

The Advent REVIEW AND HERALD And Sabbath

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

VOL. 74, No 34.

BATTLE CREEK, MICH., AUGUST 24, 1897.

WHOLE No. 2234.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$2.00 a Year. To New Subscribers, or when
sent to friends, \$1.50.

SPECIAL TERMS TO AGENTS.

Address all communications and make all Drafts and Money-
Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

"IT IS THE LORD."

WHEN the day breaks along the beach,
And turns to gold the yellow sand;
When singing waves stretch forth, and reach
The welcome of the meeting land,
I see Him stand!

What though the night has fruitless been,
And no hope gilds the morning hour?
New beauty gilds the common scene,
And song of bird and kiss of flower
Witness His power.

He comes, and lo, the world is glad!
The hours forget the gloom of night,
Mirth cheers the hearts that once were sad,
The landscape lies in floods of light,
And all is bright.

I know Him when he breaks the bread,
And when he stills the roughened sea,
Or when the morning meal is spread,
He manifests himself to me,
So gracious he!

He calls to me to break my fast,
And care and sorrow flee away;
The dreary way is overpast,
And in the rapture of the day
With him I stay.

And so I think that when, erelong,
I meet the time I sometimes fear,
My heart will sing its joyful song,
And gladly say, "Be of good cheer;
Thy Lord is here!"

—Marianne Farningham.

Our Contributors.

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

"MAKE STRAIGHT PATHS FOR YOUR FEET."

BY MRS. E. G. WHITE.

"LIFT up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

These words should teach us to be very careful how we snap the thread of our faith by dwelling on our difficulties until they are large in our own eyes, and in the eyes of others, who cannot read our inner, heart life. All should remember that the conversation has a great influence for good or for ill.

By sowing evil in the minds of the weak, who have no vital connection with God, by telling them how little confidence you have in others, you tear away the hold their brethren have on them, because you destroy their confidence in them. But do not allow the enemy so to use your tongue; for at the day of final reckoning, God will call you to give an account of your words. Do not exert an influence that will break the hold of any trembling soul from God. Even though you are not treated as you think you should be, do not allow the root of bitterness to spring up; for thereby many will be defiled. By your words you may cause others to become suspicious. They will then think evil as you do, and will begin to accuse as you have done. Thus you place them where they cannot be at peace with their brethren. They sell their birthright for a morsel of sympathy, that they may hear themselves praised by those who do not know whether their hearts are cleansed or defiled. What is the sympathy of poor mortals worth? God alone can look beneath the surface. He measures the spirit, and he alone can know what men are.

Many who claim to be Christians are not Christians. The distinction between the position of the saved and the lost is not now as plain as it by and by will be. At times the contrast is scarcely discernible. Our only safety is in refusing to follow any one in a questionable course. Stand firmly for the right. When the Lord makes up his jewels, the contrast between the righteous and the wicked will be decidedly marked. "Then shall ye return," writes the prophet Malachi, "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Murmurers and accusers, those who are envious and jealous, will then be found standing on their own chosen side, with Satan and his angels.

The man who loves God meditates on the law of God day and night. He is instant in season and out of season. He bears the fruit of a branch vitally connected with the Vine. As he has opportunity, he does good; and everywhere, at all times and in all places, he finds opportunity to work for God. He is one of the Lord's evergreen-trees; and he carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires faith and hope and courage in others. This is Christianity in practise. Seek to be an evergreen-tree. Wear the ornament of a meek and quiet spirit, which is in the sight of God of great price. Cherish the grace of love, joy, peace, long-suffering, gentleness. This is the fruit of the Christian tree. Planted by the rivers of water, it always brings forth its fruit in due season.

The Christ the Christian loves is the bread of life. He who eats Christ's flesh and drinks his blood becomes one with him. The word of God is his meat and his drink. He prospers in whatever he does; for he does not look merely to this present world to receive his reward; he labors earnestly and truly, and his reward is an eternity of blessedness. "The righteous shall flourish like the palm-tree: he shall grow like a

cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

The graces of Christ's Spirit must be cherished and revealed by the sons and daughters of God. By their humility, their penitence, their desire to be like Jesus, to be conformed to his will by practising his lessons in their daily life, they honor him. His hope in God, and commit the keeping of their souls to him, as unto a faithful Creator, and God honors their trust in him.

But God takes none to heaven but those who are first made saints in this world through the grace of Christ, those in whom he can see Christ exemplified. When the love of Christ is an abiding principle in the soul, we shall realize that we are hid with Christ in God. Then we shall be able to say: "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Look to Calvary. Let every proud look be humbled. Look to Jesus, the author and finisher of our faith, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The cry of the broken heart is as music in the ears of the Lord, because he can restore and heal.

"The Lord is very pitiful, and of tender mercy." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . As far as the east is from the west, so far hath he removed our transgressions from us." He looks upon his redeemed heritage with pity. He is ready to pardon their sins if they will surrender and be loyal to him. In order to be just, and yet the justifier of the sinner, he laid the punishment of sin upon his only begotten Son.

But it is only because of the value of the sacrifice made for us that we are of value in the Lord's sight. It is only because of Christ's imparted righteousness that we are counted precious by the Lord. For Christ's sake he pardons those that fear him. He does not see in them the vileness of the sinner; he recognizes in them the likeness of his Son, in whom they believe. In this way only can God take pleasure in any of us. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Were it not for Christ's atoning sacrifice, there would be nothing in us in which God could delight. All the natural goodness of man is worthless in God's sight. He does not take pleasure in any man who retains his old nature, and is not so renewed in knowledge and grace that he is a new man in Christ. Our education, our talents, our means, are gifts entrusted to us by God, that he may test us. If we use them for self-glorification, God says, "I cannot de-

light in them; for Christ has died for them in vain."

If men do not reflect the spirit and attributes of Christ, God cannot take pleasure in them. One word which exalts self causes the light of God's countenance to be withdrawn. Those only who, by prayer and watchfulness and love, work the works of Christ, can God rejoice over with singing. The more fully the Lord sees the character of his beloved Son revealed in his people, the greater is his satisfaction and delight in them. God himself, and the heavenly angels, rejoice over them with singing. The believing sinner is pronounced innocent, while the guilt is placed on Christ. The righteousness of Christ is placed on the debtor's account, and against his name on the balance sheet is written: Pardoned. Eternal Life.

"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Here is the work which every son and daughter of God must do. But to adorn the doctrine of Christ our Saviour, we must have the mind that was in Christ. Our likes and dislikes, our desire to be first, to favor self to the disadvantage of others, must be overcome. The peace of God must rule in our hearts. Christ must be in us a living, working principle.

"Ye are God's husbandry." As one takes pleasure in the cultivation of a garden, so God takes pleasure in his believing sons and daughters. A garden demands constant labor. The weeds must be removed; new plants must be set out; branches that are making too rapid development must be pruned back. So the Lord works for his garden, so he tends his plants. He cannot take pleasure in any development that does not reveal the graces of the character of Christ. The blood of Christ has made men and women God's precious charge. Then how careful should we be not to manifest too much freedom in pulling up the plants that God has placed in his garden! Some plants are so feeble that they have hardly any life, and for these the Lord has a special care.

In all your transactions with your fellow men, never forget that you are dealing with God's property. Be kind; be pitiful; be courteous. Respect God's purchased possession. Treat one another with tenderness and courtesy. Exert every God-given faculty to become examples to others. Lose not one opportunity to work for God, that through your influence you may qualify others to work for him. By your obedience to God, respect yourselves as the purchased possession of his dear Son. Seek to be uplifted in Christ. This work is as lasting as eternity. Many will regret that their ideas of Christianity were not uplifted with an uplifted Saviour. Shall we, sons and daughters of God, forget our royal birth? Shall we not rather honor our Lord and Saviour Jesus Christ? Shall we not show forth the praises of him who has called us out of darkness into his marvelous light?

God has not made any man or woman a sinner. He has not laid upon any one the duty of confessing the sins of his fellow men. Each one is to search his own heart, and confess his own sins. Draw nigh to God, and he will draw nigh to you. Leave your fellow men in the hands of God. Let him who knows the heart and all its waywardness be able to deal with you in mercy because you have shown mercy and compassion and love. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

PHILOSOPHY AND SCIENCE VS. SCRIPTURE.

EVER since Satan told that great falsehood, "Ye shall not surely die," by which he deceived Eve in the garden of Eden, there have not been wanting men who, themselves deceived into believing their own immortality, have labored most earnestly to make others believe that they are immortal. Even the Scriptures of truth have been laid hold of and twisted and distorted for that purpose. By so doing, the plan of salvation itself is robbed of its chief glory—the bestowal of life and immortality upon mankind. Philosophy has also been pressed into service to teach this error. Addison, the great essayist, referring to Plato's argument for man's *natural* immortality, exclaimed:—

"It must be so—Plato, thou reasonest well!—
Else whence this pleasing hope, this fond desire,
This longing after immortality?"

In these words the fact that one longs for immortality is taken as evidence that he has it already! Upon this we may inquire, with the apostle, "For what a man seeth, why doth he yet hope for?" Rom. 8:24. If a man sees that he has immortality, why should he hope for it? But in the Scriptures, immortality is set before us as a subject of hope. We read that God will render "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2:7. If immortality is an inherent gift, why speak of it as being sought for and obtained by "patient continuance in well-doing"? Scripture is more than philosophy, especially the "vain philosophy" which would have it that man has, through Adam, that which he can secure only through Christ, and for which Christ laid down his life.

Not content with using human philosophy to controvert the Scriptures, science is now being invoked to prove that man is immortal. A scientific writer in the *Westminster Review* endeavors to prove his own immortality in the following manner:—

I labor under the great disadvantage of ignorance, but I believe I am right when I say that the factor which represents me cannot be placed. I stay in my present manifestation, as we call the union of the subjective and the objective, as long as I can; but when, in obedience to the nature of life, separation comes, it is because all the factors are forming fresh combinations. The very fact that the body is forming new combinations shows that something has left it. Now, until I can be shown differently, I shall hold that this something is the subjective part of the combination; that it is "I;" that it must, in accordance with the nature of life, be forming a new combination also.

The fact that when we die, as we say, we are still in the same universe as this, appears to some people absolutely blasphemous. Yet it is difficult to see why. The present world has been enjoyed for so short a time, the knowledge we have gained of it is so small, that it is hard to see why we should have been awakened to it at all if at death it is done, and still harder to see why what is good in one portion of eternity should not be good in another. So, for man, life is immortal, or endless; as in the objective world, so in the subjective. Life cannot be without immortality, for it is immortality; immortality, moreover, of individuality.

The great trouble with this very scientific deduction is that it is not true. The factor which represents "me" is I myself, and it can be placed. If I cannot be placed, how can I bear personal responsibility? To say that a man stays in his "present manifestation" is begging the question,—it is assuming the very thing that must be proved. To the statement that "life cannot be without immortality," it is sufficient to answer that this, if true, would prove the immortality of all vegetable and animal life. A tree decays, and forms fresh combinations, and all the animal creation does the same. But granting that the matter of which all things are composed is indestructible, that it exists and will always exist in some form, that by no means proves immortality of individuality. It proves, instead, the mutability and destructibility of individuality. Man is an individual, a specific organization and individuality. That individuality remains while he lives; upon his death it ceases. Says the psalmist: "His breath goeth

forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. Now when a man has returned to earth, and his very thoughts have perished, what has become of his individuality? Is there individuality in perished thoughts or in moldering earth?—No, indeed. But there is immortality for every one who believes on Jesus Christ, who "hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. But for the gospel, there could be no immortality for man; but through its merciful provisions, there is immortality for those who accept it.

"Science falsely so called" has no need of God for anything. It can build a world, and people it, and make every man immortal and his own saviour. It tries to invest mortal man with divine attributes where he has need of nothing; in short, this science is but a feeble echo of that deceptive voice which at so early a period of man's history whispered in the ear of Eve, "Ye shall not surely die. . . . Ye shall be as gods."

M. E. K.

ATTENTION, ALL!

Some Reasons for Believing the World to Be in a Great Crisis, Which Will Soon Be Apparent to All Men.

BY A. BOWERS, D. D.
(Piqua, Ohio.)

FIRST, the general condition of the church throughout Christendom. There is no longer a contention for the "faith once delivered to the saints." There is little or no preaching of the doctrines of the gospel, no feeling after the foundation of things, as in the days of the church's power, but rather a goody-goody state of affairs in Christian society. This appears beautiful on the surface, and the multitudes shout over the fraternal spirit prevailing among Christians, when the fact is that this is all deception, pure and simple. It is generally believed, and commonly accepted, by the people of our day, that "one church is as good as another, that all are aiming for one place," etc. Clergymen lock arms on the streets, exchange pulpits, and flatter one another at conferences and conventions, talking loudly about the time being near at hand when the wilderness will blossom as the rose through the power and influence of this wonderfully fraternal gospel.

The world, they declare, is rapidly growing wiser and better, and the majority of them will brook no opposition to their opinions from any source whatever. He who dares to claim that the word of God and the state of society existent at this time indicate a different trend of things, is frowned down, and got rid of, if possible, by being branded as a "crank," and shoved out of the way. He who doubts these statements may be readily convinced if he will put himself into a position where he can observe the alacrity with which clergymen rally to a common standard, from the bishop to the weakest licentiate, in order to retain position and influence in society; though it is greatly to be feared that conscience is often stifled in the presence of such overwhelming evidence against them.

The ministry exerts a wide influence, and the people follow blindly on without thinking at all, or at least very little, on the subject. Hence "at ease in Zion" characterizes truly and very largely the whole body of Christian believers today. This fact leads the mind naturally to the question of the Saviour, who, when he was discoursing upon this subject on one occasion, said: "Nevertheless when the Son of Man cometh, shall he find faith on the earth?"

A second reason for believing the end of the present administration of affairs to be near at hand lies in the fact that the prophecies are all well-nigh fulfilled, except those relating to that great event, and beyond it. We verily and reverently believe that the gospel has about accom-

plished its mission, and that there remains very little more for it to do before the Son of Man will appear in the clouds of heaven.

One who has made any observation during the last fifty years must be blind indeed who will not admit a rapidly culminating state of affairs,—the changes in the seasons; the wide spread desolation, by sword and famine, among the nations of the earth; the increase of poverty and crime; the oppressions of the rich and the great; and the presumption of crowned heads and those high in authority everywhere. On the other hand, look at the wide and rapid development on all lines of discovery and invention. Science now weighs and measures the stars, and discourses confidently concerning the inhabitants and conditions of other planets than our own. Geology speaks learnedly of our globe, and biology tells of its life, past and present. The rank and file of society seem to take it for granted that this state of things will continue indefinitely, and discovery and invention increase with the passing years, until there will be no more wonder on account of these things.

But we beg leave respectfully to dissent from such views; first, because there appears to be no real need for a continuance of these things, for the comfort and happiness of mankind; and secondly, because a great many wise and good men are firm in the belief that the inventions of the last few years are one of the most fruitful sources of the troubles in the industrial world at the present time. The improvements in the mechanical arts to-day are crowding tens of thousands of laboring men to the wall, while those who have the money to take advantage of this state of things are constantly and rapidly growing richer and richer.

Will any one assume to say that medicine and surgery will ever advance to a point where they will enable men to understand the mechanism and ills of the human body better than they do at this very time? Can telescopes pierce farther into the blue vault of heaven, or any of man's devices dig deeper down into the bowels of the earth, than those of the present day? We are inclined to think not, and so believe the end to be not very far off. At this point it is pertinent to remark that it is questionable, indeed, whether the limit of speed on land and sea, in public travel, has not already been reached. Will any medium of communication among mankind ever be discovered, under the present administration of affairs, better than that which we already enjoy? In a single word, having attained to such phenomenal heights in discovery and invention, in intellectual culture and mechanical excellence and perfection, to say nothing of the influence and work of the gospel among mankind; and with the minds and hearts of the people bent more and more, as the years go by, on pleasure, self-indulgence, and sin, with no hope of reform, who will say that a great crisis in the world's history is not near at hand?

Look at the great cities of Christendom, and you find them the hotbeds of wickedness—cesspools of vice and crime. Think you that they will ever grow any better through any of the agencies now employed with that end in view? It is hardly to be expected. The gospel of Jesus Christ, it seems, has done and is doing all that it can do for them; but it fails hopelessly to transform them into any better condition, socially or religiously. We write reverently, but with the profound conviction of an honest mind seeking after truth.

What will bring the relief from these things, for which mankind is sighing and crying to-day? We answer, Nothing but a new order of things, such as we are promised at the coming of our Lord. We solemnly believe that the human race has reached its utmost limit of development under the gospel; and that there remains no more for it to do, but to stand as a witness in society until the Son of Man shall appear.

It is easy to go with the multitude, and share in the applause they receive as they sing and

shout over the amazing progress of truth and righteousness in our times; but it requires courage to speak out one's convictions, and declare the decadence of much that is good in society, which is constantly going on under our very eyes. And this state of things cannot be counteracted by any and all agencies now employed by all organizations under the sun, because the time is at hand when a new order of things is about to be introduced into the world. God reigns, and he is bringing things to pass which will soon fill the world with astonishment.

THE JUDGMENT.

[The following impressive lines by H. W. Cleveland are sent to us by Sister J. S. Olive, of Wisconsin. She writes that she has had them for many years in keeping for the REVIEW. The reader will bear witness that the gracious lesson they teach is not one which is impaired by age.—ED.]

I dreamed that I saw the Judgment sit.
Mine was not the prophet's view;
I saw no throne in the clouds of heaven,
No army in all the blue;
But a lonely man, with a sweet, sad face,
Slow walking from soul to soul;
Of all the pomp of the last dread day
This one sad man was the whole.

My soul stood naked before this man;
To my naked soul he spake,
And pointed up to a tall pearl gate
Where the skies began to break.
"I am the Lord of that house," he said;
"My supper up there is spread;
I ask your soul, I invite each soul
Among all the quick and the dead.

"Come sup with me; I will sup with you;
We will drink of the sweet new wine.
You are the branch; I invite you now
To Christ, the living Vine."
But I bowed my head, and said, "O my Lord,
I cannot go in with thee;
For I am one of the world, whose sins
Once nailed thy hands to the tree.

"I am worse than much of the world beside,
And mine is the greater blame;
For I have owned and disowned thee, both,
And put thee to open shame.
Go sup with thee? Ah, my Lord, not so;
Let my soul go out into night,
Where I never shall hear an angel sing,
Nor see one star of thy light.

"Let me be forgotten by thee, my Lord,
And unknown to the holy throng;
Unknowing myself the happy place
Where they sing the Lamb's new song.
I could not breathe in that high, pure air;
I should falter at every star;
I should discord make if I tried to sing;
Thy glory would kill me afar.

"So let me go out in the night of space,
Where never thy love can be:
It is heaven enough to have ceased to sin;
There, silent, I'll worship thee."
He waved his hand; I lifted my head,
And looked for the gulfs of night;
But the crowns of heaven were gilding space,
And heaven alone was in sight.

"Unworthy thou?" the sweet voice said;
"I grant it; but look on me.
I have been worthy for all the world,
And my righteousness give to thee."

Then he led me in, to his own right hand,
Above where the stars do shine;
And he placed me among the wedding guests,
And himself poured out the wine,
And said: "There is now no night in space;
I am the Sun; it is day."
And I dared to kneel, and to kiss his feet;
For my sins had all passed away.

THE PATIENCE OF JOB.

BY ELDER E. H. GATES.
(Battle Creek, Mich.)

THE disposition to judge with harshness the actions, motives, and failings of others, is an essential attribute of fallen humanity. There is danger that those who have received great blessings from the Lord, who are prosperous and comfortably situated, will take to themselves the praise for their prosperity, and look upon the afflicted and poor as being under the displeasure of the Lord. In fact, this has been one of the failures of God's professed people in all ages.

Assuming that God blesses them with health and temporal and spiritual prosperity because of some wonderful virtue in them, and failing to realize that it is solely because of his love and pity for them in their poor, helpless, and sinful condition, they look with disdain upon the stricken unfortunates who come under their notice, and, like the priest and the Levite in the parable, "pass by on the other side." Such persons can always see the wrath of God manifested against those who are enduring affliction and suffering. On one occasion when Jesus was on earth, he saw a man blind from his birth. With characteristic Jewish narrowness, his disciples asked, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:1-4.

Christ did not, by this answer, design to convey the idea that this man or his parents had never committed a sin, for they had sinned many times; but he wished to teach them that every case of human suffering gives opportunity for a display of divine compassion and pity in relieving, as far as possible, the sufferer. The disciples were not to pry into the causes which brought on the suffering before relieving the afflicted one, but were to recognize in such a case an opportunity to teach the truths of the kingdom of God. The "works of God" were manifested in the mitigation of human sorrow and pain, and Christ was simply revealing the Father to the world when he healed the blind man.

Oftentimes our compassionate Father sees that for the good of some of his children, sorrow, pain, and disappointment are needed; nor is it an evidence that he has stepped down from his throne of love, or changed his character to that of hard-hearted humanity, because he allows his chastenings sometimes to fall with crushing weight. "For whom the Lord loveth he chasteneth." Heb. 12:6. The apostle James says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11. A person spiritually unenlightened would find it difficult to understand wherein the afflictions which God sent upon Job were evidences of pity and "tender mercy." God himself called Job "a perfect and an upright man, one that feareth God, and escheweth evil." Job 1:8. What possible good could come to a "perfect" man by having the hand of affliction laid so heavily upon him? Job was probably living up to the light which he then had, but undoubtedly he had faults and failings which God wished to remove from him, while at the same time he demonstrated to the world that it is possible for a mortal man, beset with all the infirmities common to mankind and enduring intense physical suffering, to hold fast the promises of God when every earthly good is swept away. Satan accused Job of serving God from selfish motives. "Doth Job fear God for naught?" he asked. "Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land." Job 1:9, 10.

When Job stood the test of seeing all his worldly possessions perish, and God had told Satan, "He holdeth fast his integrity" (Job 2:3), Satan's answer was, "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." Now as Satan's accusations were made publicly before the "sons of God," and as Job's prosperity and immunity from suffering seemed to prove the truthfulness of the charges, the only way by which it could be demonstrated that he was a perfect and upright man, and his service unselfish, was to strip

him of his possessions, and afflict his body. At this time, when Job was covered with boils, when his flesh was "clothed with worms," and his skin "broken, and become loathsome" (Job 7:5), his three friends came to "mourn with him and to comfort him;" and such comfort as they gave! Eliphaz condescended first to commend Job for his acts of kindness in the past, and then deliberately insinuated that his present suffering condition had been allowed to come upon him because he had been guilty of some wickedness. Job 4:3-8. Job's answer to these thrusts was, "To him that is afflicted pity should be showed from his friend." Job 6:14.

Zophar must needs have a "dig" at him, which he proceeded to give in the following fashion: "Know therefore that God exacteth of thee less than thine iniquity deserveth." Job 11:6. Though suffering intensely, Job could not restrain his ironical answer to such inhuman "comfort." "No doubt," said he, "but ye are the people, and wisdom shall die with you. . . . He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease." Verse 5. To the cruel and unjust accusations of his professed friends, Job answered, "Miserable comforters are ye all. . . . If your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips would assuage your grief." Job 16:2, 4, 5. He told his cruel persecutors that it was "not for any injustice in mine hands," but that, "God hath overthrown me, and hath compassed me with his net. . . . He hath fenced up my way that I cannot pass, and he hath set darkness in my paths." Verse 17; 19:6, 8. He pleaded with them, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." Job 19:21. These men were not spiritually minded enough to see that God was dealing with Job in love, to make him a better and holier man; so they did what such men have been doing from that day to this,—they condemned one whom God was disciplining for his good.

But God's eye was on his suffering servant, and he would not let the fire consume the gold, but only the dross; and Job knew enough of God's ways to be certain that while his chastening was not "joyous, but grievous," it would afterward yield the "peaceable fruit of righteousness unto them which are exercised thereby." As far as human sight was concerned, he could see no light on the right hand or on the left; but with a sublime faith which showed the presence of an indwelling God, he said, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." Job 23:8-10. God's ways are not man's ways, and his thoughts toward his children are "not of evil," but "thoughts of peace;" therefore though darkness may overspread the Christian's pathway, it is not an evidence of God's wrath. "The darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers his glory when he comes to impart rich blessings."

"Though he may send affliction,
"T will but make me long for home;
For in love, and not in anger,
All his chastenings do come."

A "SAVOR UNTO GOD."

BY T. E. BOWEN.
(Newbury, W. Va.)

"FOR we are a sweet savor of Christ unto God, in them that are being saved, and in them that are perishing." 2 Cor. 2:15, R. V. This scripture contains much encouragement for the child of God. It is especially comforting to workers, and every child of God should be a worker together with him. We have no difficulty, when success attends our efforts, and

souls accept the truths we love, in believing that our labor is a sweet savor unto God. It is when things go hard, and apparently we have no success, that the enemy seeks to discourage us.

Here let us stop and ask ourselves, Whom am I serving,—self, some conference, or God? If self, then we *ought* to be discouraged in this; if some conference, to get the name of being a good worker, the motive is no better than serving self; but if God, then remember we can be a savor—and a sweet savor, too—unto him "in them that are perishing."

God makes no distinction as to whether those for whom we labor receive the message and are saved, or whether they reject it and perish. As far as we are concerned, if we faithfully do the work the Lord has given, we are as sweet a savor unto God in the one case as in the other.

Christ is the savor. His blessed life of self-denial and unselfish service for humanity is as a continual fragrance before God. When that life becomes blended into ours, then it is that we become a sweet savor unto God. Not all received Christ, not all were saved in the ark; yet the faithful work of Christ, as well as the warnings and entreaties of Noah, was acceptable unto God. Their life-work was, and still is, a sweet savor unto him, although multitudes of those for whom they labored perished.

Souls are perishing, and souls are being saved now. How important it is that those going down to destruction, do so on their own responsibility, and that their perishing be not charged against us! God takes no pleasure in the destruction of sinners. His instruction to us, that we may be a sweet savor unto him, is: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die [perish] in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

God requires only faithfulness on our part to speak *his* words of life to the perishing. Christ spoke not his own words, but the words of his Father. In doing this he shifted the responsibility of a lost world from himself, he having taken the place of fallen humanity, to the rebellious of this world. As Christ was sent into the world, so he has sent us, not to speak our own words but his; and in so doing we shall transfer the responsibility from ourselves to the perishing who heed not the words which Christ, through us, speaks to them.

Let us so seek Christ, and follow him, that day by day, individually, we shall have the assurance within our own souls, as did he, that "we are a sweet savor of Christ unto God, in them that are being saved, and in them that are perishing."

CRUMBS.

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

WHAT a thirst some have to be great! They have imbibed the idea that they are not great enough, and that unless they become so, they are made in vain, and so they worry themselves, oftentimes pulling down others that they may be elevated a little by standing upon them.

It signifies as much perhaps to pray, "Lord, how shall I do my work?" as to ask, "What shall I do?"

Many who would scorn to confess themselves sinners by word of mouth do so nevertheless by their lives; for confessing is revealing, or making known to others, something true of ourselves; and the eternal fitness of things is so apparent to every accountable being that a confession by word of mouth is not necessary to convince others that we have come short of God's high standard.

EXPERIENCE.

BY ELDER I. E. KIMBALL,
(Charleston, S. C.)

EXPERIMENTAL knowledge is not altogether the only true knowledge; but practical experience cannot be too highly commended or earnestly sought. There is such a thing as false experience, an experience that is not real according to the strict use of words.

To the Christian, experience is an absolute necessity. The gospel is not merely a dry theory. If all we had to do were to convert men to theories, our task would be easy; but the gospel is to change men's hearts and lives. It is not in word, but in power; and the man who remains practically ignorant of that power, remains ignorant of the gospel. The saving message of salvation will invariably be appreciated and clung to. It will fill the heart with joy and peace. John says that the man who has the gospel has the witness *in himself* concerning the validity and certainty of the word of truth which he proclaimed.

We are all to publish the gospel, proclaim its saving power, and reveal the sin-pardoning Saviour. All, then, are ministers of salvation to the world, to testify the grace of God to every creature. Now if one whose heart has been burdened with shame and remorse because of sin, has been made to forget all its woe, and rejoice in forgiveness; if he has been made to triumph over sin; if wrong inclinations and tendencies have been overcome, and he has been made to see the way of life clearly, he will indeed rejoice, and wish to help others out of their wretchedness and sin. If we have experienced dark hours, trials, sore besetments, weakness, and fears, and have fled to the Mighty One, and found light, peace, strength, and confidence, thus proving the unfailing certainty of God's promises, we can comfort others with the comfort wherewith we have been comforted of God. In fact, many such experiences are given to fit us to comfort others who must pass through such trials, and know not where to find comfort or aid, but which is ever ready for all.

In this thought we may find joy in believing what we do not understand or have not practically demonstrated; we may believe it, rejoice in it, and herald it to the world on the simple basis of the certainty of God's word; but the real joys of Christ are extended to us in his personal presence and assistance. He says, "Ask, and receive, that your joy may be full." His gracious presence, his counsel and aid day by day, experienced truly, will be a convincing testimony, and the world will believe. A minister may minister the word and promises, and just as far as he has gone in Christian experience, so far his word will be convincing and powerful; but what he has not experienced of God's power and salvation will not have that living effect upon the minds of men that it will when he speaks from experience. Said Christ: "We speak that we do know, and testify that we have seen."

We are ministers of the Spirit, not of the letter, though many have been mere ministers of the letter; and it is our privilege to minister the Spirit convincingly, in "signs, and wonders, and mighty deeds." To be a true witness, one must have seen and heard for himself; no hearsay report is accepted. To be a true witness to the gospel, we must know and have the witness in ourselves of its mighty power. Then may we witness indeed. How can one who has not experienced divine aid comfort another? or how can one who has not himself experienced the saving power of the gospel in delivering from temptation, sickness, and other evils, truly give testimony to that power? Nothing but the certain knowledge that comes from experience can sharpen the testimony of God's servants, and give to their lives that confidence and power so much needed now.

Special Mention.

PASSING EVENTS AND COMMENTS.

Just like a Man.—The *Union Signal* says: "In round numbers, 7000 women and 3000 men went as delegates to the Christian Endeavor Convention, outside of California, which had 2000 delegates. Among these were many brilliant speakers; but the brethren crowded to the front, and took up all the time. They also filled up all the offices, though it is perfectly well known that women do at least two thirds of the Christian Endeavor work at home. The question is, Does this afford an illustration of 'the golden rule in action'?"

May there not be another phase of the circumstance, *Sister Signal*? There were a great many women at that convention, but comparatively few could speak. So with the offices—what were they among so many? It would be very difficult to choose from such a multitude of fair candidates, and all could not have an office or make a speech. What, then, could be done, except for the brethren to preclude all possibility of trouble by doing the arduous work of making all the speeches, and shielding the sisters from all heartburnings by taking upon themselves all those onerous offices? Certainly you would not have us doubt that those good men believe in the equal rights of women? Why not give them the credit their magnanimity deserves?

Many a man buys a sweet titbit to take home, and then thinks of the numerous mouths that will water for it, and since there is not enough to go around, and he does not want to see any hard feelings created over a little thing like that, he eats it up and says nothing—all out of regard for those he loves! We are afraid the *Signal* does not do the brethren justice.

Playing with Death.—It is reported on apparently good authority that an Indian of the Choctaw nation, who has been tried for murder and sentenced to death, is out on parole playing ball. His sentence expired August 6, but his engagement with the base-ball team seemed to be quite pressing, and the young man was very much engaged in his sport; and as it seemed a little too bad to interfere with his enjoyment, the Choctaw authorities very magnanimously extended his leave of absence till August 25. There seems to be not the least doubt but that he will surrender himself at the time, but his word to do so is all the security the authorities hold, and all that they require. It is certainly a very singular spectacle, even in these days of singular things, to see a convicted and condemned murderer at large on his good word. And what shall we say of the nerve of a man who, under such circumstances, can go right along with his game up to the last day of his life, catching or batting a ball with all his wonted vigor and interest? Nobody knows how he feels about the matter. The Indians pride themselves on their stoicism; and to manifest any cowardice or concern over such a thing as death, would be, in their eyes, very unindianly. To fear, he seems to be a stranger, and equally so to hope. He evidently does not think any more of his shooting than he does of his ball game. That may be regarded as a magnificent display of courage by some, but it is really nothing of the kind. It is studied and enforced indifference. It is an apathy of feeling that is but little short of death itself.

A Strange Freak.—An Ontario paper has just come to our table which relates as a strange event, with blazoned head-lines, the fact that a good-looking young man was noticed on the streets of their city, "acting kind of queerly." "The officer watched him closely," and soon discovered that he was trying to dispose of a lot of rings and jewelry. The officer seized both the

rings and the seller. This young man was our brother, William Simpson, an accredited laborer of the Michigan Conference. He had been for some weeks laboring on an adjacent Indian reservation. True to their natural instincts, and in harmony with the savage example of their white fellow Christians, these sons and daughters of nature spent most of their spare change on these adornments. When the pure gospel came to them, and human nature gave place to Christ nature, they had of course no more use for these trinkets. They gave up those gods for the true God, and dedicated them to the purpose of doing good.

But this, to the princes of this world, was an unaccountable freak. The magistrate "took a lot of information from Pastor Simpson, discharged the man, and retained the rings for further inquiry."

What Does It Signify?—Last week we spoke in this place of the prospective duel between Prince Henri of France, and an Italian general. It seems that an Italian count claimed the right to vindicate Italian honor, and was given precedence, and, almost unexpectedly to the world, on last Monday morning the word was given out that the fight came off near Paris early on Sunday morning, and it gave to the world no small shock. The French prince was worsted in the brutal fight, and received a sword cut which nearly killed him. It is true that he is now no more of a prince than any other man, because France has laid royalty to one side, and now governs herself. But after all this exhibition of brute bravery, and this desperate effort of two gentlemen (?) to murder each other, the question arises, What does it all signify?

It indicates, undoubtedly, that human nature still retains its savagely and bloodthirsty elements in spite of our boasted modern civilization. As for proving that what Henri wrote about the Italian officers and soldiers in Abyssinia was true or false, it proves nothing. As to vindicating Italian courage and character, the world knows no more about it than it did before. It has certainly stirred up the fires of national animosities; for France and Italy have not been any too good friends for some years, and Germany is by no means an indifferent observer of this fiasco. In fact, the European pot is all of a boil just over the affair. And although the French people have repudiated the Prince of Orleans and all his claims as such, their pride is wounded by his defeat, and blood is called for.

An Unpleasant Dilemma.—This is the position in which Brown University, of Rhode Island, finds itself on account of the action of its trustees, noticed in these columns a few weeks since, in censuring their president for expressing views upon the silver question which so displeased a very rich gentleman who had thought of giving the university a million dollars, that he now declines to carry out his intention. In consequence of this rebuke, President Andrews could do nothing but offer his resignation, which he promptly did. A large majority of the faculty have united in a protest against the action of the trustees. They do not leave the matter in doubt as to how they regard it. With them it is a question as to whether the university is to maintain independence of thought, or to acknowledge its subserviency to the money power. Shall intelligence and freedom of thought be the aim of the school? or shall education be in slavish fear to greed?

Unfortunately for the trustees, it seems that President Andrews has already placed himself beyond their recall by accepting the presidency of a new university being established by the proprietors of the *Cosmopolitan*, to be conducted on the Chautauqua correspondence plan. How to extricate Brown University from the reproach which they have thrown upon it, is now the problem that is before the trustees. T.

TOBACCO-USING.

A NEW invention described in the newspapers is that of a tobacco-pipe so constructed that the nicotine is taken up by blotting paper in the stem of the pipe. The *Scientific American*, describing it, has considerable to say of the many disagreeable things connected with the old-fashioned pipe, which may now be obviated. But if people are not to be poisoned, why smoke tobacco at all? The sensation produced by the poison is what is sought for. If the exhilarating and narcotizing influence of the tobacco are taken away, who would care to draw smoke into the mouth, and blow it out for nothing? Again, what can be done for the chewer of tobacco? Where can he carry the blotting-paper so that it will absorb all the nicotine from his quid before he feels any of its effects? Who has not heard the query, "What's the use of chewing tobacco, and spitting out the juice?" but if the nicotine is all taken away too, and the leaves are made as innocuous as ordinary leaves, who will chew them? Beech, birch, or maple leaves would be much cheaper. There is a better way. Leave the filthy, nauseous, poisonous stuff alone, or use it only to kill vermin with, for which purpose it was evidently designed by an all-wise Providence. M. E. K.

THE JEW.

THE Jew is often referred to—and justly so—as a living miracle, a standing confirmation of the truthfulness of the sacred record. The predictions concerning that people seem to involve the greatest inconsistencies and the most impossible of conditions. But there is the record, and here are the people whose circumstances and existence confirm it. The skeptic rails at the Bible as untrue. But the destiny pointed out for this people was as improbable as anything else that is foretold in the record; yet here they stand, a demonstration of its truthfulness. In defense of a theological fetish, men quibble over the Sabbath. They claim that it was changed by Christ; that we cannot tell its order in the weekly cycle; that the day has been lost; that chronology has become hopelessly confused; and that it was not a permanent institution, anyway, but shifted in different years to every day of the week in succession. But there stand the Jews, a separate and distinct people in this dispensation as in the old, with their unchanging and unbroken line of Sabbaths for over three thousand years; and before that people all these flimsy assertions about the Sabbath come to naught. From an article on the subject of "The Jew," in the *Interior* of August 5, we quote the following impressive statement:—

For eighteen centuries he has had no country, no scepter, no home. And yet behind every throne in Europe he stands a figure, silent, immobile, supreme. He is girded with no sword; yet his word makes war or establishes peace; for he holds the key of the money-chest of czar or kaiser or queen. In philosophy he has given us Spinoza; in music, Mendelssohn; in statesmanship, Disraeli. When the Christian church had misread its own annals, Neander, a Jewish proselyte, rewrote the story of the growing kingdom. When Christian scholars had groped darkly after the facts of Eastern life in the Messiah's day, Edersheim, son of a converted Jew, gave to the world an incomparable Life of Jesus. There is not a department of modern experience in which he fails to excel. He is not merely some deathless shade; he is a living personality, virile, aggressive, triumphant.

Yet with all these wonderful qualities, he still remains in each land an exile, in every place an alien. . . . All this strangely contradictory life is foretold in the Bible. Whenever that word was written, by whomsoever it was penned, it foretells this imperishable, this invincible, this unsatisfying life. It foretells at once his pre-eminence and his captivity. He is at once "chosen" and "rejected." Without a throne or a temple or a home, he rules and worships and dwells. He is a living witness to the truth of the Sacred Scriptures.

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.

REGRET.

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

I ALWAYS spoke his name with bitter scorn,
And passed him coldly by from night to morn,
And many a harsh, ungentle word I've said;
But now my heart grows tender—he is dead!

Ah! there is something in the marble face
Which lies so silently in death's embrace,
Which gently chides me for the words I've said
Of him who lies before me still and dead.

Somebody loved him! Though he seemed to me
So hard, ungentle, and so cold to be,
Somebody loved the weak and wandering one;
Some mother's prayers ascended for her son.

I cannot now call back the words I've said,
Nor ask forgiveness of the silent dead;
But to the living I may be more kind,
And to the faults of tempted souls more blind.

The hours of life are far too short a span
For man to bicker with his fellow man;
We do not know how long the erring one
Close by our side the path of life may run.

Then O, let gentle pity rule my soul,
And blessed charity my tongue control!
And let me ne'er forget, for harsh words said,
I cannot ask forgiveness of the dead.

IS FAMILY PRAYER DECLINING?

THE above question was directed by a recent English magazine to a number of prominent ministers, and a large majority unhesitatingly replied in the affirmative. Dr. Joseph Parker said: "There can be but one answer to the question whether family worship is declining. In my opinion it is almost extinct." Only two out of nineteen replied that, in their opinion, the practise was not dying out.

We need not stop to discuss that point. The best way to answer all such questions is to put them direct to ourselves. Is family prayer declining in our home? Are the fires on God's altars waning? The answer we are compelled to return to this personal question will perhaps indicate what we ought to do about it.

The "family altar" is a phrase with which old-fashioned religion was very familiar. The time was not long since when the regular maintenance of this altar was considered a vital part of a religious life. No portion of child-life is so deeply impressed upon our minds as the unvarying custom of the family's meeting before breakfast and before retiring at night, for reading of the Bible and the offering of prayer. Whenever, through extra weariness, we children went to bed earlier than usual, or when father and mother chanced to be out later than our time for retiring, father took the Bible, and then in prayer returned thanks to God for care and blessings even though he was alone. His faithful voice still sounds in our ears, and well do we remember the chidings of conscience which sometimes told us we should have waited a little longer. The faithfulness of father and mother in these things is to many of us who now stand where they stood a constant rebuke.

Prayer is the connecting link between heaven and earth. The Christian should always pray. In secret prayer, in public prayer, and in family prayer the Christian life finds its solace and support. As in our personal experiences, vital piety depends upon our faith in secret prayer, so does the spiritual life of the family depend upon the faithful maintenance of the family altar. It is true that at times the cares of life and the weariness of the flesh crowd us heavily, and distract the mind; but faithfulness at such times brings its sweet reward.

Covetousness, care, hustle, and toil, or pride and indifference are making fearful inroads upon

religion in the family. Under such conditions it is not surprising that the Bible-honored custom of seeking God in family prayer is fading away. But no one who values the eternal interests of his own home can afford to allow the custom upon which the signal blessing of God has ever rested to fall into disuse. While the world is drifting away from God, it is our privilege to draw nearer to him. The time spent in gathering the family all together and engaging in the worship of God, is not time lost in any sense of the word; for, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

There are drawbacks to this blessing. Family worship may become tasteless and tedious. If it be allowed to fall into a form, or if the lives of the parents are out of harmony with the spirit of prayer, so that it becomes hypocrisy, and children have to be driven to attend, or are allowed to be absent, then domestic prayer becomes a doubtful benefit. But if these conditions prevail, the parents have great cause for alarm in regard to their own salvation: When the heart is right, the reading of God's word is a fountain of life and blessing; and when there is communion with God, audible prayer will affect the hearts of all upon whose ears it falls. God will bless the home where prayer dwells.

How is it, reader, in your home? Is prayer becoming extinct? Has God departed from your dwelling? Does the world claim your undivided attention? Have you no time for Jesus? Pause a moment, and think of the future, and in the name of the Lord build again the altar which has been thrown down. Kindle anew the fires of devotion that now burn so low. While there is hope, and while the sweet privilege of prayer is still ours, let its hallowed fragrance be shed around our hearthstones. Your children need its sweetness. You need its restraints and its comfort. The world needs nothing so much as it needs praying homes.

SERMON CRITICS.

A MINISTER said to me the other day: "I used to enjoy preaching in new places. It seemed to me like sowing seed in a new soil. I hoped that I might be able to interest some one by the special gifts that the Master had given me, even where abler preachers had failed. But I don't feel so now. I go to supply a pulpit, when invited, from a sense of duty, with a reluctance that requires all the grace God gives me to overcome."

"Why?" I asked; for I knew that the speaker was not only an able but a popular preacher. He was not a pastor, because he was engaged in educational work; but the best churches, when vacant, were glad to secure his services from Sabbath to Sabbath.

"I will tell you why. Not that I do not love to preach as well as in former years, but because the congregations are now so critical. There was a time, within my memory, when churches were hungry for the word. Then, as I looked over my audience, I saw that they were waiting to be fed. Their countenances said to me what the centurion said to Peter: 'Now therefore are we all here present before God, to hear all things that are commanded thee of God.' But it is not so now. The audiences are waiting to compare your style, your gestures, your illustrations, the logic and rhetoric of your sermon, with those of the man whom they had last Sabbath, or with their ideal of preaching; and then when the benediction is pronounced, the people don't go away to meditate on the truth, but to discuss the preacher. As soon as the family gathers around the table, the discussion begins. 'Well, John, did you like this man as well as the one who preached last Sabbath?' says the wife. And the husband tells of all the imperfections that attracted his attention. The children join in; for are they not all learning at school to be critics? And so, while eating their Sabbath dinner, they make

mince-meat of the sermon. I tell you it is not pleasant for a minister of the gospel to know that he is listened to merely to be criticized."

"But how do you know all this? They don't criticize you in your presence—when they have invited you to dine with them, for instance?"

"No; but they criticize the other preachers, and ask me what I think about something they said, or about the manner in which they said it. So I know that when Brother A comes next Sabbath, they will talk with him about me just as they talked with me about those who preceded me in supplying the pulpit. The critical habit is so universal and so disagreeable that I sometimes think I won't try to preach any more. A sermon that is listened to merely to detect its imperfections and comment upon them, can't do the hearer much good."

Now, this minister is perhaps too sensitive, and exaggerates the evil of which he complains. But there is a good deal of truth, after all, in what he says. I have heard the same complaint from other ministers, and I have listened to a good many such discussions of sermons in the family as he reports. As I live some distance from the church, I am sometimes invited to dinner, and the table-talk is too often about the literary merits of the sermon instead of the truth presented in it. The worst of the matter is that we are training up a generation of critics. We are encouraging our young people to regard preaching from the artistic standpoint exclusively. "The sermon is not a message from God, but a work of art. We must show our skill and culture by analyzing it. We are not a set of ignoramuses to take as true, either in fact or in form, whatever the preacher chooses to tell us. No, indeed; we live in the nineteenth century. The old idea that any preacher who comes along is an ambassador for Christ, and that we are bound to esteem him very highly in love for his work's sake, is obsolete. We pay liberally for our preaching; we have a right, therefore, to the best, and to complain if we don't get it." And by the best is meant, not the most spiritual, the most Scriptural, and the most practical, but the most rhetorical. O that the Holy Spirit would descend in power upon our congregations, and exorcise the spirit of criticism, which is too often the spirit of the devil! — *Seneca Smith, in the Christian Life.*

STUDIES IN CHILD CULTURE.—NO. 12.

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

EACH child should be taught how to spend its share of the family income for the benefit of the whole instead of selfishly for its own gratification. It should be carefully instructed in buying its own clothing, and after such instruction, given by actual lessons at the stores, should be left free to exercise its own judgment in everything pertaining thereto, and should be expected to abide the consequences of its mistakes *until next time*, when it should be helped to avoid a repetition of them. When a good-natured, kindly spirit, with a conscientious adherence to principle, prevails all through the home life, this will be easy to establish as a rule to which all shall conform.

The dress should be physiologically correct in every respect, following the best health models, regardless of what fashion declares as correct; and the teaching should be so specific that every child shall know just how and why comfort, health, growth, strength, grace, and life itself require his garments to be perhaps peculiar, if such should be the case.

Nature has made it easy for children to be protected from the dress evil and its dangers by giving the child a love of freedom to begin with, which is capable of being developed into a perfect coat of mail, impervious to all the darts of the enemy of good sense. Nothing is so comfortable as genuine comfort; and no one will surrender comfort to *show* without a careful edu-

cation in the falsehoods which pervert the whole course of nature. The wonder is that human nature, to say nothing of childhood, has not become more obstreperous than it has in its protests against the education that has forced it into the heathenish contrivances which, in times past, it has been obliged to accept as clothing. And then the slavery of wearing it—the danger of spoiling shoes, skirts, ruffles, ribbons, curls, etc.—has been sufficient to furrow the brow of many a little child with care before his dimples were fully developed.

"His righteousness" is not to be considered alone figuratively as a robe, nor spiritualized into something too thin for a covering. It is to be woven into serge and muslin, dyed, printed, bleached, cut, made up into material garments, such as Christ himself would make if he were a tailor, sell if he were a merchant, and wear if he were here again in the flesh.

The children will be sure to meet, among school friends and playmates, those who have already become wise in the foolishness of this world, and will have frequent opportunity to practise standing by the truth as they have seen it. And they cannot begin this part of their self-training too soon. It is possible for a young child to be very staunch for what he knows to be right; but those who have him in charge should see that the drafts on his courage are not too great. He should not be expected to stand where a strong man would fall, although he will probably demonstrate that the faith of a child has just as good a grip on the "grace by which we stand," as the strongest and wisest. Some people seem to think that the clothing should be cut and especially twisted out of shape to make it so peculiar that everybody shall see at a glance that it "embodies a principle." This is laying an unnecessary burden on the little victim of misdirected zeal, and would be as great a wrong to the soul as strings, bands, and unsupported skirts could be to the body.

Whatever peculiarities the dress must possess to make it hygienic should be as unobtrusive as possible. Avoid cultivating pharisaical pretension in the child, above all things; for nothing can be more offensive to both God and man. It cannot be used for any good purpose. To make the child's dress so that it will lead every observer to questioning concerning the wherefore of it all the time, is to make it a hindrance to the cause which it professes to serve. There is no reason why a healthful dress should be graceful and artistic. In fact, there is every reason why it should be, and why the unhealthy dress should be made to stand in very unfavorable contrast to it. And in these days any mother can find plenty of aids to the construction of neat and becoming garments which shall conform to every law of physical development, and at the same time be attractive and simple enough so that the child's craving for the beautiful, as well as the requirements of the purse and principle, shall be fully met.

Ugliness in dress is not according to God's plan, nor can it honor him any more than can distress of countenance. It is, instead, a testimony against him. "Consider the lilies. . . . I say unto you, That even Solomon in all his glory was not arrayed like one of these." Matt. 6:28, 29.

I once heard it said that the children of the great can afford to dress more simply than those of the poor, who have nothing but appearance to recommend them. If this be in any sense true, then surely the children of the Great Father can afford to cast aside anything which would make dress a burden; for he is better pleased that the adorning shall be of the heart; and if that is truly so, like the life of God from which it shines, it will grow and bloom into the outward covering of habit and dress, so that the King's daughter will be not only "all glorious within," but her clothing will correspond in fitness and beauty. Ps. 45:13.

ECHOES FROM THE SUMMER SCHOOL.

BY M. E. OLSEN.
(Sanitarium.)

ELDER A. T. JONES completed his series of Bible studies Sunday evening, August 8. They were so interesting and helpful that they might have continued a much longer time with continually increasing interest. Prof. E. A. Sutherland very profitably occupied the seven o'clock hour for a few evenings, and now Professor Prescott is giving a series of studies of great interest. The students feel grateful to God for the splendid opportunities they enjoy of getting the best kind of instruction. We sometimes hear them say, "I wish such a one were here to enjoy these good things." Some can hardly wait till the course is over, so anxious are they to get out into the wide harvest-field, and use the knowledge already gained in gathering sheaves for the Master.

Quite a number are engaged in practical gospel work in the city and surrounding villages, holding cottage prayer-meetings, giving health talks and Bible readings, etc. Elder Luther Warren has rendered valuable assistance in connection with the Arnold mission, which the Sanitarium is conducting in this city. Brother Warren has on several occasions taken charge of the meetings on the street, and his ministrations have been richly blessed of the Lord. An excellent interest prevails, the audience often numbering five or six hundred.

Dr. J. H. Kellogg made a few remarks before the students the other day with reference to the object had in view in starting the summer school. The following is a brief abstract:—

"I trust you will keep the thought in mind that this course has for its one object the training of workers, not the mere educating of men and women for their own good. There is a great work to be done, and we cannot possibly have a true appreciation of it until we go out into the world, and see the multitudes dying on every hand for lack of knowledge. People are bringing upon themselves untold miseries and suffering; thousands are going straight down to death, with no one to warn them. It seems to me that our hearts ought to be bursting with anxiety to go out and do something.

"Almost every day somebody comes to me and says: 'I want to join this class, or that class. I don't expect to go into the work now, but I may do so some time.' Now it is a question with me whether such people are entitled to the course or not. We want people who are willing to go to work now,—people who feel that the Lord has called them to the work, and who want to go at it at once,—not those who feel that some time the Lord may have a work for them to do.

"I think of Mohammed's words to his men just before a great battle. He said, 'I can hear the rush of angels' wings coming to help us.' Now that was not true of him and his followers, for their cause was of unworthy one, and the battle was lost; but it is true of us. We are engaged in a work which God wants done, and which every good being in the universe wants done. To us is given the privilege of doing it.

"These truths are in demand. The world is calling for them. You don't need to get people converted before they will be grateful for relief from pain. A man does not need to reach a high spiritual elevation before he can appreciate a fomentation or a bath. Instruction in regard to healthful living and the proper care of the sick is itself a powerful means of lifting men up both morally and physically, and putting them on a higher plane of living.

"Our great lack is consecrated workers. We cannot begin to fill the calls that come to us. If we had to-day one thousand well-trained workers, every one of them could go right out into the world and find splendid opportunities. It is this

urgent need of laborers that led to the holding of this summer school, as a result of which we hope to be able to send out a little army of workers this fall. Next summer we expect to hold a similar course, and shall hope then to prepare a still larger company. So the school is not for people who simply want to get well informed in order that they may sit at home and enjoy themselves; it is for those who want to use the instruction in work for God and for humanity. We shall not hand around pledges for you to sign; but we wish you to understand that in the very act of taking this course, you place yourselves under solemn obligations, not to us, but to God, who is giving you this light, in order that you may communicate it to those that are in darkness."

Dr. D. H. Kress has given much helpful instruction in Christian temperance and hygiene. We give below a few of the thoughts he has brought out:—

If we live in harmony with God, we have a right to believe that he will keep us from disease. (Read in this connection 1 John 3:21, 22; 5:14, 15; Ex. 15:26.) It means much to be in harmony with God. The body must be kept clean and pure, the mind must be submitted to God, and everything in our lives must be as he would have it. In order to live in this manner, it is necessary for us diligently to study the laws of our being and strictly observe them, avoiding every known cause of disease. The system must be kept free from poisons of any kind. This necessitates more than the mere laying aside of drugs, tobacco, alcoholic drinks, tea, coffee, etc. The meat, even of healthy animals, is full of poisons, and therefore utterly unfit to be used by those who wish to enjoy the best health. Poorly cooked food will set up fermentation in the stomach, and thus generate poisons which are absorbed into the system. Even on a strictly hygienic diet, care must be taken to be temperate; for overloading the stomach with even the most healthful food encourages the development of poisons in the system, which will make the brain dull and stupid, impair the moral sensibilities, weaken muscular power, and render the body liable to disease. While we are indulging in any of these wrong habits, we cannot expect to realize the blessing of perfect health.

The health-school organizers have reached their fields and begun work. They report a favorable reception and good outlook for success. The publishers are receiving numerous calls from different quarters. If any of our readers desire one of these schools organized in their neighborhood, they should correspond with the Good Health Publishing Company of this city.

CURING DISEASES.

MORPHIA will cure pain, but it does not remove the cause of the pain. It cures the difficulty, but not the patient. An anesthetic will cure the pain caused by the amputation of a leg, so that the operation may be painless; but the patient is not cured,—at least not by the anesthetic.

The public should be educated up to the idea that disease is not altogether an evil; that it is simply a manifestation of morbid conditions present; and that if these are removed at all, it must be, as a rule, by the efforts of nature, through the natural forces of the body,—the *vis medicatrix nature*. To check these efforts without removing the cause of the difficulty is to interfere with the natural process, and to make the patient worse rather than better. Physicians should continually instruct their patients that nature is the great physician, and that if they are cured at all, it must be by the recuperative powers of their own bodies, the duty of the physician being simply to aid nature in accomplishing this, and not to thwart or embarrass her efforts to restore the sick man to health.—*Modern Medicine*.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 24, 1897.

URIAH SMITH, }
GEO. C. TENNEY, } EDITORS.

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
ALONZO T. JONES, WM. W. PRESCOTT, HENRY P. HOLSER.

A CENTURY OF THE TIME OF THE END.

AT "the time of the end" (1798), according to the prophecy of Daniel, the book of prophetic knowledge was to be unsealed, and from that time to the end, of course, more and more disclose its treasures. During the same period the times were to be marked by these features: "Many shall run to and fro, and knowledge shall be increased." From a little work entitled, "Is Christianity True?" by the American Sunday-school Union (Philadelphia, 1897), we gather the following-named facts:—

In 1792 (within six years of the beginning of the time of the end) there was one lone missionary society, with an annual income of about \$400. Fifty years later, there were 27 such societies, with an annual income of \$3,000,000. In fifty years more, bringing us almost to the present time, the number of societies had increased to 280, with an annual income and expenditure of upward of \$15,000,000.

In 1800 the Bible existed in 47 languages. Now the entire Bible is circulated in 90 languages, and large portions of it in 240 other languages and dialects, so that it may be read at the present time by nine tenths of all the people of the earth who are able to read.

At the beginning of this century, about 500,000 youth and children were under instruction in Sunday-schools. Such schools now number 234,750, and the number of scholars has increased to 23,850,000.

The growth of educational interests is equally remarkable. When the great Magna Charta of English liberty was signed in 1215, of the 26 English barons who attached their signatures, only three wrote their names, while 23 could only make their mark. It is scarcely 350 years since British peers in the House of Lords were excused from service in Parliament because they were unable to write or to read.

In the nineteenth century all this is changed. Besides the vast sums devoted by every civilized government to the interests of public education, private or personal donations for the same purpose have marvelously increased within a few years. In the United States alone, within the past four years, the following sums are shown: In 1893 these gifts amounted to \$29,000,000; in 1894, to \$52,000,000; and in 1895, to nearly \$53,000,000.

All these facts have a significant bearing on the prophecy.

U. S.

HOW TO GAIN A BLESSING.

"EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." And while it is a grand truth that every desirable thing we have is from God, and comes from him as an unearned gift, it is also true that no good thing comes to us without some act of prehension, either physical or mental, upon our part. It is not so with

evil; for evil things come to us without invitation, and are often forced into our hands without our consent. Not so the gifts of God. The psalmist, speaking of the goodness of God in providing for his creatures, says: "These all wait upon thee; that thou mayest give them their meat in due season. *That thou givest them, they gather*: thou openest thine hand, they are filled with good." And again he says: "The young lions . . . seek their meat from God." God has placed his blessings within the reach of his creatures. Every creature is adapted by creation for the circumstances in which it is placed, and the circumstances of each creature are just adapted to the situation of the creature.

The birds in the tree tops warble the praises of God; but warbling does not feed them. When they have sung their songs, there is a day's work to be done. There is food somewhere; God has seen to that, he has given them wings and an appetite that speaks in no uncertain tone of the necessity of seeking their food, for they know that it will not come to them. Even the little birdlings in their nests seem to feel that they must do something toward getting their own food; for they beg, and stretch their necks and mouths to their fullest capacity, in order to do all they can to obtain it.

The law laid down by the apostle that, "If any would not work, neither should he eat," is a law of nature; and not only that, but it prevails in the spiritual as well as the natural realm. Even in plant life we see the same truth applied. In order to eat, the plant must send out its roots to the regions of nourishment and moisture; it must reach out for that which it requires, and appropriate by its own efforts the blessings that are brought within its reach. This truth applies in our religious experiences. No amount of singing will enable us to grow in grace, and an experimental knowledge of Jesus Christ. If we would grow up in all things into him, we must obtain spiritual food, and although this food is furnished free, without money and without price, it is not crammed into our mouths while we sing or dream. The old legend that "the gods help those who help themselves," may be applied to our God, who, in his dealings with his creatures, blends wisdom with love and mercy. We cannot bless ourselves, we cannot even help ourselves, but we can help ourselves to God's help.

It is spiritual apathy and listlessness that is depriving us of the untold blessings that the Lord is anxious to bestow upon us. We ask, but we receive not because we ask amiss. We covet a blessing that will make us feel good, and we are constantly digging over the barren gravel beds of an old experience where we once found the blessing. The Christian life is a progressive one, and we shall find the blessing of God in new attainments and new experiences. We shall find it in following Jesus and putting into practice the things we have heard and professed to believe. The blessing of God is not likely to come to us simply by asking, unless we take sufficient interest in our own prayers to prepare the way for the answer. The blessing of God comes to the doers of the word; and when we take up the line of Christian *doing*, and serve the Lord Christ by following his example in the light of Isaiah 58 and similar scriptures, there is no doubt that the blessing of the Holy Spirit will fill our hearts. But praying for righteousness by faith, or praying for the gift of the Spirit, will not bring the blessings we desire.

That which God gives us we must gather; and if a man will not work, neither shall he eat.

Therefore if any one feels that he needs and desires a new supply of grace, more of the divine presence and blessing, and does not find them where he is, let him move out into new experiences, where the blessing of God now lies. We see much to be done all about us, we are surrounded by the sick and suffering, the poor and afflicted, the degraded and vicious; let us not wonder that we do not share God's blessing while sitting in idleness. The blessing of God is afield, and there, where the heat and burden of the day presses upon the devoted laborer, hover rich blessings of joy and peace. Would you share those blessings? Then arise, go into the vineyard, and they shall be yours.

G. O. T.

WHERE DOES TURKEY COME IN?

IN query No. 788, in the Question Chair, in REVIEW of August 3, some remarks were made on this question, showing the position that Turkey holds in the prophecy of Daniel 11. It was there stated that Turkey was introduced in verse 40 of that chapter, and continued the subject of the prophecy to the end of the chapter, which brings to view the end of that power, while verse 1 of chapter 12 introduces the coronation of Michael, who is Christ, and the beginning of his everlasting kingdom.

But this seems not to be quite clear to one of our correspondents, who writes: "You state that Turkey is the subject of the prophecy from verse 40 of Daniel 11 to the end of the chapter. If so, how can Turkey be the 'king of the north,' as afterward stated in your reply? for the 'king of the north' is to come against him (Turkey) is he not? that is, if Turkey is the subject of the prophecy to the close of the chapter? If the last six verses of Daniel 11 apply to Turkey, when was it such a conquering power as described in the latter part of verse 40, and verses 41 and 42?"

The difficulty with our correspondent lies in mistaking the true antecedent of the pronoun "him" in verse 40; and as there may be others who are likely to fall into the same error, we give the matter this public notice. It is essential to a correct application of the prophecy, to keep all the parties who are introduced from verse 35, and onward, clear and distinct. Thus in verse 35 the great period of the tribulation of the church by papal persecution is brought to view, terminating at the "time appointed," the end of the 1260 years, the "time of the end," in 1798. Then the king introduced in verse 36, and onward to verse 40, is France in its peculiar rôle of an atheistical power, covering the period of the Revolution, from 1789 to 1798. France thus being the subject of the prophecy from verse 36 to verse 40, becomes the antecedent of the pronoun "him" in this latter verse. Thus, "And at the time of the end [1798] shall the king of the south push at him [*France*]; and the king of the north shall come against him [*France*] like a whirlwind," etc.

Now "the king of the south" being Egypt, and "the king of the north" being Turkey, as shown in the article referred to, this application of the prophecy calls for a conflict to break out between Egypt and France, and between Turkey and France, in the same year, 1798; and that such was the case every history of those times informs us; and this is an absolute demonstration

that this application of the prophecy is correct. It was in that conflict in 1798 that Turkey (with the aid of England and Russia) was the overflowing and conquering power described in the latter part of verse 40, and verses 41-43.

So while the pronoun "him" in the first part of verse 40 refers to France, the pronoun "he" in the latter part of the same verse refers to the king of the north (Turkey) introduced just before; and it was Turkey which, in that conflict, did "overflow and pass over," that is, came off victorious. Turkey obliged France to give up all its conquests in Palestine and Egypt, and brought Egypt itself more fully under its control. And with this expression the burden of the prophecy passes over to Turkey, and so continues, as stated, to the end of the chapter.

U. S.

TEMPTATIONS AND THEIR USES.

TEMPTATIONS are underfoot, not overhead. We fall into temptations, but do not climb into them, and no man falls upward. Temptations are as pitfalls, and before we are aware of it, we stumble into them. We are taught to pray, "Lead us not into temptation, but deliver us from evil." But the apostle James tells us to "count it all joy when ye fall into divers temptations." There was no misunderstanding of the words of our Saviour on the part of the apostle, that he should write thus. He did not tell us to court that which Jesus taught us to pray that we might avoid. There is a vast difference between falling into a bad place and running or jumping into it. One is the result of an accident or unforeseen cause; the other is the act of deliberate choice.

He who voluntarily places himself in the way of temptation deliberately enters the path of presumptuous sin. To choose to be tempted is to invite sin. Temptations may be like some verbs, active or passive in their force. That depends upon how we relate ourselves to them. A temptation may come to us as a test or trial of our integrity, and fail to affect us in the least, because there is in the heart no response to it. An opportunity to steal does not affect an honest man, while to a person addicted to theft the temptation would be a strong inclination to fall. Every temptation is an opportunity to fall into sin, and also an opportunity to develop and cultivate virtue.

Temptations come to us in a great variety of forms. They do not always appear as enticements to seduce the weak and trembling principles to consent to sin; they come as discouragements, disappointments, failures, tribulations, trials, etc. The Lord does not often send these things; they come in consequence of sins, either our own or those of others; and while they present themselves to our natural feelings as provocations to sin, God designs to have them so used that they will discipline us in Christian experience. His grace is so perfectly adapted to our experiences that every feature of them may contribute to his glory and our everlasting good.

When the faithful Pilgrim and his companion fell into the slough of despond, the latter floundered about and crawled out on the side where he had entered, and returned, smirched and muttering, to his old haunts. Pilgrim persevered in his determination to press on, and, emerging from the slough on the side nearest the end of his journey, he pursued his way with rejoicing. Just so in our experiences; every temptation is an opportunity to turn our Christian experience

into a failure, or a means of grace by which we gain a valuable experience, and learn the lessons of patience and watchfulness.

Too often we make our peculiar temptations an excuse or a pretext for sin. Having done a wrong thing, we say that it would not have been so had not the circumstances (whatever they may have been) misled us. But all such excuses are vain. The apostle tells us that "every man is tempted, when he is drawn away of his own lust, and enticed." He who is dead to a sin is insensible to its inducements, and is in no danger from its temptations. Yielding to temptations is unmistakable evidence that the "motions of sin," the elements of sin, have not been eradicated from the heart. Indeed, the power of temptation depends upon the response which it awakens in the desires of its subject. Every struggle with temptations should teach us of our need of more grace. We need purity and singleness of heart whenever we find ourselves parleying with sin.

Temptations may teach us our weakness and our need of help from Christ; and getting rid of self and getting more of Christ is Christian experience. Temptations may strengthen the graces which the Spirit of Christ implants, as the gale strengthens the forest trees, by causing them to send their roots deeper into the earth; or they may uproot and rend every good purpose and desire, as the hurricane or cyclone destroys the tender orchard. Temptations are not to be sought or coveted. They are to be avoided rather. But when they come, as come they will, let us be prepared to meet them as messengers of the enemy, and not as providences of God or as excuses for sin. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life." The soul that depends on God for help and strength, and in whom Christ is fully enthroned, is safe from the tempter's power. The soul in whom this work is not complete, but who is striving for complete submission to Christ, will find in overcoming the trials and resisting the temptations that are cast across his way, his most precious lessons in the Christian life. The preciousness of divine grace is never more clearly exhibited than when it turns the efforts of Satan to our spiritual good. This, if permitted, it will always do. G. C. T.

THE POWER OF THE HOLY GHOST.

ONLY twice, as far as we know, has that mysterious agency, the embodiment of divine power known in the Scriptures as the Holy Ghost, or the Holy Spirit, taken a bodily, or perceptible, form,—once at the baptism of Christ by John, and once again on the day of Pentecost. On the first occasion it appeared in the form of a dove; on the second, as tongues of fire. Something of the nature, character, and working of the Holy Spirit may be gathered from these representations.

The dove is everywhere and always considered a fitting emblem of purity, gentleness, and love. Fire is a consuming agency; and vehemence, energy, and cleansing power may be considered as its chief characteristics. Putting these different suggestions of its character together, we have the Holy Ghost represented in a way that indicates vehemence, energy, and cleansing power, combined with gentleness and love. Surely the Holy Ghost should be desired; for what can be more noble and for the good of mankind than a great power used in a loving and beneficent manner?

Christ was baptized with the Holy Spirit at the beginning of his public ministry. Thus fortified and strengthened, he withstood the temptations of Satan, and immediately began his work,—that work summed up by one of his disciples in the few truthful, expressive, and never-to-be-forgotten words: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him." Acts 10:38. There was great power—Holy Ghost power—in Jesus Christ; it was seen all through his earthly ministry, but it was ever manifested in doing good.

The same was true in regard to the manifestation of the Holy Ghost upon and through the disciples. Before the death and resurrection of Christ, they, to a certain extent, received the Holy Ghost; and upon their return from their first public labors without the presence of the Master, they came with joy, declaring that even the devils were subject to them through the name of Christ. Immediately after his resurrection, Christ breathed upon his disciples, and said, "Receive ye the Holy Ghost," accompanying these words with a promise of miraculous power; and after Pentecost, when the promise of the full gift of the Holy Ghost, referred to by Christ as "the promise of the Father" (Acts 1:4), had been fulfilled by tongues of fire and marvelous gifts of speech, that power was used for the conviction and conversion of sinners, to comfort and bless believers, and for the upbuilding of the cause of Christ. Witness the three thousand persons converted on one day, the five thousand at another time, the healing of the lame man, the "wonders and signs . . . done by the apostles," and the fear that "came upon every soul" as the work of the gospel, accompanied by this divine energy and power, swept like a wave of healing through Jerusalem, over the Judean hills and the Galilean plains, away to Samaria, and so on to the "utmost part of the earth." Then were the days of divine power for the church,—an example of what it might be in all the ages. The rider on the white horse was going forth, conquering and to conquer (Rev. 6:2); and in a few generations, paganism, with all its idols, temples, oracles, priests, priestesses, and abominable practises, lay as prone before this work of the Holy Ghost as the image of Dagon had once lain before the ark of God.

Had the church of Christ always maintained its deep spirituality; had there never arisen in it a cankering love for power of another kind than that of the Holy Ghost,—a selfish desire for supremacy; had not personal ambition overreached itself, subverted the gospel order of the government of the church, and established by degrees, first an oligarchy and then a hierarchy and a papacy, which, not content to rule the church, longed to rule the world as well; had the generations of fearful struggles between bishop and bishop, council against pope, and pope against emperor and king, been given to the promulgation of the gospel in the manner of its first introduction and proclamation to the world, what a delightful field would the student of history now be privileged to explore, and what a different aspect would this world present to-day! How long, and through what suffering ages, has God waited, while this apostasy has unfolded and disclosed itself in the earth, for the church to return to him, cast off the works of darkness, put on the armor of light, and, clad once more in the panoply of heaven, go forth, "fair as the

moon, clear as the sun, and terrible as an army with banners," to battle with the powers of the evil one and those who have joined him in his rebellion!

There have been times when it has seemed as though this were soon to be done. The appeal made to the word of God by the Reformers of the sixteenth century, and their refusal for a time to court the aid of the civil power, were steps toward the resumption of apostolic practise, and promised a return of apostolic power. But this move in the right direction was soon forgotten; expediency and worldly plans took the place of dependence upon the power of God's Spirit for the regeneration of the church; the reformed churches were united to the state; and, thus fettered and bound, they have tried to prolong in weakness the work they began with so much of the power of God. Is it any wonder that there are signs of failure; that Romanism, like a stealthy and venomous reptile, creeps back into England and Germany; that the names of Oxford and Wittenberg have lost their meaning in relation to the work of reform and a purer faith that they had two hundred years ago? To conquer Satan, his methods of warfare must be cast aside, and God's methods adopted. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

But the final effort is yet to come. It cannot be that the dispensation of the Spirit, opened so auspiciously, will close in gloom. The great truth for the last days, represented in prophecy as an angel having the everlasting gospel to preach (Rev. 14:6), and the following messages of reform, must do their work in the power of God and not in the power of man. He who comes on the white cloud at the close of these prophetic gospel messages must come to a church which is looking to him rather than to any earthly thing. And this means that the power of the Holy Ghost will be felt and recognized, and that there will be a resumption of the manifestation of that power to prepare a people for the coming of the Lord. We should pray for it, live for it, look for it, expect it, and be ready to recognize it when it comes.

M. E. K.

OUR INSTITUTIONS.

It has often been stated in the past that our denominational institutions, especially our publishing houses, are the safest places in which to deposit money on earth. They do not, like banks or private corporations, rest on the financial strength of a few men; but their strength is the strength of the Lord's cause,—the third angel's message,—and they have the whole denomination for "backing." Money deposited with our publishing houses is at once used for the advancement of the work; but when wanted by the depositor, can be obtained on call.

It is now forty-five years since I first became acquainted with the working of the REVIEW AND HERALD Office. In that time it has grown from one small room, with one hand-press, to its present proportions. During those years no one who has deposited money with the Office has lost a dollar, or failed to get his money as needed and called for.

No institution managed for the advancement of the work, as the REVIEW Office is managed, could afford to pay interest on deposits, unless the money were invested where it could earn the interest. For this reason the association has not been in the habit of offering interest to de-

positors. As an inducement to those having a surplus of money, the managers of the REVIEW AND HERALD Office assure the brethren and sisters that money deposited in this Office is safe, and can be had on calling for it at any time after due notice.

I call to mind several instances in the past where some of our people have chosen to deposit some of their surplus money in banks, because those banks would give them "good interest," and our publishing house could not promise such interest. After a while these parties found that the banks had failed, and their money was all gone, both principal and interest. Then how they wished their money had been in a safer place, where they could have had the satisfaction of knowing that it was being used in the Lord's cause.

During the last three weeks I have had opportunity for personal interview with the workers, foremen, and present managers of the REVIEW Office, and am happy to note the desire expressed by all to have the institution such as it should be, standing in its place in this cause. The present managers and foremen of the different departments are seeking to bring the institution into harmony with the testimonies the Lord has graciously given concerning it. The Lord is blessing their efforts. In behalf of these workers we ask the prayers of our people throughout the field. Let us help on this branch of the work in every way we can, that it may not be hindered. While the enemy of all righteousness would seek to mar the work, the Lord will be nigh to those who make him their trust. "If the Lord plans the battle, and goes forth with his servants, every effort will be a success." So may it be with this, the oldest of our institutions, the REVIEW AND HERALD Office.

J. N. LOUGHBOROUGH.

SOUTH AFRICA.

In my last I gave a brief report of my visit to Scandinavia and of the long sea voyage to South Africa, reaching to June 13. The brethren and friends gave us all a very warm and hearty welcome, which was a source of much comfort and encouragement. From the ship we were taken to the college home at Claremont, where comfortable apartments were in readiness to receive us. We have now been here one month, but it seems only a few days. Every moment has been fully occupied. During this time we have met with the churches at Cape Town, Claremont, and Mowbray. The several boards and committees have also held a number of meetings, in which the needs of the different lines of work here have been considered. The school work has received special attention; the board and the faculty are united in putting forth every effort to make the school just what it should be, according to the light that has been given to us. Professor Shaw has entered on his work with good courage, and we have reason to believe that we shall have the blessing of the Lord in large measure in our school.

The outlook for the Sanitarium and its work is truly encouraging. We are receiving good words from the medical mission at Kimberley. The medical missionaries are doing an excellent work there. Just now the medical missionary work at Cape Town is being enlarged. Most excellent opportunities are open to us, and we feel it a privilege to improve them.

The work of Brother Richardson in following up the interest at Mowbray and also at Cape

Town, is bringing good results. Brother and Sister Richardson were planning to go to Durban, in Natal, to open up the work there; but the interest here at Cape Town is such that it must not be left now. The attendance at the Sunday night meetings is now larger than it has been at any time since the work started here, and is steadily increasing.

Elder A. T. Robinson, who has been at the head of the work here for a number of years, has been called by the Foreign Mission Board to go to Australia. After much prayer and careful consideration of this matter, he has decided to go. He expects to leave Cape Town about the middle of September. The brethren are very loath to have him go, and it will certainly be a serious loss to the work here in many ways; but the cause is the Lord's, his care is over all the world alike, and if it is his will that Brother Robinson should go to Australia to fill an important place in that field, we cannot but believe that he will care for his work here as well, and furnish the needed help. At no time in the past have there been so many people in this country interested in searching for the truth as now. This is indeed encouraging. The Conference Committee receives many urgent calls, from different parts of the country, for ministerial labor, and these must be filled as soon as possible.

Brother and Sister Armitage, who came with us from the United States to connect with the mission in Matabeleland, are now on their way to that place. The railroad is now open to Palapye, two hundred and twenty miles from Bulawayo; from this point they will go with donkeys, as they cannot use oxen on account of the rinderpest. It is expected that the railroad will be through to Bulawayo by next October. This will be a great convenience to the settlers in that country.

O. A. OLSEN.

July 14.

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.]

790 — NEITHER SHALL THEY LEARN WAR ANY MORE

In Micah 4:1-3 we find these words: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." What is the meaning of this prophecy? and when does it apply?

P. B.

Ans.—It applies in the last days. Its fulfillment is already taking place. It is the peace-and-safety cry which believers in what is called a temporal millennium are intoning into the ears of a drowsy world. A mountain is a symbol of strength and elevation; and "the mountain of the house of the Lord" is a good figure of the numerically strong and popularly exalted religious establishments of the present day. It has become popular to unite with these religious bodies (verse 2); and what follows in this verse and in verse 3, is what the "many nations" say, not what the Lord says. The same prophecy is found also in Isa. 2:2-4, and is given as what "many people" shall say in the last days. What the Lord says of the same time is found in Joel 3:9-16, and it is just the opposite.

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.

TELL IT AGAIN.

BY W. R. PATTERSON.
(Unita, Tex.)

REPEAT the story; yes, tell it again;
Let every glad tongue repeat the sweet strain
Of ransoming love, of a Saviour's grace,
And his death to rescue a ruined race.

Again and again,—yes, o'er and o'er,—
O tell of the love and tell of the power
To save the sinner from guilt and from sin,
To free from its bondage, and cleanse within.

When earth's vain allurements have failed to move,
Then tell of a Saviour's pitying love;
Tell till the flinty heart melts like snow,
And bows neath the warmth of love's fervent glow.

The story is new; 't will never grow old
When unto the lost in love it is told;
'T will charm the listless and wandering heart,
And the Saviour's comfort and peace impart.

Then tell it again in all of its glory;
Repeat the glad theme of redemption's story;
Raise high the banner, and lift up the cross;
In that alone there is hope for the lost.

ADELAIDE, AUSTRALIA.

ELDER GEORGE B. STARR writes from Adelaide, Australia, concerning the condition of the work at that place. Our readers will remember that it was here that two of the ministers of the Australian Conference lately broke faith and departed from the work of the Lord, seeking to lead as many of the church with them as possible.

Brother Starr and his wife arrived at Adelaide in April, and are still laboring with the church in that place. The ministers mentioned worked covertly as long as they were able to do so. They did not at once renounce the faith and denounce their fellow workers; but as their evil works came to light, they were quickly relegated to the side of the enemy, and in a short time had abandoned every distinctive feature of our faith, and were openly tearing down that which they had previously tried to build up. At first they proposed to organize a separate conference, establish a paper, and a school. They would retain the Sabbath and some other features of the Seventh-day Adventist faith, but determined to dispense with organization, reserving for themselves the right to appoint officers and direct affairs. Soon they concluded to drop the Sabbath, and made a grand strike for "liberty," as they were anxious to get out from under the law. Suffice it to say that their work came to naught. About a dozen were led to give up the Sabbath, and these misguided men find themselves without followers or support, and are now looking to other denominations for patronage. The church in Adelaide is being built up and strengthened. They are making a practical study of godly living and Christian work, and the cause is being established upon a better basis than ever before.

WHAT IS BEING DONE IN BOGOTA.

It may not be uninteresting to the readers of the REVIEW AND HERALD to learn of what is being done in this city for the advancement of the third angel's message. As this is the first report prepared for publication, I will go back to the time of my arrival in Bogota. Those who have been readers of the REVIEW during the last two or three years have doubtless read the articles that have appeared from time to time treating upon Colombia, in which have been given some of the manners and customs, both civil and religious, of the country.

I arrived at Bogota on the morning of Dec. 31, 1894, after an uneventful but pleasant journey of six weeks from San Francisco, Cal.

Through the kindness of friends and the International Tract Society, I was enabled to start with about \$20 worth of Spanish tracts, including some of all those then published, besides several books. About one half of the tracts were distributed at various points along the Mexican, Guatemalan, and Colombian coasts, as opportunity offered. With the remainder the work of introducing the message into Bogota began. Being a foreigner, in a country on the verge of a civil war, which began some three weeks after my arrival, it required several months to establish myself and begin an acquaintance with the people. In fact, the first year was spent in the study of the language, people, and the laws of the country. I was not idle during this period; for all the tracts were scattered, and a number of Bible readings given. Later in the year the tract society began sending me a club of the *Signs of the Times*, as I had found some who could read English. I am now using ten copies of the *American Sentinel* and eleven copies of the *Signs* weekly, also one hundred copies of our Spanish paper, *El Amigo de la Verdad*, besides tracts. The papers are all liked, and I think they are appreciated by those who have become acquainted with them. It is very seldom that one is refused by persons with whom I am acquainted, and the papers have often served to open the way for an acquaintance that has proved a valuable aid in many ways.

With the people there is generally a spirit of fairness, even approaching to eagerness to listen to what one has to say upon the subject of religion. There appears to be a very general desire to know about other religions, and I find that there is a more general respect for the Bible, a book which but few have ever had the privilege of reading, than is to be met with even in the United States. When arguments, or rather reasons for a statement, are read directly from the Bible, they always produce a favorable impression, and soon one can speak freely, even upon the strongest prophecies of Daniel and John.

An opening exists for the introduction of health principles, and no one who is not a genuine health reformer should ever think of coming to this or any other foreign country as a missionary. For without this feature of our work, he will miss more than half the openings for doing good. As the laws of the country are favorable, and there is much sickness, doctors and nurses could find ample employment, and at the same time be enabled to present many of the saving truths of the gospel.

The self-supporting missionary would meet with the best reception from the people generally. Why so?—Because the people have been told that all the Protestants care for is to make money, and that it is only for this purpose that they wish to turn persons from the Catholic faith. The self-supporting missionary thus nullifies these assertions of the priests, and at once gains admittance to the confidence of those for whom he labors. The missionary must be one who is skilled in avoiding an argument, yet can press home his message, causing his hearers to feel that the responsibility for their future destiny rests upon their own actions and decisions.

There are many things for one who turns from the Catholic faith to surmount in this country, that do not exist in the United States, among which we may mention complete separation, socially, from family and friends. If the convert is a laborer, his chance for employment would be diminished tenfold, and as a business man he would be boycotted by many. To adopt the principles held by Seventh-day Adventists means much more than to adopt those of many other denominations, thus making an acquaintance with the love of Christ, and a personal application of that love in the individual, a necessity before one will obey them. Many have apparently come to face that point during my experience here, as they have eagerly studied until they seemed to realize that to go farther meant

social, business, and family separation. They have faltered; but are they to be too quickly censured for so doing?—No; they deserve our most earnest sympathies and encouragement until they learn to love and trust Christ for themselves. To missionaries of this kind, Colombia offers a field not difficult to reach, and one in which an abundant harvest for the Master may be gathered if the missionary faint not.

July 19.

FRANK C. KELLEY.

SCANDINAVIA.

As it has been some time since I have seen anything in our good REVIEW from this field, I will send a few lines. First, I will say that by the mercy of God we are still favored with his light and truth, and receive daily from him blessings without number; secondly, that we have held our yearly meetings as usual, and felt his presence and help; thirdly, that at present the most of the workers are here at Frederikshavn, where we are having a Biblical institute for the purpose of studying the Scriptures, and to learn how to do health missionary work, or philanthropic work, which the Lord has told us that every church should be engaged in. Drs. E. J. Waggoner and J. C. Ottosen are the main instructors, and they have also attended all our yearly meetings this year.

The general meeting in Finland and the conferences in the other countries were held at the following places: Finland, Abo; Sweden, Upsala; Norway, Christiansand; and Denmark, Frederikshavn. Seven new churches were added, as follows: in Sweden one, in Norway three, and in Denmark three. The present standing is: Finland, 3 churches, 63 members, 18 scattered Sabbath keepers, 4 conference workers, 15 canvassers, \$427.18 tithe; Sweden, 24 churches, 672 members, 40 scattered Sabbath-keepers, 12 conference workers, 45 canvassers, \$2847.97 tithe; Norway, 15 churches, 519 members, 67 scattered Sabbath-keepers, 12 conference workers, 28 canvassers, \$3557.48 tithe; Denmark, 14 churches, 579 members, 14 conference workers, 31 canvassers, \$3334.10 tithe; summary, 56 churches, 1833 members, 125 scattered Sabbath-keepers, 42 conference workers, 119 canvassers, \$10,166.73 tithe. From this summary we find that about one of each 12 members uses all his time in the mission field, and that the average tithe paid per member is a little over \$5.50. During the year the Sabbath-schools donated \$676.62 to the missions, which was much more than has been donated any year in the past.

The publishing house had a little gain this year, somewhat over \$500; and I am glad to be able to report that the circulation of our papers is increasing, and that the loss on them is less than last year. Our health paper, which last year had only about 2000 subscribers, now has over 8000. This is very encouraging. We now print 12,000 every month. Our canvassers are doing very well, not only with the paper but also with our books.

The first part of May we were favored with a visit from Elder O. A. Olsen, and at that time an organization called "*Skandinavisk Filantropisk Selskab*" was formed. The object of this organization is the same as that of the Medical Missionary and Benevolent Association, and it was decided that it should begin work immediately, first in Denmark, and thereafter in Sweden and Norway as soon as possible. We found, however, that to hire sufficient room for this purpose in and around Copenhagen would cost more than we were able to pay, and therefore we were much perplexed for a while. Finally it came to our notice that two buildings eight English miles from Copenhagen, in a small town called Skodsborg, near Öresund, were for sale. This property was in many respects just what we needed, and the location by the sea was splendid. King Frederick VII owned it, and he had put up the buildings and used them for his

friends who visited him, so extra good material was used, and the price for which they were offered was very reasonable. A new railway, passing within a few rods of the place, is to be opened by the first of next month, with a station less than five minutes' walk from it. The owner, an old lady, wanted to sell, and her lawyer offered the property for 60,000 kroner, or about \$16,000. After prayerful consideration, we said we would pay 50,000 kroner. This offer he declined to accept. He would not even speak to the owner about it. We then went direct to the owner, and stated for what purpose we wanted it, etc.; and after a short conversation with her, she said we could have it. We all feel assured that it is from the Lord, and praise him for the many tokens of his care and love for us. We are to pay down something less than \$1000, and in December a little over that amount. The rest is to stand at a low interest, some of it at $3\frac{1}{2}$ per cent. and some at $4\frac{1}{2}$ per cent. In this way the amount we are to pay annually is only about half of what it would cost us to rent this place, or something we could use instead of it. We are to occupy the larger building by September 1 and the smaller about October 1. Dr. Ottosen is arranging for what necessary machinery and furniture we need, so that we can begin work as soon after these dates as possible.

We also intend to start a health food manufactory, but we have not as yet found a place for it. We would like to have it nearer the city. We hope the Lord will open the way for us in this direction also. May he lead us and teach us how to labor for him in an acceptable manner. Will the readers of the REVIEW please remember us in their prayers, and may we all, after the Lord's work on earth is done, meet in the kingdom of God.

L. JOHNSON.

Frederikshavn, July 28.

PERSECUTION IN ONTARIO.

THE spirit of intolerance which has been sleeping since the imprisonment of Brethren Howe and Simpson, has again broken out, having found a victim in the person of Brother Henry Bell, of Tupperville, a town seventeen miles north of Chatham, Ontario.

Brother Bell lives on a farm three and one-half miles from town, and is known in the neighborhood as a kind-hearted, accommodating neighbor. He has been keeping the Sabbath something over a year and a half, and has been careful not to disturb his neighbors by performing any noisy work on Sunday. On Monday, August 2, Brother Bell was served with a summons, demanding his appearance before Justice Simpson of Tupperville, at 10 A. M., Tuesday, August 10, to answer to the charge of "working on the Lord's day, July 25, and previous Lord's days." Yesterday Elder P. M. Howe and the writer went to Tupperville to be at the hearing, Brother Howe acting in behalf of the defendant. But three witnesses were sworn. The first testified to the defendant's having come to his place on Sunday, July 25, to get a potato plow, for the avowed purpose of hilling his potatoes. The witness said that he asked Mr. Bell when he could get it again, and the reply was, "I shall be through with it so you can have it in the morning." He saw no work done. The second witness testified to having seen the defendant drive by with horses and wagon, and that was all he knew. These men were not willing witnesses. The third and main witness was a neighbor whose farm joins Brother Bell's on the south. He swore that he saw the defendant, on the said day, cultivating his potatoes. This he afterward modified by saying that to the best of his knowledge it was Brother Bell.

When asked what he, the witness, was doing, he replied that he was salting sheep. Brother Howe asked him if he thought that a work of necessity. He thought it was. When asked if

he knew that Brother Bell's work was not a work of necessity, he said that he did not know. The justice refused repeatedly to record objections to questions and answers in the direct examination, and also the answers in the cross-examination.

When Brother Howe made his plea in behalf of the defendant, he set forth that the procedure was illegal for the following reasons: first, because the statements in the charge and in the summons did not agree; secondly, because the summons did not specify the character of the work done; and thirdly, he objected to conviction because the charge had not been proved.

The justice, in summing up, said that the case was a matter of a little religious difference, and that he thought that the charge had been proved, but he would be lenient and fine Brother Bell but five dollars and costs, or fifteen days in jail.

At the close of court a telegram from Brother Allen Moon, president of the International Religious Liberty Association, came, requesting that the case be appealed. Accordingly, steps have been taken, and the case will come up for hearing in the Kent county court held at Chatham next December.

Brother Bell takes matters coolly, and his trouble is bringing him closer to the Lord. We are sure that this circumstance will work in favor of our people, as could be seen even at the trial.

D. E. WELLMAN.

[We are informed that when the justice learned that the case was to be appealed, he dismissed it without cost.—ED.]

THE TEXAS CAMP-MEETING.

CONTINUING from my last report, I will say that the meeting has progressed to the satisfaction of all. Persons kept coming in till the last Friday of the meeting. The supply of tents failed, so that many were obliged to improvise booths; others camped under the trees and in their wagons. The weather was very warm, with no rain, yet the camp was free from sickness, which is often so prevalent at such gatherings. No flesh meats were eaten on the grounds, which doubtless accounts for the unusual health of the campers. The outside interest was the greatest we have seen in Texas, and many were convicted, while a few took their stand for God's truth, keeping their first Sabbath during this meeting. A strong appeal is made for a tent-meeting in the city, by those who attended the camp-meeting. Much labor was bestowed upon the youth and children, and the little ones were tenderly cared for and taught by Sister C. C. Lewis and her helpers, in the kindergarten tent. More than once when public calls were made for those seeking the Lord, from seventy-five to one hundred responded. Thirty-seven were baptized, and ten more will be baptized on returning to their home churches.

The meeting throughout was good. The Lord was present by his Spirit, and the brethren and sisters were all refreshed, and returned to their homes to be a blessing to others. Elders E. T. Russell, of Oklahoma, and J. A. Holbrook, of Arkansas, rendered valuable assistance in the meetings. Besides these, the ministers of the Texas Conference acted their part in making the meeting a success. Dr. Herr, of the Keene Sanitarium, presented the gospel of health, and Elder D. U. Hale, who had just returned from the West Coast, Africa, acted a very acceptable part in the meetings. The business meetings of the different departments of the conference were brief. The officers of each heeded the instruction given in recent testimonies; so the spiritual interests of the people were not interrupted as in the past. This is as it should be. When the business affairs demand so much attention, the great object of our camp-meetings is not gained, and the people, who come at such great sacrifice of time and expense, are robbed of that which they have come to obtain. "That which relates to business should be reserved to be attended to

by those who are appointed to give attention to these matters." The brethren will support those who are elected to fill these offices, and work in harmony with their plans.

After they had pledged \$267, and paid in cash \$40 for the tent and camp-meeting fund, a call was made for First day offerings for the Mission Board, and the brethren and sisters responded with \$41.75 in cash, besides gold rings and other jewelry, and three nuggets of gold. Stock in the Keene Sanitarium was taken to the amount of \$350. This institution and the Keene Academy both received their share of attention, and their prospects are bright for the future.

The financial outlook for the Texas Conference is not so good as it was when the crops were growing. The drouth has again crippled the hopes of the farmers. Notwithstanding this, about fifty canvassers go out into the field from this meeting, expecting to make a good delivery this fall. The efforts of Brethren S. C. Osborne, the district agent, and Grant Bodwell, the State agent, were received most heartily, and resulted in the addition of several recruits to the efficient corps of canvassers now in the field. The Lord will bless these workers as they go forth scattering seeds of truth. Several new Sabbath-keepers have been added to our number during the past year through their labors.

Six new churches were added to the conference, with a total membership of ninety-six; another company of twenty-one has been raised up during the year, but was not ready for admittance.

This good meeting closed with the solemn service of setting apart Brother J. P. Lorenz to the work of the ministry, by the laying on of hands, Elder E. T. Russell giving the charge.

R. M. KILGORE.

NORTH CAROLINA CAMP-MEETING.

THIS meeting was held at Hildebrand, Burke county, July 23 to August 1, and was a most precious occasion to all who attended. Many who had attended a number of camp-meetings in the past said that this was the best in their experience. How thankful we should be that the Lord is able and willing to make every meeting better and better until we enjoy that best of all meetings in the kingdom of God.

The attendance of our own people was much better than we had expected, considering their scattered condition, the hard times, etc.; and nearly all who came remained till the close of the meeting. Some drove, and others walked, long distances to attend, but all felt amply paid in the blessings they received. The general attendance of the people for miles around was excellent, and many seemed deeply interested in the truths presented.

Elder N. W. Allee, superintendent of District 2, was present during the entire meeting, and all were glad to become acquainted with him, and to see the deep interest he feels in all branches of the work in this field. His sermons and Bible studies and his words of counsel and instruction were highly appreciated, and were a source of much encouragement. The ministers and most of the other workers in the State were present, also some from other States, and all seemed ready and willing to do their part in making the meeting a success.

Brother A. F. Harrison, district canvassing agent, was present all through the meeting, and considerable attention was given to that branch of the work. We hope to see several new workers enter the field as a result of his efforts. Professor W. T. Bland, of Graysville Academy, visited us several days in the interests of the educational work, and we expect to see several students from this State enter the school at Graysville, Tenn., when it opens in the fall. Other branches of the work also received attention. Sister Bland and others held meetings in the interest of the Sabbath-school work;

Brother House gave lessons on health and temperance; the tract and missionary work was represented by Elder Allee and others; and children's meetings were conducted by Sisters Sanford, Bland, and Purdham. All others joined in to make the very best they could of all these branches of the one great cause of present truth.

Several revival efforts and inquiry meetings were held, which resulted in much good. Quite a number made a start in the service of the Lord, while still others consecrated themselves anew to the work of the Master. On the last Sabbath of the meeting we held a service at South Fork River, where thirteen dear souls were baptized by Elder Allee. These will unite with different churches in the State. We think this meeting will prove to be a great blessing to the work in this field. All return to their homes and places of labor with renewed faith and courage. Let us all be true and faithful in this closing work of the Master.

B. F. PURDHAM.

August 4.

NEW MEXICO.

EAST LAS VEGAS.—A little over a week ago we left Chama, and joined Elder Hoover in his tent effort here. As a result of the effort at Chama, up to the time we left, four adults had taken a stand for the truth; others were still interested. Brother Spring and his wife remained to continue the work there. Brother Hoover has been holding meetings at East Las Vegas since July 8. Some are deeply interested, but the attendance is not very large. We hope, however, to see some take a stand for the truth.

G. W. ANGLEBARGER.

GERMAN ANNUAL MEETING PROCEEDINGS.

THE seventh annual session of the German mission was held in connection with our general meeting at Berlin, the capital city of Germany, July 2-12, 1897. The business was disposed of in eight meetings, Elder L. R. Conradi presiding. Elders H. P. Holser and J. Erzenberger were invited to participate in the deliberations of the meetings. Seven churches and eleven companies were added to the mission. About 280 have been added during the past year, making a total membership of 1145. The tithes amounted to \$6979.19, which in an increase of \$1870.04 over last year. Resolutions were adopted as follows:—

1. Inasmuch as all honor is due to the Lord, and in remembrance of all the visible blessings in all parts of the work, especially in the increase of churches and groups during the past year, we herewith thank our most gracious Heavenly Father by promising to serve him more faithfully.

2. As the European Union Conference is to be organized next year, and as our German mission field is situated in the center of Europe, we cordially invite the brethren to hold their conference in connection with our general meeting.

3. In consideration of the growing influence of the *Herold der Wahrheit*, we would advise our ministers and officers of the tract societies to interest able persons in the distribution of this paper.

4. In consideration of the great danger with which our youth are surrounded, and from the standpoint of the Bible and the Testimonies, we would advise our brethren and sisters especially to turn their attention to their children with regard to interesting them in the Sabbath-school, and to make this work as interesting as possible.

5. In consideration of the field for which the Sabbath-school offerings of the next six months are appointed, we would refer to Resolution 7 of the year 1895: "In consideration of the importance of the time in which we are living, we advise our Sabbath-schools to increase their donations as much as possible, so that we may be able to enter new fields and spread the message."

6. We would advise the brethren to establish, through free-will offerings, a fund to be used for the assistance of needy invalids who desire the benefits of our sanitarium at Basel in recuperating their health.

The advisory committee, in connection with the superintendent of the district, reported for

ministerial credentials, L. R. Conradi, R. G. Klingbeil, E. Frauchiger, J. G. Obländer, G. Wagner; for ordination and credentials, J. Pieper; for ministerial licenses, L. Mathe, H. F. Schubert, H. Krum, G. Schubert, F. Nowak, H. Baumann, J. Huenergardt, P. Rysdam; for missionary licenses, O. Madsen, E. Eiseleit, J. Friesen, W. Tentesch, M. Wintzen, M. Christensen.

H. F. SCHUBERT, Sec.

DONATIONS.

THINKING it might be of interest to the readers of the REVIEW, we submit the following report of donations received as the result of the season of prayer, May 29, 30, 1897. Reported to August 1.

Atlantic	\$ 31 96
Arkansas	18 60
Alabama	15 40
California and Nevada	391 12
Colorado	362 66
Cumberland mission.	137 82
Dakota	96 13
Florida	263 55
Georgia	42 53
Iowa	589 15
Illinois	269 15
Indiana	182 43
Kansas	367 94
Maine	19 00
Manitoba	36 80
Minnesota	276 58
Missouri	328 58
Montana	101 80
Michigan	1,596 58
Maritime Provinces	27 34
New York	198 26
Nebraska	77 98
*Nebraska	180 57
New Mexico and Arizona	60 75
New England	289 95
Ohio	186 73
Oklahoma	17 16
Pennsylvania	129 82
Quebec	5 20
Tennessee River Tract Society	201 49
Texas	79 75
Utah	42 20
Virginia	57 00
Vermont	176 89
West Virginia	42 42
Wisconsin	391 63
Wyoming	40 05
Individuals	130 00
Oregon	172 45
Idaho	64 66
Washington	42 49
Total	\$ 7,742 57

A. G. ADAMS, Treas. Gen. Conf.

*Received since August 1.

WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE twenty-fifth annual session of the Wisconsin Tract and Missionary Society met in connection with the camp-meeting at Madison, June 7-14, 1897. From the annual address of the president and the report of the treasurer, a gain in the financial business of the society was noted, and the general prosperity of the society was a source of encouragement to all. The report of labor also presented a growth each succeeding quarter in the year in many of the lines reported. The report was as follows: Church-members reported, 1784; reports returned, 1127; letters written, 928; letters received, 509; Bible readings held, 1477; subscriptions to periodicals obtained, 549; periodicals distributed, 55,702; pages of books and tracts distributed, 515,654; pages of books and tracts furnished by librarian, 110,865. The value of the last mentioned was \$136.30.

Resolutions respecting the canvassing work, the Christian Help work, the use of the *Signs of the Times*, First-day offerings, missionary conventions, and referring the appointment of directors to the conference were presented, and after being discussed at length, were passed by hearty voting.

The following persons were elected to the several offices named: President, George M. Brown;

Vice-President, Wm. Covert; Secretary and Treasurer, S. D. Hartwell; Corresponding Secretary, R. T. Dowsett; State Agent, P. R. Albrecht.

The following receipts to the funds named were reported: First-day offerings, \$498.20; annual offerings, \$1225.51; foreign missions, \$1109.30; worthy poor fund, \$420.46.

S. D. HARTWELL, Sec.

News of the Week.

FOR WEEK ENDING AUGUST 21, 1897.

NEWS NOTES.

Never since the great mutiny has India faced such a threatening outlook as now. The tribes along the Afghan frontier, some of which can muster 100,000 fighting men, and which for many years have never revolted against British rule, are now rising in rebellion. The ameer of Afghanistan himself is believed to be conniving with the tribes. The general unrest in India is well known. The Indian government is making rapid preparations for the conflict, which seems to be imminent.

President Faure left France for his Russian trip, Aug. 18. Just after his departure from Paris, a bomb was thrown in one of the principal streets. No one was hurt, but the explosion caused intense excitement. An armed and well-known nihilist was found on the president's train, and was arrested. President Faure was accompanied by M. Hanotaux, Minister of Foreign Affairs, and by Admiral Bosnard. President Faure was given an enthusiastic send-off. He sailed from Dunkirk on a French war-ship. He sails direct to Cronstadt, whence he will go to St. Petersburg. M. Hanotaux is one of the most astute of statesmen, and will do all he can to neutralize the growing sympathy of the czar and the German kaiser.

The course pursued by the trustees of Brown University toward Professor Andrews is attracting the attention of people in other countries as well as in our own. Concerning it the London *Spectator* offers the following striking criticism: "We can scarcely escape the conclusion that a conspiracy exists among the heads of trusts in America to interfere with the freedom of teaching in the universities so far as economic questions are concerned, in order that nothing shall be uttered which has not received the trade-mark of monopolist approval. Capitalists have subsidized the pulpits, bought up the press, seated well-paid attorneys in the Senate, and finally have stretched their hands out to the colleges, which it is an easy thing to capture by such generosity as Mr. Rockefeller's. Apparently it is their intention to convert the United States into a powerful oligarchy, and they will extend the sway of that oligarchy to other lands when they can."

Prince Henri of Orleans, and Victor Emmanuel, the count of Turin and nephew of the king of Italy, fought a duel in France, Aug. 15. The duel grew out of the prince's late visit to Abyssinia. While there, the prince wrote for the Parisian newspapers, charging the Italian army with great cowardice in its late campaign in that country. He was at once challenged to fight with several Italians. He accepted the challenge of the count, which resulted in the meeting. The duel, which was fought with swords, lasted twenty-six minutes. Prince Henri was severely wounded and defeated. The most lamentable thing about this *affaire d'honneur*, falsely so called, is the fact that the spirit of unfriendliness between France and Italy has been greatly increased by it. All Italy has gone into a frenzy of joy over the event, and even the emperor of Germany, who seems to have a remarkable faculty for getting into prominence when he should not, has telegraphed his congratulations to the victor. The duel decides nothing, but much bad blood is engendered by it. Wars have grown out of smaller things.

ITEMS.

- Wheat has reached the \$1 mark.
- The Japanese are making paper underclothing.
- Omaha, Neb., is to have a great exposition in 1898.
- A Carlist uprising in Spain is not at all unlikely in the near future.
- The price of silver has advanced a halfpenny an ounce in London.
- Twenty nihilist students have been lately hurriedly deported to Siberia.
- The assassin who killed Canovas was executed by the garrote, Aug. 20.

—Mr. Russell Sage has lately given a thousand poor children a day's outing free.

—The shipment of wheat from Eastern ports on Aug. 18 was 750,000 bushels.

—The tide of immigration to the United States is at the present at the lowest tide since 1882.

—August Schrader, imitator of Schlatter, is at work at his trade of divine(?) healing in New York City.

—Requiem masses are being sung in all Spanish Catholic churches for the repose of the soul of Canovas.

—An aeronaut fell from a balloon 300 feet in Electric Park, Chicago, Aug. 20, and was instantly killed.

—The attendance at the Nashville, Tenn., Exposition is very gratifying to the promoters of the enterprise.

—Texas boasts of gathering 1000 pounds of water-melons from a single vine, and one melon weighed 86 pounds.

—The Russian Orthodox Church is doing very successful missionary work in Persia among the Nestorians and Armenians.

—It now seems likely that many of the silver mines in Colorado will close, owing to the cheapness of the white metal.

—Lady Henry Somerset has withdrawn her resignation of the presidency of the British Woman's Temperance Association.

—Two Presbyterian missionaries have started for the Klondike region. They hope to reach Dawson City before severe weather.

—A despatch from Rome declares that the pope will excommunicate Prince Henri and the Count of Turin for fighting the duel.

—The coal-miners' strike continues. Thus far there have been no serious outbreaks. Many miners have been arrested and put in jail.

—Emissaries of the sultan of Turkey are stirring up the Mohammedans of India to render financial and other aid to the successor of the prophet.

—The steamer "Portland," now on her way to San Francisco from the Klondike country, is said to contain \$5,000,000 in gold nuggets and dust.

—Mr. Davies, the Canadian Minister of Marine and Fisheries, warns people against going to the mines in the Northwest at this season of the year.

—General Miles proposes to stay in Europe to see the autumn maneuvers of the German army. He has written two reports of his observations to the War Department.

—Twenty-eight thousand Spanish soldiers in Cuba are suffering from dysentery, fever, or wounds; and 40,000 convalescents are as yet unable to rejoin their regiments.

—There were lately 300 applications for the chaplaincies of two regiments of United States troops. It is almost needless to say that 298 applicants suffered disappointment.

—The khalif of the Sudan has called Osman Digna, the famous Arab chief, to his camp at Omdurman, and a decisive battle with the British forces will undoubtedly soon occur.

—At his trial Golli, the anarchist who assassinated Canovas, attempted to harangue the auditors, but was prevented from doing so.

—General Weyler has closed his late campaign by getting defeated, after which he made a grand entry into Havana, with the Cubans closely pursuing him and firing upon his rear-guard.

—Canada is actively engaged in developing and arming her militia. New arms are being supplied to the troops, and artillery and ammunition in large quantities are being added to the government stores.

—General Marcelo Azcarraga has been appointed by the queen regent of Spain as premier in the place of Canovas. The new premier is in full sympathy with General Weyler's mode of campaign in Cuba.

—The rise in the price of wheat is especially satisfactory from the fact that the rise comes when the wheat is in the hands of the farmers, and they, and not the speculators, will get the benefit of the increase.

—Sugar stock which was worth about 116 last March, is now worth 150. This represents a difference in the value of the stock of \$28,000,000. The Trust has good reason to thank Congress for its friendly attitude.

—The anarchists of New York City celebrated the killing of Canovas in a meeting held at Clarendon Hall the evening of Aug. 16. The speaking was after the usual anarchistic kind. The police were present, but made no arrests.

—August 18 Armenians in Constantinople threw dynamite through the windows of the council house of the Sublime Porte, killing one person and wounding several others. Much damage was done to the building. Several arrests have been made.

—Representatives of the United States government in Europe are sounding the European governments as to what their attitude will be in case the United States shall actively intervene in the affairs of Cuba. The European governments decline to respond.

—The *Interior* alludes to the action of the English Church ordinations in the following amusing manner: "The Protestant knows what he is; the Catholic knows what he is; but the Anglican asks the pope, 'What am I?' amid the laughter of both opposing hosts."

—It is now certain that General Weyler's summer campaign is over, ending with a grand retreat to Havana, pursued and fired upon by the Cubans clear to the fortifications of the city. The garrisons of the interior towns are being withdrawn to the coast.

—The town of Wilmot, S. Dak., was visited by a snow-storm, Aug. 17. Two inches of snow fell. The storm was accompanied by a high wind, which, with the snow, beat down the standing grain badly. A snow-storm so early in the season was never known there before.

—In spite of the terrors of the arctic winter, the warning of the Secretary of the Interior, and the taxation imposed on the miners by the Canadian government, thousands are on their way there. New routes are devised; even the balloon is being talked of as a means to get to the gold country.

—It is now ascertained that on July 22, seven days after Andree sailed from Spitzbergen in his balloon, a sailor on a ship on the north coast of Lapland, shot a carrier-pigeon which bore a message from Andree, saying, "Eighty-two degrees passed. Good journey northward. Andree." The date was illegible.

—A mutiny lately occurred on the British ship of war "Royal Sovereign" at Portsmouth. The men have many grievances, and there is a very unfriendly feeling between the officers and men. Fifty men deserted, and so many others are undergoing punishment that all the prison cells are full, and all the irons are in use.

—A New York policeman, hearing muffled sounds in a house on Sunday, Aug. 15, thought that thieves were in the house. After working quite a while to get in, he was rewarded by finding an honest mechanic laying a floor. For this crime (?) the workman was promptly taken into custody, imprisoned six hours, and fined \$500.

—One half of the rocky ledge known as the "Devil's Backbone," which is the natural defense used by the Hatfield gang of robbers near Huntington, West Va., was blown up by dynamite by officers of the law, Aug. 15. The gang was suffering a siege by the officers, who used explosives as a last resort. Several of the officers were wounded, but the gang escaped.

—The Spanish commander on the Isle of Pines, one Berris, has sentenced a Cuban girl, relative of President Cisneros, to twenty years' imprisonment in the fortress of Ceuta, Africa. Her crime is that she resisted his ungentlemanly advances, and that she is a Cisneros. The matter must pass in review before Weyler, and energetic attempts are being made to save her.

—The American silver dollar is now worth only forty and one-fourth cents in gold. The New York *World* thinks that international bimetalism is more necessary now than ever, and gives as a reason that if silver goes this way much longer, it will be destroyed as a money metal, and wide-spread ruin will result wherever silver is used as standard money, as it is in so many countries.

—The attitude of the ameer of Afghanistan is exciting considerable apprehension in Great Britain. There is reason to believe that he is secretly stirring up the Mohammedan population of India, and that he is at least partially responsible for the late riots. He has written a treatise on the holy war, and many thousands of copies have been distributed among the Mohammedan troops in the British army.

—Lord Salisbury has appointed so many ritualists as bishops of the Church of England that a petition against his conduct in this respect has been presented to the British Parliament. To one looking at the matter from the Scriptural standpoint, the thought of the civil power's appointing the officers of the church presents a great incongruity. Would the early church have allowed Herod or Tiberius Caesar to appoint its officers?

—The late personal interview between the sultan and King Ferdinand, of Bulgaria, seems to have cemented those two countries anew. Stoiloff, the Bulgarian premier, is reported as saying: "Bulgaria first set her hopes on Russia and then on Austria, but she soon found it useless to expect help from Europe. Prince Ferdinand, therefore, turned to Turkey, who, in the event of war, will support Bulgaria with 100,000 soldiers. Prince Ferdinand would rather kiss the sultan's hand than abase himself before Europe."

—The Canadian government, pursuing the usual policy of its parent, the British government, is claiming a share for itself of the gold mined on the Klondike. The law now laid down governing the Klondike and other mines in the British Possessions is that any and every miner must pay the government ten per cent. of

his gains. If he makes over \$500 a week, he must pay twenty per cent. Officers have been appointed to collect this money, and attempts to evade the law will result in the loss of his claim by the miner. This will put another damper, cold as Alaskan snows, upon the would-be miner in the Klondike regions.

Special Notices.

CAMP-MEETINGS FOR 1897.

DISTRICT 1.		
Maine, Augusta,	Aug. 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 (southwestern), Sullivan,	Sept. 17-26.	
Indiana (general), Logansport,	Aug. 24 to Sept. 5	
Illinois, Forrest,	" 26, " 5	
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	
Oregon (eastern), Union,	" 7-17	

SOUTH LANCASTER ACADEMY.

A LARGE number of young persons have indicated their desire to attend South Lancaster Academy the coming year by partially paying their way in work. All such will please address the academy as early as possible, sending in recommendations as to character, previous experience with tools, either on the farm or in other work, also as to the amount of labor it will be necessary to receive in order to attend the school.

J. H. HAUGHEY.

HELP FOR THE NEW YORK CAMP-MEETING.

As noticed in the list of camp-meetings, the New York meeting will be held at Syracuse, Sept. 2-12, and we have every reason to look forward to a very important and profitable meeting. We expect Elders G. A. Irwin and R. A. Underwood to be present and give help in the meeting. Dr. J. H. Kellogg will give instruction and counsel in health, temperance, Christian Help work, etc. Elder K. C. Russell, of the Pennsylvania Conference, and Elder Mattson, from South Lancaster, Mass., are also expected. We hope to have a call from Prof. J. H. Haughey, principal of the South Lancaster Academy, who will be on his way from Battle Creek to South Lancaster about that time. We also expect the help of some of our own conference laborers and many of our brethren and sisters. Best of all, the great Helper who has promised to be with us always, will come up to this feast. Let us all come and meet him. Take East Genesee street cars to camp-ground.

A. E. PLACE.

SOUTHWESTERN INDIANA, NOTICE!

THERE will be a local camp-meeting held at Sullivan, in a pleasant grove half a mile south of the city, beginning Friday evening, Sept. 17, and closing Sunday evening, Sept. 26. This will be a union meeting of the Seventh-day Adventists of southwestern Indiana and southeastern Illinois, and we hope for a very profitable occasion.

It was thought at first that the meeting would be held at Terre Haute, but it did not seem clear to locate there, and Sullivan was selected. It is a city of about 4000 inhabitants, having two railroads, — the Evansville and Terre Haute, and the Indiana and Illinois Southern. No public gathering of our people has ever been held in the city, and none of our people reside here, so it is practically a new field. A very pleasant grove has been obtained, and all will be done that is possible to make the meeting a success. Plenty of good tents will be upon the grounds for rent, hay and grain will be provided for horses, warm meals will be served to those who desire them, and straw will be furnished for bedding. All should bring straw-ticks, and a small stove if they have one, as there may be cool nights at that season of the year.

We hope to see a large attendance at this meeting, and that it will be a blessing to the work in that section of the State.

W. B. WHITE.

Publishers' Department.

LANGUAGE TEXT-BOOKS FOR HOME AND SCHOOL.

WE are pushing forward the work on our new Rhetoric (No. 4 of Bell's Language Series) as rapidly as is consistent with good workmanship. The book is all in type, and by the time another number of the paper goes out, it will be off the press. Schools should order at once.

We anticipate a large sale for this book. For the literary worker it is a real *vade mecum*, and no one who wishes to gain a mastery of the English language can afford to be without it.

The scope of the work may be inferred from the following brief outline taken from the introduction:—

"PART I. THE CHOICE OF WORDS.—(1) What words are Legitimate; (2) what are Suitable, both rhetorically and grammatically; (3) what are required for Exact expression.

"PART II. SENTENCES.—(1) Grammatical Classification; (2) Rhetorical Classification; (3) Punctuation; (4) Combination into Paragraphs.

"PART III. QUALITIES OF STYLE.—(1) Clearness; (2) Truthfulness; (3) Adaptation; (4) Strength; (5) Unity; (6) Elegance.

"PART IV. RHETORICAL FIGURES.—(1) Figures based on Similarity; (2) on Relation or Association; (3) on the Imagination; (4) on Surprise or Admiration; (5) on Contrast or Comparison.

"PART V. COMPOSITION.—(1) Subject; (2) Treatment; (3) Poetry; (4) Versification.

"PART VI. MAKING READY FOR THE PRESS.—(1) Copy; (2) Proof-reading."

No. 2 of the same series is an Elementary Grammar, which has been in use in our schools for one year, and has received the highest commendation. No. 3, called the Complete Grammar, has been out about the same time, and is also giving excellent satisfaction.

Parents may be assured that these books are well adapted for home study; and as they have been universally adopted in our schools, whatever familiarity the student gains with them in the home, will put him that far ahead when he is able to attend any of these schools.

Church schools will find these books invaluable. They have been prepared at a considerable expense, with a special view to the needs of our people, and are more than meeting the most sanguine expectations of their friends.

No. 2 will be sent, post-paid, for 65 cents; No. 3, for 80 cents; No. 4 (the Rhetoric), for \$1.25. Address all orders to the REVIEW AND HERALD, Battle Creek, Mich. PUBLISHERS.

OUR GOOD OLD "REVIEW."

It is now thirty-two years since I became acquainted with this old and tried friend. I have received its weekly visits during the last two thirds of my life, and they are dear to me; I appreciate them more and more as the years go by, and am disappointed when it fails to reach me on time. I am at a loss to know how any Seventh-day Adventist can afford to do without it. I would deny myself of the third meal each day rather than dispense with the privilege of reading the REVIEW each week. It contains much that is of the utmost importance to us all. By its earnest and faithful words, we may be kept constantly awake to the duties and privileges offered us in this eventful period.

The articles of Sister White on each first page contain instruction that cannot be measured by dollars and cents. That which appeared June 29 and July 27 was most startling indeed. There we are told what the sin against the Holy Ghost is, and that "thousands to-day" are committing themselves to a course of action which "leaves the soul in obstinate impotence." The warning to us is to "fear lest we sin against the Holy Ghost." These precious and timely warnings are only a sample of what comes to us every week. How much we lose when we fail to read, or neglect to study closely, the pages of this faithful friend, which are filled with priceless instruction for all!

When we have read and studied it, we can do good missionary work by handing it to our neighbors for their perusal. Our brethren appreciate the visits of our ministers, but the regular visits of this dear old friend are far better. It keeps us informed as to the progress of the message in all parts of the world. It is as a personal letter to each of us every week, from our dear brethren and sisters whom we have sent to other fields. New and important books and tracts are constantly issuing from our presses, which we would do well to read and study if we would keep abreast of the message; and the REVIEW tells us about these.

I cannot understand how any one can be a live Seventh-day Adventist and not be a devoted reader of the REVIEW. Let those who appreciate and value the instruction contained in this paper do all they can to awaken

an interest in those who fail to view it from their standpoint. Every minister and worker in the cause, every officer and member of our churches, should make it his business to extend the circulation of our excellent church paper.

R. M. KILGORE.

THINKS THEY ARE TIMELY.

SPEAKING of the new *Tent-Meeting Series* of tracts, samples of which had been sent to him, Brother C. T. Shaffer says:—

"I am simply delighted to find supplied in them a long-felt want. It has been a serious question with me for some time how we could get the truth before the people in a clear, attractive, pointed, and at the same time comprehensive, form, with but little expense. These leaflets solve the problem. Truly the Spirit of the living God is in them. I have ordered a supply, through our State society, for our meetings here and elsewhere."

We are glad that these tracts meet the wants of the field so well. Have you seen samples of them? If not, why not order a supply from your State society? They are no doubt just what you want for use in your work. Put up in packages of 100 for 10 cents.

REVIEW AND HERALD PUB. CO.

PROMINENT MEN ENGAGED IN IT.

In speaking of the influential men who are now engaged in the study of what Spiritualism is, the *Forum*, a leading magazine, says: "The names of some of the parties concerned would be recognized in two hemispheres."

When the people, great and small, are so earnestly seeking to know what Spiritualism is, why should we not be abroad in the land with our literature giving the truth upon this subject? Perhaps you have already been thinking about it. But have you written to your State secretary for terms and territory on "Modern Spiritualism"? Let us not allow the golden moments to run to waste, but rather be awake to the importance of this subject and our time.

PUBLISHERS.

Deaths.

BUDD.—Ina Budd, daughter of Sister Lucy Budd, of West Union, Minn., died of diabetes, June 21, 1897, aged five years. W. B. HILL.

MORGAN.—Mrs. Delia Morgan, of New London, Wis., died of apoplexy, July 8, 1897. She accepted the truth nineteen years ago. A husband and three sons are left to mourn. Words of comfort were spoken from 1 Cor. 15:26. J. B. LOCKEN.

CARMAN.—Sister Mary Carman fell asleep in Jesus, Feb. 20, 1897, at the home of her daughter, Mrs. Sarah Simpson, in Eureka, Cal., aged 79 years, 5 months. Sister Carman held dear the truths of the third angel's message for nineteen years. She sleeps to awake when the trumpet sounds. F. M. BURG.

TILLY.—At Louisville, Ky., Aug. 18, 1897, of consumption, Mary S. Tilly, aged 54 years, 5 months. Her suffering for some months had been intense, but she bore it with Christian resignation. Loving children did all that could be done for her in life, and she passed away trusting fully in the Lord. Remarks by the writer at her funeral. J. W. COLLIER.

COLE.—Died at his home in Glendora, Cal., Brother Menzo W. Cole, aged 68 years, 7 months, and 7 days. His last suffering, from paresis, was short, but severe. His faithful companion is comforted in her sorrow by the "blessed hope." Besides his companion, Brother Cole leaves two children, both married. Remarks by the writer, from Titus 2:13,14 and Rev. 14:12,13. F. M. BURG.

SALISBURY.—Burleigh Salisbury, one of the early and highly respected members of the church in Battle Creek, died at his residence on Barbour Street, June 12, 1897, at the age of 64 years and 9 months. Brother Salisbury was born in the town of Adams, N. Y. With his parents, he became deeply interested in the first angel's message prior to 1844. In 1862 he heard the third angel's message from Elders Andrews and Cornell; and in 1868 fully embraced it, and was baptized by Elder James White. He then united with the Battle Creek church, and maintained this connection to his death. From a child Brother Salisbury has been afflicted with asthma; but by careful living and judicious treatment the disease has been held in check. Through all this time, he has been true to God's cause. Many hearts have felt his kindness in the ministry of love. Death had no terrors for him. He sleeps in the arms of Jesus. A devoted wife and two sons, one in Australia and one in England, mourn his death. Funeral services were conducted by Elder U. Smith. G. C. T.

NOTICES.

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

WANTED.—A situation to run a stationary engine, or work at steam-fitting, where I can keep the Sabbath. Address J. C. Paul, Biloxi, Miss.

FOR SALE.—A good house, on easy terms, situated near the Sanitarium and the College, Battle Creek, Mich. Inquire of John Kolvoord, 89 Barbour St.

FOR SALE.—At an extremely low price, a nine room house in College View, Neb., with a good cistern and well; two lots; object of selling, to use the money in missionary work. Address Elder J. H. Rogers, cor. Third Corso and Thirteenth Street, Nebraska City, Neb.

PUBLICATIONS WANTED.

THE following desire to obtain a supply of literature suitable for distribution:—

A liberal supply of all publications wanted by Elder W. H. Falconer, 281 Burrows Ave., Winnipeg, Manitoba.

Periodicals, L. Trowbridge, 3314 South Twentieth St., Omaha, Neb.

Signs and Sentinels, Miss Theo. Thompson, 1002 Beauregard St., Marshall, Tex.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect June 20, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East..... * 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations..... * 7.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal..... * 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston..... * 2.25 A. M.

WESTBOUND.

South Bend, Chicago, and West..... * 8.42 A. M.
Chicago and Intermediate Stations..... * 12.15 P. M.
Mixed, Valparaiso and Int. Stations..... * 7.05 A. M.
South Bend, Chicago, and West..... * 4.05 P. M.
South Bend, Chicago, and West..... * 12.50 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

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

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

WESTBOUND.

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

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

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

W. E. DAVIS,

E. H. HUGHES,

G. P. and T. Agent,

A. G. P. Agent,

MONTREAL, QUEBEC.

CHICAGO, ILL.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 4, 1897.

	8	12	6	10	14	4	6
EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Sp.	*Eastern Limited.	*N. Shore Limited.	*All ntie Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 12.30	pm 11.40
Michigan City.....	am 11.40		am 8.45	pm 12.08	4.50	2.08	am 1.34
Niles.....	am 12.48		10.15	1.00	5.55	2.58	2.40
Kalamazoo.....		am 7.15	11.52	2.02	7.16	4.03	4.05
Battle Creek.....	3.00	7.56	pm 12.50	2.48	7.53	4.38	4.43
Albion.....	4.00	8.25	3.30	1.20	8.19	5.10	5.10
Jackson.....	4.40	8.47	4.15	3.27	8.38	5.34	5.34
Ann Arbor.....	5.40	10.05	5.25	4.05	9.15	5.53	6.25
Detroit.....	5.50	11.10	5.47	4.58	10.05	6.45	7.00
Falls View.....	7.20	pm 12.25	5.30	6.00	11.10	7.45	9.00
Susp. Bridge.....					am 5.28		pm 4.18
Niagara Falls.....					6.38		4.38
Buffalo.....				am 12.20	6.45	am 4.20	5.30
Rochester.....				3.13	9.55	4.40	8.40
Syracuse.....				5.15	pm 12.15	6.15	10.45
Albany.....				9.08	4.50	9.55	am 2.50
New York.....				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	10.45
WEST	*Night Express.	†NY, Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.00		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.00		am 12.00	pm 6.00		am 12.10
Syracuse.....		8.35		pm 5.00	am 2.10		am 12.25
Rochester.....		10.37		6.55	4.15		am 2.25
Niagara Falls.....		11.50		7.50	5.40		pm 3.55
Falls View.....				8.30	6.23		4.37
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	9.18		1.55	5.55	am 12.31
Jackson.....	11.15	9.10	11.00	3.35	2.57	7.35	1.36
Battle Creek.....	am 12.40	10.21	pm 12.55	4.18	4.07	9.11	3.40
Kalamazoo.....	1.35	10.57	2.13	5.48	4.48	10.00	3.40
Niles.....	3.15	12.22	4.10	6.40	6.27		6.08
Michigan City.....	4.25	pm 1.28	5.20	7.32	7.25		6.06
Chicago.....	6.30	3.00	7.15	9.00	8.55		7.50

*Daily. †Daily except Sunday.

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

O. W. RUGGLES,

GEO. J. SADLER,

General Pass. & Ticket Agent, Chicago

Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 24, 1897.

CONTENTS OF THIS NUMBER.

POETRY.—"It Is the Lord," <i>Marianne Farningham</i> —The Judgment, H. W. CLEVELAND—Regret, L. D. AVERY—STUTTLER—Tell It Again, W. R. PATTERSON... 529, 531, 534, 539	
CONTRIBUTORS.—"Make Straight Paths for Your Feet," E. G. WHITE—Philosophy and Science vs. Scripture, M. E. K.—Attention, All! A. BOWEN—The Patience of Job, R. H. GATES—A "Savior unto God," T. E. BOWEN—Crumbs, S. O. JAMES—Experience, I. E. KIMBALL... 529-532	
SPECIAL MENTION.—Passing Events and Comments, T.—Tobacco-Using, M. E. K.—The Jew, U. S.... 533	
HOME.—Is Family Prayer Declining? T.—Sermon Critics, <i>Senex Smith</i> , in the <i>Christian Life</i> —Studies in Child Culture.—No. 12, S. M. I. HENRY—Echoes from the Summer School, M. E. OLSEN—Curing Diseases, <i>Modern Medicine</i> ... 534, 535	
EDITORIAL.—A Century of the Time of the End, U. S.—How to Gain a Blessing, G. C. T.—Where Does Turkey Come In? U. S.—Temptations and Their Uses, G. C. T.—The Power of the Holy Ghost, M. E. K.—Our Institutions, J. N. LOUGHBOROUGH—South Africa, O. A. OLSEN—In the Question Chair, U. S.... 536-538	
RECORD.—Adelaide, Australia—What Is Being Done in Bogota—Scandinavia—Persecution in Ontario—The Texas Camp-meeting—North Carolina Camp-meeting—New Mexico—German Annual Meeting Proceedings—Donations—Wisconsin Tract Society Proceedings... 539-541	
NEWS... 541, 542	
SPECIAL NOTICES.—Camp-meetings for 1897—South Lancaster Academy—Help for the New York Camp-meeting—Southwestern Indiana, Notice!... 542	
PUBLISHERS' DEPARTMENT... 543	
DEATHS.—Budd—Morgan—Carman—Tilly—Cole—Salisbury... 543	
EDITORIAL NOTES... 544	

Editorial Notes.

A telegram from J. C. Foster, Portage la Prairie, Manitoba, August 20, reads: "Brother John Mc Kely is now in jail here for working on Sunday, July 11. Will write." The queen of Great Britain will need to take steps to enforce her publicly expressed will that none of her subjects be molested on account of their religion.

A copy of *El Faro* ("The Lighthouse"), the new Spanish paper started by our brethren in Argentina, S. A., as mentioned in the REVIEW of August 10, has come to our table. It is a bright, lively looking sheet of twelve pages, with an engraved heading, containing the figure of a lighthouse shedding its beams over the broad expanse of waters. May it prove indeed a lighthouse to guide many souls in all that region to the haven of eternal rest.

The one condition among men taken account of in God's sight, is the condition of sin. The ten lepers whom Jesus cleansed were doubtless different in mental strength, physical power, education, and social standing; yet the one overwhelming calamity of the leprosy obliterated all these distinctions. So the prophet, after mentioning the greatness and honorable position of Naaman, significantly adds, "But he was a leper." And so all the differences among men in wealth, power, rank, and ability, are of no account in God's sight, in the presence of sin. All are alike sinners; and the Lord adapts his gospel to that condition.

Brother A. F. Ballenger, in his discourse in the Tabernacle, Sabbath, August 21, mentioned the following fact as illustrating the ideas which even some ministers have of the best way to counteract evil, and work reform: At a recent Methodist Ministers' Meeting in Chicago, he was present. The rule in the Methodist Discipline against dancing was under discussion. One minister was in favor of striking it out; "For," said he, "our people do not follow it in practise, and why should we keep it in the Discipline?" Surely this is an easy way of reform

—let the practise go as it will, and then lower the standard to suit the practise. But who, on such a standard, would be willing to face the test of the great day?

A brother sends us a clipping from the *Chicago Journal* of August 19, containing a sketch of an old man by the name of N. Cah Rabey, who is now 125 years of age. He is an inmate of the Piscataway (N. J.) poorhouse, has used liquor and tobacco all his life, and is rejoicing in such vigor that the doctor says he has entered upon his "third childhood," and is likely to live indefinitely. Our correspondent asks what we would reply when such cases are presented in opposition to our principles of health reform. The answer is easy. If a man of such a constitution and vitality had let whisky and tobacco alone, and lived in all respects in accordance with the laws of health, in the first place, in all probability, he would not have been in the poorhouse; secondly, he would not have got down so low as to a "third childhood;" and thirdly, his prospects for an indefinite future life would have been much more likely than they are now.

Every now and then, we are receiving from ministers of a denomination notorious for its no-Sabbath and no-law sentiments, propositions or challenges to discuss, through our columns, with them, the question of the perpetuity of the seventh-day Sabbath, "for the benefit of our readers." These propositions come from those to whom the question is new, and who imagine that it is the easiest thing in the world for them to demolish the claims of the Bible Sabbath by a simple sweep of the pen. We have, in years past, given a sufficient number of these champions opportunity to try their powers on this proposition; and they soon found their guns spiked, and are now silent. But we have not time or space to go through the whole denomination in this manner; and so we can only say to these newcomers that such comparison of views would be of no especial "benefit" to our readers; for they are all fully informed on this question. We have standard publications covering all phases of the subject, pro and con, and those who are so confident we are in error, should first acquaint themselves with these.

As often as we go to other places, the query meets us, "How are matters going in Battle Creek?" It is but natural that our people should feel solicitous upon this point; and we are happy to be able to say that the Lord is very graciously blessing the work here. Not that all difficulties are removed; not that among the three thousand professed Sabbath-keepers gathered here there are no idle or careless ones, no grumblers or mischief-makers; no proud and unruly ones; but with all these, there are also mingled honest, earnest souls, who love the truth, and are walking humbly with God. The Lord is coming nearer to many souls, and the gulf is widening between those who serve God and those who serve him not. The Sanitarium enjoys a larger and better patronage than ever before, and is doing a great and noble work. The College is actively preparing for a new and broader sphere of work; and the prospect is bright. The Publishing House is also carrying on a busy season. At the same time the managers and employees are making efforts to set things in such order that God may be pleased to bless us with his presence.

The following anecdote shows that a strict adherence to principle is appreciated and prized by all men, though they may be willing, for their own selfish advantage, to put others to inconvenience on account of it. It has been illustrated many times in the experience of those who have lost situations on account of their adherence to the Sabbath. The incident here mentioned relates to Sunday, but the principle is the same in both cases. We clip from an exchange:—

That eccentric infidel millionaire, Stephen Girard, of Philadelphia, had a very high opinion of devotion to principle, no matter what that principle might be.

One Saturday he ordered all his clerks to come on the morrow to his wharf and help unload a newly arrived ship. One young man replied, quietly: "Mr. Girard, I can't work on Sunday." "You know the rules." "Yes, I know. I have a mother to support, but I can't work on Sundays." "Well, step up to the desk, and the cashier will settle with you." For three weeks the young man could find no work; but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person. "But," said the banker, "you dismissed him." "Yes, because he would not work on Sundays. A man who would lose his place for conscience' sake would make a trustworthy cashier." And he was appointed.

THE MICHIGAN CAMP-MEETING.

This meeting gives promise of a successful issue. The weather has been very favorable, neither hot nor wet. The attendance is much better than at the same period of the meeting last year. There are about two hundred tents on the ground at present writing; and the day congregation is fully one thousand, which is considerably augmented in the evenings. On Sabbath afternoon the congregation probably numbered twice the number stated.

On Sabbath forenoon Mrs. S. M. I. Henry spoke on "Seeing Jesus as He Is." The discourse directed our attention to the necessity of seeing Jesus now as a perfect Saviour, reflecting the glory of God; and of manifesting him thus to the world. It was accompanied by the Spirit of God. After its close many responded to a call to seek Christ as a personal Saviour. In the afternoon, Elder W. W. Prescott spoke on the "Hour of His Judgment." The substance of this discourse will appear in next week's REVIEW. We hope all will read it; and we wish that the reading of it might bring to the readers such a signal blessing as attended the preaching last Sabbath afternoon. Seldom have we seen a congregation more deeply impressed than on this occasion.

There is still opportunity for many to go and get at least a portion of the good things to be had from the Lord's hand at this meeting. It closes Sunday, August 29. Reduced rates on the 25th.

OUR WORKERS AND THEIR WORK.

ELDERS A. T. JONES and G. A. Irwin are at the Atlantic Conference camp-meeting in Wilmington, Del. The latter will be at the last of the Michigan meeting, and at the Illinois and Colorado meetings. Mrs. S. M. I. Henry will visit the Michigan, Illinois, and Indiana meetings. Elder R. C. Porter has been chosen president of the Ohio Conference. Brother Shaffer reports that he leaves a good company in working order at Basin, Mont., and now moves his tent to Elkhorn, in the heart of the mountains. C. P. Bollman writes of a good interest at Chattanooga, Tenn., and success in his work. Elder J. W. Kelchner has been in the city the past week. He showed us photos of a representation of the sanctuary that he has prepared at great expense, that far exceeds anything of the kind we have ever seen. Brother Kelchner has made a special study of this matter for years, and judging from the pictures, has succeeded well in reproducing the tabernacle. We hope to have him here with his exhibition.