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

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WALKING WITH GOD

THEY walk with God whom none can shame
 From trusting in his holy name;
 Who, looking for a glorious morn,
 Shrink not before the lip of scorn.

They walk in light, in safety, peace,
 Awaiting patiently release;
 Turn from the world, and take the cross,
 E'en though it be of life the loss.

Thus Enoch walked; while others strayed
 In ways of sin, he God obeyed
 Till God took him; to him 't was given,
 Undying here, to enter heaven.

Thus Noah walked — an ark prepared,
 Thus all his house salvation shared;
 What recked he worldly scoff and jeer,
 Since God Almighty was his fear?

Thus Abram walked when called to go
 Forth to a land he did not know,—
 A stranger and a pilgrim here,
 Looked for a city to appear.

So Moses walked; serene endured
 Affliction, and yon heaven secured;
 And hence the wealth of all the earth
 Compared with his, is little worth.

And thus the worthies of all time
 Have walked with God, by faith sublime;
 And earth was but a passageway
 By which to reach the realms of day.

— Emily C. Pearson, in *Christian Herald*.

Our Contributors.

"Then they that feared the Lord spake often one to another:
 and the Lord hearkened, 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.

WHY THE LORD WAITS.

BY MRS. E. G. WHITE.

THE blessing of God cannot come upon those
 who are idlers in his vineyard. Professed Chris-
 tians who do nothing, neutralize the efforts of
 real workers by their influence and example.
 They make the grand and important truths they
 profess to believe, appear inconsistent, and cause
 them to have no effect. They misrepresent the
 character of Christ. How can God let the show-
 ers of his grace come upon the churches that are
 largely composed of such kind of members?
 They are of no use in the work of
 God. How can the Lord say to such, "Well
 done, thou good and faithful servant: . . . en-
 ter thou into the joy of thy Lord," when they
 have been neither good nor faithful? God can-
 not speak a falsehood. The power of the grace
 of God cannot be given in large measure to the
 churches. It would dishonor his own glorious
 character to let streams of grace come upon the

people who will not wear the yoke of Christ,
 who will not bear his burdens, who will not deny
 self, who will not lift the cross of Christ. Be-
 cause of their slothfulness they are a hindrance
 to those who would move out in the work if they
 did not block up the way. God calls not for an
 empty charity that is but a name, but for lib-
 eral, open-handed charity. The liberality of God
 demands that his people render to him his own
 in tithes and gifts and offerings. There are
 many who possess an empty benevolence, who
 make no retrenchments, practise no self-denial
 or self sacrifice. They leave that for some one
 else to do; but God calls for men who, through
 faith and prayer, will give themselves to the
 work; who will study, who will plan, and unite
 with their plans, self-denial and self-sacrifice.
 This is the only kind of liberality that is after
 the order of Christ, and which will redound to
 the honor and glory of God. Until this benevo-
 lence is brought into active exercise, God's bless-
 ing cannot come upon his people in its fulness
 and power.

Every truly converted soul will be intensely
 desirous to bring others from the darkness of
 error into the marvelous light of the righteous-
 ness of Jesus Christ. The great outpouring of
 the Spirit of God, which lightens the whole
 earth with his glory, will not come until we have
 an enlightened people, that know by experience
 what it means to be laborers together with God.
 When we have entire, whole-hearted consecra-
 tion to the service of Christ, God will recognize
 the fact by an outpouring of his Spirit without
 measure; but this will not be while the largest
 portion of the church are not laborers together
 with God. God cannot pour out his Spirit
 when selfishness and self-indulgence are so mani-
 fest; when a spirit prevails that, if put into
 words, would express that answer of Cain,—
 "Am I my brother's keeper?" If the truth
 for this time, if the signs that are thickening
 on every hand, that testify that the end of all
 things is at hand, are not sufficient to arouse the
 sleeping energy of those who profess to know
 the truth, then darkness proportionate to the
 light which has been shining will overtake these
 souls. There is not the semblance of an excuse
 for their indifference that they will be able to
 present to God in the great day of final reckon-
 ing. There will be no reason to offer as to why
 they did not live and walk and work in the light
 of the sacred truth of the word of God, and thus
 reveal to a sin-darkened world, through their
 conduct, their sympathy, and their zeal, that the
 power and reality of the gospel could not be con-
 troverted.

It is not the ministers alone, but the laymen,
 who are not contributing all that they can to
 persuade men, by precept and example, to ac-
 cept the saving grace of Christ. With skill and
 tact, with wisdom received from above, they
 should persuade men to behold the Lamb of God,
 who taketh away the sin of the world. When
 the hearts of the believers are warm with the
 love for God, they will do a continual work for
 Jesus. They will manifest the meekness of
 Christ, and display a steadfast purpose that will
 not fail nor be discouraged. God will use
 humble men to do his work; for there is a large

vineyard calling for laborers. "Why stand ye
 here all the day idle?"

Christ pronounced a woe upon the cities and
 the people who had been favored with his labors,
 who had witnessed his gracious words, and lis-
 tened to his gracious words, and had failed to re-
 pent. To those who made a great profession of
 godliness while failing to bring forth correspond-
 ing works, he gave his most scathing rebukes.
 To the Pharisees he said, "Woe unto you,
 scribes and Pharisees, hypocrites! for ye pay
 tithe of mint and anise and cummin, and have
 omitted the weightier matters of the law, judg-
 ment, mercy, and faith: these ought ye to have
 done, and not to leave the other undone." The
 mercy and love of God will flow forth from the
 lips of those in whose hearts abide the mercy
 and love of God. "Then began he to upbraid
 the cities wherein most of his mighty works were
 done, because they repented not: Woe unto
 thee, Chorazin! woe unto thee, Bethsaida! for
 if the mighty works, which were done in you, had
 been done in Tyre and Sidon, they would have
 repented long ago in sackcloth and ashes. But
 I say unto you, It shall be more tolerable for
 Tyre and Sidon at the day of judgment, than for
 you. And thou, Capernaum, which art exalted
 unto heaven, shalt be brought down to hell: for
 if the mighty works, which have been done in
 thee, had been done in Sodom, it would have
 remained until this day. But I say unto you,
 That it shall be more tolerable for the land of
 Sodom in the day of judgment, than for thee."

If those who have had great light will not re-
 spond to the invitation to become laborers with
 God, then God will take and use those who have
 had far less light and much fewer opportunities.
 Those who will work out their own salvation with
 fear and trembling, will realize that it is God
 that worketh in them, to will and to do of his
 own pleasure. There should be thousands fully
 awake and in earnest in the work of God, who
 should be bright and shining lights. There
 should be thousands who know the time in which
 we are living, and who wait not to be urged, but
 who are constrained by the power of God to dif-
 fuse light, to open to others the truth that is so
 distinctly revealed in the word of God. There
 is no time to lose. Men and women should be
 ministering in unenlightened communities in
 regions beyond. After they have awakened an
 interest, they should find the living preacher
 who is skilful in the presentation of the truth,
 and qualified to instruct families in the word of
 God. Women who have the cause of God at
 heart can do a good work in the districts in
 which they reside. Christ speaks of women
 who helped him in presenting the truth before
 others, and Paul also speaks of women who
 labored with him in the gospel. But how very
 limited is the work done by those who could do a
 large work if they would! There are families
 that have means which they could use for God's
 glory in going to distant lands to let their light
 shine forth in good works to those who need
 help. Why do not men and women engage in
 the missionary work, following the example of
 Christ?

But we can say nothing more than to repeat
 what has been said. Instruction has been given,

but how few have acted upon it! How few have been sufficiently interested to go without the camp bearing the reproach of Christ! God calls for personal effort from those that know the truth. He calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society, and to work wisely and perseveringly for the cause of the Master. To answer this call, self sacrifice must be experienced. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they think they can obtain commercial advantage; but where are the men and women who will change their location, and move their families into regions that are in need of the light of the truth, in order that their example may tell upon those who shall see in them the representatives of Christ?

The Macedonian cry is coming from every quarter of the world, and men are saying, "Come over, . . . and help us," and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of him who has given his life for the life of the world. Why decline to make decided, self-denying efforts, in order to instruct those who know not the truth for this time? The chief Missionary came to our world, and he has gone before us to show us the way in which we should work. No one can mark out a precise line for those who would be witnesses for Christ. Those who have means are doubly responsible; for this means has been entrusted to them of God, and they are to feel their accountability to forward the work of God in its various branches. The fact that the truth binds souls by its golden links to the throne of God, should inspire men to work with all their God-given energy, to trade upon their Lord's goods in regions beyond, disseminating the knowledge of Christ far hence among the Gentiles.

Many to whom God has entrusted means with which to bless humanity, have let it prove a snare to them, instead of letting it prove a blessing to themselves and others. Can it be that the property that God has given to you shall be permitted to become a stumbling-block? Will you let his entrusted means, which has been given you to trade upon, bind you away from the work of God? Will you allow the trust which God has reposed in you as his faithful steward, serve to lessen your influence and usefulness, by keeping you from being laborers together with God? Will you permit yourself to be detained at home, in order to hold together the means which God has entrusted to you to put into the bank of heaven? You cannot plead that there is nothing to do; for there is everything to do. Will you be content to enjoy the comforts of your home, and not try to tell perishing souls how they may obtain the mansions Christ has gone to prepare for those who love him? Will you not sacrifice your possessions, in order that others may obtain an immortal inheritance?

What are the principles of the law of God? "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." Every soul that obeys the first four commandments, will obey the last six commandments, and make manifest what is the duty of man to his fellow men. He will manifest tender, pitying love toward every one for whom Christ has died. He will consecrate himself to be a missionary, to be a laborer together with God. All who have the Spirit of Christ are missionaries; for they derive zeal and energy from the chief Missionary. They will have the wisdom that comes from God, which is neither a blind impetuosity nor a cold, calculating Phariseism, but springs from trust in God. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be

entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

What can the universe of heaven think of those who profess to believe that Jesus Christ is the world's only hope of salvation, when they do so little to make him known to those who are in the darkness of error? In the great day when every case is decided for eternity, how enormous will seem the guilt of those who have failed to warn their associates in probationary time of the doom that awaits those who neglect so great salvation. What a revelation will then be made of what professed Christians might have done, and did not do! How many souls will they see that might have been saved through their instrumentality had they been laborers together with God! Many who profess to love God seem to be enclosed in an icy atmosphere, and the love of Christ has never melted their souls. The Lord Jesus says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

IMPORTANCE OF HAVING RIGHT THOUGHTS.

BY GEORGE W. SPIES.
(Vermontville, Mich.)

"EAT thou not the bread of him that hath an evil eye, neither desire thou his dainty meats; for as he thinketh in his heart, so is he: eat and drink, saith he to thee, but his heart is not with thee." Prov. 23:6, 7. It is difficult to appreciate the important principle that is enunciated in this passage. It is an unalterable law of the mind that as a man thinketh in his heart, so is he. And yet notwithstanding this vital truth, how little we realize the importance of guarding well our thoughts, and of bringing them all into captivity to the obedience of Christ.

It has been said that our thoughts, while unuttered, may fall dead at our feet. This may be true so far as the influence they exert upon others is concerned. It cannot be true, however, of the one with whom the thought originates. It is impossible fully to comprehend the influence of our thoughts upon ourselves, whether uttered or unexpressed. That our thoughts determine our character and usefulness in this world, and our eternal destiny in the next, is a truth that is clearly taught both by reason and revelation.

After enumerating half a dozen Christian virtues, the apostle Paul admonishes us to "think on these things." Phil. 4:8. The reason for this admonition is evident when Paul's language is compared with that of Solomon above quoted. Since a man is as he thinks,—for "as he thinketh in his heart, so is he,"—in order to become truthful, honest, just, pure, lovely, etc., he must necessarily think upon these virtues.

The prophet Isaiah also recognizes this fact; he does not conclude with the requirement, "Let the wicked forsake his way," as though that were sufficient, but adds, "And the unrighteous man his thoughts." Isaiah 55:7. This is the condition upon which we receive mercy and abundant pardon. Not only must the outward evil acts be abandoned, but the inward evil thoughts as well. It is impossible fully to forsake our evil ways without also forsaking our evil thoughts; for the little seeds of thought, when once sown, are sure to produce a bountiful harvest of acts,

partaking of the nature of the seed sown. Hence the importance of bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5. The mind must be disciplined, and the thoughts made to dwell upon profitable, edifying, and elevating themes.

Many young men, having read exciting stories of adventure and the lives of outlaws and bandits have been led to pursue a similar career. A picture of a beautiful ship, with sails unfurled, the balmy breezes of a calm and cloudless sky hanging on the wall at the foot of a bed in which two boys slept, is known to have made such an impression upon their minds, by beholding continually night and morning, that at an early age they ran away from home, exchanging the quiet scenes of their childhood for the perils of a seafaring life. These facts will serve to illustrate the power of our thoughts, and how they control our actions.

It has well been said: "Sow a thought, and reap an act; sow an act, and reap a habit; sow a habit, and reap a character; sow a character, and reap a destiny." A thought retained in the mind, be it good or evil, is sure to manifest itself in action sooner or later; an act repeatedly performed, it may be difficult or even disagreeable at first, will in time fasten itself upon us with the iron bands of habit; a habit cherished soon becomes a distinctive quality, a characteristic, of a person; the habits of an individual, taken together, constitute his character; and man's character decides his eternal destiny. Thus everything really depends upon the thoughts; they are the foundation of Christian experience, and the basis of every act and relation in life. Like the helm on the ship, they pilot the tempest-tossed mariner into the haven of rest, or wreck him upon the disastrous shoals of unbelief, and sink him beneath the dark waters of destruction.

Since all our interests, temporal and eternal depend upon our thoughts, should we not be careful that they are directed aright? Since we are only by beholding Christ—thinking of him—that we can be changed into his image, should we not bring every thought into captivity to the obedience of Christ? Shall we not say with David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer"?

TO THE BROTHER WHO IS IN DEBT.

BY ELDER E. HILLIARD.
(Tonga, S. Pacific Ocean.)

You are in debt; but do not be discouraged. God is able to rescue you from any condition in which you may be placed, except the sin against the Holy Ghost. It is Satan's studied purpose to make our circumstances just as discouraging and unfavorable as he possibly can. If he sees one reject all his allurements to pleasure and love of applause, he will induce such a one, if it is in his power, to plunge into debt, and then perplex him on every side that he will give up his hope of eternal life.

A brother once said in substance, to the writer, when talking with him relative to his state of discouragement: "I tried to live Christian life for three years, and about all I received for it was very light crops and accumulated debts. When I made no profession, I was in much better circumstances. I think I am better off when I do not try to live a godly life."

Poor man! how entirely deceived by the sophistry of Satan. The soil upon which this man sowed his grain was cursed because of man's sin. He and all others should be thankful for even light crops. He seemed to think that when he was sinning against God, who so kindly sends the rain and sunshine upon the just and the unjust, he was better prospered. The trouble with this brother was that while professing to serve the Lord, he was not really serving

him at all. His motive was wrong. This is evident from the fact that he ceased his efforts because God did not manage his circumstances to please him. As soon as he concluded that God did not deal fairly by him, he gave up his profession of godliness, and found fault with God. If the cause of his light crops and accumulated debts was due to any individual action, or rather inaction, it was because he was resting in carnal security while professing to serve God. The Lord sometimes brings the individual to a sense of his perilous condition through adversity. Earthly failure often means heavenly success.

If a man is in debt, and has trials and perplexities on every side, he needs God all the more. There is an incident recorded in the Bible that furnishes occasion for the deepest gratitude of heart to him who is in debt and unable to pay. It is that of a poor widow who lived in the days of Elisha. The condition of her indebtedness and poverty is set forth in the following words: "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen." 2 Kings 4: 1.

Had this widow taken the position that the brother did, referred to above, by concluding that her poverty was due to God's lack of attention, that God was a hard master, and that she fared better when serving Satan, she would have had to endure the separation from her sons while they worked out the debt. But her extremity was God's opportunity. Let us see what God did for her through his servant. "And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil." The circumstances for paying her debts were seemingly unfavorable. But Elisha replied: "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." Verses 2-7. Through the working of divine power a sufficient amount of oil was created more than to pay the widow's debts and save her sons from bondage.

The same God rules in the heavens to-day, and his eye is upon the children of men. He sees the honest toiler, who in good faith has contracted debts; and he wants him to trust him in the dark hour of adversity, as well as when prospered financially. If you are in debt, do not fix up any particular way for God to exercise his power to extricate you therefrom, because he worked a miracle to pay the widow's debt; but you can trust him with your business affairs, your purse, and all that you have, and he will manage them wisely.

My brother, do you make your business matters a subject of daily prayer? If not, perhaps this is the cause of your failure. Have you been faithful to give God his share of the profits,—the tenth? If not, you have been robbing him who waters your fields; and can you expect that you will prosper spiritually while stealing from your greatest Benefactor? If you are compelled to answer these questions in the negative, repent, confess, and forsake these evils, and you will find that the power that wrought for the widow in the days of Elisha will come to your aid.

O let us trust God with all we have; for it is

his anyway. Let us be faithful stewards, dividing the profits as God has directed,—giving to our heavenly Father the one tenth, taking the nine tenths ourselves, out of which we are to make liberal offerings to the cause for which Jesus shed his precious blood. Christ has bought us and our property. He asks us to pay a small portion of that which accrues from his blessing, in order to enlist our interest in his great plan of salvation, which is so nearly completed; and also to suffer a little with him, that we may dwell with him during eternity. He who looks at the matter aright, will be willing to meet God's conditions without a murmur.

REDEEMING LOVE.

BY JONATHAN SPENCE.
(Nevada, Mo.)

In the eternal realms of peace above,
Where tranquil joys abide while ages roll,
The heavenly hosts adore with perfect love
Creation's King; they yield to his control;
His name they magnify, revere, extol;
The morning stars their songs and praise employ,
The sons of God break forth in notes of joy.

The sinner's Friend, the Prince of glory bright,
Came down to earth to die on Calvary;
"Brought light and immortality to light,"
Made manifest redeeming love so free,
The theme, the marvel, of eternity.
To ransom man from death which him befell,
Christ vanquished sin and triumphed over hell.

Soon will he come in flaming chariot-cloud;
From brightest realms the angel band will sing;
Then harps of gold in sweetest strains aloud
Proclaim redeeming love, and tribute bring,
While saints with joy exclaim, "This is our King!"

Glad day! for sin and death no more shall blight,
But peace and love shall reign in pure delight.

Redeeming love! O sweetest melody!
With mortal lips the strains we feebly raise,
And sing, though poor our comprehension be;
But other worlds immortal strains of praise
From ringing harps shall hear, through endless days,

When saints and angels join in choirs above,
To sing the hallowed song, Redeeming Love.

POLITICAL STRAWS.

BY ELDER R. M. KILGORE.
(Graysville, Tenn.)

DURING the stormy campaign which is now opening, it is expected that many straws will be flying which will enable the discerning mind to see the trend of public opinion. The student of prophecy will be quick to decide as to the position he should occupy in the steps leading to the great struggle which lies immediately before him.

A plank embodying some of the principles of the American Protective Association, was proposed for insertion in the platform of the St. Louis convention. It was considered by the committee having the matter in charge, and action was taken on Wednesday, June 17, favoring the measure, and it was to be reported for adoption by the convention. But the same day (June 24) the following telegram was received by the chairman of the committee, from the Roman Catholic Archbishop Ireland:—

ST. PAUL, MINN., June 24.—To Hon. Thos. E. Carter, National Committeeman, St. Louis, Mo.: The clause in the proposed platform opposing the use of public money for sectarian purposes and union of church and state is unnecessary and uncalled for. It is urged by the A. P. A. Its adoption will be taken as a concession to them, will awaken religious animosity in the country, and will do much harm. The Republican party should not allow itself to recognize, directly or indirectly, the A. P. A. I hope the clause, or anything like it, will not be adopted. JOHN IRELAND.

This caused the committee to reconsider and immediately reverse its action, and expunge from the platform the principles urged by the A. P. A. The "concessions" are all made to the church instead of to the A. P. A.; and the wires are being pulled so as to make the power of the church felt, and the convention was com-

pelled to recognize it. By implication a silent plank is thus inserted in the platform favoring a union of church and state and the use of public money for sectarian purposes. Who can tell how much "religious animosity" this will "awaken," or how "much harm" it will do?

SUNDAY LEGISLATION.

On this subject, the nominee for president by this same convention, has, on a former occasion, expressed himself very emphatically. The New York Sun of May 25, under the heading, "A Decided Opinion by Major Mc Kinley," publishes the following:—

At a meeting of the Brooklyn Philosophical Association yesterday afternoon, held in the Long Island Business College in that city, one of the speakers asserted that her father had told her that Major William McKinley had once expressed to him a decided opinion, and this, too, at a time when he was running for governor. "I am," said Major McKinley to the lady's father, "in favor of Sunday legislation and a strict observance of the Christian sabbath."

Senator Quay had the fourth commandment of the decalogue read before Congress on July 10, 1892, in support of his amendment for closing the World's Fair on Sunday. Congress interpreted that commandment, making it read, "Sunday, the first day of the week," instead of, "Sabbath, the seventh day." The same senator is now invited to the chairmanship of the National Executive Committee, which he will accept. Watch the straws.

SIGNS OF OUR TIMES.

BY ELDER J. H. ROGERS.
(Omaha, Neb.)

EVENTS of disaster, trouble, and distress are following each other in quick succession. Recently there came the news of a terrible cyclone in Texas, numbering its victims by scores in a moment's time, and leaving death and destruction in its path. Each succeeding week has brought calamities in many places on land and sea. There have been cyclones and tornadoes, floods and disaster, in the States of Texas, Kansas, Nebraska, Iowa, Illinois, Michigan, Missouri, and several others, with almost unparalleled loss of life, besides distress in various ways in foreign lands. Never have there been so many destructive storms and other causes of disaster and suffering in our own country as there have been of late.

Also the cases of crime are simply startling. The most unheard-of cases of human depravity and wickedness are occurring with increasing frequency all around us. All the crimes that go to make up the terrible catalogue of wickedness and evil done under the sun, are being perpetrated at the present time.

We learn from our blessed Saviour, that as it was before the flood, so it will be just before he comes the second time to take his people to the place he has gone to prepare. In the time of Noah, all manner of evil and wickedness ran riot and unrestrained, although the people had been faithfully warned. We now see another specification being met, all around us,—that recorded in 2 Tim. 3: 13: "Evil men and seducers shall wax worse and worse." The apostle says these things will be a sign of the times in the "last days."

When we take a view of the situation abroad in the entire world,—the upheaval of nations, the commotion and strife preparatory for war,—"our hearts grow faint, and hopes give o'er." Thus it would seem in looking at things from the world's standpoint; for the moral and political, as well as the physical condition of this world indicates that the time of trouble spoken of in the Scriptures is very near, if not beginning already, preparatory for the closing scenes of this world's history. The chronological order in the application of the events of prophetic declaration warrant this conclusion.

Notwithstanding all these things that are ta-

king place before our eyes, and that are so full of significance, when we call attention to them in the light of Scripture, there are those who will cry out scoffingly, and say that we are "pessimists." Well, the scoffing of those who sing the siren song of "peace and safety" will not alter the facts when sudden destruction comes upon all the ungodly of earth. Shall we not discern the signs of the times?

A BEAUTIFUL GEM OF TRUTH.

BY E. A. STILLMAN.
(Westerly, R. I.)

In reading Sister White's article entitled, "Believe on the Lord Jesus Christ," published in the REVIEW of June 23, I was forcibly impressed with the following statement, which is one of the most beautiful gems of truth I have seen in so few words. Speaking of Christ, she says: "He was condemned for sin in which he had no share, in order that we might be justified by righteousness in which we had no part." This doubly positive and negative statement is exceedingly expressive of Christ's condescension for man's redemption. The apostle John says: "And ye know that he was manifested to take away our sins; and in him is no sin;" while Peter says: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." While these and a host of other sayings of Holy Writ express the truth in various forms, this expression from Sister White's pen is so concise, so truthful, that I wish to express my appreciation of it, and if possible emphasize the truths so beautifully expressed.

How can we show our love and appreciation for him? He was pure, holy, without sin; he emptied himself, and came down to earth to raise up those who all their lifetime had done nothing but sin, and he did this that we might be justified by his righteousness when we did not share it or even merit it. Verily, "Greater love hath no man than this, that a man lay down his life for his friends," and, "Peradventure for a good man some would even dare to die;" but the Scriptures say again: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

O let us ever be mindful of the love wherewith Christ has loved us, remembering also that as the days are evil, so much greater the need, on our part, of leaning upon that Word which never fails; for the Lord says, "I will never leave thee, nor forsake thee." Heb. 13:5.

THE RICH MAN AND LAZARUS.

BY L. M. WITTER.
(Roscommon, Mich.)

The parable of the rich man and Lazarus, as recorded in Luke 16:20-31, is made to teach by a great many that Lazarus and Abraham are both in heaven, and Dives, the rich man, is actually living, being tormented in a lake of fire and brimstone. By this same class it is also made to teach that Abraham's bosom is large enough to contain Lazarus, and that heaven and hell are in such close proximity that souls in heaven can converse with souls writhing and agonizing in hell fire. I would ask those who believe this doctrine, Would heaven be a very desirable place to be in, if hell were so close that souls could see their friends, perhaps children or companions, in it, knowing that they were suffering excruciating pain? Is it any wonder that there is so much infidelity in the land, when ministers of the gospel will misconstrue this parable and make it teach such absurdities? If there is now in existence such a place as a hell burning with fire and brimstone, wouldn't the inquirer after truth naturally wonder whom the devil appointed in his place to attend to his

business while he was absent, and walking up and down the earth, as recorded in Job 1:6, 7? Wouldn't he naturally be thought very foolish to go back again into such a hot place after once getting out? In this conversation between God and Satan, when asked, "Whence comest thou?" Satan does not say he came out of a fiery hell, but "from going to and fro in the earth, and from walking up and down in it." Yes; this earth is Satan's home, and here is his kingdom, and here it has been ever since man fell. He never has been in the fire yet, nor will he be until Rev. 20:10 is fulfilled. The following scriptures prove that the devil will be destroyed and cease to exist: Eze. 29:12-19; Mal. 4:1; Heb. 2:14.

In this parable of Lazarus and the rich man our Saviour gives his hearers to understand that there is a future reward and punishment; and when Rev. 20:9 is fulfilled, not only Dives, the rich man, will lift up his eyes, but a great many more will lift up their eyes, and not only see Abraham and Lazarus in the kingdom, but an innumerable company with them, and they themselves shut out.

SUCH AS I HAVE.

BY A. J. HARRIS.
(Battle Creek, Mich.)

WE often hear it said by many that they would do more in the Master's cause if they were able; that if they were rich, they would pass none by who are in want, without bestowing upon them some favor. They would feed the hungry, minister to the sick, and encourage the disheartened. But the excuse that is given by these would-do people is that they themselves are as needy as any one. But is there a soul upon earth that could not help some one if he was disposed to do so, and only knew how? The weak may help the strong, the poor may give to the rich, the sick can encourage the well.

The example of our Saviour and his apostles must be ours. Jesus had not where to lay his head, yet he was daily making many rich. Peter, in following the example of his Master, gave such as he had; and the wealth of this earth cannot be compared with it. Take one instance, that recorded in Acts 3:5. The lame man asked the disciples for an alms. As they fastened their eyes upon him, "Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk."

What did Peter have?—He had Jesus. He possessed that power which the world cannot give. He came into possession of it by a free-will offering of himself to God, to be used by him for the benefit of others. Gold and silver did not buy it; it was a free gift to Peter, in return for Peter's gift of self. Therefore it follows that there is not a soul upon earth that cannot have this wealth, which is "Christ in you the hope of glory." They who have this wealth are always able to give.

All beneficial gifts are prompted by love, and love is of God. I remember well a word of faith and courage that was given to me some time before his death, by a dear old servant of God, while he was upon his bed with paralysis. In his suffering, he was praising God. When I visited him, he said, "If I cannot do anything else, I can lie here and pray for the success of the work." That was his daily privilege; he was spending his remaining days in a good cause, for he had a word of encouragement for every one who visited him. He was giving of what he had.

I cannot give to another a thing which I do not possess. Hence it would also be an impossibility for me to tell of the love of Jesus, unless I were acquainted with Jesus, and thereby experienced his love. We hear many tell about Jesus, and what he has done for humanity; but unless the speaker has had an experience in the things of

God, his words will have no more effect for good upon the hearts of his hearers than seed sown upon stony ground. You may be weak in body, nevertheless strong in faith; you are just the one who needs to strengthen him who is weak in faith. Though you have no bread to satisfy physical hunger, you can administer the bread of life to him who is hungering for that which the wealth of this world cannot buy. You can give such as you have.

WHITHER TENDING?

BY E. LANPHEAR.
(Plainfield, N. J.)

THE tendency of the churches of to-day to the follies and foolishness of the world, is shown by the following, which I copy from a report in the *Daily Press* of May 9:—

THE SHOW OF RAG DOLLS.

A Unique Entertainment Given at the First Presbyterian Church, Plainfield, N. J. Young People Disguised in Rags and Masks Make Fun for a Large Number of People.

A troop of live rag dolls furnished no end of fun at the church sociable of the First Presbyterian Church last evening, and the audience was kept in a continual roar by the funny actions and sayings of this remarkable band. The program opened with a pleasing duet by Miss Olive Newell and Miss Josephine Petrie. Then came a grand march of the novel entertainers, the rag dolls. They consisted, of course of a number of the young people of the church, dressed in simple summer gowns, while their faces were concealed by large masks of cheesecloth with remarkable faces painted on them in the style of the rag doll. And the faces! they were certainly a wonderful lot; for black faces, white faces, scowling faces, smiling faces, with a grand and glorious mixture of expressions, were all in evidence. Then followed a rag-doll school, with Miss Mary Kellogg as teacher, and Miss Nora Williams and Edward Petrie as the capped and aproned nurses to look after the children. The children, dolls, or whatever they were, were represented by the following: [I omit the names.]. The school was divided into a morning and an afternoon session. In the morning the children showed how little they knew about the different studies. Many of the answers to the questions of the teachers were duly appreciated by the audience.

I might report the balance of the entertainment; but it is not necessary; for enough has been quoted to show where the churches of to-day are drifting. Nearly all the influential and most popular churches in the large cities are seemingly trying to outdo one another in various entertainments to call out the people. They are usually got up by the Epworth League or Christian Endeavor societies, and are patronized by both pastor and people.

The evidences are that pure Christianity is waning; that prayer and conference meetings of the church are decreasing, and but few attend them and take part therein. Shall the American churches die out from worldliness and worldly pleasures? or shall the little Christianity left revive, and honest souls, in soberness, and to save the churches to the pure gospel of the Lord Jesus, take up the work where Christ left it?

THE POWER OF FAITH.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

In the tenth chapter of Joshua, verses 12-14, is recorded the most remarkable miracle, with the exception of the deluge, previous to the advent of Jesus Christ, when the sun seemed to stand still for a whole day. Think of it for a moment; all nature paused; the ocean tides were restrained; the rivers ceased to flow; the earth waited, by the word of Joshua, till the armies of God were victorious. But beneath all this was the faith of Joshua, whose trained mind leaned constantly upon his God. See Joshua 1:7-9. How wonderful that a feeble man can be a partaker of the divine nature of that God who moves the spheres by his word. Let us rejoice in him alone.

Special Mention.

A REUNION OF CHRISTENDOM.

THERE is a very aged man living in a grand palace in Rome, Italy, who is much exercised in his mind in regard to the numerous divisions of Christendom. He feels bad about these divisions, and wants to bring about such changes of feeling that there may be a perfect union of all Christendom. But the only way in which this union can be consummated to please him, is that all Christians everywhere shall acknowledge that he, the aged man before mentioned, is himself the divinely authorized and only head of the church; that he has inherited this place, together with great power and authority, through an unbroken line of men who have occupied similar positions during their lives; and that the first man who occupied that place was Peter, one of the apostles of the Lord!

This aged man is Pope Leo XIII. He lives in the Vatican palace, on the Tiber, in Rome. He is now the acknowledged head of the Roman Catholic Church in all lands; but he sighs for more churches to conquer, and would fain be accepted as the head of the whole Christian world. He looks toward the East, and there he sees the Russian Greek Church. This church became separate from the Catholic Church, or the latter became separate from it, in the eleventh century. The Western, or what is now known as the Catholic Church, was determined to have images. The Eastern Church would not consent, nor would it acknowledge that the bishop of Rome was any greater, or that he had any more authority, than the bishops of Constantinople or Antioch. Hence the split. Then there are the Armenian, Nestorian, and Abyssinian churches. They maintain a separate existence, and have done so from a time long anterior to the period when the bishop of Rome was thought to occupy a higher place than any other bishop of the church. Then we come down to the sixteenth century, and in the Catholic Church itself, arose men who questioned the authority of the pope, or that there was a primacy, or literal head of the church on the earth. Upon this arose a mighty revolution, and there was developed a large body of Christians who no longer recognized the pope of Rome as the head of the church; and this body, under the general name of "Protestants," has continued unto this day. Thus Christendom is divided; and for this division the popes have mourned, and none more so than the present occupant of the papal chair. He babbles about it continually, and every little while he writes a long appeal for union, addressing the Greek, Armenian, and Protestant churches upon the subject. They listen to his soft speeches, but thus far have turned a deaf ear to his entreaties.

His special burden just at this time, is that England and her people, who have for some centuries repudiated his claims to be the sole head of the church, should acknowledge his authority. He greatly desires that England should return to the Catholic faith. One of his predecessors was so anxious to convert England, that he very unwisely blessed a warlike expedition sent by Philip, king of Spain, to invade, conquer, and convert the country. Even the ships of the expedition were named after the twelve apostles; but they failed to work miracles as did the men for whom they were named. The expedition was

a disastrous failure, and the papal blessing was as effectually wasted as was that of Pope Pius IX on the French expedition to Mexico. Pope Leo XIII has now learned better. He is not trying that kind of missionary expedition now. He is now trying to lead. He yearns over the various dissenting churches, and holds out the olive-branch of peace to them. It is hard to tell just what he has gained, but he has gained some thing.

There is another old man in England, who, though not yet positive that England should come under the paternal care of the venerable Roman, is apparently looking in that direction with a good deal of interest. This latter old gentleman is Mr. Gladstone, of England. He has been an Episcopalian, or Church-of-England man all his days. But he is hardly satisfied, for fear that the ministers of that church are not really authorized to preach the gospel and administer the sacraments. Perhaps he is also afraid that the anathemas pronounced upon England by the present pope's predecessors, are a reality. At any rate he would be very glad to have those anathemas pronounced on England by former popes, taken off, and also to have the present pope affirm the validity of the Anglican orders. Could this be done, when this grand old man of England next partakes of the sacrament, he would enjoy an extra satisfaction, because that other old man in Rome had affirmed that the sacrament administered by the Church-of-England clergy is just as good as that administered by Italian priests! Mr. Gladstone has even written a long letter to the pope's secretary, in which he acknowledges the pope to be the first bishop of Christendom. As if in reply to Gladstone's yearning, the pope has issued another encyclical on the unity of the church; but while he pleads for union, he also asserts with great positiveness that Peter was given chief authority among the apostles, and that all that was given to Peter he has inherited. This is as much as to say that absolute submission to this papal pretension must first be made before there can be union. Unless that is done, he will not acknowledge that the Episcopalian clergy have any right to officiate as clergy.

It is held by the Catholic press that this letter sounds the death knell to Gladstone's hopes that the Catholic Church will recognize the validity of the Episcopalian ordinations and priesthood. Poor Mr. Gladstone! He has been coquetting with and ogling the "scarlet lady." She has drawn him on to make a declaration of love, and now has refused him. Thus the chasm between England and the papacy remains unbridged. It should still further be remembered that there are other religionists in England than the members of the Episcopalian Church, and many people of no religion, who will have something to say before England is delivered to the papacy.

The whole papal theory of the supremacy of Peter, from which the supremacy of the popes of Rome is maintained, has no foundation in the Scriptures. Its foundation is a conglomeration of tradition, fraud, and presumption. Still further, it may be said that a universal headship of the church, whether of the pope, or of any other person or persons, aside from the actual and Scriptural headship of Christ, is not only unscriptural, but it is an actual contravention of the whole genius and spirit of Christianity. A reunion of Christianity upon such a basis would therefore seem to be only a remote possibility.

M. E. KELLOGG.

THE CHRISTIAN ENDEAVOR MEETING.

THE great religious event of the past week has been the meeting of the Christian Endeavor Society in Washington. The Endeavorers were as numerous as Coxe's army, but they were well received in Washington, and were not ordered off the grass. In the convention held, two things which the Endeavorers had done and are doing were made very prominent. The society has promoted interdenominational fraternity and union, and also the better observance of Sunday.

If the Society of Christian Endeavor has awakened in the jarring and often conflicting denominational ranks a real feeling of Christian love for one another, it is well; but it is greatly to be feared that all it has accomplished in that direction is to bring about a certain kind of union by which they all can work together for the enforcement by law of such dogmas of religion as they can agree upon, prominent among which is the forced observance of the so-called Christian sabbath, or Sunday. In such a case, fraternity among churches will bode no good to those who are not included in the circle of friendships formed and cemented by the Christian Endeavorers. The increasing friendship of the evangelical churches for one another, will be expressed and manifested, not so much in acts of love and mercy toward the unfortunate, the sinner, and those who hold opinions differing from these churches, as in awakening a great hostility against those who work on Sunday. So if, by the efforts of Christian Endeavorers and the united churches, honest men and good citizens are thrown into prison or worked in chain-gangs with thieves and ruffians for daily companions, for no reason, and only because they have hoed potatoes or pulled beans on the day whose sole holiness is derived from the papacy, we expect it will be regarded as a great measure of success for these Christian Endeavorers.

The Christian Endeavor movement was inaugurated as a work of Christian reform; but it is a reform along the lines of civil requirement. This being so, why attach the name "Christian" to it? A man can play the spy on his neighbor, and have him arrested for the infraction of a religious law which, by a majority of religious zealots has been made a part of the civil (?) law of the land, without adding hypocrisy to his other sins by pretending that he does it as a Christian! The Christian Endeavorers will endeavor to promote true religion by causing the arrest and imprisonment of those who do not accept nor practise the religious tenets which they hold; and the laws of nearly all our States are framed so that they can do so if they wish.

M. E. KELLOGG.

LATEST FROM CUBA.

THE latest from Cuba is that the insurgents, having received large quantities of arms and ammunition, and many recruits, and being assured that their great ally, the yellow fever, has commenced active operations against the Spanish troops, will press the combat vigorously through the deadly rainy season. The Spanish soldiers, poorly fed and clothed, unused to the climate and exposed to heat and rain, are dying of the fever by the hundreds. The large towns, which are the only places held by Spain, are practically in a state of siege. They receive their provisions almost entirely from the sea. Hundreds of Spanish soldiers are deserting to the Cubans, who offer them lands when Cuba becomes free.

The Home.

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

MOTHER-LOVE.

A PERSIAN legend from the days of old
Asserts that, when a mortal babe is born,
The genie, Poushka, marks its natal morn
By filling a rich chalice, which has held
No grosser wine, with crystal tears that welled
From mother-eyes, the dew of pangs forlorn,
Whence magic blossoms burgeon to adorn
The growing life, as months to years are swelled.
O mother-love, from drops of thy fierce pain
Our paths are strewn, indeed, with jeweled bloom
Which scents our days with deathless, sweet perfume!
To give us life immortal fell the rain
Of agony; through Christ, thy Son, we gain
E'en blooming meads that gleam beyond the tomb.
—Virginia Sheffey Haller, in *New York Observer*.

TWELVE MILES INTO RURAL LIFE.

LEAVING the railroad at a small station in southern Minnesota, we left behind us the last of those long trails of city bustle and commerce which, like the feelers of an octopus, cover our country with a perfect network. A few hours' ride across the level prairie of one of the most fertile portions of the great West, brought us to our desired haven—a quiet farm home in the midst of a shady grove planted for protection from the winter's blast and the summer's heat. Here we are, twelve miles out of the reach of a locomotive's whistle, twelve miles from a telegraph or a telephone or a daily paper. One little country store comprises the town under whose name we live. One solitary house across the way keeps the store company. And two miles from that town is located the hospitable home that gives us shelter.

Laying aside the pen, neglecting books, and banishing newspapers, we turn our minds once more to the sober, quiet life of the farm, which made up our boyhood days. For some reasons it seems a matter of regret that the differences between urban and rural life should be so great. The advantages are by no means on one side, nor are the defects and grievances all on the other. Virtue and happiness are neither rustic nor civic exclusively. Nor does the city or the country possess a monopoly of weakness and wickedness. And education does not consist merely in the processes of our schools. The true standard of education is the art of usefulness, an art which may be acquired in actual contact with the hard and homely duties of every-day life. In the shop, on the farm, or in any of the avocations of ordinary life, he who, with eyes to see and ears to hear, with a heart to understand, with hands to do, makes the most of his opportunities, gains thus an education more valuable than the mere scanning of books and the learning of theories can ever give him. City people sometimes amuse themselves at the expense of the "country bumpkin," who stares at sign-boards, and wears his trousers in his boot-tops; who is awkward and uncouth in the parlor, and has no use for a napkin at the table. They call him "green," and pity his ignorance. But let those conceited people leave their city haunts and enter the domain of rural life, and their helpless ignorance becomes as ludicrous to their country cousins as was that of the other party when the case was reversed. Both are educated in their spheres; both are ignorant out of them.

The denizen of the great city is educated in the artificial; he knows about the manners and methods of men. The intelligent farmer learns of nature. Of the arts of society and the manners of the world he may know little; but of life and its development, of its possibilities and results, he may know much. From the natural world to the moral and spiritual, is not far.

The same general laws prevail in each. The natural world abounds in those scenes from which our Lord drew his deepest spiritual truths and figures. The springing blade, the growing corn, the full corn in the ear; the budding trees, the blooming flowers, the ripening grain, the dew, the rain, the sun, the shade, the flitting bird, the humming insect, the flocks and herds and beasts of burden; the grass, the thorn and thistle,—all are eloquent with divine truth. They utter the voice of wisdom and beauty. Nature is God's open book.

But alas! how few there are who have the heart to perceive these things. Not all who walk with nature discern the God of nature. Far more there are who see only the creature and feel only the sensual. They labor for that which satisfies not. Grass, wheat, cows, hogs, and sometimes wife and family, are lumped off at what they are worth in the market. With sordid zeal the farmer raises more corn to feed more hogs to get more money to buy more land to raise more corn to feed more hogs to get more money, and so on to the end of the book. Or he raises cows to pay the hired help, and works himself nearly to death to feed the cows. He raises wheat at fifty cents a bushel that costs him fifty-five, and thinks he must raise a lot of it in order to get rich. He takes his family to a circus, and spends the profits of his best forty acres; he runs in debt for machinery, carriages, and other paraphernalia; deprives his family of intellectual blessings, in order to pay the interest; and by and by the principal sweeps in the whole outfit.

The average Western farmer should grasp for less and get more. He neglects those branches of his calling in which pleasure and profit lie, and worries his life out over a big establishment and bigger debts. In no calling in the world is there a more fruitful field for godly intelligence than on the farm. In no other place do heaven and earth seem to come so near together as in the peaceful, quiet country, with its waving, smiling fields, its peace and rest. It needs a large soul, an active mind, quick and strong perceptions, refined and cultivated judgment, all based upon the fear of God, to make successful farmers and farmers' wives. How do we know?—Because there are many such; we have seen them, and they are successful and happy. T.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—What is dropsy? Can it be cured?

Answer.—It is a symptom. It can be cured, provided the cause is removed. Dropsy is due to insufficiency of the kidneys; sometimes it is due to an impoverished state of the blood, but this is not often the case. The most frequent cause of dropsy that I know of is disease of either the kidneys or the heart. Another form of dropsy is confined to the bowels, and is called abdominal dropsy, or ascites. This form of dropsy is usually due to the obstruction of the circulation of the blood through the liver, but it is not always so; I have known it to be due to the growth of a tumor in the abdominal cavity. I knew one case in which the tumor was tapped, and forty or fifty pounds of fluid withdrawn every two weeks, between two hundred and fifty and three hundred pounds of fluid being withdrawn within a few months. The tumor was about as large as my two fists; it was attached by a narrow pedicle, and kept up so much inflammation in the abdominal cavity, that it caused the serous fluid to pour out in great quantities. The tumor removed, the dropsy disappeared.

In another case of this kind, a young lady had been suffering from dropsy for a long time, and was said to have disease of the liver. I suppose her physician thought that because she

had dropsy, she must have a diseased liver. My experience in other cases, however, convinced me that it was proper to make an exploratory incision. On opening the abdomen, I found nothing the matter with the liver; but I found the cause of the dropsy in a tubercular disease in the lower part of the abdomen, which caused the pouring out of a large amount of fluid after the operation. In one case the dropsy was due to tubercular peritonitis—tuberculosis of the peritoneum, which lines the abdomen. This tuberculosis is of the same nature as that of the lungs, but the symptoms affect only this part of the body. Now, when the abdomen is opened, and a quantity of serum allowed to escape, the disease is almost invariably arrested, and the patient cured by thus simply opening the abdomen and washing it out. This has at least proved true in several cases. In one case that came under my care, the patient had also tuberculosis of the lungs. The abdominal difficulty was cured, but the patient finally died of the lung trouble.

Q.—Please explain the cause of chapped hands, and the best preventive.

A.—Chapping is due to an accumulation of dirt on the hands. I presume a good many of you have found this out; but I have heard many people say it was because they washed their hands so often. I wash my hands probably fifty times some days, always using the strongest kind of laundry soap, and scrubbing my hands with a nail-brush, and I have not the slightest sign of chapped hands or of any irritation of the skin; yet my skin is rather thin and sensitive. When I was a printer's boy, years ago, my hands were constantly chapped, and yet I washed them two or three times a day; but that was not enough.

When the hands are chapped, germs grow and produce an irritation of the skin, and thus maintain the chapping. It is a good plan to apply an antiseptic of some kind,—benzoin, borax, etc. Borax is good because it prevents the development of germs upon the hands. There are various other useful preparations of the same sort; but the great remedy for chapped hands is to keep them thoroughly clean. Some of you may say, "It is the wind that chaps my hands." It is the wind that causes congestion of the skin, and this congestion renders the hands more liable to chap; but you would not have the chapping if there were no germs upon the skin. Of course the effect of wind is to roughen the skin, and that prepares the way for germs.

Q.—What is the best remedy for snake-bite?

A.—Chlorid of lime is probably one of the best remedies for snake-bite. First tie a string, or better, a piece of rubber, around the bite, so as to cut off the circulation, but the ligature should not remain more than a few hours at most. After cutting off the circulation entirely, use a strong solution of chlorid of lime, injecting it with a hypodermic syringe into the tissues all around the bite.

WHAT SHALL WE USE AS SHORTENING?

BY MRS. D. A. FITCH.
(Sanitarium Cooking-School.)

THIS is a question which engages the mind of all cooks who have imbibed some ideas of hygienic diet. With others the question is answered in few words,—lard, plain and simple; drippings, if the house be an economical one; perhaps suet when there has been an unusual trichina scare; butter when it can be afforded; otherwise cottonseed oil, cottolene, etc. We do not hesitate to say that there are objections to the use of each of these, but the scope of this article will allow the mention of no more than one, and that is of general application. When free fat is used, it envelopes the food proper; and since the gastric juice has no effect whatever on fats, the enclosed substances cannot be digested in the stomach as they should be. It is a fact that we need much less shortening than

are wont to suppose. Shortening shortens, lessens vitality, and reduces the weight of a pocketbook. The less we eat of those foods which usually contain considerable fat, such as cake, cookies, and hot biscuit, the better we are in almost every respect.

Now for an answer to the question, "What shall we use as shortening?" Probably a large majority of our readers will find cream cheaper and more easily obtainable than any other substance of which we shall speak. Some may make the objections against butter would be laid against cream, but this reasoning is not valid. In cream the fat is surrounded by casein, a tissue which must be digested off before the fat can do any harm. The recipes given in "Science in the Kitchen" call for an abundance of cream. Do not think, however, that when thin cream is called for, it means anything more than good milk—good Jersey milk. The yolk of egg is about one third fat. Therefore when incorporated in foods with which it will harmonize in color and sight, it gives a good degree of richness and brittleness, and also supplies needed oil to the system.

Perhaps the best material for enriching food and from which there arises the least danger while at the same time it is most accessible in all parts of the world, is nuts. They contain a large amount of fat, and have, besides, a proportion of tissue-building elements equal to the flesh foods. But you say, "Nuts are very indigestible." Granted, but it is only when we eat them in an improper manner or at an unseasonable time. How are they to be incorporated?—Select any nuts of which you like the flavor, crack them, remove the meats, and in some way pulverize them. Like the method of rolling them with a glass bottle on the bottom of a pan. Sift through a wire sieve or a fine tin sieve, and you have a fat which may be used in food as you would use butter or any other fat. To be sure, some attention must be paid to the kind of nut; for the amount of fat varies somewhat. We will give a few: chestnuts, 2 per cent.; walnuts, 57 per cent.; hazelnuts, 62 per cent.; sweet almonds, 53 per cent.; peanuts, 46 per cent.; and coconuts, 90 per cent. Butter contains from 75 per cent. to 90 per cent. of fat. Now you will know in what proportion to use the nut-meal, but if you desire to be very accurate, it is better to weigh than to measure it. We find that usually three tablespoonfuls of meal to one cup of flour, is quite satisfactory for pie-crust. In using peanuts or almonds, the brown skin may be removed by submerging for a few minutes in boiling water, and then in cold.

SOLITUDE.

BY S. E. HYATT.

Our English word "solitude" is a derivative from the Latin *solus*, "alone." It means, therefore, loneliness or lone-dwelling. There is something peculiar in human nature, in the human soul, that makes each life, to a certain extent, solitary. It has been well said that there are two lives going on in each person at the same time,—the life of thoughts and the life of deeds, the former exempt from the latter, but the latter governed by the former. Though we may be surrounded by friends, though our family life may be a paradise on earth, though we may be of a confiding nature, nevertheless, estimated by our thoughts, the greater part of every life is lived in solitude.

There are thoughts and impressions, problems and plans, angel-whispered thoughts, and heaven-born aspirations that are never revealed to the world. Our souls are thrilled with joys and burdened with sorrows that not even the husband, the wife, the mother, or any living being ever knows. They come into our minds, they pass from our memories, and are gone forever. They have never been written, they have never broken upon mortal ear, yet it is these

thoughts, this solitary life, that frames our characters. That upon which the mind dwells decides the character-structure. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things;" for as a man "thinketh in his heart, so is he."

"There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is stranger to our joy,
And cannot realize our bitterness.
'There is not one who really understands,
Not one to enter into all I feel;'
Such is the cry of each of us in turn.
We wander in a 'solitary way,'
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

"And would you know the reason why this is?
It is because the Lord desires our love.
In every heart he wishes to be first.
He therefore keeps the secret key himself
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul that comes to him.
So when we feel this loneliness, it is
The voice of Jesus saying, 'Come to me;'
And every time we are 'not understood,'
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have a 'solitary way.'

"And when beneath some heavy cross you faint,
And say, 'I cannot bear this load alone,'
You say the truth. Christ made it purposely
So heavy that you must return to him.
The bitter grief which 'no one understands'
Conveys a secret message from the King,
Entreating you to come to him again.
The Man of Sorrows understands it well;
In all points tempted, he can feel with you.
You cannot come too often, or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul;
And those who walk with Him from day to day
Can never have a 'solitary way.'"

"OLE AUNT CHARITY'S LAM'."

SOME time ago a white tramp was found one morning lying in an open field, just outside of the corporate limits of Danville, very sick. His case was reported to the authorities, and the city physician went to see him; he pronounced the case smallpox, and had the tramp removed to a house standing by itself. As several persons were known to have been exposed, a general alarm was manifested. Every precaution possible was taken by the authorities to prevent the spread of the disease; the public schools, and the public generally, were vaccinated.

During the height of the scare, I was sent for to see a sick man who dwelt in the poorer portion of the town, and lived a rather dissolute life. When I arrived at the place he called home, I found him entirely alone, all his friends having forsaken him under the impression that he had smallpox. It was a case of facial erysipelas. Such a case needed close nursing and constant care. I knew not what to do with him. Everybody was afraid of the smallpox. The colored people have no use for what they call "poor white trash;" his craven friends had deserted him. There was at that time no hospital in the city. It was impossible to stay personally or to give attention other than a daily visit. While I was trying to decide what to do, the door was darkened. Looking up, I saw an old colored woman whom I knew; she greeted me with,—

"I dun' hurd 'burt dis yeer man's triflin' frins, an' how dey dun' let' him. Dese yere pore white trash ain't no 'count, nohow. I'se cum to nurs him and take keer of him; he a'n't fitin' to die, nohow."

"But, auntie, have you ever had the smallpox?"

"No; I'se miteyskeered, I is; but dis yere po'

man don' lay here an' die fur want of nursin', kase if he die, de Marse up yonder gwine say to ole Charity, wen I gits up dar, 'Charity, wat you let my pore lam' suffer fur? How cum' you don' go nurs him, wen he was sick dun yonder, an' tun to him like de good S'mariten I dun tole you all 'bout in de good book?' Wat I gwine tell my Marse 'bout dat?"

An expression touched her homely old face that made it almost radiant, as she said this; at the same time taking off her hat and hanging it up with the air of one who had come to stay. Wishing to test her still further, I said to her,—

"But, auntie, this man is not able to pay you a cent; he will have to be fed by charity while he is sick."

"Bress you, chile; de Lord dun' tole me to cum, an' he gwine take keer of ole Charity. I don' want no pay, nohow. Now, masse doctor, you do all you kin, an' tole me wat you want dun, an' I gwine do it; 'pears to me like he gwine go way from here mitey soon 'cept we do sumfin.'"

The good old soul had taken me into partnership at once, and getting some warm water, she proceeded to give to the poor fellow what he had not indulged in for some time—a good washing. Leaving some simple instructions as to his care, diet, and medicine, I left her, feeling sure that "our patient" would receive good care by such a noble, self-sacrificing spirit.

I related the incident to a few of my friends, and they took care that Aunt Charity and her protégé had every comfort, and that she was recompensed for the two weeks that she remained faithfully at her self-appointed task.—*M. E. Douglass, M. D., in Christian Herald.*

WOMEN AND CARD-PLAYING.

In the June *Ladies' Home Journal* Edward W. Bok enters editorial protest against progressive card-parties, as they are at present conducted, and against card-playing in the daytime. Progressive card-playing, Mr. Bok contends, has passed from its primary mission,—a pleasant form of diversion,—and taken a place as a social function, creating rivalries in the magnificence of the hospitality, and in the value of the prizes bestowed by the hostesses. In fact, the writer asserts that "the progressive card-playing of to-day is nothing more nor less than a system of gambling. It may be a proper and eminently respectable form of gambling, but the element of chance has come into the game, and that most distinctly. It is simply a question of how respectable gambling can be made. That is all."

With reference to the impropriety of card-playing in the daytime, Mr. Bok asserts that it is worse and more serious than a waste of time. "It has a bad moral influence; it engenders a spirit that is fatal to woman's happiest way of living. . . . I make no distinction here," he says, "between women who have home ties, and women who have not; the wrong of the thing is simply a question of degree. The one has no right to play cards during the daytime; the other woman cannot afford to. . . . It is not my pleasure, but my misfortune to know some women who are addicted to this card habit, and the study of them is both interesting and pitiable. Evidently their thoughts rarely rise above the card table. Talk to them about books, art, music, the topics of the day,—anything, I care not what,—and their answers are as monosyllabic as their interest is languid. But mention 'cards,' and in a moment a sparkle of interest comes to their eyes, and they are ready for business! What a subject, after all, to arouse interest, when one thinks of it! What an ambition, what a distinction, to be adjudged a good card-player! I think you will agree with me in the kindly-intentioned statement that the best type of our American woman is not to be found at the card-table during daylight hours."

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., JULY 21, 1896.

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LIFE; WHAT IS IT?

THE apostle asks and answers this question. "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." Probably a more faithful illustration could not be selected, though inspiration has chosen others also. Job says, "My life is wind;" and, "My days are swifter than a post." The psalmist exclaims, "My days are consumed like smoke;" and again, "Thou hast made my days as an handbreadth." Yet David died of good old age, full of years; and Job lived a hundred and forty years after the period of his affliction.

As the grass which groweth up to-day, and to-morrow withereth away; as the fleecy clouds of the morning melt before the sun; as the flower of the field flourishes for a few brief hours, then withers away, so is human life. It is a vain thing upon which to build our hopes or fasten our affections. The Taj Mahal, India's most beautiful mausoleum, bears this inscription: "This world is a bridge; pass thou over it, but build no house thereon."

To childhood and youth life does not appear thus brief and vain. But as we go down the declivity, life seems to gain momentum. Days, months, and years, like telegraph-posts and mile-posts, seem to fly more swiftly by, and constantly the thought comes to mind, How time flies! It seems but a few days since we stood at the threshold of our career, looking expectantly to the future. A few years in school, a short period of youthful liberty; then cares, responsibilities, and the real struggle of life. Soon our children stand where we stood as it were but yesterday; friends tell us of gray hairs. A few more seasons, and strength begins to wane, vigor declines, age comes on, decrepitude follows, and once more as helpless children we totter about, wondering where life has gone; perhaps wishing in vain for another chance at the opportunities that come no more; perhaps glad that the vain show is over, and anxious for rest from burdens that vex, and from toil that satisfies not.

But it is not thus that we choose to regard life. Life is a precious opportunity given us in which to prepare for eternity. No matter how brief, it is long enough, if well improved, to gain the object. If long, there is not one day or hour to waste. Are life's privileges worth enjoying?—That depends on how we use them. A life misspent is ten thousand times worse than vain. Wisely spent, life is a boon of the most inestimable value. An eternity won is the greatest of all prizes. Eternity lost is a calamity of incalculable magnitude.

Our Saviour almost paradoxically states the secret of a successful life when he says: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." The way to save our lives is to give them away! The way to lose them is to try to save them! Selfishness is the one great evil to which life is exposed. Here lurks our danger. Living for self is to

love death. To live for God and humanity, is the path of eternal life. Christ Jesus is the life of the world. He gave himself for others. He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Again he said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Christ died and rose again, and the fruit his sacrifice will bear, who shall measure it? His life was brief, less than half the allotted period of threescore years and ten. He only reached an age when most people reckon their life's work as but fairly begun; but such a life! How full of glory to God! how full of eternal blessings to the world!

To every one is given the unspeakable privilege of dying with him. With him we may be crucified to sin and self. With him we may walk in newness of life. With him we may forget self in the great effort to help others. Our lives may be placed upon the altar of loving sacrifice, a sweet-smelling savor to God. He will accept the gift, and sanctify it to the good of those upon whom it may be bestowed. Death is not the goal of life, but the way to life lies through the lowly valley of self-sacrifice and self-abnegation. It emerges adorned with the graces of Christ, which minister to human want and weakness.

"Tis vain to dread the end, for it will come
Whether we hope or fear, or mourn or smile;
'Dust unto dust'—the stern fatality,
The bourn of life, whatever dreams beguile."

'Tis vain to lament the brevity or vanity of life. Life is grand and glorious. The Lord has linked it to eternity. Though of itself but a passing shadow, a fleeting cloud, it is a fit precursor to that eternal state where with long life the soul shall be satisfied. O let us seek so to use its every opportunity, so to improve its hours, that, brief as it is, it may be not ours but His who gave it.

G. C. T.

COMMANDMENTS THREE, FOUR, AND FIVE.

The Third Commandment.—This commandment brings to view another element essential to true worship, and a right attitude on our part toward God. As the first commandment sets forth the one object of worship, in opposition to false gods, and the second declares the spirituality of true worship, in opposition to outward and sensuous forms, so this commandment shows in what frame of mind all worship should be offered: it should be with that humility and reverence which is becoming to us as creatures, and which is due to God as the Creator.

While it is chiefly violated in common profanity, it has a broader application, and takes in the formal or careless use of God's name in any connection. * Many a giddy prayer, uttered to be heard of men rather than of God; many a flip-pant sermon, employing the name of God for the exaltation and display of self, would come under the condemnation of this commandment. In short, it shows that God has supreme authority over our speech, and that all our words should be ordered to the honor of his name. In this commandment, as in the preceding, the Lord reserves to himself the matter of dealing with the offender. He says, "I will not hold him guiltless." He does not say that the civil magistrate shall not hold him guiltless, or inflict any punishment from the standpoint of human government.

Thus by the first three commandments the way

is prepared for the introduction of that commandment which fitly closes the first table.

The Fourth Commandment.—This commandment provides for a season of worship, in which all the principles involved in the preceding commandments can be in an especial manner carried out. Of this commandment it will be sufficient to say that it is one of the most beneficent having in view the noblest purpose, and securing the happiest results, that could well be conceived. It was designed for the benefit of all the human family. The words of Christ, "The Sabbath was made for man;" the historical record in Genesis of its institution; the reason on which it is based, as set forth in the commandment,—all show it to be as comprehensive and universal in its bearing as any institution could possibly be in this world. It covers everything that comes within the bounds of the creation of our heavens and earth, which it is designed to commemorate. Is the Jew any more concerned in the work of creation than the Gentile, that it should be confined to the Jew? Had the patriarchs any more reason to be interested in that work than have we to-day?—No, and from just this one view of the subject, it becomes at once evident that no man can get beyond the design, and out from under the obligation, of the Sabbath institution, unless he can get off from this earth, and outside of the work of creation. And if men had always and everywhere kept it, the knowledge of the true God would never have been lost, and the worshiping of idols would never have been known in our world.

Thus closes the first table. The precepts that compose it all refer to the direct worship of God. The *object* of worship, the *manner* of worship, the *spirit* of worship, and the *time* of worship, constitute the ground which it covers. Here are duties and relationships that pertain only to the individual and his God; and in this field human authority and civil enactments have no right to intrude. Here man is responsible to God alone, and must answer to him, and not to his fellow men.

The Fifth Commandment.—When passing to the second table, we are accustomed to see that the commandments of this portion of the decalogue refer to, and govern our relation to our fellow men. In a general sense this is true; but in another sense it hardly expresses the full idea; for one relationship is singled out, and made the subject of a special commandment,—the fifth,—which we now proceed to consider: "Honor thy father and thy mother: that thy days may be long on the land which the Lord thy God giveth thee." Very properly this commandment follows the first table; for it partakes of its nature. To the child, till he comes to years of accountability, the parents stand for God; and thus parents, as God's representatives are endued with an honor above other men. The first four commandments refer to authority as it comes direct from God to men; the fifth brings to view the authority of God, as transmitted through the hands of men, to others below them. Our duty to our parents is higher than our duty to men in general; and hence this commandment differs from the remaining five, which regulate our relation to our fellow men on the common plane of humanity.

This commandment ordains and protects the family, an institution which stands at the very foundation of society, and without which society itself could not exist. A community of good and well-ordered families makes a good and well-

ordered state. Children who have learned to respect authority in the home, will respect all other properly constituted authority, as it relates to men, and especially to God.

It will be noticed that the mother is given an equal position with the father, as entitled to the same honor. In this is shown how the Bible and Christianity exalt, instead of degrading, woman. The writer was made painfully aware of the degradation to which woman is subjected by a false religion, when, in Syria, our guide pointed out Syrian fathers who would take their children upon their knees, as they were beginning to talk, and teach them to curse their mothers, and heap upon them every opprobrious epithet known to the language; and they would manifest great glee, in proportion to the success of their wicked efforts. Such is the position in which woman is held in unchristian lands,—an evil which this command would at once correct.

The fifth commandment also shows still further the nature of the law, by bringing to view a promise which could be founded only in love. That this promise was not of a local nature, confined to Israel, Paul shows by using it in Eph. 6:1, 2, to enforce upon children, under the gospel, the duty of obedience to parents, and quoting it as "the first commandment with promise." Then there must be promises, founded in love, underlying all the commandments, or logic would have compelled him to say that this was the *only* commandment with promise. It may well be called the *first*, from the fact that this becomes more prominent in this respect, as the one in which the promise is openly stated. u. s.

IN THE PRESENCE OF THE KING.

"BLESSED is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts." Thus wrote the psalmist. To dwell in the presence of royalty, to share its splendor and glory, to live in kingly palaces and associate with royal personages, is an honor that ranks next to royalty itself. Let us imagine some hamlet of a kingly state. Word comes to one of the humble dwellers there that the king has chosen him as a companion for himself. He is to prepare at once to go to the royal courts. He is to become a daily associate with the great ruler, an inmate of his grand houses, a lord, and as such to share in all the splendid appointments of such a home. A sense of the honor conferred upon him would almost overwhelm the man. His neighbors would look upon him with awe and with envy. The entire village would be stirred over the great favor thus bestowed upon one of their number. But such things never occur. Human honor and glory rarely or never come to humble people in that way.

What wonder, then, that King David, himself a regal ruler, surrounded with all the glory of an earthly court, should break forth with such an exclamation while contemplating the honor, the unspeakable glory, of the presence of the Lord of heaven and earth, and the privilege of being called by the King himself to such associations? Compared with the glorious majesty of the court of heaven, earthly glory is but the most tawdry show. One word of approval from God is of infinitely more value than all the flattery that men could utter. And yet, behold, the arms of infinite love extended in gracious invitation! To the humblest of men comes the voice of divine compassion inviting them to

withdraw from the world, to separate from the unclean contaminations of sin. "And," says the wonderful message, "I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Blessed is the man who accepts the call of infinite grace. Blessed is he whose sins are forgiven, whose name is in heaven, whose home is in the court of ineffable glory. Blessed is the man who walks and talks with God. Blessed is he, who, looking up to the heavenly habitation, says, "Our Father." His heart is the abode of the Deity. A companionship more dear, more intimate, than any earthly association can produce, exists between God and the man whom he chooses and causes to approach unto himself. Truly, blessed is such a man. G. O. T.

In the Question Chair.

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

671.—BAPTIZED UNTO MOSES IN THE CLOUD.

Q. WILL you please explain (1) 1 Cor. 10:2, "And were all baptized unto Moses in the cloud and in the sea"? Does not this favor the idea of sprinkling as baptism? (2) Josh. 10:12, 13; 2 Kings 20:9-11, in regard to the long day, and the shadow's going back on the dial of Ahaz. Does this disarrange the reckoning of time in any way? SUBSCRIBER.

Answer.—(1) No argument can be drawn from 1 Cor. 10:2 in behalf of sprinkling. It has no reference to the baptismal ceremony as a church ordinance. If it had, it would prove immersion instead of sprinkling. See the work, "Thoughts on Baptism," published at this Office. (2) The statement in Joshua and Kings in reference to the long day, and the shadow's going back on the dial of Ahaz, introduces no confusion in the reckoning of time. In each case there was simply produced a longer day than usual. But the days all followed in order just the same.

672.—ADAM'S CONDITION BEFORE THE FALL.

Was Adam created mortal or immortal?

T. E. R.

Ans.—This is an oft-recurring question, but there can be to it only one answer. Adam was not created either mortal or immortal; for those were the very conditions in reference to which he was put on trial. He was on probation, to decide by his own course of conduct whether he would live or die. Life and death were both set before him, and it was for him to choose between the two. So long as he continued innocent, and retained his access to the tree of life, he would live. If he proved disobedient, he was to die. On the line of obedience he would in time become immortal; but he took the path of disobedience, and by his sin became mortal.

673.—SIN AND THE TREE OF LIFE.

Did Adam eat of the tree of life before he sinned? Had he eaten after that, would that have made him an immortal sinner? M. C.

Ans.—Before he fell, Adam had free access to the tree of life, and it would have been very strange if he had not eaten of it during the time while he maintained his innocence. But once eating of it would not insure eternal life. Continual access to it, and repeatedly eating of its fruits, would be necessary. But it would not be consistent to allow a sinner to partake of that which was designed for innocent and holy beings; hence Adam, as soon as he had sinned, was driven out of the garden, and debarred from any further access to the tree.

674.—REPAIRING CHURCHES.

Considering the shortness of time, is it right to use our means to repair our churches? M. W.

Ans.—If such a question could properly be raised at all, it would apply more strongly to the building of new churches, than to the repairing of old ones. But the Master says, "Occupy till I come," and unless we know that time is so short that the facilities we need could never be used, they should be provided. If a new house of worship is needed, build it. If one needs repairing, repair it, that decent and comfortable places may be provided where persons may listen to the truth.

675.—THE FAST OF JOEL 2.

Does Joel 2:15, 16 teach that children who have not reached years of accountability, should be required to fast? D. J. C.

Ans.—In order for a fast, or a religious exercise of any kind, to be of any virtue, it must be entered upon understandingly, with a sense of its necessity, and with a clear perception of the object in view. This infants cannot do; hence there can be no good object gained by compelling a fast on their part, into the knowledge or spirit of which they of course cannot enter. The same rule would apply here as in baptism. All are commanded to be baptized. But before one can properly take this ordinance, he must be of sufficient age to repent and believe, as these steps are necessary for proper baptism. Mark 16:16; Luke 24:47. But infants cannot do this; hence they are not proper subjects for baptism.

676.—RELIGIOUS LIBERTY.

Please explain how one can at the same time advocate religious liberty and close communion, especially in view of 1 Cor. 11:29, and the example of our Saviour himself in eating with a well-known traitor. O. G. N.

Ans.—Every man has the natural right to worship God according to the dictates of his own conscience, or not to worship at all, if he is so disposed; and no one has any right to interfere with another in this respect, if he does not trespass upon the rights of any one else. This is what is understood by the expression "religious liberty." But that is not saying that we must fellowship as right every form of religion or non-religion that any one may adopt. We must be governed by our understanding of the teaching of the word of God, as to those whom we are to receive into communion and fellowship, as those who, in our judgment, are following the teachings of the Bible. This is our liberty, and others have the same liberty in regard to ourselves. Often, no doubt, persons come to the Lord's table, who, in heart, are not worthy, and to whom 1 Cor. 11:29 would apply; but as we can judge only from outward appearances, and cannot read the heart as the Lord does, we cannot judge them. As to Judas, before he yielded to the power of the deceiver, and committed his great sin, he had no doubt given evidence of being affected by the gospel of Christ. At least he had not given evidence that he was hostile to Christ, or would turn traitor to him; for when Christ announced that one would betray him, it seemed that no one was aware that it would be Judas. Such was his standing up to the last interview that Christ had with him; and although Christ knew what Judas was about to do, Judas had not then committed the crime, and Christ passes judgment on no one beforehand. Hence, he could do no other way than to let events pass on in their natural order, till Judas had fully developed himself. 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.

"BUT WE SEE JESUS." HEB. 2:9.

BY WORTHIE HARRIS.
(New York City.)

A DOOR is oped in heaven; its portals wide
Reveal the glory of the Crucified.
Exalted there the Son of man and God,
Who humbly through this earthly night hath trod,
Now in resplendent day and all divine
Receives the homage of this soul of mine.
I see my Jesus. Not yet may I lay
My trophies at his feet, or joyful say,
"My course is finished, for the race is run;"
The crown of glory hath not yet been won.
But I behold in that all-glorious face;
Whose tender, sweet compassion I can trace,
A conquering Prince who waits to claim domain
He purchased when on Calvary he was slain;
A Saviour who redeems from every sin;
A Captain through whose victory I win.
Not yet hath eye beheld the glory there,
Not yet have words declared the joy to share,

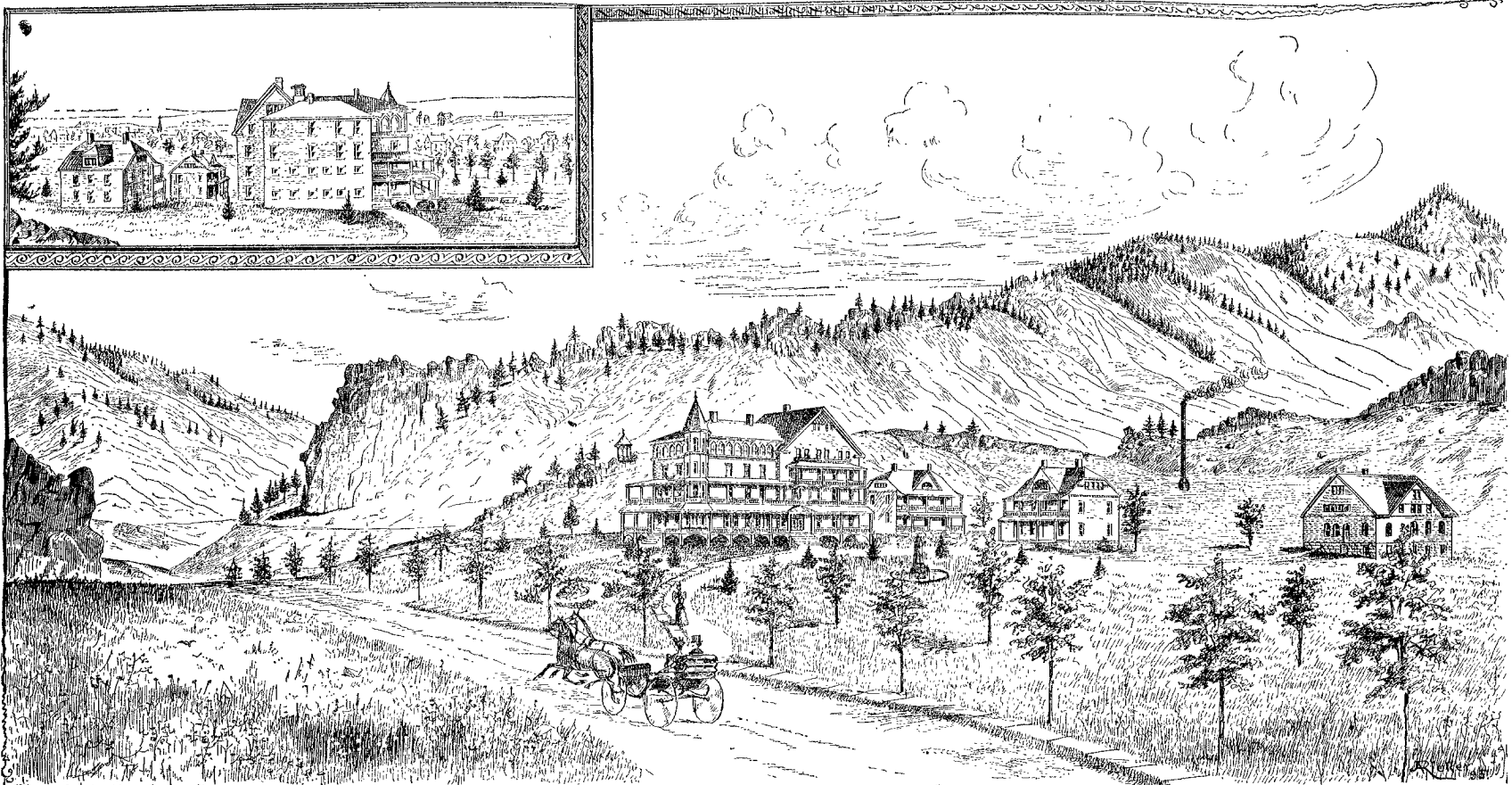
predominating. Mountain streams of pure, clear water run through the streets, which are deeply shaded by a rich foliage of overhanging trees. The quiet order which prevails in the town is noteworthy. For years it has been found necessary to employ but one policeman, and it has been said that he, on account of a retiring modesty, cannot always be found when it is desired that he should perform some public function. However that may be, it is but seldom that the quiet peace of the city is disturbed by the midnight marauder or by the friend of the flowing bowl. Theft and robbery are practically unknown.

It is from the scenic and climatic standpoint that Boulder prominently excels. Situated in the dry, bracing atmosphere of the Rockies, in a climate radiant with sunshine, and heavily charged with life-giving ozone, it is entirely removed from malarial and malign influences. This, together with its altitude, fifty-three hundred feet above the level of the sea, makes it a desirable place of residence for those who already enjoy life, and a city of refuge for those, who, having lost their health, desire to win back that

stone structure, ninety-six feet long, and forty-five feet wide. The large annex on the west gives the building a frontage of over one hundred feet. In close proximity to the main building are two neat cottages. The accommodations thus furnished will permit one hundred patients to find a pleasant and commodious home.

The institution is situated in the most sightly part of the city. From the balconies of the building, a fine panoramic view is presented of the plateau beneath. The pleasant city of Boulder, the distant villages of Marshall and Niwot, and the city of Longmont, with the surrounding and intervening country, dotted here and there with little lakelets, present a scene both refreshing and inspiring. In the background, the lofty peaks of the Rockies form a picture of which the eye never tires.

The sanitarium is now well equipped for its work. Over fifty patients, representing some eight or ten different States and Territories, are already enjoying its benefits. Every day witnesses new arrivals, and it will doubtless be but a few weeks before the buildings are crowded to their fullest capacity. The following well-



THE BOULDER, COLORADO, SANITARIUM.

Not yet can heart conceive the rich reward
Which shall be meted by our gracious Lord;
But faith, aspiring, scans the heavenly view,
And knows that Prince her own,— the victory, too;
Beholds where mercy, truth, and judgment meet,
And sees in Jesus triumph made complete.

THE COLORADO SANITARIUM.

THIRTY miles northwest from Denver, the capital of Colorado, on the Union Pacific, Denver & Gulf Railroad, lies the pretty little city of Boulder. It is one of the oldest towns in the State; and that which gives it special prominence at the present time, is its possession of the State University, one of the foremost educational institutions west of the Mississippi. Although not standing in the lead as a commercial center, Boulder is a mart of no mean importance. Surrounded by a fertile farming country, and in close proximity to rich mines of coal, silver, and gold, it forms the commercial center of a large section of territory. But though closely identified with mining interests, the city is not a mining town in the common understanding of that term; but possesses every characteristic of a modern, well-ordered and cleanly kept city. The buildings are of wood, stone, and brick, the latter largely

priceless treasure. Colorado is now the hospital of the world. From every country and clime people come to find in its invigorating climate, release from disease and restoration of health.

And not alone in the sunny sky and dry, bracing breezes does the invalid find promise of a lengthening of days, but in the scenes of material nature as well. The fertile plain whispers of new life. The lofty, snow-capped peaks, lifting up their hoary heads in splendor and magnificence, speak of strength and endurance. The whole scene is one of hope and inspiration, leading the mind away from the sordid cares of life, and firing the soul with higher and holier motives and purposes. From nature the thoughts turn naturally to nature's God; and in the leafy bower, in the tender, growing grass, and in the lofty mountain heights, is realized the loving care of a gentle Father as well as the omnipotence of him who comprehends the dust of the earth in a balance and weighs the mountains in scales.

These considerations prompted the erection of our last denominational venture in medical work, the Colorado Sanitarium, which is located at this place. The accompanying cut gives some idea of the institution which has been established. The main building is a four-story brick-and-

known physicians are connected with the institution: Doctors O. G. Place, W. H. Riley, W. H. Hubbard, G. W. Burleigh, Miss Kate Lindsay, and Mrs. Eva Reed. Dr. Place expects soon to leave the work with which he has been connected from the beginning, and in which he has achieved excellent success, and go to India, to open up the medical missionary work in that important field. It is a cause for sincere regret that Dr. Place is called from the work here, but the long experience and very efficient service of Dr. Riley in connection with the Battle Creek Sanitarium, eminently fit him to take charge of the institution upon Dr. Place's departure.

To those acquainted with the favorable reception accorded the institution thus far, and with the prospects which are now open before it, it is evident that a very successful future awaits it. Already a number have returned to their homes with the blessings of restored health and strength, and we are satisfied that this class will be greatly increased as the influence of the work widens and extends. But the institution, in order to achieve the highest success, must come in contact with the needy and suffering. The sanitarium cannot go to them; they must come to the sanitarium.

They cannot do unless they know of its existence and of the advantages they may be able to derive. We sincerely trust that every reader of the REVIEW will feel interested in the enterprise, and will do all in his power to direct to its welcome doors those who may be in need of the benefits it is able to bestow.

It is well known that the climate of Colorado, with such treatments as are employed in our institutions, furnishes a panacea for many ailments. The Colorado Sanitarium is not merely a refuge for consumptives (only about one third of the present number of patients are of that class), but it is designed to give to those suffering from all chronic maladies the same benefits they could receive in similar institutions. It is well known that for disorders of digestion and many kindred diseases, the tonic effect of a high altitude is very beneficial. Many of our people are well acquainted with those in their section who are seeking, on account of their health, a drier and more bracing atmosphere. Why not direct them to the institution where they will be able not only to obtain the climate they desire, but rational methods of treatment as well? A two months' sojourn at the sanitarium has enabled me to become quite well acquainted with its workings. I am assured of its great value as an agency in our work, and of the possibilities for good which lie before it.

The spiritual interests of the sanitarium family are prosperous. The helpers number some twenty-five or thirty brethren and sisters, who are laboring in love and harmony to advance the interests of the work of God. Regular morning worship is maintained, where all of the helpers and some of the patients come together to seek for strength and wisdom for the day's duties. Sabbath-school and weekly prayer-meetings are likewise carried on, and Sunday preaching services are conducted in the sanitarium parlor for all who desire to attend. We trust the prayers of our people everywhere will ascend for the success of the work here, and not alone for the work in this field, but for the success of every institution which is among us, and for the work and workers of God throughout the earth.

F. M. WILCOX.

QUEBEC.

OUR camp-meeting this year at Waterloo, which has been reported by another, has left an excellent influence on the minds of the people. Some have already taken their stand for the truth as the result of the meeting, and others are interested. It was encouraging to see the good spirit manifested, and the willingness to sacrifice for the cause. In a few minutes two hundred dollars was raised toward canceling the indebtedness of the school building at Fitch Bay, where we have maintained an excellent school the last two years, taught by Brother C. Drown, a graduate from the State normal school of Vermont and also from the South Lancaster Academy. This school has resulted in breaking down much prejudice against us, and caused many to look upon us in a different light than they did before. We feel to thank God and take courage for this. The school has been very well patronized in the place by those not of our faith. God has blessed, and will, in the educational branch of the work.

The cause in this conference looks brighter and more encouraging. When the stream of benevolence dries up, the cause languishes and dies; but when we open wide our hearts and hands to help forward the work, God always gives the increase. O that all of our people might feel the responsibility resting upon them at the present time, when we are so near the day of the Lord's wrath, when neither our silver nor our gold shall be able to deliver us! The cause greatly needs help, and all can do something.

We thank God for the success that has attended the work the past year, and hope to see more accomplished the year to come. We

have but a few more years to work; shall we grow weary and faint by the way? God forbid! If we go back, we shall die; if we stand still, we shall die; if we go forward, we can but die. So we will go forward, trusting in God for victory.

J. B. GOODRICH.

THE CALIFORNIA CAMP-MEETING.

IN harmony with light that had been given, this meeting was moved from Oakland, where it had been located for a number of years, and held in the city of Alameda. Alameda is only a short distance from Oakland and San Francisco, so the meeting was as central as though it had been held in either city. The conference committee, in planning for the work, thought it would be better, on account of the hard times, to hold several camp-meetings, rather than to try to get a large attendance at the annual meeting. For this reason the meeting was not as large as it has been in former years, yet there were about eight hundred camped upon the grounds. The meeting passed off very pleasantly, and was much enjoyed by all who had its privileges and benefits.

The laborers from abroad were Elder A. T. Jones, and Professor Sutherland, from Walla Walla College. The annual meetings of the different institutions in California have taken much of the time of the camp-meetings, but this year the Publishing Association held its meeting before, and Healdsburg College after, the camp-meeting, which gave more time for other work at the camp-meeting.

The Rural Health Retreat held its annual meeting before the camp-meeting, which gave the time wholly to conference, tract society, and Sabbath-school work. C. H. Jones, president of the Publishing Association, took time to bring before the meeting the interests of the work of the institution, that our brethren throughout the State might see that success was attending the efforts of the publishing interests, and a steady gain was seen in this line of the work.

Professor Howe, with others, was on the grounds to labor in the interests of the college. About seventeen hundred dollars was raised, in cash and pledges, to assist the educational work. Four other camp-meetings are to be held in the State, and we hope our brethren will do what they can, at these meetings, to help the college in its financial matters. The Lord has greatly blessed the California Conference, having established in their midst the publishing house, college, and sanitarium. The publishing house has been running to nearly its utmost capacity for several months. Three new printing-presses have lately been set up, in order to meet the pressing demands upon it.

The canvassing work received careful thought and plans at the meeting. Several students, with others, have gone into the field to sell our publications, a line of work which is as important as any connected with the message. A State agent has been appointed, who will spend a part of his time canvassing, when not obliged to look after the canvassers, assisting and instructing such as need his help.

The educational work was looked after quite carefully, and from present indications, the attendance will be greatly increased the coming year. One thing that will be of much interest to our brethren throughout the State, is that Elder R. S. Owen will again become connected with the college, having charge of the Bible work.

There was a good interest in the meeting from the first. Many were heard to say, "It is the best meeting I have ever attended." As far as could be seen, a spirit of courage was among the people. This was the spirit of Caleb and Joshua. After coming out of Egypt, and becoming fully established in the truth, the Lord said, "Ye have dwelt long enough in this mount." Many of these experiences will be lived over again, and from the light now given

we know that the time has fully come to "go forward."

At the close of the meeting, George W. Reaser, Baxter Howe, L. P. Jacobson, and G. W. Rine were ordained to the gospel ministry. The laborers left for their different fields with good courage; and we hope to hear encouraging reports from them as they present the truth to the people.

A. J. BREED.

DISTRICT 1.

THE Quebec camp-meeting was held in the driving-park at Waterloo, a pleasant little town of about two thousand inhabitants. The population is quite equally divided between Protestants and Catholics, with a balance on the Catholic side. In company with Elder Fifield and Brother F. L. Mead, I reached the grounds the morning of the second day of the meeting. We found the camp in process of preparation, and as the brethren kept coming with their tents, the camp kept enlarging for the most part of the week. The attendance of our people reached something over one hundred. One family came with a team about one hundred and eighty miles. The outside attendance was not large, but a steady, increasing interest was manifested. Several will take their stand for the truth as the result of the meeting. There has been some growth spiritually among the brethren and sisters, and forty-three persons have been baptized and received into the churches during the year. Six were baptized at this meeting.

The same officers were re-elected, and two ministers were recommended for credentials, and three for licenses. One of the licentiates is a French brother who, with his wife, was a convert from the Catholic Church to the Baptist faith. After studying for the ministry for four years, he decided that this people hold more truth than do the Baptists, and so he and his wife have decided to cast in their lot with us. We believe they will become successful workers among the French people.

Brother Morse, from the Toronto publishing house, was with us a part of the time, and it was arranged to turn over the canvassing work to the management of that office. Brother Mead's help in the canvassing work was well received and much appreciated. Six workers will enter the canvassing field at once, and several others later. The sum of two hundred dollars was raised to meet obligations against the school at Fitch Bay. Eighteen dollars was taken in first-day offerings on the grounds. The last Sabbath, after a sermon by Elder Fifield, a call was made for all who desired especially to seek the Lord, to come forward. Sixty-five responded, and a very profitable meeting followed. On the whole this meeting was very successful, and we believe fruit of it will appear in the soon-coming kingdom.

R. C. PORTER.

TEXAS.

MARCH 1 I left home for Cass county, some four miles east of here, to hold meetings. The people were very anxious to hear, and gave me the use of the schoolhouse. There was a large attendance from the beginning. I had held but a few meetings when I was called to the bedside of my companion, who was very ill. After remaining home with her three weeks, I returned to my field of labor, and resumed my work, with a better interest to hear than at first. I remained at that place five weeks. Just before I closed the meetings, a man came from another neighborhood, and invited me to come there and preach. May 22 I went there, and began meetings at once. In the midst of opposition the people came together to consider the matter of my preaching, and the majority of them voted against me; they closed both the schoolhouse and the church against me, but some were deter-

mined that the gospel should be preached, so they built an arbor forty by forty feet, with a seating capacity of five hundred. The first night there were about one hundred in attendance, and the next night the arbor was well filled, and continued so till the close of the meetings. The minister of the Baptist church attacked the truth, but I answered him to his own people, and they saw his man-made doctrine exposed by the word of God. Just before I closed the meetings, the Methodist preacher spoke against the Sabbath, and I spoke twice in answer to his discourse. As a result of my labors at the above-mentioned places, some twenty-five adults have taken their stand for the truth. A good Sabbath-school has been organized. I am now preparing to start for camp-meeting, after which I hope to return and labor during the rest of the summer and fall. I am of good courage in the Lord.

J. N. SOMMERVILLE.

MICHIGAN.

TECUMSEH.—Public labor is greatly needed in this place. I have just made my fourth trip to the place to distribute reading-matter. I found another sister who has begun to keep the Sabbath. This, with the three previously acknowledged, makes four believers in this place, all but one of whom have come into the truth by reading. There are others studying the matter earnestly. They are very anxious to have a tent-meeting there. I hope some preaching may be secured for them soon.

A. M. COLEMAN.

Battle Creek, July 12.

ILLINOIS.

CHARLESTON.—I pitched a tent and began meetings here four weeks ago. The most of the time the weather has been very rainy; but meetings have been held every night but one. The attendance was quite small at first, but those who came attended regularly. The attendance and interest have grown steadily. The Lord has blessed much in presenting the word, and I believe it has made a deep impression on the minds of many. I think some have nearly decided to accept the Lord and his truth, and give themselves to him. I praise the Lord for what he has done, and trust him for the future. Brother A. W. Walker is assisting me.

E. A. CURTIS.

TENNESSEE.

ROCKWOOD.—We closed our meetings here in the tent, Sunday night, with a good audience. The seating is needed, and must be shipped to the camp-ground. The tent has not been dry for more than a week. The rains have greatly interfered with the closing up of the work. We are still waiting for the tent to dry before taking it down. We shall remain till next Sunday evening, and hold meetings in the church in old Rockwood. Many are fully convinced that they have heard the truth. Twelve or more adults are keeping the Sabbath. Our collections amount to about thirty-five dollars; book sales and subscriptions to about fifty dollars. Many express their regret at our departure, and doubtless others rejoice. We know the Lord has been with us, and we praise him.

R. M. KILGORE.

MINNESOTA.

ST. PAUL.—Believing that the friends of the cause would be glad to hear of the prosperity of the church and cause in this city, I will say that we have very much for which to be thankful. Some of the droppings of the latter rain are falling here, and courage seems to be felt by all. Many are being stirred over the events of the day, and are inquiring for something upon which to anchor. And, what is equally good, there is in the church a real spirit of activity and labor for

others. Our Sabbath services are real seasons of revival and blessing.

Nine persons have recently been added to the church; five by baptism, two by letter, and two on profession of faith. There are others who are becoming more and more friendly, who seem desirous of knowing more of these things. Two of the persons who were baptized were young members of the Sabbath-school, and others will go forward soon. Our Sunday evening services seem to give promise of good. Pray for the cause here; for our help is in God, who always giveth the victory through our Lord Jesus Christ.

H. F. PHELPS.

WISCONSIN.

Two weeks ago the brethren at Maiden Rock extended an invitation to the brethren and sisters of surrounding churches to join with them in their quarterly meeting, to be held at that place, July 4, 5. It was my privilege, with others, to respond to the call. About one hundred came together. All received a hearty welcome, and all were provided for. It was a joyful meeting, as some of those assembled had not enjoyed such a privilege for over two years.

Four gave their hearts to the Lord, and were baptized. The ordinances were celebrated, and our hearts were strengthened by the ties that bind the remnant of Israel together. We hope to see this plan often repeated by all our churches. We may thus work in harmony with the Lord's counsel (Heb. 10:25); for it is by following his counsel that we become "laborers together with him," and thus receive the blessing.

J. B. SCOTT.

July 9

THE Wisconsin Conference has five tents in the field. The truth is being presented in eight cities by our Bible workers. Besides the English, work is being done for the Scandinavians, the Germans, and the French. The president of the Sabbath-school Association, Sister Emma Thompson, will devote the summer and part of the fall to work among the churches, largely in the interest of the Sabbath-schools. She will visit points that cannot be reached by our ministers at present. The president of the tract and missionary society, George M. Brown, will visit another part of the State where tract society interests call the strongest for instruction and help.

Elder O. A. Johnson expects to look after, and labor for, the cause as it is represented by the Scandinavian tongue, devoting at least quite a share of his time to this work in Wisconsin. Elder D. T. Bourdeau will bestow the most of his time upon the French work in this field. Yet these brethren will not be wholly limited to these languages, for the Lord blesses their labor in English. Elder Dirksen and Brother Herrmann, together with a number of younger brethren, are laboring among the Germans. They will do church work and also open up new fields. Elders W. S. Shreve, J. B. Scott, and the writer are filling many calls among our churches, missions, and companies, and in parts where strong calls demand labor.

There seems to be no end to the openings. Calls are coming in much more rapidly than we can find workers to fill them. One minister wrote me recently that if he could be multiplied twentyfold, he could not more than fill the openings before him. Forty-three persons have been baptized by our ministers within less than a month. The interest at Stevens Point, where the camp-meeting was held, is followed up by Brother Wilkinson. Several there have recently embraced the truth, and the interest still continues good. The laborers now at work for the conference number about forty-five.

Had we the funds to do so, many more could be employed without sending out of the State for help. A spirit of courage prevails. Elder

Bourdeau writes of a pentecostal shower, when Mal. 4:6 was literally fulfilled, and seven were baptized.

W. M. COVERT.

GEORGIA.

ROME.—This city is a manufacturing town of about fifteen thousand inhabitants, located in the hill country of northwestern Georgia, at the junction of the Etowah and Oostenaule rivers. The union of these two streams forms a navigable river, the Coosa. Rome is also an important railroad center, and has an extensive reputation for its educational advantages. On commencing our work here, we met with strong opposition from some of the ministers. They had come in contact with our people in the past, and seemed to feel that their only safety was in keeping their flocks from hearing the truth. They went from house to house, advising their members to keep away from our meetings. This rendered our work quite difficult at the start; but as we have mingled with the people and formed their acquaintance, the spirit of opposition is losing its power, and the prospect for the advancement of the truth here looks brighter. The attendance at the tent during the past ten days has ranged from one hundred to two hundred, and good attention is given to the presentation of the message.

The ministers in the vicinity of our present location are treating us with Christian courtesy. One of the pastors took up his appointment on Sunday, that he and his congregation might attend our services. He has been with us several times since, and seems much interested. To use his own expression, "I would not take anything for what I have learned at the tent. It is not for sale." We have children's meetings each day at 5 P. M., which are well attended and add interest to our work. Our last three discourses have been upon the Sabbath question, and we trust that the truth upon this important subject is reaching the hearts of many of our hearers.

We have received thus far on book sales, \$12.97; donations to the amount of \$11.81; and from the sale of periodicals, \$2. Besides this we are daily receiving evidences of appreciation of the meetings in well-filled baskets of provision. We are also holding services at two other places in the city, and have received several invitations to preach in the country. We ask the prayers of our brethren in behalf of the work here.

C. F. CURTIS,
R. S. OWEN.

ANOTHER ARREST IN NORTH CAROLINA.

JUNE 27, at Greensboro, N. C., Brother Robert Morehead (colored) was arrested, tried, and assessed seven dollars in fine and costs. None of our people knew of the affair until it was over, and as Brother Morehead did not know what to do, and being told by the justice that he would have to pay the amount, he started out to borrow the money with which to pay it. He met Colonel Morehead,—a lawyer, and former master of Brother Morehead's father,—who, together with his partner in law and other influential men of Greensboro, took the case in hand, appealing it to the superior court, and sending Brother Morehead home, with instructions to think no more about the case, as they would take care of it and him too. They went his bond for fifty dollars, stating that they would do so if the bond was five thousand dollars.

The justice is a Methodist preacher who has taken much interest of late in prosecuting people for Sunday-breaking, but has not been successful, on account of appeals being taken from his court, and the cases thrown out of the superior court.

The leading people of Greensboro look upon the arrest of Brother Morehead as a shame and disgrace, and affirm that the real motive back of it was the insignificant fee. The case will probably come up for trial the last of August;

News of the Week.

FOR WEEK ENDING JULY 18, 1896.

NEWS NOTES.

The continuance of daring robberies and hold-ups of the regular Jesse James style in Chicago, is stirring that city to take extraordinary measures for the protection of the people. Seven persons were injured more or less seriously by criminals during one day recently; and the same day there were twenty-four hold-ups, robberies, and shooting affrays. The chief of police declares that the people are careless, that clerks and cashiers do not take the commonest precaution, and that they invite robberies by an inconsiderate feeling of safety. The robbers are writing notes to the chief of police, chaffing him for his failure to arrest them. The police force is to have a general overhauling, and many changes will be made.

The unbounded and utterly brazen cheek of the Romish Church is well illustrated in their statements that Bishop Falconio is to be the papal delegate to Washington. It is true that the city of Washington has been chosen for the seat of the papal viceroy to the Catholic Church in this country, because Washington is the capital of the nation, and because that church hopes for the time when its legate to this country can be accredited to the government of the United States. The Catholic papers and other journals which ought to be more intelligent, speak of the new papal delegate to this country as the "papal delegate to Washington." Really, he is the papal delegate to the Roman Catholic Church in the United States. He is no more the delegate to Washington than he is the delegate to Cross Hollow, or Pumpkin Village, or any other place in the United States. There is no doubt that the scheming Jesuits hope so to accustom the people to hearing the words, "apostolic delegate to Washington," when it is not true, and when the words mean nothing, that they will not realize the change when, as they hope, papal legates will be accredited to this government.

ITEMS.

- The pope is a snuff taker.
- The new Italian cabinet is complete.
- Vice-President Stevenson supports the Chicago nomination.
- Turkey is calling out her reserves in several parts of the empire.
- Li Hung Chang arrived in Paris, July 14, and was accorded a very grand reception.
- The terrible and almost unprecedented heat of July 10-16, has resulted in many prostrations and deaths.
- Unusual activity is reported in United States naval circles. All absent officers are ordered to report for duty.
- Senator James K. Jones has been elected as chairman of the Democratic National Committee, in the place of Harrity.
- Many of the German papers of the West, which have heretofore been Democratic, refuse to support the national ticket.
- Spain has yielded a point to the demands of Consul Lee, and American prisoners are allowed to have personal interviews with the consul.
- The hot wave extended to Europe. Even the London fog was penetrated by the sun, so that one day it was seen for eleven consecutive hours.
- S. R. Dawson the inventor of the art of tempering copper, who shot and killed his son-in-law in Iowa, was lately sentenced to ten years' imprisonment.
- The Spaniards have killed Maceo again. This is a bad sign for Spain. They have killed him several times, and he always shows marked activity immediately afterward.
- A terrible railroad accident happened at Omaha, Neb., July 12. An excursion train, loaded with passengers, collided with an express. Over thirty persons were killed.
- Other chiefs continue to join the Matabeles in Rhodesia, Africa. The fact is that England has an African war of considerable size on her hands, besides the expedition up the Nile.
- Diaz has been re-elected to the presidency of Mexico. There was practically no opposition. Many important projects will now be assured. The country is prosperous, and the revenues are ample.
- It is reported that one of the clergymen who prayed at the Chicago convention had a typewritten copy of his prayer before him. It is needless to say that he prayed with his eyes open.

Brother Purdham, who is on the ground, who gives the above facts, thinks it will be blown out of court. If it is not, Colonel Morehead and other friends will fight it to the finish in the courts, for the regard they have for Brother Morehead and the principles of justice.
D. W. REAVIS.

DAKOTA CONFERENCE PROCEEDINGS.

The conference convened at Lake Herman, June 22-29. Four new churches were added to the conference. Resolutions were passed as follows:—

1. Expressing thankfulness to God for his love and a determination of renewed diligence in his service.
2. Asking the conference committee to consider the propriety of one person's giving his spare time to the circulation of our periodicals.
3. Requesting the conference laborers to educate themselves and interest others in Christian help work.
4. Directing that an institute for the benefit of canvassers and others be held in North Dakota and also in South Dakota.

The committee on credentials and licenses brought in the following: For ministerial credentials, N. P. Nelson, G. F. Watson, Luther Warren, C. P. Frederickson, Valentine Leer, M. Stremann, Conrad Reising, A. J. Voth; for ordination and credentials, Carl Kunkle, L. M. Crowther; for ministerial licenses, C. A. Burman, John Reising, Lewis Proctor; for missionary licenses, J. F. Gravelle, F. H. Robinson, Alice H. Robinson, Ella Nesmith, Belle Warren, Ferdinand Knecht, E. O. Burgess, E. C. Kellogg, Julius Jensen, Lena Frederickson. The names of two others, Otto Johnson and Charles Nesmith, were referred to the conference committee. The report was adopted.

Officers for the ensuing year were elected as follows: President, N. P. Nelson; Secretary, E. C. Kellogg; Treasurer, Alice H. Robinson; Executive Committee: N. P. Nelson, G. F. Watson, E. C. Kellogg, Conrad Reising, C. P. Frederickson. Camp-meeting Committee: E. C. Kellogg, Carl Kunkle, George W. Bowen, E. O. Burgess, John Reising. Delegates to General Conference: N. P. Nelson, G. F. Watson, Valentine Leer, C. P. Frederickson.

Meeting adjourned *sine die*.

N. P. NELSON, *Pres.*

E. C. KELLOGG, *Sec.*

QUEBEC CONFERENCE PROCEEDINGS.

The seventeenth annual session of the Quebec Conference was held in connection with the camp meeting at Waterloo, June 18-29, 1896. Four meetings were held, Elder J. B. Goodrich, president of the conference, presiding. We were favored with the presence and help of Elders R. C. Porter, G. E. Fifield, and R. S. Webber, who gave valuable lessons in connection with the workings of the third angel's message, the wonderful love and mercy of God, and the importance of a thorough consecration to him. The outside attendance was good, and a deep interest was manifested in the themes presented.

G. W. Morse and F. L. Mead gave valuable instruction in the canvassing and book work. Remarks were made concerning the importance of the REVIEW, Signs, and Sentinel, and it was said that no family of Seventh-day Adventists should be without the REVIEW and these important periodicals. We expect to see fruit in this conference this coming year as a result of the efforts put forth at this time.

One new church was admitted to the conference, and forty-three candidates were baptized during the year. Many others have embraced the truth of the third angel's message, who we trust will soon become united with us. The president remarked that more had been accom-

plished during the past year than in any one of the three years of his connection with the Quebec Conference, and that the outlook for the prosperity of the work during the coming year is encouraging.

The committee on resolutions presented a resolution to the effect that the legal corporation known as the Seventh-day Adventist Conference of Quebec, accept the proposition of Elder J. B. Goodrich to deed to the corporation the church and the school building at Fitch Bay, P. Q., said corporation to assume the liabilities against said property. The resolution was quite thoroughly discussed, and was adopted. The blessing of God came into the meeting, and two hundred dollars was immediately raised to reduce the indebtedness on the above-named property.

Credentials were granted to Elders J. B. Goodrich and H. E. Rickard; ministerial licenses to W. J. Blake, Isaiah Melboeuf, and Carroll Drown. Officers were elected for the coming year as follows: For President, J. B. Goodrich; Secretary and Treasurer, Laura E. Cushing. Conference Committee: J. B. Goodrich, H. E. Rickard, and W. J. Blake. Camp-meeting Committee: Harvy Mc Clary, M. D. Cross, and Nelson Kidder. J. B. GOODRICH, *Pres.*

LAURA E. CUSHING, *Sec.*

GOOD WORDS FOR THE "REVIEW."

SISTER JENNIE THAYER has kindly handed us the following extracts from letters that have been received by her recently at the International Tract Society Office. We are sure our readers will be interested in them.

I was led to accept the present truth through reading the *trial numbers* of the REVIEW AND HERALD of 1873, if I remember rightly. I take it now and could hardly get along without it. I cannot see how any Seventh-day Adventist can do without it in these times.

HELEN SWINGER, New York.

I am taking the REVIEW AND HERALD, and I love it next to the Bible.

M. A. SINCLAIR, Colorado.

Our good REVIEW is all the preaching I have had for over four years. I could not do without it. It is indeed "meat in due season." How can I help believing that it is inspired?

A. M. WHITESIDE, Colorado.

Our church paper, the REVIEW AND HERALD, is so rich. I shall try to subscribe for it as soon as I can. I am so situated that I am not able to attend our meetings and hear any preaching, and our paper is most helpful.

MRS. MARY FRENCH, California.

I take the REVIEW, and God only knows how much good it does me. My wife and I are all alone, and do not have any Sabbath-school or church privileges; and O, how we love the good REVIEW! The lonely ones love it the best. May God bless each writer to our good papers, and hasten the soon coming of our Saviour.

F. COLE, Texas.

I received my first impression of present truth through the REVIEW AND HERALD, twenty-two years ago. I became a subscriber to it, and have taken it ever since, and will take it as long as I live, or until the work closes with the close of probation. God bless the REVIEW and every periodical and tract that proclaims silently the last warning to a perishing world.

FRANCIS DE PAS, Wisconsin.

We have been reading the REVIEW AND HERALD for over twenty years, and it is still a delight. O, it is so precious! We do not want to be without the REVIEW for one week.

MRS. P. J. STRIPLIN, California.

The REVIEW has always been my most welcome visitor, and has gladdened my heart many a time, as it always is laden with invigorating balm for the heavenly pilgrim.

J. M. KRUM, Germany.

My attention was first called to the Sabbath by reading the REVIEW. I am still taking it, and cannot do without it. I can do without a new dress better than I can do without the paper. It is like a dear friend to me.

MRS. EVA PENNINGTON, Kansas.

I came into the truth by reading the good old REVIEW twenty-five years ago, and I do not think I could do without it any more than I could do without my temporal food. That God may bless the dear paper and all the missionaries, too, is my prayer.

MRS. LUCY SHOWERS, Iowa.

It was the REVIEW that took away the prejudice and caused me to investigate and accept present truth. For nearly fourteen years I have been almost a constant reader of it. I would rather go without a portion of food every day than be deprived of it.

MRS. SARAH A. MCCOY, Wisconsin.

—The gold in the United States Treasury is now down to \$98,271,835.

—The capsizing of a ferry-boat at Cleveland, O., July 16, resulted in the death by drowning of twenty persons.

—Mr. Laurier, the successful leader in the late Canadian elections, has been called by Lord Aberdeen, the governor-general, to form a cabinet. He accepted the invitation. He is now Premier Laurier.

—One hundred suspected criminals have been rounded up in Chicago, in the hope of securing the authors of the late numerous robberies. The police believe they have secured the right men.

—The American Bimetallic Union is to hold its convention in St. Louis, July 22. Its leaders already have determined to throw all their strength into the campaign for Bryan, and have issued an address to the people to that effect.

—The floor of the New York Stock Exchange was the scene of a big ratification of McKinley and Hobart, July 11. All the brokers and bankers, without respect to party, hurried for McKinley and the single gold standard.

—The gold Democrats of the East did not bolt in the convention at Chicago, as the silver Republicans did at St. Louis. They are discussing the situation, and it is possible that they will call another convention, and nominate other candidates.

—A bronze monument in commemoration of the signing of the constitution for the government of the Pilgrim fathers was unveiled at Provincetown, Mass., July 14. The act commemorated occurred in the cabin of the "Mayflower."

—Cornelius Vanderbilt had a slight stroke of paralysis, July 14, and great fears were entertained for his life. He is now in a fair way to recover. He has had a great desire to become the richest man in America, and is said to have a morbid fear of becoming poor.

—Ex-governor William E. Russell, of Massachusetts, who has been looked upon by the gold wing of the Democrats as a possible candidate of their party, died very suddenly July 16. His last speech was made at Chicago, and he was immediately followed by Mr. Bryan.

—Mr. Bryan will be formally notified of his nomination in Madison Square, New York City, early in August. This indicates that the Silver Democrats intend to carry the war on the currency into the heart of the gold camp, and carry the State of New York for Bryan if possible.

—Arthur Sewall, of Bath, Me., the Democratic candidate for vice-president, is a ship-builder and a millionaire. It is said that Mr. Bland, of Missouri, might have had the nomination; but he refused to accept it, on the ground that one man on the ticket west of the Mississippi was enough.

—Orders have been received at the San Francisco mint from Washington for the speedy coinage of what silver bars are now in the mint into dollars. It is believed that it is the object of the administration to deluge the Coast with silver, in order to influence the vote against its remonetization.

—The late encyclical of Leo XIII is regarded by Catholics as an answer to Gladstone's letter to Cardinal Rampollo; and from the firmness of its tone for the supremacy of Peter, they predict that the committee appointed by the pope to consider the validity of the Anglican Church orders will report unfavorably.

—Paris was thrown into a fever of excitement, July 4. President Faure was on his way in a carriage to review some troops, when a man fired at him twice with a revolver. The president was not hurt, nor was any one else. The man was promptly seized, and but for the timely arrival and prompt work of the police, he would have been torn to pieces on the spot. The excitement has been much allayed by the fact that the remaining cartridges found in his revolver were minus bullets, and the arrested man says those which were discharged were of the same kind. He declares himself to be a man with a grievance, and took this extraordinary way to call attention to himself.

Special Notices.

VIRGINIA, NOTICE!

It has been decided to hold a workers' meeting and canvassers' drill preceding our camp-meeting this year, to begin July 31, one week before the commencement of the camp-meeting. Brother F. L. Mead, general canvassing agent, will be present to take charge of this important branch of the work, and it is hoped that every one who is interested in this work will be present at this meeting. The church officers and Sabbath-school and missionary workers should also attend, as help will be present to give instruction in these lines. We should be glad to have all our people present at this preliminary meeting, but wish especially to urge

upon the classes mentioned the importance of being present.

The decision to have this workers' meeting, and getting out the announcement in regard to it, are so late that you will have no time to spare in making your arrangements to attend; but when it was found that we could have Brother Mead and the other help for a week before the camp-meeting, we thought we could not afford to miss the opportunity of their assistance in the lines mentioned, even though we should be late in making this appointment. The canvassing work in our conference especially needs this help. So far as a State agent's assistance is concerned, our canvassers have had very little help the past year, and some have gone out inexperienced and without the proper drill and preparation for their work. If there are any who have felt that they would like to canvass, or ought to engage in this work, and yet have feared they would make a failure of it for lack of the necessary preparation, I would especially request them to attend this drill. Let us all seek to know, and get a preparation to do, God's will.

Remember that this meeting is appointed to begin Friday, July 31. One week later, Aug. 7, the camp-meeting proper will commence. During this week the exercises will be varied so as not to be monotonous, and it will be both profitable and interesting to all present. Certain hours will be devoted to pitching tents and getting the camp ready, thus combining physical exercise with mental work, which will be beneficial. I hope to meet a goodly number at Charlottesville by the date mentioned.

W. A. McCUTCHEN.

MICHIGAN, NOTICE!

THERE will be a general meeting for District 12, at Harbor Springs, July 22-26. This meeting will take the place of the northern camp-meeting, for this part of the State. Let all bring tents, as far as possible. Elder Evans and others will be present to assist in the meeting.

E. R. WILLIAMS.

NOTICE!

THERE will be a two days' meeting at Thetford Center, Mich., July 25, 26. The brethren from surrounding churches are requested to attend. The meeting will begin Sabbath morning at 10:30. The writer will be present, and perhaps other ministerial help. Bring refreshments.

S. M. BUTLER.

VIRGINIA CONFERENCE AND TRACT SOCIETY.

THE next annual sessions of the Virginia Conference and Tract Society will be held in connection with the camp-meeting at Charlottesville, Aug. 7-17. The first meeting of the conference will convene Sunday morning, Aug. 9, at nine o'clock. It is desired that a full representation of the delegates be present at the first meeting, as important matters will come before the conference for consideration at the beginning. Let all the churches send the full delegation to which they are entitled, as the counsel of the brethren will be needed. Information in regard to location of camp, how to reach the grounds, etc., will be given later. Let us all come together seeking wisdom from above to do the Lord's work.

W. A. McCUTCHEN, Pres.

DIRECTIONS ABOUT THE OHIO CAMP-MEETING.

WE have received from the Central Traffic Association, over all roads in Ohio connected with said association, to all who pay full fare to the camp-meeting, the privilege of returning home over the same route, at one-third fare. The conditions are as follows: Tickets must be purchased not more than three days before the meeting begins, nor more than three days after it begins. The meeting will begin Thursday, Aug. 6. Tickets may be bought Monday, Tuesday, and Wednesday, Aug. 3, 4, and 5, before the meeting; and Thursday, Friday, and Saturday after the meeting begins. Tickets purchased on any other day than these six, even though you obtain a certificate, will not be valid. When you purchase a ticket, get a through ticket to Findlay, the place of the meeting, and be sure to ask the agent to give you a certificate showing that you have paid full fare. Be very particular to get your ticket over the right road or roads, and make no mistake. The agent will assist you if you ask him. On arriving at Findlay give your baggage check to our baggageman. You go from the depot to Main street, and there take the street-car south to the end of the line. A little farther on, you will find the camp, on the west side of the street.

Let all our people make preparations to attend this meeting. The General Conference will be represented by Elder J. H. Morrison, and we expect Elder O. A. Olsen will be with us a few days. The Sanitarium will be represented by Dr. Paulson and some trained nurses, who will give instruction in health reform and Christian Help work. We also expect one of the

editors of the REVIEW. Come to the meeting with your mind made up to obtain all the information possible, and get a deeper experience, and a higher spiritual attainment in the Christian life. Bring your children, your friends, and as many of your neighbors will come. All who wish to rent tents will please write soon to Elder H. M. Mitchell, Box 484, Vernon, O. OHIO CONFERENCE COMMITTEE.

Appointments.

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

CAMP-MEETINGS FOR 1896.

DISTRICT 1.			
Virginia, Charlottesville,	Aug.	7-11	
New York, Fulton,	Sept.	3-7	
West Virginia, Point Pleasant,	"	17-21	
New England, Leominster, Mass.,	Aug. 27 to Sept.		
Maine, Augusta,	" 27	"	
Vermont, Rutland,	"	20-24	
DISTRICT 2.			
District camp-meeting (Chattanooga),	July	17-21	
Tennessee River, Clarksville, Tenn.,	Aug.	14-18	
DISTRICT 3.			
Ohio, Findlay,	Aug.	6-10	
*Indiana, Marion,	"	20-24	
Illinois, Southern (Conference),	Sept.	17-21	
" Dixon,	Aug. 27 to Sept.		
*Michigan, Owosso,	Sept. 23 to Oct.		
DISTRICT 4.			
*Nebraska, "Chautauqua Grounds,"			
Fremont,	Aug. 30 to Sept.		
*Preceded by a workers' meeting.			
DISTRICT 5.			
Texas, Keene,	July 23 to Aug.		
Oklahoma, Guthrie,	" 30 to "		
Arkansas, Morrillton,	Aug.	5-9	
Colorado, Denver,	"	19-23	
" Delta (local),	Oct.	5-9	
Kansas, Council Grove,	Aug. 26 to Sept.		
Missouri, Sedalia,	Sept.	9-13	
DISTRICT 6.			
Montana, Helena,	July	16-20	
DISTRICT 8.			
Germany,	July 21 to Aug.		
Switzerland,	Aug.	6-10	
Switzerland, institute for,	"	16-20	
Turkey,	Sept. 29 to Oct. 3		

WANTED.

EMPLOYMENT.—I desire a place where I can clerk in a store for Sabbath-keeping people. Have studied bookkeeping, and am quick with figures. Olive Haggard, Alice, Texas Co., Mo.

To exchange a farm of 148 acres, situated near Richardton, N. Dak., for house and lot in Battle Creek or for small farm in the neighborhood of that city. For further information address Peter Jensen, Box 15, Richardton, N. Dak.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14:13.

HANSEN.—Clara, daughter of Andrew and Annie Hansen, died June 25, 1896, at Boulder, Colo., aged 1 year and 11 months. The parents sorrow not as do those who have no hope. Words of comfort were spoken by the writer, from 2 Cor. 1:3.

H. C. JORGENSEN.

OGDEN.—Died at Wichita, Kan., July 2, 1896, Eunice Beatrice, infant daughter of Brother and Sister Ogden, aged 9 months and 14 days. Words of comfort were spoken to the bereaved parents and family in the presence of a large congregation of sympathizing friends, by the writer.

R. H. BROCK.

ANDERSON.—Wallace, son of A. W. and Anna Anderson, was born Sept. 8, 1894, and died June 14, 1896, aged 1 year and 9 months. Little Wallace fell into the irrigating ditch running close to his parents' house, and his body was found several blocks away, cold and lifeless. He was the joy and sunshine of his home, and is sadly missed; but his parents are consoled with the thought that they will meet him again in the bright morning of the resurrection. Discourse from Jer. 31:15, 16.

F. M. WILCOX.

THORNTON.—Died July 3, 1896, near Washington C. H., O., Sister Stella M. Thornton, aged 21 years and 4 months. Last April, under the preaching of Elder O. F. Guilford, she was converted, baptized, and united with the S. D. Adventist Church. Her life was like that of the good Samaritan. After a severe illness of more than two weeks, she fell asleep with a bright hope of a future eternal life. Discourse by the writer, to a large audience of relatives and friends.

J. G. WOOD.

GREY.—Brother Harvey P. Grey died at his home near Lemoore, Cal., June 2, 1896, aged 55 years and 1 month. Converted from infidelity by the third angel's message some sixteen years ago, he has since rejoiced in the hope of Christ's second coming, and held fast the confidence and rejoicing of his hope firm unto the end. Brother Grey leaves a wife and two sons, who, while they mourn, realize the strength and blessedness of the Christian's hope. The funeral services were held at the Baptist church in Armona. Discourse by the writer.

B. HOWE.

UNDERWOOD.—Died at Monson, Mass., June 19, 1896, of cancer, Sister Jane Underwood, in the fifty-sixth year of her age. Her first experience in divine things was with the S. D. Adventists in 1892, with whom she at that time identified herself. Since that time she has lived a consistent Christian life. It was her chief delight to bear to others the joyful message of the soon-coming Messiah. While her suffering was great, she endured it with Christian patience. She peacefully rests, awaiting the call of the Saviour to eternal life. She leaves two brothers, besides many other relatives and friends, to mourn. Words of comfort were spoken by the writer, based upon Rev. 14: 13, the text of her choice.

H. W. COTTRELL.

ALLEN.—Died at Delavan, Minn., Sabbath, June 13, 1896, of consumption and stomach troubles, Sister Elvira Ann Allen, aged forty-two years. The last four months of the year's illness which resulted in her death, were marked by the most intense suffering, which she bore patiently and uncomplainingly. Death had no terrors for her; for its sting had been removed. She sleeps in Jesus, awaiting the Life-giver's call. For thirteen years previous to her death, she was a member of the Eagle Lake church, having accepted present truth under the labors of Elder W. B. Hill. She was a sister of Elder Allen Moon. She leaves a husband, one son, and a large circle of relatives and friends to mourn. Discourse by the writer.

W. A. SWEANY.

NOFTSGER.—Died June 16, 1896, Naaman Noftsger, aged 72 years, 2 months, and 26 days. Brother Noftsger was converted in 1877, under the preaching of T. J. Butler, and ever since has been a humble, faithful member of the New Antioch, O., church. He leaves a wife, six sons, and three daughters to mourn. A large concourse of people assembled at the home of Brother Noftsger, and the discourse was preached beneath the shade of trees of his own planting. Five sons and a son-in-law acted as pall-bearers. The church will sadly miss Brother Noftsger, but the Master is the support of his church. Words of comfort were spoken from Ps. 116: 15.

D. E. LINDSEY.

SULLIVAN.—Died at Shannock, R. I., July 3, 1896, after a lingering illness of several months, our dear brother, Elder Joseph A. Sullivan, aged sixty-five years. A year ago last spring his beloved companion was removed by death, after which he went to live with the family of his only son, who also departed this life about two months ago. The two deaths in his family brought grief to the heart of our brother, such as seldom comes in so brief a time; yet in all his trials and in his own severe sickness his faith never failed. He repeatedly gave unmistakable evidence of a firm and well-grounded hope in the Lord Jesus. Brother Sullivan was elder of the Green Hill (R. I.) church for many years. This company will greatly miss his brotherly companionship and testimony.

E. A. STILLMAN.

MILLER.—Died at her home in Menoken, Kan., June 24, 1896, Sister Blanch J. Miller, wife of Brother Joseph Miller. Sister Miller was the oldest daughter of Mr. and Mrs. Will, of Ashland, Neb., members of the M. E. Church. In early life she gave her heart to the Lord, and enjoyed a bright Christian experience. At the age of about twenty she married Mr. Miller, and they removed to Arkansas, where, through the influence of reading-matter sent them by friends and the study of the word of God, he was constrained to give his heart to God; and they both began to observe the true Sabbath. After careful study they accepted fully the truths of the third angel's message. They removed to Kansas last year, and were both baptized, and united with the church in Topeka. She won the love and respect of all of the church and her neighbors by her careful and consistent Christian life. For some time there had appeared signs of heart weakness, but she was not thought to be in danger. She had been caring for her husband, who is suffering with typhoid fever, and on the morning of her death had done her

work; but in a few minutes, without warning, she fell a victim to heart failure, and died without a struggle. Her remains were taken by her parents to her former home in Nebraska for interment. She leaves a little boy two years old and her husband to mourn, but the hope of meeting her soon, when the Life-giver comes, is the consolation of all her friends. Her husband, who is still ill with the fever, has the sympathy of the entire community.

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Publishers' Department.

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VIEWS OF THE GREAT CYCLONE.

We still have left a few copies of "Views of the Great Cyclone in St. Louis, May 27." Many of the readers of the REVIEW have availed themselves of the opportunity of securing a set of these photographic views of the destruction wrought by that great storm. The views are something excellent to have on your center-table, and, as visitors call, will oftentimes offer you a splendid opportunity incidentally to call their attention to the fact that the mighty judgments of God are abroad in the land. The views will be sent post-paid for thirty-five cents a copy. Address REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

BEHIND THE TIMES.

It is bad to get behind the times, especially so for one interested in the third angel's message. And when one who is behind, finds it out, and enters vigorously upon the work of catching up, it affords a very interesting and encouraging sight.

A brother called at this office a few days since, and complained that he had missed certain articles from our papers that he thought should be appearing. His attention was called to the fact that the Youth's Instructor contained the very matter that he was looking for. Several recent numbers of the Instructor were placed in his hands, and he was surprised to find just what he thought was not appearing in print, and was complaining about.

The Youth's Instructor is a live, wide-awake paper, and is just the thing to be put into the hands of our young people. Perhaps there are brethren and sisters who will read this notice who have not seen a copy of the Instructor for a number of months, and possibly for years. If such will send us their names and addresses, we shall be glad to send them sample copies free. Furnish the Instructor and kindred reading-matter to the young people in your homes, and get them interested in it, and thus lead their active minds to enjoy the good things found in proper books and papers. See Instructor advertisement on this page.

REVIEW & HERALD PUB. CO.

"THANKING YOU IN ADVANCE."

A GREAT many times we notice in letters that we receive at this office, particularly from business firms, that they will make their request for something, and, in closing, will say, "Thanking you in advance for the favor," etc. Well, what of that? you are ready to ask. But perhaps there is a point in it that you never have thought of.

We have recently made arrangements by which our ministers and other conference workers are agents for our church paper, the REVIEW AND HERALD. Now there are some of these workers who have taken hold of this matter with a commendable degree of interest. In fact, there are two or three ministers who have sent us in some new subscriptions to the REVIEW just about every week. And the moral to our quotation from business letters is that we can thank those who have already been taking subscriptions for the paper, and suppose that we will have to say to the others, "Thanking you in advance."

But should not every one of our ministers take the matter to heart, and work to get our people to take our church paper wherever they go? The church paper does not belong to the publishing house here in Battle Creek, but it is the property of the denomination. All should work for it, and it seems to us that our ministers and other conference workers should take a special interest in it. We hope soon to reach the point where it will not be necessary to thank any one of our ministers or other workers in advance.

A. O. TAIT.

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Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 21, 1896.

Table with columns for EAST, WEST, STATIONS, and various express services. Includes times for Chicago, Detroit, and other stations.

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. east at 7:27 p.m.

Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:25 p. m. and 6:35 p. m. daily except Sunday.

O. W. RUGGLES,

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CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Chicago, Detroit, and other stations.

Trains No. 1, 3, 4, 6 run daily, Nos. 10, 11, 2, 23, 42, and Chicago except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

† Stop only on signal.

A. R. MCINTYRE, Asst. Supt., Battle Creek.

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

The Review and Herald.

BATTLE CREEK, MICH., JULY 21, 1896.

CONTENTS OF THIS NUMBER.

POETRY.—Walking with God, E. C. Pearson, in <i>Christian Herald</i> —Redeeming Love, J. SPENCER—Mother-Love, V. S. Haller, in <i>New York Observer</i> —"But We See Jesus," Heb. 2:9, W. HARRIS.....	449, 451, 454, 458
CONTRIBUTORS.—Why the Lord Waits, E. G. WHITE—Importance of Having Right Thoughts, G. W. SPIES—To the Brother Who is in Debt, E. HILLIARD—Political Straws, R. M. KILGORE—Signs of Our Times, J. H. ROGERS—A Beautiful Gem of Truth, E. A. STILLMAN—The Rich Man and Lazarus, L. M. WITTER—"Such as I Have," A. J. HARRIS—Whither Tending? E. LANPHEAR—The Power of Faith, J. CLARKE.....	449-452
SPECIAL MENTION.—A Reunion of Christendom, M. E. KELLOGG—The Christian Endeavor Meeting, M. E. KELLOGG—Latest from Cuba.....	453
HOME.—Twelve Miles into Rural Life, T.—The Doctor and His Patients, J. H. KELLOGG, M. D.—What Shall We Use as Shortening, D. A. FITCH—Solitude, S. E. HYATT—"Ole Aunt Charity's Lamb," M. E. DOUGLASS, M. D., in <i>Christian Herald</i> —Women and Card-Playing, 454, 455	454, 455
EDITORIAL.—Life; What is It? G. C. T.—Commandments Three, Four, and Five, U. S.—In the Presence of the King, G. C. T.—In the Question Chair, U. S.....	456, 457
PROGRESS.—The Colorado Sanitarium—Quebec—The California Camp-meeting—District 1—Reports from Texas—Michigan—Illinois—Tennessee—Minnesota—Wisconsin—Georgia—Another Arrest in North Carolina—Dakota Conference Proceedings—Quebec Conference Proceedings—Good Words for the REVIEW.....	458-461
NEWS.....	461, 462
SPECIAL NOTICES.—Virginia, Notice!—Michigan, Notice!—Notice!—Virginia Conference and Tract Society—Directions about the Ohio Camp-meeting.....	462
APPOINTMENTS.....	462
OBITUARIES.—Hansen—Ogden—Anderson—Thornton—Grey—Underwood—Allen—Noftsgger—Sullivan—Miller.....	462, 463
PUBLISHERS' DEPARTMENT.....	463
EDITORIAL NOTES.....	464

Editorial Notes.

The reader will not fail to notice the article on the new Colorado Sanitarium, with a large cut of the building and its surroundings, on the first page of the Progress department.

Brother P. L. Hoen, who has been laboring among the Scandinavians in Maine, gave us a call last week. He was on his way to engage in similar labor in Manistee county, Mich.

From reports rendered to the recent Christian Endeavor Convention, in Washington, D. C., it appears that there are now in that movement 46,125 societies throughout the world, and a membership of 2,750,000. It would be a vast power for good, if it would confine itself to legitimate efforts, according to its name. But what vitiates the whole movement, and makes it a frightful menace to the liberties of the country, is the fact that it is being turned into an attempt to advance the gospel by political methods, and on political lines; and success in this direction means only an image to the beast, according to the prophecy of Rev. 13: 14, 15.

The proper test of education is not, How much have you studied? What books have you read? How far have you gone into mathematics? or, How many languages can you speak? It is rather, What can you do well? The initials after a student's name are supposed to represent the work he has done in school. Too often this is considered the goal of education, and when a sufficient number have been gained to gratify a worthless ambition, the education is done. The fact is that the time to give a man his titles is the Judgment, and the degree we should all strive for is the Master's "Well Done." That which enables us most clearly to perceive the duties and opportunities of life,—the best to understand its relations, and the most efficiently to discharge its obligations,—this is the best education.

It seems that it is difficult for people to become so isolated in this world as to escape the tongue of slander. A paper called the *Leader*, published in Regina, N. W. T., of June 25, says of our brethren of Pitcairn Island, that, after leaving the Church of England, and becoming Seventh-day Adventists, they all became Baptists, and were rebaptized, and are now turning Roman Catholics. There is no truth in the story. If this man wanted to slander them into Catholicism, he should not have run them into the Baptist Church; the more direct route would have been through the Episcopal.

We have received a copy of the Calendar of the Graysville (Tenn.) Academy, for 1896-7. It is a pamphlet of thirty-four pages, neatly gotten up, being printed on fine paper, with a tasty cover. The enrollment shows a total attendance of one hundred and eighty-eight last year. Brother Colcord being obliged to change his work on account of feeble health, Brethren W. T. Bland and N. W. Lawrence, of the Mount Vernon (Ohio) Academy, take the places of principal and assistant principal. The fall term begins September 9. Address all communications to Graysville Academy, Graysville, Tenn.

In a First-day Adventist paper (*Our Hope*, June 3, 1896) we find this statement: "Passover, in different years, came on different days of the week, according to the variable time of pascal full moon; but *Pentecost always came on Sunday.*" (Italics ours.) Pentecost was fifty days from the offering of the wave sheaf, which depended upon the Passover (see Lev. 23: 15; Deut. 16: 9; and any Bible dictionary), and of course came on different days of the week; but the Pentecost, just fifty days from the variable wave sheaf, *always* came, as we are told, on the same day of the week, which was Sunday! And strange to say, the author of this profound wisdom assumes to be an astronomer, and claims to be able to compute eclipses to overthrow the view of Seventh-day Adventists that the crucifixion of Christ occurred in A. D. 31.

Pilate asked, "What shall I do then with Jesus which is called Christ?" Matt. 27: 22. This was the theme of discourse in the Tabernacle, Sabbath, July 18, by Elder Lewis C. Sheafe, late pastor of the Second Baptist Church (colored) of Urbana, O. The conviction that was forced upon Pilate's mind that Christ was an innocent person, his perplexity as the murderous crowd, driven on by the priests, clamored for his crucifixion, his three attempts to shift the responsibility from himself to other parties, all of which failed, and forced him to act, were vividly depicted. And then the application was brought home with great force to every heart, that we each, individually, have the same question to meet, "What shall I do then with Jesus?" In our cases, we can reject him, with his salvation, or receive him and have everlasting life in his kingdom. All were exhorted to make the right choice. Brother Sheafe is now stopping at the Sanitarium preparing himself for labor among his people in the South.

MORE INTOLERANCE.

BROTHER ROBERT MOREHEAD, of Greensboro, N. C., was arrested and tried before Justice Keith of that place for Sunday labor, on June 27. The justice is one of our Methodist brethren,

and although the charge was false as to day and date, the dignity of the law had to be upheld; for it was a matter of rumor that Brother Morehead was a believer in the seventh day as the Sabbath, and labored on the first day, so he was promptly fined, and the cost of prosecution was assessed against him. Brother Morehead was undecided what course to pursue, and had none of his brethren near with whom to counsel; but the respectable citizens of the place came to his rescue, and advised him to pay no fine or cost in the case, and furnished security for the cost of appeal to the circuit court, and also provided counsel for him. The case is likely to come to trial at the August term of that court.

It may be remembered by the readers of the REVIEW that in February last, Brother Babcock, of Lego, a little town about eight miles from Greensboro, was arrested by the people of the same religious faith as Justice Keith, and he was compelled to appeal to the circuit court. Good counsel was secured, and the prosecution failed. During the time that this case was pending, the people of Greensboro and vicinity manifested a desire to investigate the subject of Sunday laws and religious legislation generally; and they were given an opportunity by means of tracts and pamphlets furnished by the International Religious Liberty Association and placed in their hands by the brethren of the little company at Lego, led by Brother Purdham. The result of this work is that intelligent people who are not blinded by bigotry have come to see the wickedness of the Sunday law, and are trying to secure to all the liberty they themselves enjoy. Attorney Boyd, of Greensboro, rendered splendid service in the case of Brother Babcock last February. It is refreshing to find that there are some noble men still to defend the cause of liberty in the face of the intolerance that is manifesting itself all over the land.

ALLEN MOON.

NOTWITHSTANDING.

NOTWITHSTANDING the fact that our brethren in the extreme northwestern part of this country find it perhaps more difficult than anywhere else in the United States to secure means, yet one of our ministers laboring in that field sends us a good list of subscriptions for the REVIEW about every week, and sometimes he sends us in two or three such lists in one week. If subscriptions can be secured for our church paper in that territory, we feel confident that if our ministers put forth the same effort in other localities, they would meet with like success. All it requires is a little effort on the part of our workers to show our people the value there is in our church paper and the importance of subscribing for it.

The political outlook in the world to-day is perhaps the stormiest, and is filled with the greatest difficulties and perplexities that have ever confronted the American people; and while the extreme optimists say that there is no danger ahead, we know from the sure word of prophecy that all these things mean that we are rapidly approaching a time of difficulty and strife such as there has never been since there was a nation. The importance of these things, and the importance of our people's keeping fully informed in regard to the situation, should make every one of us feel more keenly than ever before the necessity of reading our denominational literature as it is kept before us, and being ready to do whatever we may be called upon to do; for if we do not have the spirit of the third angel's message in our hearts, we cannot labor for its advancement.

A. O. TAIT.