my discontented mood.

But now I humbly yield,
Though tired heartstrings almost break with grief
Because in all the great wide harvest-field
I may not gather e'en one little sheaf.

But no; I will not fret,
But leave my work in His dear, loving hand;
He'll take the skein, undo the tangles yet,
And weave a crown for that bright summer land.

SOME OBJECTIONS AGAINST THE SABBATH CONSIDERED.

BY PHILIP GIDDINGS.
(Georgetown, British Guiana.)

Objection.—We keep Sunday, the Christian Sabbath.

Reply.—Whatever is Christian must first be Christ's. When we find the Sabbath that Christ kept, we find Christ's Sabbath, and if Christ's, then it is the Christian Sabbath. We all agree that it was his custom to keep holy the seventh day (Saturday). Luke 4:16. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

Ob.—The seventh-day Sabbath was to commemorate creation; but the first-day Sabbath is to commemorate redemption.

R.—Now we know that the seventh day is to commemorate creation, because the Bible says so. Where do you find an equal authority for what you say concerning Sunday?

Ob.—God finished his work and rested; so Christ, on the cross, said of his work, "It is finished." "He also hath ceased from his own works, as God did from his."

R.—God (by the Son) finished his work on Friday. Christ on the cross, speaking of his own work, said, "It is finished." You will remember that that day, too, was Friday. Here are two analogies: God finished his work on Friday, and rested on the seventh day; Christ finished his own work on Friday; when would you have him rest?—Why, on the seventh day.

Ob.—But we commemorate the day on which he broke the chains of death and the grave. We are begotten "again unto a lively hope by the resurrection of Jesus Christ from the dead." Our hope anchors on the resurrection. For, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:17, 18. Therefore we celebrate this birthday of the Christian's lively hope.

R.—The quotations are strong and beautiful, but the "therefore" does not follow. When we endeavor to form a couplet with Scripture and the unauthorized version of our deduction, we make but an iambus; it comes short of the glory of a plain, "Thus saith the Lord." Who hath required this at our hands? Is this the commemoration that Christ has chosen—to make

of none effect his commandment by our deduction? or is it to "walk in newness of life" (see Romans 6)—to live a life of righteousness? And what is righteousness? "All thy commandments are righteousness." Ps. 119:172. Therefore, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

Ob.—It is the Jews' Sabbath.

R.—Mr. William Scott, if that house over there is the house of William Scott, it is William Scott's house. It is needless to say that "of" is the genitive particle, equivalent to the possessive 's. Now, sir, the commandment reads: "The seventh day is the Sabbath of the Lord thy God," etc.; therefore, the seventh day is the Lord's Sabbath. The question, then, to be settled, is: Whose God is he? If he is the Jews' God only, then Gentiles have no part nor lot in anything that is his. If he is the Gentiles' God only, the Jews have no portion with the Gentiles. But Paul says: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3:29. Now, Mr. William Scott, if you have two sons, John and James, will not both have a right in what is yours? Wherefore, since the seventh day is the Sabbath of the Lord, and since he is the God, not of the Jews only, but also of the Gentiles, the seventh-day Sabbath belongs to both Jews and Gentiles. That there were some ceremonial sabbaths is agreed. Leviticus 23 speaks of seven ceremonial sabbaths "besides the Sabbath of the Lord." When Christ, the great Anti-type, became the Passover for us, these sabbaths passed away with the typical system to which they belonged. But the Sabbath of the Lord belongs to that law of which its Author said: "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16:17.

Ob.—But it seems most fitting that Sunday should thus be commemorated.

R.—Why every Sunday? Why more resurrection-Sundays than crucifixion-Fridays? He rose, not every Sunday in the year, but one Sunday in the year, and the same reason that allows you but one Friday—"Good Friday"—would allow you but one Sunday—"Easter Sunday." There is no reason in Scripture or in consistency that the Sunday come oftener or be holier than the Friday. Your own position would allow you one Sunday, while the Scriptures would allow you none.

Ob.—If we err, we err in good company.

R.—'T were better to be right in bad company. We shall be judged, not as a "company," but as individuals. "So then every one of us shall give account of himself to God." Rom. 14:12. Your Christian duty is not indicated by what good people did, or do, or leave undone, but by what the present knowledge of God's word, appealing to your conscience, convinces you that you ought to do. We are to follow good men only as they follow Christ. If we do otherwise, we err.

Ob.—Do you think that if it were wrong to keep Sunday, the Lord would have permitted it so long?

R.—Do you think that if idolatry, covetousness,—in short, the devil, and sin,—were wrong, the Lord would have permitted them to exist so long?

Ob.—It seems a design of the Spirit that Christ should rise on Sunday, thus indicating the new Sabbath. It would have been just as easy for him who "is able even to subdue all things unto himself" to arrange the resurrection to come on some other day, if divine wisdom had not chosen Sunday. Again, if Sunday were not the proper day for Christians to keep, the Reformers, such as Luther and his fellows, in their diligent study of the Bible, would have found out and exposed that error as they did other errors.

R.—Your argument amounts to this,—what others have not seen, we must not see. Let us

not forget that Luther did not believe in infallibility, either in the pope or in himself. An illustration of how even the great Reformer could be wrong in things Biblical is his hasty rejection of the book of James as "the trashy epistle." You believe that he was wrong in this. Nor was this his only error. You know that the Romanists teach that the bread and wine used in celebrating the Lord's Supper are actually changed into the body and blood of Christ. This error Luther also maintained. Nor were these all, but they are enough to show that he was liable to errors. Carlstadt, a man of Luther's time, did expose the Sunday-Sabbath error. The Reformers were not faultless. Says Dr. Cummings, of London: "The great Reformers of the sixteenth century [were] great with all the faults that clung to them, and it would have been strange if they had been faultless, having come out of a church so corrupt and a superstition so contaminating. The earlier Christians were wont to worship God and his Son only, but in this age, they who were called Christians worshiped the wooden cross, the images of saints, and the bones of men, they knew not whom." In the year 604, the Pantheon of Rome was dedicated to the Virgin Mary and the saints; and the niches which had been filled by heathen gods were refilled with the glorified saints of Christendom, which were put in the same niches, or more probably, the former images had different names bestowed upon them, just as was done with Jupiter Tonans, who has a key in his hand for his thunderbolt, and is kissed as St. Peter by the great vicar of Christendom.

In fact, "Paganism was simply baptized,—heathen gods were called Christian saints,—and so it exists to-day." So likewise the pagan Sunday, bearing on its very face its idolatrous meaning (the day of the sun),—this heathen Sunday, simply baptized, is called the "Christian Sabbath," and so it exists to-day. But the light of Scripture and history, more penetrative than the X-rays of Roentgen's new photographic discovery, brings out the heathenish fact, stripped of its dense covering of hoary age and baptismal "unavail." A word about the deduction of the Spirit's design: Theological deductions are not always Scripturally correct. At best they are well-meant guesses, which may hit or miss the truth. Sometimes they miss, even when tried by well-meaning men. Our Saviour once said to his disciples: "Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread" (Matt. 16:6); but he did not mean such bread as they supposed he meant. He once said: "If I will that he tarry till I come, what is that to thee? . . . Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 20:22, 23. Now the Scriptures say that Jesus rose again the first day of the week, and some men say that because of that fact, Sunday is the "Christian Sabbath"; yet the Scriptures say not that it is the "Christian Sabbath," but only that Christ rose on the first day of the week; and this deduction, plausible as it may seem, is as wrong as the others. "Add thou not unto his words, lest he reprove thee, and thou be found a liar."

RE-ENACTING THE DECALOGUE.

BY G. W. SPIES.
(Tremont, Pa.)

THE tendency on the part of our lawmakers throughout the land to "re-enact the ten commandments," or to legislate upon some part or principle of the decalogue, is rapidly growing. The attempt to accomplish this, however, is as futile as it is formidable. As well might these men attempt to abolish the law governing the

impenetrability of matter by their legislative enactments, or endeavor to retard or accelerate the movements of the heavenly bodies by specific legislation, as to attempt to re-enact, or legislate upon, any precept or principle of the decalogue, as such.

This tendency exhibited itself in all its proportions in Kansas, recently, where a legislator introduced a bill containing, in its first ten sections, an exact transcript of the ten commandments as recorded in Exodus 20, and in its eleventh section, specific penalties for the violation of these commandments. The penalties, as provided for in section 11, are: For having another god, \$1000 fine; for making a graven image, which is evidently a greater sin than having another god, \$1000 fine and one year in the penitentiary; for swearing or Sabbath-breaking, sins about half as great as having another god, \$500 fine; dishonoring parents, \$500 fine, and six months in the penitentiary; for murder, hanging by the neck until dead; for adultery, penitentiary for life. The remaining sins, including covetousness, were to be punished according to the whim or caprice of the court.

The author of the bill manifests a very fine sense of discrimination in being able to see just how much more sinful it is to make a graven image than to bow down to it, and in making the violation of the fourth commandment just half as great a sin as the violation of the first.

Were the Lord, after the enactment of such a bill into law, to enforce its penalties,—were he to execute judgment speedily,—the remaining bills on the calendar of the legislature that passed it would be delayed in their consideration and passage, to say the least. Many who favored its passage would, no doubt, go to the penitentiary (some for life), if they were so fortunate as to escape the death penalty.

Such proposed legislation as that mentioned above, which is by no means rare, shows a great lack of respect for the Author of law, and great ignorance of the spiritual nature of the law that emanated from him. But when ministers of the gospel think they are able to "knock the bottom out of the decalogue in fifteen minutes," it is not at all surprising that legislators should consider themselves capable of re-enacting it.

A FALSE BALANCE.

THERE is a scripture which says, "A false balance is abomination to the Lord;" and another that declares, "A just weight and balance are the Lord's." These words apply primarily to balances, or as we call them, "scales," used in weighing goods of various kinds. The English poet, Jane Taylor, wrote thus of the "philosophers' scales,"—

" . . . so nicely adjusted are they,
That qualities, feelings, and thoughts they can weigh."

And surely when such things as moral qualities are to be weighed, a perfect balance should be used. Job exclaimed, "Let me be weighed in an even balance." An even, or perfect, balance for the weighing of moral qualities can be made only by God. Such a balance, we believe, we have in the law of God.

Apropos of this, the *Christian Statesman* has for several months, in its editorial department, been giving its readers some very interesting matter on church unity, the object appearing to be to lay down certain principles, the acceptance of which would lead to a Protestant unity, while at the same time each Protestant church would retain its own individuality. The plan of unity proposed is broad enough to take in most everything, and in its actual working, would be narrow enough to exclude thousands of Christians just as good as those included, and perhaps better. The last article in the *Statesman* upon this subject discusses the question under the head of "Balance of Liberty and Law—the Scriptural Solution." That is to say, it proposes to balance liberty and law in relation to the question

of church unity. In the course of the article appears the following statement:—

Authority in the church, precisely like authority in the family or the state, must rest ultimately on a divine foundation. Wherever this authority requires what is contrary to the Lord's revealed law, it subverts its own foundation. Obedience to it is required because it rests on divine law; and when that law is contravened, obedience can no longer be justly required. To resist authority in the family, church, or state, is to resist the ordinance of God only when the human authority, as exercised, rests on the divine. And when God's command in his word, as any one of his children with enlightened conscience accepts it, conflicts with the authority of family, church, or state, the conscientious subject of both divine and human law must, like Peter and the other apostles, obey God rather than men. Acts 5:29.

In this article we shall neither endorse nor deny the propositions above laid down, except the last, which we most emphatically accept; and we would here ask, Will the *Statesman* accept the measure of its own balance? To weigh with a just balance, and then refuse to accept the decision of the balance, and try to decry or falsify it in any way, is just as reprehensible as it would be to have a false balance to begin with. The balance, according to the *Statesman*, we consenting, is God's word. Let us examine that word.

In that word we learn of the Sabbath of the Lord. Its foundation is the word of God. The fragrance of a sinless Eden comes with it, and it is overshadowed with a Sinaitic glory. It has an honored place in that law whose perpetual endurance is suggested by the voice of God in its proclamation and the writing of it upon enduring rock. Many express statements of the Scriptures also testify that it will never pass away, though the earth and the heavens fail. Luke 16:17.

But suppose one takes that word, that law, to mean just what it says (and who dare affirm that it does not mean what it says?), and because he so believes, keeps the seventh day, "the Sabbath day according to the commandment" (Luke 23:56), he will find himself entirely outside the pale of the united church, not according to the Scriptures or the statement above quoted, but by the actual practise and purpose of the *Statesman*, which accepts this "balance" as the true one.

This is not all: the worst is yet to come. The *Statesman* would not only exclude actual Sabbath-keepers, those who accept that standard word just as it reads, from the church, as it conceives that church to be; but it would, like another scheme of church unity well known in the world for many centuries, deliver them over to the civil power to be punished! Should the author of the above quotation urge that a Christian with an "enlightened conscience" will keep Sunday for the Sabbath, it is enough to reply that in such a case he is simply making himself the judge of another man's conscience.

Having agreed on the balance,—the word, and especially the law of God,—why not take what it says, nor try to falsify the balances by deceit? To weigh out for one a bushel of wheat, honest weight, and then steal out one tenth before delivering it to the purchaser, is just as dishonest as it would be to weigh by a false balance in the first place. So to claim to take God's law as the just balance, and then actually try to nullify one of the ten precepts, practically amounts to a false balance. And, be it remembered, "A false balance is abomination to the Lord."

M. E. K.

WHEN a rosebud is formed, if the soil is soft, and the sky is genial, it is not long before it bursts; for the life within is so abundant that it can no longer contain it all, but in blossomed brightness and swimming fragrance, it must needs let forth its joy and gladden all the air. If, when thus ripe, it refused to expand, it would quickly decay at heart and die. Christian charity is piety with its petals fully spread, developing itself and making the world happier.—*James Hamilton.*

Special Mention.

PASSING EVENTS AND COMMENTS.

Anarchy.—The awful and ruthless murder of Canovas del Castillo, premier of the kingdom of Spain, adds another immeasurable crime to the long list already charged to anarchy. It also deprives the world of one of its wisest statesmen, and Spain of the most conspicuous character of her modern history. Canovas was shot down without warning while unattended at a Spanish bathing-place, whither he had retired for a few days' respite from the cares of his office. Spain is nominally governed by the queen, Dona Maria Christina, as regent in the place of the king, her son, who is but eleven years of age. Of course such a government is but a figurehead, and the real government rests upon the prime minister.

Canovas came to this office in 1874. He has yielded the place four or five times as the political field has altered its aspects, receiving his last appointment in 1895. The first of last June, another crisis arose, and Canovas and his associates resigned. But as their resignations were not accepted, the ministry and its policy were upheld. The assassin was a foreigner, a Neapolitan, who alone took upon himself the responsibility of this great crime,—a crime which not only deprives a fellow man of his life, but robs a nation of its main support in an hour of deepest need. The prime minister lived but an hour after being shot three times. His last and only words were those of patriotic devotion, "Long live Spain!"

Anarchistic Threats.—Whether the death of Canovas can be attributed to the contrivance of secret orders, or is the work of an isolated individual, it vividly calls to mind the bold threats of slaughter that have been hissed through the Old World in the faces of monarchs and rulers. Since these threats have been made, plenty of events have been in evidence to show that they were made of something more tangible and dreadful than mere wind. Within the past twenty-five years, more than that number of desperate and startling attempts have been made to assassinate kings, rulers, leading executives, or generals of various nations. Most of these have proved successful. This number does not include a much larger number of minor and unsuccessful attempts; and the police tell us of still more numerous plots that have been frustrated. In fact, prominent men in European national affairs are considered as daring fate if they go about unattended by guards, but for which assassinations of this kind would be greatly increased. The unfortunate statesman who has just fallen is criticized for exposing himself without a guard, and has paid for his temerity with his life.

Truly, we are living in times when reckless fiendishness threatens the stability of society and government. These are the perils of the last days; and it is a time when all men stand in fear. They only are safe who stand with God on the firm foundation of his word.

How Will It Affect Cuba?—The question as to how the assassination of Canovas will affect Cuba, is one that comes to every mind. Although there is horror on all sides at the crime, still there is with the Cuban patriots a rather poorly disguised satisfaction that the greatest foe to their freedom is now out of the way; and they therefore predict an early settlement of the trouble by the withdrawal of the Spanish forces. It is remarkable that just at the time of this calamity, the report published at London to the financial world shows that Spain is utterly bankrupt. The indebtedness of that country is \$1,765,000,000, with \$75,000,000 accrued interest. The income is but \$150,000,000. The state of the exchequer will soon compel

Spain to abandon an expensive war in which, so far, she has gained absolutely nothing.

The Road to Fame.—Prince Henry of Orleans, a whilom royal scion of France, a struggling relic of the wreck of the royalty, is in a fair way to retrieve in a measure the lost and waning prestige of his family, or get hurt in a personal encounter. Some time since, he undertook a perilous trip to Menelik, king of the Abyssinians, with whom the Italians recently waged a disastrous war. He undertook to furnish London and New York papers with a written account of his travels and observations. In relating his visit with the Negus, and on other occasions, the prince alludes to the Italians in very contemptuous terms that reflect severely on the courage and character of the Italian officers and soldiers. The letters aroused a furor in France, and made a hero of the prince. But in Italy the result was a cyclone of rage. The prince was the recipient of half a dozen challenges, all of which he waived aside until the Italian general Albertone defied him to mortal combat, when he accepted. Now the papers reckon that the declining sun of Orleans's prestige will move backward several degrees if—what?—If he kills the man! Prince Henry is regarded as very fortunate to have such an opportunity. He is happy in the prospect of thus winning a crown and fame on the brink of an open grave, into which one of the gladiators may tumble to an ignominious death. But what a crown!—a crown dipped in the blood of a fellow man!

A Sunday Attraction.—An excursion steamer that sails from Chicago advertised extensively as a special attraction for a late Sunday that an aeronaut, with his balloon and parachute, would be taken out into the lake, where an ascent would be made, followed by a dive into the water. To add to the attractiveness, it was distinctly stated that the attempt would be very perilous. After delineating the peculiar dangers of the ascent, the advertisement goes on to say: "The slightest miscalculation, the slightest flaw in the fabric which sustains the daring aeronaut, will mean his instant death. So close will the parachute be to the spectators during the greater part of its descent, that the element of danger will be more strikingly apparent than under ordinary circumstances."

This element of danger, of the risk of life, of the chance of seeing some one killed, is the "drawing" feature of this entertainment. The savage instinct which is an element in human nature, floats in blood. It is the same propensity which develops in human torture, in bull-fights, prize-fights, and gladiatorial contests. To see a man jump off a bridge, or a woman perform on a trapeze, where there is imminent risk to life, will attract a crowd at any time. Without the element of danger, these performances would be vapid and dull. T.

AS OTHERS SEE US.

THE following, clipped from the London *Echo*, shows how others look at the state of affairs in this country:—

The signs of the times indicate that before the sun rises on Jan. 1, 1900, the great American nation will groan and writhe in an agony of revolution, and the streets of all her great cities will be slippery with blood—a hundred drops of blood for each gem that flashes on the necks of rich and pampered women, and ten drops of blood for each tear that has washed the faces of the poor. Politics is so rotten that it stinks. Every one knows, and no one cares. America is no longer a republic; it is a plutocracy. The president is merely the creation of bank directors, railroad kings, and coal barons; and it is the same with the governors of the States. The poor whine about their poverty, and gnaw their crusts of bread, but can always be relied upon to vote for the rich; and nine tenths of them would shoulder their muskets and lay down their lives in defense of the right of the rich to rob them. A nation such as this, in which one million plutocrats tyrannize over sixty million slaves, will be either overthrown by a foreign foe or die of gangrene. The various labor or-

ganizations do not think together, vote together, or work together; and they have no money to buy votes, lawyers, and judges. Soldier police shoot down laboring people, and are cheered on in their bloody work by monopolies and the clergy. But the day will soon come when there will be a horrible dance to death, lighted up by burning houses, and music and cries and groans and dynamite bombs. Rich idlers amuse themselves at Newport and Tuxedo; poor workers toil ceaselessly in the darkness of the mine and the den of the mill; young men and women dawdle over iced champagne and opera parties; old men and women pick rotten food out of the garbage-cans; lap-dogs are driven through Central Park to take the air; children die of overwork in filthy garrets; piety in the White House is enjoying the fruits of bribery; infidelity in the tenement-houses is enduring the punishment of uprightness. These are the signs of the times in America to-day—signs that point to calamity too dreadful to imagine, but which nothing can avert.

The saddest thing about the quotation given above is the large amount of truth which it contains. It is not the statement of a pessimist or an alarmist, but a plain declaration of the condition of affairs as seen daily on every hand. We are surely living in the time just preceding the coming of the Son of Man,—the time in which it is said that men will be "fierce" and "without natural affection." The daily record of crime is revolting to read. Apparently, men are seeking to rival one another in perpetrating inhuman, bloodthirsty deeds of cruelty. If times were ever worse than now, we cannot help being glad that we did not live then. The fulfilment of James 5 is to be witnessed on every hand. These are solemn times; and it behooves those who read, by the aid of the word, the handwriting on the wall, to seek the Lord as never before; for the time of trouble, such as never was, cometh. G. B. THOMPSON.

A HOLY SNUFF-TAKER.

It has been a matter of common notoriety for some time that the present pope of Rome, Leo XIII, is a snuff-taker. The *Catholic Mirror* of August 7 tells the whole story in the following paragraph:—

His Holiness Pope Leo uses snuff. It is very fine snuff, and is made by a Baltimore firm expressly for the pope's use. It is made from the very finest materials obtainable, and before it is packed in the elegant boxes in which it is shipped direct to the Vatican, it is sprinkled with attar of roses, the costliest perfume known to the trade. Altogether, this is the finest and costliest snuff in the world.

It is a matter of history that Napoleon used snuff, and his will makes mention of several gold snuff-boxes bequeathed to his brothers and friends. An imperial snuff-taker is not so very astonishing, but the thought of a holy snuff-taker almost takes one's breath away! We read not long ago of a man who was not in the habit of attending church, who went one day with a friend. Seeing the contribution-plate approaching, he asked his friend what it meant. His friend had only time to whisper, hastily, that he should put something on it; but what was his astonishment to see him put some snuff on the plate! He gave something,—what he had. Apropos of this, we read that upon one occasion the apostle Peter, whom Catholics always assert was the first head of the church and the prototype of all the popes of Rome, seeing a man lame from his birth lying before him, said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." He gave what he had. The present pretended successor of Peter could have given silver, gold, or even snuff! Peter had none of these things, and in this may be seen a very great difference between Peter and his pretended successor. We cannot imagine that Christ would use snuff; the thought that the apostles would do so cannot be tolerated; but it is not considered at all shameful or out of character that the pope of Rome, who holds that he is the vicar of Christ and the successor of Peter, should use snuff. Probably there is nothing in which he is any more like Peter than in this.

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
fashion of a palace." Ps. 144:12.

MY SINGING EVANGELIST.

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

Up in the top of a tall maple-tree
A wee bird is swinging, and singing to me
A rollicking song on this glad Sabbath day,
Telling God's name in his beautiful way.

He is looking at me with his two liquid eyes,
Like a messenger sent to evangelize,
And seems to be saying, "O soul, sing with me:
Just listen, and catch, of this gospel, the key."

I would I might catch it, both music and words,
And follow the lead of those wonderful chords,
And so tune my voice to the rapturous song
That he has been trying to teach me so long;

But it is beyond me: no more can I sing
That measure than fly with his delicate wing;
And so I sit silent, and he has to do,
Alone, all the service of song meant for two.

But why am I silent, when surging in me
Is the impulse to sing just as blithely as he?
For one so redeemed and so thankful of heart,
Should have in an anthem so sacred a part.

But though I am silent this Sabbath, while he
Is splitting his throat in his wild ecstasy,
I dream of a day that, in coming, shall bring
The song gift to me, and a new song to sing.

A song that the heart 'neath that dear breast of gold
Must be altogether too small e'er to hold,—
A song all unknown, yet, to musical lore;
For not angel or seraph hath e'er seen its score.

Ah! when there has come to my spirit the thrill
Of that songful tide that has kept me so still,
As if in prophet's vision, I've listened and heard
What never was uttered by seraph or bird.

And some time, my little evangelist, you
On some glad Sabbath day, in the earth that is new,
Shall breathlessly poise on a new pair of wings,
And listen, entranced, while my raptured soul sings.

WHY ATTEND SCHOOL?

BY PROF. J. W. LOUGHHEAD.
(Mt. Vernon, Ohio.)

It is said that a blacksmith can take five dollars' worth of iron, and make it into horseshoes worth ten dollars. The cutler can take the same iron, and make it into knives worth two hundred dollars. The watchmaker might take the same metal, and make it into mainsprings worth two hundred thousand dollars, or into hairsprings worth two million dollars, sixty times the value of the same weight of gold. Something of the same principle applies in the use of the time, talent, and opportunity given us of God. If we wish, we can make the cheapest use of life, and simply exist; or we can rise a little in the scale of usefulness, and be of service to a few; or we can go further, and reach a larger class and in more helpful ways, thus widening the circle of our influence. This process can be carried on and on till all the powers of the being are enlisted for the accomplishment of the great object of life. With which stage shall the Christian worker be content? As Christ died for him, ought he not to live for Christ? As all heaven was poured out in its gift for him, should he not give, in grateful service, his all for heaven? It seems that there can be no middle ground; hence the importance of these schools to the youth primarily, and, through them, to the whole denomination. Indeed, we are told that they were established for the purpose of preparing many workers for the cause of God, and that they should be those of whom he would not be ashamed.

I would not be understood as favoring literary training alone, apart from instruction and expe-

rience in the things of God; for purely intellectual development will never, of itself, prepare one for winning souls to Christ. The power of soul-winning can come only through a knowledge of God and his word, together with a daily, growing experience in walking with Christ, our pattern; and our schools of preparation will be successful only so far as they provide for and meet the threefold need, mental, moral, and physical.

The mental and the moral, the intellectual and the spiritual, must go side by side. The fact that instruction has been given for establishing such schools is the best evidence that this work is not being done in other institutions in the manner and measure which the Lord would have his people experience at this time. For this reason the youth of the denomination should be educated in the schools controlled by the denomination, and should be continually taught that mind and soul and body, all belong to God, and should be dedicated to, and trained for, his work in the earth. With this ideal of usefulness before the youth, who of them will not seek a Christian education? Who will not put all the power of the entire being to the stretch for the accomplishment of the greatest possible service? Who will not place himself—soul, mind, and body—on the altar, and say, "Here am I, Lord; take me, use me for thy glory, and seal me thine for time and eternity?"

STUDIES IN CHILD CULTURE.—NO. 11.

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

ALMOST every mother, at stated periods, has an absorbing interest in some delineator on dress, and feels obliged to spend strength, time, and money in "changing" the style of the family wardrobe to suit the prevailing mode. The children catch the spirit of this, or have it forced upon them, until they have at last been educated out of their natural love of that which is simple and easy, into the craze of fashion; and before they are old enough to realize it, or to protest, the awful burden of dress has been bound upon them with bands which are as impossible to break as they are intolerable to be borne.

To many such among women the only chance of relief and reform must come through an invalidism which makes a change to simplicity a matter of life or death. A lady remarked in my hearing, only this morning, "I know no bondage worse than that of dress;" and I felt much more than she uttered, as I remembered what I had seen, in my work, of the power of this bondage to drag down from purity into shame.

In a city where I was holding evangelistic services several years ago, during the time of my stay a few of us who were taken into the secret of it learned what may be the power of a love of dress in a child to destroy.

On a certain morning three schoolgirls between the ages of thirteen and fifteen, all from church homes,—one the daughter of a city pastor,—presented themselves at the door of a notorious house of bad repute, and called for the keeper. When she appeared, these children proceeded to unfold to her a plan by which they hoped to be able to replenish their wardrobes, and have spending-money of their own in future.

"You see," said the spokesman, "it takes more to make us dresses now. For my part, I'm getting so tall, and it costs so much to have them made, and I don't like the home-made things; and we girls have decided that we will come and live with you, so we can dress as we like."

The keeper was a very hardened woman; but her heart was not quite invulnerable, and this artless prattle touched it, so that she asked, "Have you talked with any one? Do you know what is involved in living here with me?"

"O yes, we know all about it. We know it

is n't very respectable, but we have decided that we would rather give up some of the respectability, and have the pretty dresses, and company, and good times."

"Well," replied the woman, "you know I could not keep you here; for there would be a great hunt for you when you are missed. I could n't afford that. You go home now; take a few days to think it over and get ready, and give me time to write to my sister in California, who is in the same business; and when I hear from her, I will let you know. You must leave your names and addresses, you know; and I will write to you in such a way that no one will understand but you."

The girls agreed to this proposal and went laughingly away. Then this woman honored the remnant of womanhood within her by sitting down and writing the story of this morning call to the minister whose daughter, with her companions, had set her feet on the brink of destruction in this pitiful, innocent shamelessness. She gave the names of the three, and, after relating their adventure, ended her letter by giving some advice for him, as a public teacher, to pass on to parents after he had taken a share of it for himself; and chief among the points which she raised was that of simplicity in dress and independence in money matters. "I am a bad woman, wholly lost," she said, "but I could not consent to allow these innocent girls to stumble to ruin without making an effort to save them. When I have made this one effort, I know I shall harden my heart so that it will never serve me this way again. If these girls come my way again, they will probably go to the life and die the death. You can save them if you will, and only you. Separate them; send them each away somewhere into some sort of natural life for a while, where they can have plenty of fun in simple clothing, such as young girls ought to wear, with companions who will be wise enough to teach them to think right about dress, and life in general, so that they shall get their minds on other things."

I need not tell you that this revelation made a profound impression. I was taken into counsel, and hence into confidence. At first some of those interested thought the girls must be informed that they had been "betrayed," and also must be brought to confession or denial. But better wisdom prevailed. Some felt that an effort must be made to find the author of the letter, which was unsigned, and compel her to verify her statements; but both gratitude and caution prevented any movement in this direction. "The least said and done, the soonest mended" in a case like this, was a proverb that was accepted as embodying wisdom, especially since many things led these parents to fear that it was an "o'er true tale" which they had heard, however they might wish to doubt it. And the counsel of the "strange woman" was, after mature deliberation, accepted as sound; and immediate arrangements made for carrying it into execution. The sequel has not come to my knowledge, but the lesson has remained, and has often furnished food for thought; and some things have resulted which have the force of "principles" to my mind, and these I pass on to my readers.

No boy or girl should, under any circumstances, be more expensively dressed than the father and mother. They should be dressed, however, to suit their years. Their clothing should be in good taste as to color and design, suited to the individual in both these regards, so as to be becoming. The style should be so carefully considered, once for all, and so adapted to the peculiarities of each, and they should be so instructed in the principles of health, economy, justice, and Christianity involved, that the desire to change at the whim of fashion shall not become influential enough to prevail over the purpose to obey God's word. That word is the "Delineator" that should be consulted, in these matters, as carefully as in any others which belong to being "clothed upon with righteousness."

SCHOOL DRESSES.

BY MRS. S. V. SUTHERLAND.
(Battle Creek College.)

At this time of the year many anxious mothers are planning to send their daughters away to school, perhaps for the first time. They wish to supply them with everything that they need in the way of clothing, but just what they will need is frequently a perplexing question. Other mothers desire to give their daughters the advantages of one of our colleges, but their means are limited; and while they could pay the expense of board and tuition, they feel that their daughters would need so much extra clothing at school that they cannot afford to send them. A few suggestions may be helpful to both mothers and daughters.

Many young girls enter school every year with trunks packed full of new dresses. They are anxious to show them all at once, and so wear one suit for two or three days, and then another, until they have worn them all. One dress receives a rent, another a spot, and these are hung up, and another is worn. In a short time none of them are new, or in a condition to be worn. They write home for new clothes, and the parents complain that their daughters are learning extravagance in dress at school. The trouble is that these girls have so many dresses that they do not feel the necessity of taking care of them.

Let your daughters have three dresses (two are better than half a dozen),—one for Sabbath and two for school. Let the material be good; not showy, but solid and substantial, something that is easy to clean and to mend. Let them be made neatly and simply. When a dress is worn every day for months, furbelows of any sort grow tiresome. If these dresses should not be sufficient for the year, let them be replaced when they are worn out. The advantage of the plan is that it teaches the student economy in dress, and to take care of the clothing. When there is but one dress to be depended upon for school, and it receives a spot or a rent, it is sponged and carefully mended instead of being put aside as unfit to wear. A wrapper of some sort, if it can be afforded, will be a comfort to your daughter. Two work-aprons are essential. A thin dress or thin waists will be convenient for the warm days in September and May.

Now a word about underclothing. A laundry where thousands of garments must be washed and ironed each week is not the place to send elaborately trimmed night-dresses and undergarments. Schoolgirls have no need of these things. Let the underwear be as neat as possible; but avoid embroidery and lace that can be torn in washing-machines and requires time to iron.

Supply your daughters with a good outfit for mending, and teach them that it is both honorable and ladylike to use it.

NOTES FROM THE SANITARIUM AND THE SUMMER SCHOOL.

BY M. E. OLSEN.
(Sanitarium.)

It is a matter of surprise to some of us to notice how quickly the patients who come to the Sanitarium take hold of the health principles; and yet when we realize that these principles are of God, and that his Spirit is at work preparing honest hearts to receive them, there is really no cause for wonder.

Not long ago a man came to the institution who was an inveterate smoker, consuming as many as fifteen or twenty cigars daily. The first thing the doctor told him was that he must quit smoking, which he did immediately and without a murmur. He has not touched tobacco since, and is making a good recovery. Such cases are continually occurring. These men seem to realize that there are powerful influences for good at work in the institution; they say that they find it easy to lay off habits which have bound them

for years. This opens the way for the physician to point them to God, to whom all the honor is given.

But it is not merely in giving up tobacco and other narcotics that these people manifest a commendable zeal. Many of them eagerly seize upon every ray of light that is given them, and begin at once to put it into practice, thus putting to shame many of us who have known these principles for years, and yet pay very slight regard to them.

We happened to overhear, one morning a few days ago, a few words passed between a patient who had evidently been passing some little time in the institution, and a newcomer. They were talking about mustard. "Why," said the first one, "you put a mustard poultice on your chest, and it burns the skin all off and raises a blister. Now if you put it into your stomach, don't you see it has the same effect, only you don't feel it, perhaps, because you have abused your stomach so long that the nerves are paralyzed." We could not help thinking, as we turned away, that this man might give lessons in health reform to some Seventh-day Adventists. How true is the scripture, "Many that are first shall be last; and the last shall be first."

Mrs. E. E. Kellogg recently gave a talk to the summer school students on "Fruit and Its Uses," from which we cull the following: The apple takes the precedence of all other fruits. A sweet apple will digest in one hour. Sour apples require one and one-half hours. They should be masticated as thoroughly as if they had been passed through a colander. In order to do this, it is well to eat hard bread with them. Fruits and meats do not affiliate, for they are not digested in the same place. Nuts and grains combine well with fruits. Many varieties of fruit are very nutritious; such, for instance, as dates, figs, and bananas. But fruits are mainly valuable for the acids and salts they contain, which aid digestion, and promote the building up of tissue.

Persons of weak digestion should take only the juice of such fruits as oranges and water-melons, as the cellulose portions are difficult of digestion. Very acid fruits should not be taken with starchy foods, such as rice, as they delay digestion, and thus cause fermentation. Over-ripe fruit should never be eaten. There is a kind of circulation in fruit which will communicate the decay germs from one part to the others.

All fruits should be washed before setting on the table, to remove dust and germs. The skins should never be eaten. Fruits growing near the ground are liable to have typhoid germs on the skin. Blueberries, in order to be a perfect fruit, should be used when hard, and thoroughly washed through three or four waters, as they have many germs. Dried fruits should be cooked very slowly, allowed to simmer, but not to boil. The same may be said of fruits in general. Adding large quantities of sugar to fruits injures their natural flavors and renders them less wholesome.

THE DOCTOR AND HIS PATIENTS.

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

Is milk a good diet for one who has nasal catarrh?

That depends upon the stomach. The best diet for a case of this kind is that which best agrees with the stomach, and will make the best blood. The patient should avoid the use of coarse foods, such as cheese, flesh meats, oysters, etc., because they are all more or less unwholesome. Milk is wholesome, provided it is well digested, but I am satisfied that the majority of adults will do better without it.

Are the germs in yeast that is used for raising bread all destroyed in the process of baking?

No; the trouble is that the germs are not all killed in the process of baking. Dyspeptics

cannot eat this kind of bread, because it ferments; the yeast has already begun its growth, and sets up a fermentation in the stomach, producing alcohol, acetic acid, lactic acid, etc. It has long been known that zwieback, or twice-baked bread, is much more wholesome than the ordinary fermented bread. At Carlsbad, a famous European watering-place, zwieback has been used for centuries, and a great deal of the credit which has been given to the waters of Carlsbad for the cure of dyspepsia should really be given to the twice-baked bread. There are other reasons why this bread is better than ordinary bread: It is hard, and must be chewed; it is baked all the way through, so that it is much more wholesome; it is thoroughly sterilized,—the starch is converted into dextrin, and the germs are destroyed by the heat. The same remark that applies to germs applies to all kinds of water-breads, as the flour contains germs. Soft breads as well as fermented breads are more or less indigestible by dyspeptics, for the reason that germs are found inside. Some time ago there was a complaint made at the Sanitarium dormitory that the germs had a bad odor and a bad taste, so a specimen was sent to the laboratory for investigation. The bacteriologist found the germ, planted it, cultivated it, and found that it had the property of generating a malodorous gas and had produced a bad flavor in the flour. Upon examination the flour was found to contain the same germ. A microscopical examination showed the germ with a capsule around it,—a small microbe inside of a little case,—and these germs were arranged together in strings, so they produced an adhesive, or viscid, appearance. Batter made of the flour was also stringy, or viscid.

The Stomach.—I don't know of anything that will wear a person out like a bad stomach. A person with a bad stomach is really starved. I look around me, and see persons with dark circles about their eyes, a sallow complexion, and a leathery sort of skin. I don't know of anything which undermines the system, brings down the body, and invites old age like a bad stomach. The stomach becomes the hold of every unclean and hateful germ; these germs get into the blood, and then the organs break down, and the patient has Bright's disease,—a disease which begins in the stomach. Cirrhosis of the liver and dropsy begin in the stomach; in fact, a great share of diseases begin there. Dr. Dana, of New York, a most eminent physician, has, within a year or two, come out with the statement that nervous diseases have their origin in the alimentary canal; that paralysis of the lower extremities, for example, and sclerosis, or hardening of the spine, are due to the poisons absorbed by the alimentary canal. Nerve specialists are finding out, more and more, that nerve diseases, so-called, are symptoms of other and deeper seated diseases, the headquarters of which is the stomach.

What do you think of the new discovery for the cure of consumption, called "Aseptolin"?

I think it is a humbug. You may be sure that anything that claims to be a sure cure for any disease is a humbug. Dr. Unna, editor of the *Lancet*, says that it is a false philosophy to claim that any one can violate all the laws of health, and then antidote the consequences of his sinning by swallowing a little medicine. You would not suppose it possible that, by rubbing some kind of liniment upon one's arms, he could violate the laws of gravitation, and fly into the air. Now the laws that govern the internal organs are just as certain to be visited by a penalty for disobedience as are the laws of gravitation. So a drug of any sort which is brought forward with the assertion that it is going to cure every disease, is necessarily, from the very beginning, a fraud and a humbug. There is no drug that will cure any disease, unless it is tapeworm or some other parasitic disease which is cured by killing the cause.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 17, 1897.

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THE BRIDE, THE LAMB'S WIFE.

THE church is not the bride. There is a certain pleasing glamour hovering over the expression, "The church, the bride of Christ," which the popular mind at once accepts as the truth in the matter, and thus places itself at a point of view from which the prophecies touching the case become a tissue of confusion; for prophecy has a determinative bearing upon this question, as upon many others.

There is, in the work and experience of Christ, an event which is not merely illustrated by marriage, but which is called his marriage; and the relation of his people to that event is clearly pointed out; but it is not that of the bride.

At that supreme moment when the first consciousness of redemption thrills through the hearts of the overcomers, John says: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:6, 7.

Here is a definite, specific event brought to view, which is called "the marriage of the Lamb." It is still future. It comes only when redemption comes, and is inseparably connected with the commencement of the reign, the establishment of the kingdom, of our Lord Jesus Christ.

But if the church is not the bride, it may be asked how she could make herself ready. But on the other hand, it may also be asked how the church could be said to make herself ready, even if she were the bride. Whatever preparation the church makes, she makes it here, not there; now, not then. Christ enjoins upon his people to buy of him the white raiment now (Rev. 3:18); and if they fail to do this, they will never participate in the scene of Rev. 19:6, 7.

This point, that the marriage of the Lamb is a future definite event, is important, as it shows that every text that is referred to, to prove that the church is the bride, if it has its application previous to that time, is misapplied. Thus the Lord says of Israel when he brought them out of Egypt, that he "was an husband unto them." But did the marriage of the Lamb take place away back there?—Certainly not. The expression in this, as in some other scriptures, is used only to show the Lord's care over, affection for, and union with, his people, which are illustrated better by the union between a properly married couple than by any other figure. But the fact that this figure is used to set forth the union between the Lord and his people should not mislead any one to suppose that the church is the bride in the great prophetic event called the "marriage of the Lamb."

So Paul says (2 Cor. 11:2), "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." But was the marriage of the Lamb going on in Paul's day?—By

no means. He simply uses the figure of marriage to set forth the bonds of love with which they were joined to Christ. In 1 Cor. 4:15, he uses another figure. He says, "In Christ Jesus I have begotten you through the gospel." If the first text proves that the church is the bride, this proves that the church has Paul for her father.

Again: the Lord says, in Jer. 3:14: "Turn, O backsliding children, saith the Lord; for I am married unto you." Here, as before, we ask, Had the marriage of the Lamb taken place then?—Surely not. But the Lord only uses that figure to show his relation of love and union toward them; not to intimate that they (the church) constituted the bride, the Lamb's wife.

Paul presents still more forcibly the close relation between the Lord and his people by the same figure in Eph. 5:25-33. He sets forth the fact that the husband and wife are one flesh; that this is a great mystery, but that he speaks concerning Christ and the church. Then he says that no man hateth his own flesh, "but nourisheth and cherisheth it, even as the Lord the church." This sufficiently explains the intent of the illustration,—to show Christ's care for, and union with, his people, not to prove that the church is the bride of Christ, or that the marriage of the Lamb had come, or that it was taking place all along as converts were brought into the faith.

But we are not left without direct testimony on this question. In Rev. 21:2 John says: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." No reader of the REVIEW, certainly, will claim that this holy city, the New Jerusalem, is the church. Hear, then, what John further says of it in verses 9, 10: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee *the bride, the Lamb's wife*. And he carried me away in the spirit to a great and high mountain, and showed me *that great city, the holy Jerusalem*, descending out of heaven from God."

Here John was given to understand, as plainly as words and actions could do it, that the bride, the Lamb's wife, is the city of God, the New Jerusalem; not the church, but the heavenly city. And unless the angel deliberately deceived the holy seer, the bride of Christ is not the church, but it is the holy city.

But, says one, I can see no consistency in calling a city the bride. Very well, suppose you do not see any consistency in it; there are the words of the angel, and there is what he showed to the prophet, as corresponding thereto; and you will, of course, accept that testimony. As to the supposed inconsistency, that will disappear, or rather will shift sides, when we look at other prophecies bearing on the subject of the marriage of the Lamb.

All the figures which the Bible uses applying to the same subject must be consistent with one another. It is so here. Thus in a prophecy of Christ we read: "His name shall be called; Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. 9:6. Here Christ is represented as the *Father* of his people. We, then, are his *children*. Heb. 2:13. But the heavenly family consists of more than father and children. Somewhere the mother should have a place. Paul completes the picture when he says: "But Jerusalem which is

above is free, which is the *mother* of us all." Gal 4:26. This is the same Jerusalem of which John speaks in Rev. 21:10. And now we see the consistency and harmony which all these writers maintain upon this subject. Isaiah says that Christ is the "Everlasting Father," of whom, if we are Christ's, we are children; John says that the New Jerusalem is the bride of Christ, the Lamb's wife; and Paul completes the testimony by saying that this same Jerusalem, as would of course be the natural order of this relationship, is our mother. So we have father, mother, and children, with no disorder or confusion. But the moment we say that the church is the bride, we break up this natural order into the unheard of confusion of making the children to be the mother of themselves, and having the father marry his own offspring!

Why the New Jerusalem is called "the bride" and "the mother of us all," is because it represents a system of divine grace which inspiration has seen fit to set forth under the figure of a woman. The two women of Gal. 4:21-31, Agar and Sarah, represent the two covenants, the old and the new. Agar answered to the earthly Jerusalem of Paul's day, the old covenant, which, as soon as that covenant was superseded by the new, could only gender to bondage; while Sarah, the free woman, answered to the New Jerusalem above, which genders to freedom, of whom we all, through Christ, are children. And the bringing forth of gospel children through this new covenant was according to a prophecy in Isaiah 54, a portion of which Paul quotes: "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband." Verse 27. That is, while the old covenant was in force and was accomplishing its purposes, under the figure of a married wife, cherished and comforted by her husband, the new covenant, under the same figure, is represented as a woman desolate and childless, and not taken into family relation with her husband. But the Lord promised the coming of a time when she would be able to gather around her more children than the other. And as this is all allegorical, and refers to that gospel system the outward symbolism of which is the New Testament city, the New Jerusalem, the Lord says (Isa. 54:5): "For thy Maker is thine husband; the Lord of Hosts is his name."

These promises are all prospective, looking forward to the time when the marriage of the Lamb shall have taken place; and then the redeemed appear upon the scene as children. Then is the time when the earth brings forth in a day, and a nation is born at once. Isa 56:8. Then the results of the great plan of salvation appear. Then Christ sees the travail of his soul, and is satisfied. Isa. 53:11. Then he receives his kingdom. Then he takes his throne which he assumes with the metropolis of his kingdom, the New Jerusalem. And this grand investiture of power, with the results of his glorious redemptive work, then for the first time manifested in all their glory, may well be called "the marriage of the Lamb;" and the New Jerusalem, representative of that covenant through which this blessed work has been accomplished, may well be called "the bride." There is no more incongruity in thus applying this figure to the city than there is in applying it to the great multitude of people which constitute the church. And the expression, "His wife hath made herself ready," is only carrying out the figure; for through all the

years the covenant of God's grace has been gathering out those who will constitute the company of the redeemed, who will be the adornment and glory of the holy city. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19:8.

Finally, the saints are exhorted to have their loins girded about, and their lights burning, and to be in waiting for their Lord when he shall return from the wedding. Then the wedding takes place, not here, where the church is, but above, in the presence of God, where Christ receives the kingdom, which is the marriage. Luke 19:12; Dan. 7:13, 14. The saints are not with Christ when this transaction takes place; that is, when the marriage occurs; but they are here on the earth, waiting for the Lord when he shall return from the wedding. Then the church cannot be the bride, for the bride must be present certainly at the marriage ceremony. It sometimes occurs that the bridegroom is suddenly missing at a proposed marriage, which occasions no little embarrassment and excitement; but the bride is usually there. After the wedding has taken place,—that is, after Christ has received his kingdom,—then he returns from the wedding, to take his people with him to the marriage supper. "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

This view in no way detracts from the high position of the church in union with her Lord; but it does make harmonious the statements of the Scriptures on this subject. It gives a place for the parables of Christ, and furnishes a foundation for the prophecies which so happily present the great truth of the future position of our Lord as king. It does not confound mother and children in the family, nor bride and guests at the marriage supper. It is the overlooking of such points as these that has thrown the subject of prophecy, in the popular theological world, into ghostly eclipse. Let us not follow in the same channel.

U. S.

CAMP-MEETING AT KENDALLVILLE, IND.

At the invitation of the president of the Indiana Conference, I spent the time from August 3-8 at the Kendallville camp-meeting. The meeting was held for the special benefit of the churches and scattered brethren in the northeast part of the State. The number of our people who attended was not large, probably little more than one hundred. As mentioned last week, the ground was a beautiful grove in a fair-ground enclosure, and was provided with ample buildings. Floored machinery pavilions, seated with chairs, served as meeting-places. Elders J. H. Morrison, W. B. White, D. H. Lamson, J. S. Shrock, B. G. Wilkinson, and the writer preached the word during the entire meeting or a portion of it. No business meetings claimed the time, the weather was about perfect, the program was not crowded, and quietness and peace pervaded the place day and night.

Some of those who attended were new in the faith. A large proportion were gray-haired pilgrims, though other ages, even the tender babes and infants of days, were not wanting. The people desired the sincere milk of the word. The Lord drew near at the first, and his blessing seemed to increase in measure to the close. Quite a number experienced hopeful conversion, and all received a deeper work of grace. The

intervals between services were exceedingly pleasant and precious for Christian converse and quiet study and meditation. Seldom, in late years, has it been my privilege to enjoy so restful and profitable a season.

At first the meeting was regarded by the community with some degree of suspicion; but as it proceeded, the attendance increased, and the interest deepened, until at the close the truth was eagerly received by large and respectful audiences. Several openly acknowledged the truth; one man at least in the community accepted a pardoning Saviour's love; and there appears to be an excellent opportunity for extended work. It was unanimously voted to request that a similar meeting be held in that locality next year. Elder Lamson was twice called away to attend funerals, and quite a number had to leave the grounds on account of the sad death of a young woman loved and widely respected in a neighboring church. Those who had the benefits of the meeting thought it to be the best they had ever attended. Those who did not go missed a blessing.

G. C. T.

THE AVONDALE, AUSTRALIA, SCHOOL.

The school at Cooranbong, New South Wales, Australia, called the "Avondale School for Christian Workers," has now been in operation for two months. The first month was more of an institute. There were three Bible lessons daily, one in physiology, one in healthful cookery, and one in music; this included an early Bible class from 6:15 to 7:15. It opened with a few students; but they have continued to come until we have about seventy at the present time, including twenty-one in the primary.

The blessing of God has rested on the school from the first; everything connected with it is calculated to bring peace and harmony. There are about forty students in the home; this makes a nice little family. Professor Hughes is the principal, and teaches history from "Empires of the Bible." Sister Hughes teaches grammar, elocution, reading, rhetoric, and one Bible class. Brother Lacey teaches arithmetic, geography, physiology, and music; while Sister Lacey has the primary department. Sister Haskell is matron, and has one Bible class, a verse-by-verse study on the book of Revelation; and the writer has lessons on the book of Daniel daily, besides a general study at the opening of the school. Besides these, there is a practical cooking-class which meets once a week. The Bible is made the foundation of all the studies.

The location of the school could not be more desirable; it is in the woods, where the heart can listen to the voice of God in nature. The laughing-jackasses and other birds, with the flying foxes, make music; so it cannot be lonesome. Opossums, the koala, or native bear, the eguana, and the wallaby are the animals found in the woods. The large eucalyptus-trees can be seen in every direction; they present every conceivable shape and appearance, from the stately, limbless tree, to the most crooked I ever beheld. The hardness of the timber, when it is dry, represents the wood before the flood; it will strike fire, when dry, in the planer, and holes have to be bored in which to drive nails. Everything in Christian experience is represented by what the eye beholds from the doorsteps and veranda. There are two school buildings; one is used as the girls' dormitory and will accommodate thirty-two; it is all complete, and is two stories high,

and well adapted for the purpose for which it is designed; in another building near by are the kitchen and the dining-room; the second story is for the boys. It also leaves a room seating one hundred, in which the school meets every morning for exercises. There are sixteen lodgers in the building, although it is unfinished. The rooms at present are all occupied, and the buildings are crowded to the utmost capacity. There are no buildings in the immediate vicinity that could be rented for students, if so desired. This makes it an absolute necessity for the main building to be built immediately, and also a meeting-house for the church.

A short distance on the left side of the school buildings, as you approach them from the front, is Sandy Creek; here is a stream of water that never dries; it flows into the Avondale River, which passes the grounds on the right side of the buildings, just below the sawmill. The Avondale River is navigable for small steamboats to the sawmill. It is one of the most beautiful winding streams that the eye ever beheld; for about two miles, to Dora Creek station, the trees upon the banks and the small houses and orange orchards, as we pass down the river, are reflected in it as distinctly as though one was beholding his face in a glass. We have never seen a stream of water where this feature was as marked as it is here. All the scenery connected with the surroundings is as attractive as the heart could desire.

The daily program of the school is something as follows: The rising-bell is at 5:45 A. M.; prayers, 6:15; breakfast at 7; school opens at 8:45; regular class-work begins at 9:15, continuing until 1:15 P. M.; and dinner is at 1:30. Then comes three hours of labor. The work of the boys has been the clearing of the land and the building of the roads; and as the season of planting vegetables comes on, they will be engaged in cultivating the soil. On each Sunday afternoon, the boys, girls, and teachers engage in preparing the front yard for flowers of every description that will grow in this climate, and all seem happy in this work. I have seen the opening of several of our schools in America, and I think there has been no better class of students than is found here; they are conscientious and God-fearing and desire to do right; they have come here for an education, and manifest more than an ordinary desire to have it. All, from the youngest to the oldest, both teachers and students, appreciate the light given through the gift of prophecy respecting our schools, and are anxious in every particular to make an application of the same. Sister White takes a great interest in the school, and her instruction is highly appreciated.

S. N. H.

ROYALTIES.

The term "royalty" is used to indicate the money paid to the owner or author of an article by the party that undertakes to develop the article and to place it on the market. One who invents some useful object frequently makes an arrangement with a manufacturer by which the latter shall manufacture the article, sell the same, and pay to the patentee a certain per cent. of the proceeds, which payment is called a royalty. In writing a book it is usual for the author either to sell to a publisher the manuscript with the right to publish the book, or to agree with the publisher to receive a per cent. on the sales of the book, and this per cent. is a royalty. As the

question of the payment of book royalties is a live one with our publishing houses, and one in which the friends of these houses are interested, it will not be out of place to tell our readers how the matter is regarded in this Office, and, as far as we know, in all our offices; and what is being done in the way of paying royalties.

Upon the point of propriety there will be no dispute. It is perfectly evident to all that a book produced by a writer is his property as much as any other object is the property of the one who produces it. An author not only puts into his book the time and labor of writing and preparing it for the press, but a well-written book represents an amount of labor of which the work of actual writing bears but a small part. Years of study and of experience, and much costly knowledge, are contained in most books.

The author necessarily assumes a risk in the production of a book, for he cannot well judge of the reception which it may meet, and his best judgment will often be seriously at fault. Past experience shows that it generally errs on the costly side. It is easy for an author to see more in his book than the average reader can see in it.

The books issued by our publishing houses do not, as general rule, meet with a very extensive sale, for reasons that are apparent to all. They are not written in the popular strain. They are not sensational; and in many cases the truths they teach are not congenial to the average reader. Our writers have not the object to tickle the public ear, or to gain popular favor. They write on the lines of truth that are needed in a time like this, and leave the matter to find its way to candid readers, here and there, who are searching for something upon which their souls can feed. For this cause neither writers nor publishers find our work as profitable in money matters as many other classes of writers and publishers find theirs to be. We all reckon that this is a work with which sacrifice, in a worldly sense, is associated. Consequently, as a general thing our workers have been called upon to work for less considerations than the world holds out for the same class of talent.

Though in some cases authors and publishers have agreed upon a price for the manuscript, yet the way generally preferred by both is the royalty plan. The amount paid is never large as compared with that paid in other lines of literature. The amount varies with circumstances. Where the book is certain of a wide sale, the matter is more easily adjusted, as both parties are likely to be remunerated for their work. But where the sale is destined to be limited, neither the author nor the publisher can hope for a satisfactory result, if financial success be the only thing aimed at. From five to twenty per cent. is therefore paid in royalties, and though the latter figure is seldom reached, yet, in rare instances, it has exceeded that.

Perhaps there is no writer among us in whose royalties our readers will take more interest than in those of Mrs. E. G. White. Though the arrangement is necessarily an entirely private one, and we have not had any opportunity to consult her in reference to making it known, nor received any permission from her to do so, it seems not out of place to allude to it. The royalties paid to Mrs. White vary with different books. On those books that are sold by the trade exclusively, and have but a limited circulation, the royalty paid is ten per cent.; on her other books, those sold extensively and by canvassers, an average of about five per cent. is paid;

so that the average would be not more than six or seven per cent. But in the case of Sister White the author is to the expense of thoroughly preparing the matter for the printer, setting the type, and making the plates, as well as providing illustrations, so that her books are prepared for the press at the expense of the writer (an unusual thing), and this large expense must be met before the writer receives any benefit financially. When this is taken into consideration, it will be seen that the royalty is exceedingly small, and that the financial burden is almost exclusively borne by the writer. There is almost no risk assumed by the publishers, who simply furnish the material, and do the mechanical work on the books as fast as there is a demand for them. This is substantially the arrangement that has stood for several years, so that previously she has not received more than now.

That none of our authors are waxing rich through their literary work is so apparent that it hardly needs to be said. As to whether an author should receive a royalty while he is at the same time receiving a salary for his time, depends upon several considerations. Where a person sells his time for the purpose of writing a book, then his work is the property of his employer. Where a person takes the time for writing his book from the time for which he is paid, and the writing of the book detracts that much from the quality or quantity of his work, then he is in that degree wronging his employer. The same is true of any other business. A man who is employed to conduct business for another, and neglects his employer's work for his own interests, wrongs his employer. But in a case where an individual does faithfully and well the work assigned him and expected of him, and in addition gives to the world a book, the writing of which does not interfere with the discharge of his duties, and the material of which he does not draw from his employers, but from his own resources, then the case is different. The employer can have no claim on a book thus written. And it is thus that many of our books are written. Our laborers gather up the material, study their subjects, and ponder the matter for years before the book appears. They work at its production often when other people are at rest, and their own quota of other work is more than done. Who will, under such circumstances, deny to them the little pittance their work shall bring them?

Taking the case which we have already referred to for an illustration, let us look at the circumstances. It is true that Mrs. White receives an ordinary salary from the General Conference. But who will say that her place is that of a sinecure? Who does not know something of the intensity of her labors? And yet how few there are who really understand how heavy they are! The Lord has placed upon his servant a burden in connection with every feature of this work; and in addition to this are innumerable personal matters for which she gives her time and the strength that, in a remarkable manner, is given her day by day. In addition to this, her books are written. How they are written is the wonder, but we know that word by word her own pen traces those volumes. She does not write by dictation, but with her own hands; and in those writings no changes more than those of a verbal nature are made by the copyist and editor.

In a letter to the publishers of her works, just received, Sister White says: "The means I hoped to receive has not answered my expectation, and yet I must do all I possibly can to help in various ways the cause in this missionary field. I have hired (for the benefit of the cause here) and am paying interest upon one thousand

pounds from one, one hundred pounds from another source (over \$5000), and have loaned the conference one hundred pounds without interest. I wish to use that money at once in building a meeting-house. I wish to invest all that I possibly can in the advancement of the work in this country. What is done should go forward without delay. I do not want my brethren to feel that in crowding down the royalties on books issued from the offices over which they preside that they are doing God service. I am straining every nerve to advance the work in this country, that God may be glorified. I am not seeking to hoard money or to live extravagantly; and I call on those in responsible places to co-operate with me all that they possibly can to make the work God has given me to do a success.

"How soon these large sums of money will be called for I know not. I have to pay my workers to prepare my books and pay for the publishing, and I want no more than is fair and right. But I do not want my brethren to think that they must be sharp with Sister White, and that the end justifies the means. All that kind of sharpness robs destitute fields. These will have all that she can receive from the sale of her books. I am hoarding up nothing. No one could spread a more economical table, and yet supply nourishing food."

This was not meant for publication; but coming from her own pen, it states in part what, from personal knowledge, we know to be the facts in the case. Sister White has a large heart, full of sympathy for the poor, as well as for the cause at large. Continually she is dispensing here and there of her means, even before it is actually received. She has not accumulated wealth, nor does she live with any such purpose.

In view of the circumstances, it seems proper that our people should have at least some understanding of a subject that has not been understood, but has in some cases been a source of perplexity. If on the part of any there has been a suspicion that these matters are not being conducted as they should be, it is our earnest hope that this statement of the case will be helpful to such.

G. C. T.

In the Question Chair.

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

789 — MAN — SATAN — ANGELS.

1. In what sense was man, as stated in Heb. 2:7, made a little lower than the angels? 2. Has Satan a right to this world? Could he have given it to Christ as he promised in Matt. 4:8, 9? or was he trying by falsehood to deceive? 3. How is Matt. 13:41 to be fulfilled?

E. H. S.

Ans. — (1) The marginal reading of Heb. 2:7 is, "Thou madest him a little while inferior to the angels," which doubtless gives the true idea. (2) Satan has gained possession of this world by wresting from Adam the dominion which God had given to him. This he did by deceiving Adam, and causing him to become his servant by yielding to him. Rom. 6:16. No one but Christ can wrest this usurped dominion out of the hands of Satan. Hence if Satan could have induced Christ to worship him, there would have been no one left to interfere with his title, and then Satan could have given it to him as he declared. But then Christ would have held his dominion under Satan, which would have been to give up the plan of salvation; and allow Satan to triumph. (3) Matt. 13:41 will be fulfilled, as stated, by the angels of God. They are the ones into whose charge he gives the judgments by which all the wicked will be destroyed. Thus four angels have charge of the four winds which are to blow upon and desolate the earth. Rev. 7:1-3. Seven angels have charge of the seven last plagues. Rev. 16:1. An angel stands in the sun, and calls all the fowls of heaven to the supper of the great God. Rev. 19:17; etc.

U. S.

Progress of the Cause.

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

PRAYING ALL THE WAY.

BY A. ROSALTHE CAREY.
(Chaumont, N. Y.)

"PRAYING always with all prayer and supplication in the Spirit." Eph. 6:18.

Do not spread me a banquet to-day, dear friend;
So many are starving for daily bread
That my heart sinks under the tears they shed—
O, would I could help to each sufferer send!
So many are dying unsoothed, unknown;
So many are tempted, and poor, and lone;
Yes, millions and millions faint by the way,
And I'm praying for them to-day.

Do not talk, gay one, of the world to me now;
I'm listening to sounds that you never heard—
To the war-cry of those who oppose God's word,
And who weave fresh thorn-crowns for Jesus' brow.
They trample his meek ones, and wound his cause,
Pervert his commandments, and break his laws;
Yes, millions and millions have gone astray,
And for them I'm praying to-day.

I'm sick of earth's trifles and base deceit;
I'm trying to learn all the Saviour taught;
I'm yearning to search out the souls he bought,
And bring them in throngs to his guiding feet.
O, to tell proud hearts of his judgments near,
Of his mercies offered and truth made clear!
But I'm weak, and little can do but pray,
So I'm praying for them alway.

BELIZE, BRITISH HONDURAS, CENTRAL AMERICA.

On the 9th of July the "Herald" (an illustration of which is given on this page), with her crew and outfit, made her first start on a mission trip. The day was delightful, and before evening we were anchored safely in the close little harbor at Carrib Point, Ruatan. We spent a pleasant Sabbath, having meeting on board with the few who are there. In the evening we had service on shore, at the house of Brother Schlieff. Thus closed the first Sabbath on our trip. Sunday we reached Coxen Hole, and Monday the Island of Utila, where we found Brother and Sister Morrow, who had been there about three weeks, holding meetings in the little new, unfinished church in that place. This house of worship will be neat and comfortable when completed. This is the fourth house of worship in the Central American mission field, with a total membership of one hundred. From Utila we set sail for La Cerba, which we reached in a few hours. As soon as we could get permission to land, several prepared to go ashore to canvass. After a trial of about a day, we concluded that we would have to find a better harbor, as the sea-breeze set in, and made it almost impossible to land with books without getting them wet. We sold in all about thirty-seven dollars' worth of books at that place.

Leaving there about the middle of the afternoon, we reached a little settlement before night, and two of the brethren tried to make a landing, but concluded that it was unsafe with the books. Consequently we pursued our journey to Puerto Cortez, the place where the late Honduran battle was fought. Elder Morrow and his wife have spent the last six months at this place, with the exception of the month they spent at Utila. They returned with us, and here we made a few book sales and spent a pleasant Sabbath with the few who have embraced the truth. From this place we decided to sail direct to Belize. We had a most favorable passage, and made the one hundred miles in about fifteen hours. We have received here our books that we came for, and have been fitting up the boat a little better, and stocking with provisions for future work. We shall leave here for active service in the canvassing work next week. We expect to work all the coast as far as Bluefields.

Thinking that all our readers will be interested

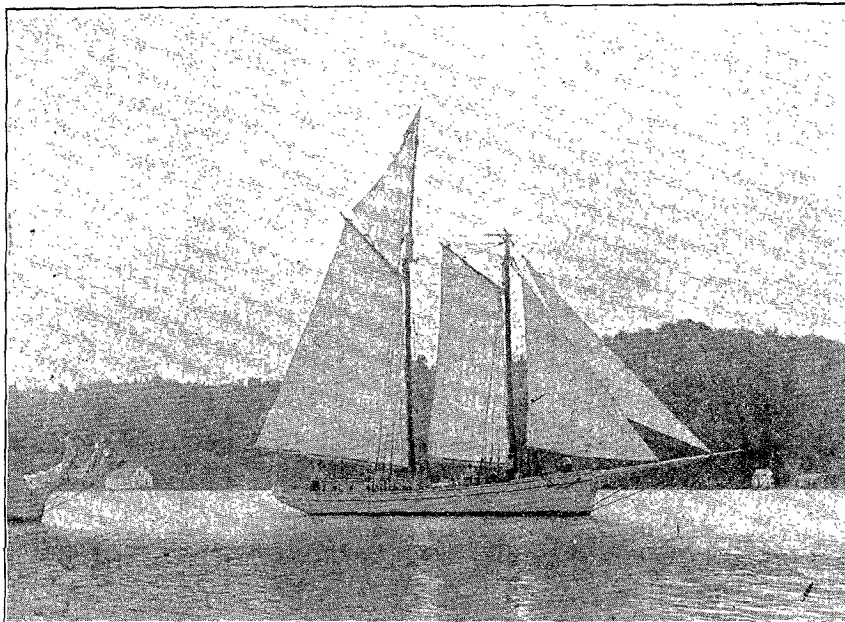
in taking a look at the new vessel for the Caribbean Sea, I send with this article a photograph that was taken as the "Herald" was coming to anchorage. The breeze was very moderate, and blowing from the camera toward the boat. The staysail is not set in this view. This sail, when set, extends from the topmast to the top of the foremast, and overlaps the top of the foresail. This sail adds greatly to the sailing in moderate weather, when it can be used. The sailing qualities of the schooner so far have been perfectly satisfactory, and we think we have a swift boat. She is surely comfortable, and is easy to handle in heavy weather, as we have found in each two trials of a few hours in a breeze that was little less than a gale. We lack experienced canvassers, but we try to make the best of our situation as it is. We ask the prayers of all the readers of the REVIEW for the success of this messenger of truth. We will give an account of the dedication when time permits.

July 29.

F. J. HUTCHINS.

THE OHIO CAMP-MEETING.

WHAT promises to be the most successful camp-meeting ever held in Ohio had been in session six days when the writer left the meeting. Between five and six hundred campers were



pleasantly located on a portion of the beautifully shaded fair-ground.

From the first there was an earnest seeking of the Lord. All seemed to realize that a great blessing was in store for the people of God, and sought it by humbling of heart and entire consecration. On the first Sabbath there was a revival service that heretofore would have encouraged the hearts of God's servants had it appeared on the last Sabbath of the meeting.

The outside attendance suggested the stirring days of the first message. The *Star*, a leading Springfield daily, speaks thus of the Sunday attendance: "There was no falling off in the attendance, but on the contrary the great tabernacle was taxed to its utmost capacity at each of the four services." "At the meeting at 2:30 o'clock the huge tent would not begin to accommodate the people. Every available seat was taken, and chairs innumerable were brought from the tents to accommodate visitors. Probably a hundred carriages were drawn up about the north end of the tent, and fully three hundred people were standing, unable to procure seats." Concerning the order maintained at these vast audiences, the same report says: "Perfect order reigned throughout the address, which was much appreciated by all."

Among the distinguished listeners was "Mother Steward," who shared, with Mrs. S. M. I. Henry, the struggles and victories of the early days of the W. C. T. U. movement. As she sat in a rocker near the front, and listened as Elder Van Horn pointed out the prophetic way-

marks showing our nearness to the kingdom of glory, tears moistened her eyes, and a fervent "Amen" came from her lips. Mother Steward is eighty-one years of age, and has spent her life fighting against the rum traffic and for the drunkard and his family. In answer to the question, "Is intemperance on the increase?" she answered, "Yes, and only the second coming of Christ can destroy it." Speaking of the "blessed hope," this mother in Israel remarked, with tears in her tones, "O, why do not the ministers in the churches preach it?"

The only ministerial help outside the conference during the early part of the meeting was Elder Morrison and the writer. Elder A. T. Jones arrived Monday afternoon to remain till the close of the meeting. It was clear to ministers and people that the special message of justification by faith, which has been emphasized among us for the last few years, is God's special work to prepare his people to "receive the promise of the Spirit through faith" (Gal. 3:14), or the "latter rain" as a preparation for the giving of the loudest cry of the "loud cry."

A spirit of liberality was manifest. Ninety-one subscribers were secured for the special twenty-five cent offer for the *Sentinel*, and nearly \$85 was given for the work of the International Religious Liberty Association. A fuller report of the meeting will appear later.

A. F. BALLENGER.

TEXAS CAMP-MEETING.

THE time for the annual camp-meeting in Texas has arrived. The scene presented this morning (July 30) here on the ground affords quite a contrast to that of twenty years ago. Then two common wagons could have carried all the believers there were in the State; at this present writing, about ninety loaded vehicles have already arrived, and others are

constantly coming in from distances ranging from fifteen to three hundred miles, while others are coming much farther by rail. From the present outlook, this will be the largest meeting ever held in the State. So many arrived prior to the time appointed that our first preaching service was held last night, with a large audience present, and many from the city. At the early meeting this morning it was manifest that the brethren and sisters have come to seek the Lord, and to know him more perfectly.

The camp is in a beautiful grove in North Side Park, which is illuminated with fifty incandescent electric lamps. Street cars operated by the same power pass the park every fifteen minutes. An artesian well supplies pure soft water. We all feel that the Lord has favored us; that his promise, "I am with you," is fully verified; and we expect still greater blessings.

LATER.—This is now the third day of the meeting, and every prospect brightens as it progresses. Fully one thousand are now camped on the ground, and others are coming in with teams and by the trains. The meetings on the Sabbath were characterized by the deep movings of the Spirit. Twenty-five or more went forward for prayers, some of whom testified that they were keeping their first Sabbath. The interest from without increases daily. A large crowd from the city was present on Sunday, and last night our own people were compelled to vacate the large tent, that the visitors might be seated. At least two thousand persons were on the

ground. The Fort Worth and Dallas dailies are giving good reports through their reporters, who are on the ground. R. M. KILGORE.

TEXAS.

LIVERPOOL.—I left Keene, April 6, and arrived the next day at Angleton, where I began meetings on the 10th, with a fair audience. The interest increased from the beginning. After a few days, Brother French and my wife came to assist. We gave fourteen discourses, and three took their stand for the truth. April 25 we moved fourteen miles farther east, where we obtained the use of a schoolhouse, and had a good audience to hear the message. We closed the meetings here, June 1, and moved up the bayou two miles. The people opened their church to us. They were all very friendly and supplied our temporal wants. We continued our meetings till July 10. Brother Mc Reynolds came to our assistance, and after laboring a few days with interested ones, he organized a church of sixteen members; others are keeping the Sabbath who we hope to see connect with the church before long. This is a new field. We hope to see many souls embrace the third angel's message in southern Texas. We are only a few miles from the Gulf Coast, so we have a constant cool breeze, which drives away the heat. Thus we find the summer much more pleasant here than in the North. Would not some of our brethren in the North like to come to the sunny South, where grass and flowers grow the year round, and better still, where they will find honest souls hungering for the bread of life? Who will come and help scatter seeds of truth? We are of good courage in the Lord, and expect to go on to victory. Pray for us and the work in southern Texas. J. N. SOMMERVILLE.

TENNESSEE.

In harmony with the decision of the General Conference Committee, that I make Tennessee my field of labor, my family and I left Portland, Me., June 14, for Nashville, arriving there June 22. On our way South, we stopped at Battle Creek, Mich., spending a short time with our children. From Battle Creek we went to Chicago, where we spent June 19, 20 with Elder A. W. Bartlett and his family. We found him of good courage, and doing an excellent work in the great city of Chicago. On Sabbath I had the privilege of meeting with many of our brethren and sisters at the South Side church. I spoke to them for one hour, and the Lord came near by his Spirit and blessed. In the afternoon I was invited to speak at the Englewood church. The Lord blessed in this meeting, also, and we enjoyed much of his Spirit. In the evening I had the privilege of speaking in the Workingmen's Home. My heart was touched with sympathy for these poor men, and I offered a silent prayer that the Lord would give me a message for them. He did come very near by his Spirit, and blessed in the presentation of a few simple principles of the gospel. It would have done any one good to see how those present drank in the spirit of the truth. Their faces would light up as they listened to the story of how Jesus gave himself for sinners, and grasped the hope that there was salvation for even them. On Sunday evening I spoke again in the South Side church, and the next day we left Chicago for our field of labor in the South. The following Sabbath and Sunday I spoke twice to the company in Nashville.

June 29 Elder Starr and I went to Lebanon, Tenn., looked up a location, pitched our tent, and began meetings the evening of July 2, with about fifty or sixty present. The attendance has increased until from one hundred to two hundred are present each night. Elder Starr has been called away, so I am left alone as far as the preaching is concerned. Brother B. W. Spire,

of Nashville, is with me, and is giving good help in many ways. We are now discussing the Sabbath question, and many are becoming very much stirred up over the subject. The people are kindly caring for our temporal wants, and we have received \$5.40 in donations. We hope by God's grace to be able to do a lasting work here.

I wish to say to the brethren and sisters of the Tennessee River Conference, that I praise the Lord that my lot is cast in this field, notwithstanding I never felt more loath to leave a conference than I did to leave Maine. For a long time I have had a burden for the South, especially for Tennessee. So impressed was I at times that I felt as though I must reveal my feelings to some one; but fearing that my impressions might be false, I said to myself, "I will keep still, and if the Lord wants me in Tennessee, he will so order it." Now that I am here, I hope to have the prayers of all, that the Lord will bless my efforts in this field to the salvation of many dear souls for whom he died. Having labored a great deal in the South, I feel quite well acquainted with the people, and know something of how to labor for them. May the dear Lord help us to combine our efforts in pushing forward the third angel's message in this conference until all the honest in heart are brought to see, and by God's Spirit impressed to accept, the same. M. G. HUFFMAN.

July 19.

MICHIGAN.

GRAND RAPIDS.—For some time a tent effort has been in progress here. The attendance has not been large, but there are quite a number who have been steady attendants. Six of these have come to walk with us in keeping all of God's commandments. Others are interested, for whom we have strong hopes. We are using the *Signs*, and so far, we think it aids us in finding those who are ready to be helped. O. SOULE.

MAINE.

WATERTOWN.—Since returning to this State in April, I have visited Shawmut, Canaan, Lewiston, Hartland, Deering, Cornville, and West Athens, held a few meetings at Danville Junction, and attended the June meeting at South Norridgewock. The meetings have been good, and the Lord came very near to his people. It was my privilege to attend the institute held at South Norridgewock, June 22-28, conducted by Elder F. L. Mead. The instruction given was just what was needed, and was designed to impress upon the mind and heart the importance of a closer walk with God and the need of more of the Spirit which leads men to act as well as talk in connection with the third angel's message. It was good to be there. I very much regretted that no more of our brethren and sisters in Maine could be present to have the benefit of this institute. May God bless the work and the workers in this State. The message is onward. We can all do something to help give the truth to the people, and some will obey.

J. B. GOODRICH.

MINNESOTA.

LONG PRAIRIE.—Since our good camp-meeting, I have held meetings at Leslie, Osakis, Alexandria, Reynolds, and Batavia. In all these places the Lord gave freedom in presenting the solemn truth for these days. At Leslie we found some earnest ones growing in grace and knowledge, while others are proving to be stony-ground hearers. At Batavia we answered an opposer of the law and the Sabbath. He presented in a plausible manner a host of objections, but it is impossible for error to harmonize with itself. In his discourse he said that the law was not abolished, but fulfilled; a little later he took the position squarely that the law was abolished. In

the reply I asked him how it was that he did not agree with himself? He at once changed his position, and declared that "fulfil" means "to abolish," "to do away with." I asked him if that was his position now, and if he would stick to it. He said that it was, and I replied: "Well, let us examine that position (there was a large audience, and the interest was intense). In Matt. 3:15 Jesus said to John the Baptist, 'Suffer it to be so now: for thus it becometh us to fulfil all righteousness.' You say that 'fulfil' means 'to abolish,' 'to do away with.' Let us read this text that way: 'For thus it becometh us to abolish, or do away with, all righteousness!' If that is so, there has been no righteousness since the days of John the Baptist. In Gal. 6:2 we read, 'Bear ye one another's burdens, and so fulfil the law of Christ.' According to your position, we will bear one another's burdens, and so abolish, or do away, the law of Christ." He could stand it no longer, but cried out, like the spirits of old. Thus do men hurt themselves when they thrust themselves against the thick bosses of the Lord's word. Job 15:25, 26.

For three weeks Brethren G. A. Wright, G. L. Budd, and the writer have been holding meetings in the Gutches schoolhouse, with a good interest. Satan is working with great power to hinder and hedge up the way, yet some are turning from darkness to light, and from the power of Satan unto God. We hope they will be firm in the truth, and steadfast unto the end. Pray for us. W. B. HILL.

NEBRASKA.

VALPARAISO.—As a visible result of our meetings, one ex-Sabbath-keeper who has been separated from us twenty years has decided to return to the faith of her first love. Others who have regularly attended our services evince deep interest, and we hope they will yet decide to obey the Lord. Our congregations have from the beginning been small, but the attendants have usually been intelligent and respectful.

JOHN A. BRUNSON.

GRAND ISLAND.—We pitched the tent in this city, June 10, with good attendance and interest from the first. As soon as we reached the Sabbath question, all the ministers united and spoke in their respective churches against Sabbath desecration. Some spoke openly against us, but the Lord turned their efforts in favor of the truth. Fifteen have taken a stand for the Sabbath, and others are interested. We have seen continual manifestations of God's power upon the hearts of the people. We are of good courage, and rejoice in the work.

E. L. STEWART,
O. E. JONES,
L. V. FINSTER.

NEW ENGLAND.

SINCE my last report, I have had the privilege of organizing two churches, one at Lowell, where our camp-meetings were held in 1894 and 1895, and the other at Leominster, where we were in camp last year in our annual gathering. These churches were received into the conference at our recent camp-meeting, which was held at Worcester. While both these churches are small, numbering only fifteen members each, the conference laborers located at these places report a living interest upon the part of a goodly number of others to study the word of God.

The work in Boston, under the management of Elder G. B. Wheeler, assisted by others, is prospering very encouragingly, there having been several recent additions to the church there.

The workers located at Worcester for a number of months prior to the holding of our an-

nual camp-meeting reported an excellent interest upon the part of many to investigate the truths of the third angel's message. However, at the time of our camp-meeting, it rained almost constantly throughout the first week of the meeting, and much of the time during the last week, so that the people did not turn out as we had expected, although considering all things, we were much pleased with the attendance. The spiritual blessings attained by many at the time of this feast can never be estimated. There was no outward demonstration of wild fanaticism during the meetings, but it is universally admitted by all the New England people that there was a greater manifestation of the presence of the Holy Spirit at this meeting than at any other that has ever been held in this conference. It appeared to me as a heaven-born stillness, and as though sweet communion was being held with the One who sometimes speaks in a "still, small voice." A good spirit of freedom was manifested by all throughout the entire business transactions of the conference.

Elders G. E. Fifield and C. H. Edwards remained in Worcester, and are now conducting a series of meetings in a tent. They report a full attendance with a growing interest to hear the message. Elder F. W. Mace and Prof. H. C. Giles are holding a tent-meeting in Marlboro, and they report a good hearing. Brethren F. C. Gilbert and A. H. Clark have another tent in their charge, and are situated in Leominster, with a prospect of favorable results. Elder S. A. Farnsworth and the writer have just begun a series of meetings in the fourth tent at Amesbury. We have added to our working force in Hartford, Conn., a Swedish Baptist minister who has recently accepted our faith. Our conference is free from debt, and courage is the watchword all along the line.

H. W. COTTRELL.

ARIZONA.

PRESCOTT.—JUNE 10 we commenced meetings in Prescott in the new tent furnished by the General Conference. Our attendance from the first was very small, not more than five attending regularly. Notwithstanding the discouraging outlook, we continued the meetings till July 18. As a result, three have accepted the present truth. We also circulated a large number of papers and tracts in the city and the surrounding mining-camps, secured over sixty monthly orders for the *Signs of the Times*, four yearly, and five for six months. We also secured three orders for the *REVIEW*. We sold over twelve dollars' worth of books. Eternity alone will show the result of the work. Some would come in from a distance, attend a few meetings, and take reading-matter home with them, urging us to come and hold meetings in their locality. We were thus invited to go thirty-five miles south to a small valley. As freight and car fare is very high, we hired a freighter to move our outfit. We loaded everything onto one wagon, and with four horses, started over the rough mountain roads. After climbing mountains for about five miles, our load slipped too much to the back of the wagon, and on making a steep grade, the first thing we knew the front end of the wagon was suspended in the air, but nothing more serious resulted than the breaking of the coupling-pole. The freighter then took his team back to the city; and as night was coming on, the only thing for us to do was to camp for the night, which we did. The next day we loaded our goods onto two wagons, and made about ten miles. The following day we traveled until three o'clock before coming to water. We reached our destination after dark, and worked hard all the next day pitching our tents, and getting ready for meeting. We had a fine audience the first night. Friday night we told the people that the next day was the Sabbath, and that we would have a Sabbath-school. Before the appointed time,

they came in till we had a good congregation. We hope to see good results from this effort.

GEORGE O STATES,
W. L. LILES.

GRATITUDE.

I WENT to the Sanitarium two years ago, sick and discouraged. I could hardly walk two blocks. I had tried all the doctors in our city, and consulted three of the best physicians in Chicago, lying in the Presbyterian hospital in Chicago for three weeks, but received no help. Now I am a well woman. I do nearly all my work, and can easily walk two miles. Words cannot express the gratitude that I have to all those who have been the means of helping me to get well. Not only was my body made well, but my soul has found peace with God. He would not let me go until I was in the fold, and now my cup is full and overflowing with love for my Master. I am only happy when I can do something for him. A year ago I saw that I was not obeying God in keeping Sunday, but I would not give up. It seemed impossible, and I thought it would cause me so much trouble that I could not stand it, but about three months ago I gave myself wholly to God, to do with as he saw best, and what seemed to be a trouble proved a blessing. Glory to his name!

MRS. J. BARLAND.

183 Greenwood Ave., Kankakee, Ill.

News of the Week.

FOR WEEK ENDING AUGUST 14, 1897.

NEWS NOTES.

A man claiming to be Francis Schlatter, the divine (?) healer, whose death in the Sierra Madre Mountains, N. Mex., was reported some time ago, is operating in Ohio. He lives on milk and whisky, which he says he has to take to keep up his strength, so great is the drain upon him from those he operates upon. Hundreds are pouring into Canton, where he was on Aug. 7, and he is doing a very flourishing business, and money is rolling in upon him. A man with long hair parted in the middle and a benevolent cast of countenance, need not go to Klondike. Such a one can get gold anywhere as a divine healer.

There is a marked falling off in the "Peter's pence" collection for the pope. Hitherto, France has been a very generous contributor, but the aristocracy of France, who favor the Orleans or Bonaparte pretenders to the vacant throne of France, not pleased with the pope's last action toward France in sustaining the republic, have withdrawn their gifts. Others have ceased contributing because they think that the pope is speculating. The money has been loaned to builders, the Vatican taking a loan on the buildings, and now it has much unsalable property on its hands. The pope is making earnest efforts to cause the tide of money again to flow into his coffers.

Late advices from India indicate that though some rain has fallen in the famine districts, there is great suffering there, with no prospect of immediate relief. Provisions for man are nearly 300 per cent. higher than formerly, and fodder for stock is 1000 per cent. higher. A missionary writes: "Day by day the situation is growing more trying. Clouds without rain, clouds without rain, clouds without rain,—this is our every-day experience. Then strong winds come and blow the clouds away, leaving a burning sky, and great lassitude and disappointment lay hold of all." Large districts have grown up to brush. One missionary writes that he could use 300,000 bushels of corn to good advantage among starving people. He says: "Should the October crop fail, God alone knows what will become of the country." Philanthropists are busy traveling through the famine districts and rescuing the most helpless, but for lack of funds they are unable to reach very many who must soon perish unless helped. Surely India is sorely smitten.

The project of making every United States post-office a branch of a national savings-bank system under control of the United States government, is receiving considerable attention. Postmaster-General Gerry favors the idea, and it is likely that it will be accomplished. It is already done in some countries, much to the benefit of the people and the governments also. Bank failures are not at all unusual, and it is nothing strange for poor

people who have laid aside a few dollars for emergencies to lose all they have so saved. The worst feature of it all is that very often what they lose, others gain and enjoy. To make the government the banker of the people, especially of those who can lay aside only small sums, is a great and good idea. Among many things that may be said for it, it will make every person who so deposits money interested in the stability of the government. The plan contemplates a way by which a depositor, for a small expense, may draw his money from any post-office where he may be when he needs it. Such a measure is of more practical utility than a great deal of the legislation so common.

The discovery of so much gold so near the border of Alaska and the British Northwest Territory is likely to hasten the work of a permanent settlement of the exact position of the boundary-line. As long as it was supposed that there was nothing but ice and now and then a wild animal in those forests, it mattered little where the line was; but if the land beneath the snow abounds in gold, it makes quite a difference. The Canadian press has considerable to say against allowing the "Yankees" to come over the line to seek and carry back gold, and no doubt the Dominion government shares this feeling. It therefore appears likely that both governments interested will make arrangements, as soon as possible, to settle the boundary question so that each country may claim its own. The Canadian "diggings" are looked after by the mounted police, but the mines on the Alaskan side are governed by the unwritten, but generally efficacious, law of the miners. All agree that the scenes of violence so often seen in California in '49 have not been experienced in the mines in the Northwest.

Canovas del Castillo, premier of Spain, was assassinated by Michele Angino Gollo, a Neapolitan anarchist, at Santa Agueda, Spain, Aug. 8. The aged statesman had gone to that town for rest and recreation as the baths there are considered very healthful. The murderer came into the bathing-resort, and stepping close to the premier, shot him through the body. With a cry of agony, Castillo fell to the floor, and before any one could intervene, the murderer fired two more bullets through his victim's head. The premier exclaimed, "Long live Spain!" and in an hour was dead. His wife was with him, and was prostrated by the shock. The assassin was promptly seized and taken to a place of safety. He was at first greatly frightened, and trembled violently; but he soon regained his nerve, and declared that he killed him in "accomplishment of a just vengeance." He boasted that he was one of a band of similar "heroes devoted to the work of destroying tyrants." He is evidently a man of the same stamp of Pietro Santo, who assassinated President Carnot, of France. This affair has caused intense excitement throughout Spain and the civilized world. The act is condemned by all good people everywhere. Canovas is considered to have been the greatest statesman Spain has produced in modern times.

ITEMS.

- There is still gold in California.
- The Japanese mints are busy coining gold for their new currency.
- Sixty thousand Carlists are said to be armed and ready for rebellion in Spain.
- General Gomez will take command of the Cuban insurgents in the province of Havana.
- The Christian Alliance, at a late meeting at Old Orchard, Me., raised \$60,000 for missions.
- The Anglo-Egyptian expedition up the Nile has lately fought a battle and captured a town.
- Severe fighting has lately occurred on the Mekong River between the French forces and the Siamese.
- Four French officers have reached the summit of Mt. Blanc by a dangerous route not used since 1824.
- Another diminutive rebellion against British authority has occurred on the Afghan frontier of India.
- The late earthquake in India killed about 6000 people, mostly in northern Bengal, Assam, and Cachar.
- President McKinley has lately paid a visit to the grave of John Brown, in the Adirondack Mountains, N. Y.
- The imitation of the Grotto of Lourdes is now open in Auriesville, N. Y., and Catholic pilgrims will soon resort there.
- Wheat has now had an unbroken run upward of twenty cents a bushel. The necessity of other countries is the opportunity of this.
- Brazil wishes to borrow \$40,000,000. Her war with the fanatical monarchists in the interior is proving to be an expensive affair.
- William Lamb Picknell, celebrated American artist, died at Marblehead, Mass., Aug. 9. He was born in Hinesburg, Vt., in 1854.
- A large force of British troops has been ordered to embark for the East. Their destination is unknown, but it is supposed to be Egypt.

—Tewfik Pasha declares that Turkey cannot evacuate Thessaly, for lack of money, and asks that a million pounds of the indemnity be paid at once.

—The town of Oporto, Portugal, is in a state of insurrection, and order is maintained only by martial law. Eighteen army officers have been arrested for favoring rebellion.

—A wealthy German countess and her daughter have entered a convent near New York City, and have endowed the convent at the same time with their wealth, which is very great.

—The Spanish army, under the immediate command of Captain-General Weyler, has been defeated in Matanzas, and compelled to retreat. The Spanish loss is reported to be heavy.

—An Englewood, Ill., bigamist, who has supported three wives simultaneously on \$60 a month, has been given a place in a dime museum, where he will pose as a "freak," at \$150 a month.

—The records of New York City show that seven persons have lately starved to death there in five days. It is also estimated that enough food is wasted there each day to feed 25,000 people.

—Estrada Palma, head of the Cuban junta in New York City, says that Premier Canovas was responsible for much of Weyler's butchery in Cuba, and that it is a just retribution that has overtaken him.

—Of Rev. Palmer S. Hulbert, Presbyterian minister of Milwaukee, lately deceased, the editor of the *Interior* says: "Like so many men of his intense Biblical and evangelical convictions, he was an Adventist."

—Judge Jackson, of West Virginia, has issued an injunction against Eugene V. Debs and others, restraining them from going near the mines or miners of the Monongah Coal and Coke Company of that State.

—All the marriageable princes of Europe have been passed in review before the critical eye of Wilhelmina, the young and beautiful princess of Holland, and she has decided to take Prince Albert of Belgium for a husband.

—Bishop Fink, Roman Catholic, of Kansas City, Mo., has forbidden the Catholics of his diocese to attend picnics on Sunday. This is a great surprise to his parishioners, as they have always done about as they pleased on Sunday afternoons.

—The pope is reported to be much surprised that the recent Lambeth conference of the Episcopal Church in England did not make some move toward a union with the Roman Church, and that, instead, it advocated resistance to the Holy See.

—The steamship "Mexico," returning from Alaska, was wrecked on a hidden rock near Sitka. The crew and passengers were saved by another steamer, and after suffering great hardships, were landed at Victoria, B. C. The "Mexico" went to the bottom.

—A steam reaper and thrasher which cuts a swath fifty-two feet wide is in operation in California. It will cut, thrash, and sack from 1500 to 1800 sacks of grain in ten hours. One hundred acres is an average cut for a day. It can be used only on very level and smooth land.

—A Catholic monk named Casimir Zeglen has invented a bullet-proof cloth which, at the distance of 200 yards, stops bullets from the Krag-Jorgensen rifle. The tests were made at Fort Hall, near Chicago; and to say that the officers and soldiers were amazed at the result is to state the case very mildly.

—Armenians from Persia have crossed the line into Turkey, and have killed about two hundred persons, including women and children. These Armenians are agitators who doubtless hope to stir up the Turk to make reprisals, in order that the sympathy of the world may be aroused anew for the Armenians.

—A grain elevator containing 60,000 bushels of grain burned in Chicago, Aug. 6. While nine fire companies were at work on the fire, an explosion of grain dust occurred, rending the elevator to pieces and scattering the fragments and burning grain. Three firemen were instantly killed, and twenty were injured.

—The Dingley Bill puts a duty on building stone, and now the government is obliged to pay duty to itself on stone for a breakwater at Buffalo, N. Y. The contract for the stone is made with a Canada company. The duty on the stone which the government must pay is estimated to be nearly half a million dollars. Of course the government will lose nothing. It is like a man's taking money out of one pocket and putting it into another.

—The expected has occurred, and five thousand would-be miners on their way to Alaska have been overtaken by severe storms in the Skagaway Pass, and are unable either to proceed or to return. The news of this condition of the miners was brought to Victoria, British Columbia, by survivors of the steamboat "Mexico," which, returning from Alaska, was wrecked. Hundreds are returning in despair, and those who get back alive may consider themselves very fortunate.

—A royal commission of agriculture in England has just issued its report. Ten of the members, including the president, hold that something to increase the price of silver would be a great help to agriculture, and they express the opinion that the change of the money standard in the United States in 1873 is the reason for the universal depression. They also suggest an international conference, and the restoration of silver either wholly or partially to the position it occupied previous to 1873.

—The hot wave experienced in this country has reached Europe. In London the mercury reached 90° above zero, a height attained only twice in twenty-five years. Thursday, Aug. 5, there were 200 persons in the London hospitals, who had been prostrated by the heat. The death-rate was greatly increased. In Paris the heat caused many suicides. Every day men are found hanging in the Bois de Vincennes, and the morgue is so full of dead bodies found in the River Seine that there is no room for others.

—C. N. Bliss, Secretary of the Interior, has issued a warning to the people of the United States and to all who are now rushing to the Alaskan mines, of the extreme danger that awaits those who go to the mines at this season of the year. He closes his letter by saying: "I am moved to draw public notice to these conditions by the gravity of the possible consequences to people detained in the mountainous wilderness during five or six months of an arctic winter, where no relief can reach them, however great the need."

—Canovas del Castillo, the assassinated premier of Spain, was very energetic in securing the punishment of the anarchist bomb-throwers at Barcelona, and it is said that in order to extort confessions from the anarchists, he put them to the torture, after the fashion of Spaniards of former days. Some of the executed anarchists who were subjected to torture before their execution, contrived to communicate their experiences to friends outside; and since then Canovas has been a marked man. The assassin declares that this is the reason that he killed him.

Special Notices.

CAMP-MEETINGS FOR 1897.

DISTRICT 1.		
Vermont, Rutland,	Aug.	19-30
Maine, Augusta,	" 26 to Sept. 6	
New York, Syracuse,	Sept. 2-12	
West Virginia, Clarksburg,	" 9-20	
DISTRICT 2.		
Florida, Tampa,	Oct.	1-10
DISTRICT 3.		
Indiana (general), Logansport,	Aug. 24 to Sept. 5	
Illinois, Forrest,	" 26 " " 5	
*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.		
Montana, Butte,	Sept. 2-12	
Utah,	Oct. 5-12	
Oregon (eastern), Union,	" 7-17	

WISCONSIN NORTHWESTERN CAMP-MEETING.

A CAMP-MEETING for northwestern Wisconsin will be held at Menomonee, Sept. 6-13. The place selected for this gathering is situated on the Chicago, Madison, Eau Claire and St. Paul division of the Chicago and Northwestern railroad, sixty miles east of St. Paul and twenty-six miles west of Eau Claire. There are about three hundred Sabbath-keepers in this part of the State, who are situated so that it is not convenient for them to attend the general camp-meetings. The location is about as central for them as could be selected. The time chosen is the date which was suggested by friends in the vicinity as the most convenient for the farmers to leave their homes. The meeting will be devoted to the practical interests demanding the attention of God's people now. Not one who can be present should remain elsewhere during the time of this assembly. The Sabbath-school, tract society, and church work will be considered in the form of lessons for our people.

Good family tents, furnished with new flies, will be pitched upon the grounds, to be rented at reasonable rates. All who need them can be accommodated, so come to meeting, and call upon Brother G. M. Brown

for a tent. Let none stay away because of poverty. The Father is rich, and he will provide for all. The meeting is what our people need; therefore let them come. If some have not money to pay car fare, they can travel by some other conveyance. Perhaps some may find it necessary to walk, but that should not deter the able-bodied within fifty miles of the place from attending. The writer once knew a man with a wooden leg to walk forty miles to enjoy a camp-meeting, and he was blessed in doing so.

All there is of a good camp-meeting is necessary to make it complete, so come early, and be prepared to remain till the close. The first meeting will be held on Monday evening, Sept. 6. Please come on that day and be ready for the first service. WM. COVERT.

NEBRASKA CAMP-MEETINGS.

THE second local camp-meeting in the Nebraska Conference for 1897 will be held on the Chautauqua grounds at Beatrice, Aug. 24-31. All our people in the southeast portion of the State are invited to come the first day and remain till the close. Probably German meetings will be held daily. Elder Loughborough intends to be present. Usual accommodations will be provided, and we can supply cots and chairs at low prices.

Our meeting for southwest Nebraska will be held on the park grounds at Cambridge, Sept. 1-8. Another, for the Loup River district, will be located at Wescott, Custer Co., beginning Sept. 7 and closing Sept. 14. The last one will be held at Fremont, Oct. 5-12.

A large attendance at each place is desired.

H. E. ROBINSON.

WHO WILL HELP?

OUR Oakwood Industrial School for the colored people is in need of hymn-books to be used in the exercises of the school as well as in worship. The students here are those who are paying their way through the school by working on the farm. Doubtless there are friends who will be glad to donate a copy or copies of our good "Hymns and Tunes." Books that have been used, as well as new books, will be gladly received. Some families may have more of these books than are really needed, and would be glad to make a gift to this school. Send, post-paid, to Brother S. M. Jacobs, Huntsville, Ala.

N. W. ALLEE.

VERMONT CAMP-MEETING.

THE annual conference and camp-meeting of Vermont will be held again this year at Rutland, Aug. 19-30. Reduced rates have been secured over all railroads. More than the usual amount of help from abroad is promised this year, and we trust that earnest efforts will be made by all to attend. Tickets will be on sale from Aug. 16-29, good to return until Sept. 3. Stations from which tickets will be on sale for this meeting will be given in our State paper.

P. F. BICKNELL.

NO CAMP-MEETING AT MURFREESBORO, TENN.

It has been expected that a camp-meeting would be held at Murfreesboro, Tenn., Sept. 7-14, 1897. After carefully considering this matter, it has been decided not to hold that meeting. Two other camp-meetings will be held in this conference, and the propriety of trying to hold so many camp-meetings with so small a membership to attend is quite questionable. We trust all will try to attend the Milan, Tenn., meeting, Aug. 24-31.

F. D. STARR.

DEDICATION NOTICE.

THE Seventh-day Adventist church of Lansing, Mich., will be dedicated, Sabbath, Sept. 4, 1897. Elder J. H. Durland, and possibly other ministers, will be with us. Services will begin Friday evening. A cordial invitation is extended to surrounding churches of our people to attend.

L. G. MOORE, *Church Elder*.

THE next annual meeting of the Colorado Sabbath-school Association will be held in connection with the State camp-meeting at Colorado Springs, Sept. 2-12.

L. F. TRUBEY, *Pres.*

THE tenth annual session of the West Virginia Sabbath-school Association will be held on the Clarksburg camp-ground, Sept. 9-20, 1897. The election of officers for the ensuing year, and such other business as may come before the association will be attended to at that time. All Sabbath-school workers and friends are hereby invited to be present and assist in the work of the session.

T. E. BOWEN, *Pres.*

Publishers' Department.

LANGUAGE.

THE power of speech is one of the most precious gifts of God to man; and there is no attainment that we should seek more earnestly to cultivate than the acquirement of correct and graceful speech. A valuable help in attaining to the correct use of the English language is being supplied in "Bell's Language Series," which is far in advance of anything yet produced. Concerning the books of this series which have already been published, Prof. J. H. Haughey, principal of the South Lancaster Academy, says: "They have more than met our most sanguine expectations. They are just the books to make thorough students in language; and a thorough student in language is thorough in everything. I cannot speak too highly of them. Permit me to say, also, that I have just finished reading the manuscript of Professor Bell's new rhetoric [No. 4 of the series], and am delighted with it. It surpasses my anticipations, which were certainly very high. There never was, in my opinion, a better book written in that line; it is practical from beginning to end. Thorough students in language are a rare production in this country, even among those who have a college or university education."

Nos. 2 and 3 of this series have been out for nearly a year. No. 4 will be ready in a few days. These books are just the thing for our workers in their study of language, and any family that will make a careful use of them, will speedily improve in the use of language. It would seem superfluous to say that these books, which are now in use in our own schools, should be brought into all the other schools of the land. No. 2 will be sent, post-paid, for 65 cents; No. 3, for 80 cents.

PUBLISHERS.

"OUR PREACHERS."

BROTHER JOHN LISK, of —, Iowa, an isolated brother, writes to the Iowa Tract Society as follows:—

"I have heard but two sermons preached by Adventists, and that was when Elder Canright had a tent at Sigourney, a number of years ago. My wife and I have kept the Sabbath ever since. The Bible and the Review are our preachers. We are both getting along in years, and are not able to go to meeting at a distance."

Do you not know of those who are not taking the Review? And will you not take an interest in getting them to subscribe? The Review is one of the necessities to all our people. Let us all pull together to get it into their homes.

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

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We are indebted to the passenger department of the Grand Trunk Railway System for a beautiful brochure entitled "Gateways of Tourist Travel." It is finely illustrated and well printed, and gives a glowing description of the many points of interest reached by this great railway system.

PUBLICATIONS WANTED.

The following would be glad to receive, for distribution:—

Signs and Instructor, Elder M. C. Guild, 75 Ossington Ave., Toronto, Ont.

All papers except *Review*, Florida Tract Society, Orlando, Fla.

Deaths.

ROBINSON.—My dear mother, Loretta Robinson, wife of A. H. Robinson, died at her home near Pulaski, N. Y., June 3, 1897, after a brief illness with pneumonia, in the seventieth year of her age. She, with father, began to observe the Sabbath and kindred truths about forty-six years ago, and their house was ever open to the friends of the cause. She now rests in hope, while father, two daughters, and the writer rejoice in the assurance that the crown of glory will soon be her reward. Appropriate funeral services were conducted by Brother A. R. Hyatt, of the New York Conference.

H. E. ROBINSON.

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.

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Corrected July 4, 1897.

EAST.	8	12	6	10	14	4	6
	*Night Express.	*Night Accom.	*Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atlantic Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 12.30	pm 11.41
Michigan City.....	11.40		8.48	pm 12.08	4.50	2.09	am 1.34
Niles.....	am 12.43		10.15	1.00	5.55	2.58	2.40
Kalamazoo.....	2.10	am 7.15	11.52	2.05	7.10	4.09	4.05
Battle Creek.....	3.00	8.35	pm 12.50	2.42	7.55	4.48	4.43
Marshall.....	3.30	8.23	1.20	3.09	8.19		5.10
Albion.....	4.00	8.47	1.45	3.27	8.38		5.31
Jackson.....	4.40	10.05	2.35	4.05	9.15	5.53	6.25
Ann Arbor.....	5.30	11.10	3.47	4.58	10.05	6.45	7.00
Detroit.....	7.20	pm 12.25	5.30	6.00	11.10	7.45	9.00
Falls View.....					am 5.23		pm 4.18
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					5.53		4.43
Buffalo.....				am 12.20	6.45	am 1.40	5.50
Rochester.....				3.19	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 3.25	8.45	pm 1.30	7.00
Springfield.....				12.10	8.34	1.12	9.33
Boston.....				3.00	11.35	4.00	10.43
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. & Bos. & Chi. Spl.	*Mail & Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....							pm 7.15
New York.....				am 5.00	pm 3.00		am 12.10
Syracuse.....				10.00	6.00		pm 12.25
Rochester.....				pm 5.00	am 2.10		am 2.25
Buffalo.....				6.55	4.15		pm 3.55
Niagara Falls.....				7.50	5.40		4.37
Falls View.....				8.30	6.23		5.12
Detroit.....	pm 8.20	am 7.15	am 7.50	am 1.50	pm 12.55	pm 4.45	11.25
Ann Arbor.....	9.40	8.12	9.15		1.55	5.55	am 12.30
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	4.43	4.07	9.11	3.40
Kalamazoo.....	1.35	10.57	2.13	5.18	4.48	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		6.06
Chicago.....	6.50	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,
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The Review and Herald.

BATTLE CREEK, MICH., AUGUST 17, 1897.

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Editorial Notes.

We have received from the International Tract Society, Hamburg, Germany, three pamphlets in the Holland language: "A Few Facts about Tobacco," eight pages; "Christ and the Sabbath," forty pages; and "The Saints' Inheritance," by J. G. Matteson, 114 pages.

It would appear that the "Pitcairn" has caught the fever, and is going to the Klondike. At least the telegraph informs us that the vessel is sold to a party of gold-seekers for \$10,000. We believe the money will at once be invested in a new ship, better fitted to our work in the Pacific Islands.

The regular issue of the *General Conference Bulletin*, Vol. II, No. 3 (third quarter of 1897), is now issued. It contains much interesting matter, with revised list of workers, and official boards of all our organizations. Those who have not subscribed would do well to do so. Price fifty cents from the time of one session of the General Conference to another, that is, two years.

Mrs. Sutherland gives to mothers and daughters some sensible advice about school dresses. It would save a great deal of trouble if all would heed it, not only to those directly interested, but to those who might be affected by the example of an expensive and elaborate outfit. Good taste does not lead even the wealthy to extravagance. We hope to hear from the same writer again on kindred topics.

Here is an item from the *Interior* of August 5, which may be worth pondering by all who are interested in securing the best form of church organization: "Even now our Methodist Episcopal brethren are lost in wonder over the question why they must support a whole regiment of presiding elders to perform functions which could just as well be performed by the resident ministers, or why they should wear out a bench of elderly bishops traveling all over the world to discharge duties which the conferences could, organized presbyterially, discharge without them."

It seems that the spirit of intolerance in Ontario is not wholly extinct. A communication from one of our laborers in that province gives us an account of the prosecution of Brother Henry Bell, of Tupperville, a town not far from Chatham. The case was decided against Brother Bell in an inferior court, and has been appealed to a higher tribunal. We will give Brother Wellman's account next week, as it arrived too late for insertion in this number.

Did you write an earnest letter to a friend yesterday or last week, presenting an urgent request? and are you anxiously waiting and watching for a reply? But did you not also offer to your Father in heaven an earnest petition yesterday or last week? And are you holding that as clearly in the memory and as anxiously waiting for a reply, if you have not already received it? If not, does it not show that there was more formality in your prayer than in your letter?

At the request of the Battle Creek church, Elder A. F. Ballenger has been invited to spend a few months laboring for the interests of the cause here. Brother Ballenger occupied the Tabernacle pulpit last Sabbath. Choosing for his text the words, "Ye have compassed this mountain long enough," the speaker showed in a forcible discourse the duty of moving on from one stage to another in our Christian attainments. Having preached and accepted "righteousness by faith," it is now time to claim the promise of the Holy Spirit.

A reader has compiled the following interesting facts from the *REVIEW* for the first half of 1897: Persons converted, 1333; baptized, 933; joined churches, 600; churches organized, 52, with a membership of 622. This does not include camp-meeting reports. The above is a cheering word; but we know the figures would be very much more encouraging could we have the privilege of reporting all that is being done. The report of the Battle Creek missionary society for the same period showed over three hundred converted to the truth, and that report has never been published.

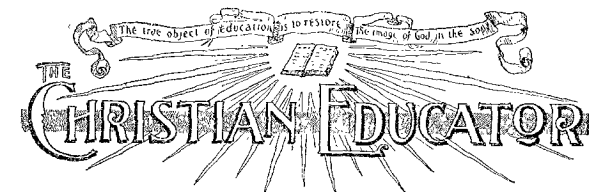
Let it be distinctly understood that all our subscribers who have paid two dollars for the *REVIEW* for one year are entitled to a year's subscription for the new journal, *Christian Educator*. But as the subscription clerks cannot now distinguish these from the new subscribers who have paid but \$1.50, it will be necessary for them to write a card or letter stating that they come under this provision. Others may subscribe at forty cents per year.

A good report has reached us of an excellent camp-meeting in Texas. It will appear next week. It is very encouraging to read of the power of God poured out upon our camp-meetings, as it is reported this season, in a manner never before seen in our work. The promise of the Holy Spirit is now fully due; and we are thankful that it is being fulfilled. The Michigan camp-meeting at Owosso begins this week, August 19, and continues to the 29th. Why may we not expect that God will graciously bless his people here? He will, if they seek him in faith. Who does not want to share that blessing? Let all come. Special reduced fares on railroad, August 18, 19, and 25.

Into the iron-clad, steel-fettered empire of Russia, the spirit of the modern Sunday boom has found its way. The czar has promulgated a decree prohibiting, under severe penalties, any form of labor on Sunday, and on any of the fourteen principal Russian feast-days. It is well to have Sunday thus associated with days of its own kind; namely, the senseless, superstitious feast-days of the church. But this action will none the less come in as a part of the great Sunday craze of this time, which is to be accounted for only in the light of prophecy.

Since the memorable epoch of 1870, when the last vestige of the pope's temporal power was forever taken away, religious processions in Rome have been prohibited by the government. This has given Roman Catholics occasion to cry, "Persecution," through which they have excited more or less sympathy throughout the world. But the Italian government has recently removed that restriction, and now religious processions are as frequent in Rome as in other cities. This, it is thought, will convince all people that there is no persecution of the church in Italy, will tend to restore cordial relations between the church and the government, and allay the agitation some have been disposed to keep up, to restore the pope's temporal power.

Last week there was placed in our press-room a Miehle printing-press, one of the latest and most perfect printing machines in the world. Its capacity is about 1800 impressions an hour; but its excellence is in the quality rather than the quantity of its work. The Office is having a large amount of very fine work, which calls for the best facilities. Our ten large presses are crowded with work. A Dexter folding-machine has also been added to our equipment. This machine will fold 3000 thirty-two page sheets per hour; or will fold and cover 1500 pamphlets. This Office is printing, at the present time, not less than eighteen different periodicals, weekly or monthly, some of them having large circulation.



The above is the title-head of our new educational journal, the first number of which will be mailed this week to all readers of the *REVIEW*. The second number will be issued within two weeks, and will be especially valuable to every student and parent in our denomination. Dealing as it does with the whole subject of Christian education in the home, school, and church, this journal ought to go from the beginning to every Seventh-day Adventist family. The subscription price of *only forty cents* a year puts it within the reach of all. Send by postal money-order.

As an evidence of their appreciation of the faithful support received from the old readers of the *REVIEW*, the publishers will send the *Christian Educator* free for one year to all who are paying \$2 a year in advance for the *REVIEW*. All such persons are urged to send in their names and addresses immediately on a postal-card to the *REVIEW AND HERALD*. The reason for this request is that we are not able to distinguish full-paying subscribers on our lists. In the future such a distinction will be made.