

The Advent REVIEW & HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 IS THE WORLD

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

VOL. 73, No. 37.

BATTLE CREEK, MICH., SEPTEMBER 15, 1896.

WHOLE No., 2185.

The Review and Herald,

ISSUED WEEKLY BY THE
 Seventh-day Adventist Publishing Association,
 BATTLE CREEK, MICHIGAN.

50 CENTS, in Advance, \$2.00 a Year. To new subscribers, or when sent to friends, \$1.50

SPECIAL TERMS TO AGENTS.

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

REVIEW & HERALD, Battle Creek, Mich.

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

THE LOVE OF JESUS.

BY M. H. JOHNSTON.

(Sanitarium.)

WHAT is this that o'er my spirit
 From the courts of matchless light,
 Like the golden sun of summer,
 Comes to scatter all my night?

What makes life a pleasant journey,
 Decking all the path with flowers,
 Lading every passing zephyr
 With the breath of blooming bowers?

Ah, it is the love of Jesus,—
 Precious love! to me 't is given,—
 Love which bringeth all life's blessings,
 And prepares the soul for heaven.

Shall this love not waken gladness,
 Tune my heart to sing His praise,
 Fill my life with deeds of kindness
 To the needy all my days?

Shall I e'er be found complaining
 Of the roughness of the way,
 When I know that Jesus loves me,
 Guides and blesses day by day?

No; I'll sing while passing onward;
 Watch and pray, and work and wait,
 Till with Jesus I shall enter
 Through fair Zion's pearly gate.

Our Contributors.

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

THE KEEPING POWER OF GOD'S LOVE.

BY MRS. E. O. WHITE.

"Now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. . . . Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore I will give men for thee, and people for thy life. . . . I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

The Lord loves every one of those for whom he gave his Son, and he does not wish us to spend

our days mourning over our sins. Everything that God could do he has done to manifest his great love and mercy to us. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then rest in the assurance of the love of God. Open the door of your heart, and let the sunbeams of Christ's righteousness drive away the shadow of sadness and grief.

Not because we first loved him, does God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. Although by our disobedience we have merited God's displeasure and condemnation, he has not forsaken us; he has not left us to grapple with the power of the enemy in our own finite strength. Heavenly angels fight our battles for us; and co-operating with them, we may be victorious over the powers of evil. Trusting in Christ as our personal Saviour, we may be "more than conquerors through him that loved us."

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." This precious assurance of God to Christ embraces all who receive Jesus Christ; for John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." As we draw nigh to him by faith, he draws nigh to us, adopting us into his family, and making us sons and daughters of the Most High.

By disobeying the commands of God, man fell under the condemnation of his law. This fall called for the grace of God to appear in behalf of sinners. We should never have learned the meaning of this word "grace" had we not fallen. God loves the sinless angels, who do his service, and are obedient to all his commands; but he does not give them grace. These heavenly beings know naught of grace; they have never needed it; for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace upon every one who hungers for it. To every one he presents terms of mercy, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift.

But God does not use his grace to make his law of none effect, or to take the place of his law. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." His law is truth. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." God gave man a perfect law. An imperfect law would have perpetuated sin—made

God the author of sin. Jesus came to condemn sin in the flesh, to bear the curse of sin for us; and he took the law from beneath the feet of those who were trampling upon it, and made it honorable. He kept his Father's commandments; and only by being a partaker of the divine nature, can man keep them.

God's grace and the law of his kingdom are in perfect harmony; they walk hand in hand. His grace makes it possible for us to draw nigh to him by faith. By receiving it, and letting it work in our lives, we testify to the validity of the law; we exalt the law and make it honorable by carrying out its living principles through the power of the grace of Christ; and by rendering pure, whole-hearted obedience to God's law, we witness before the universe of heaven, and before an apostate world that is making void the law of God, to the power of redemption.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." Let no one try to carry his own sins, for they have been atoned for by the great sin-bearer. The only begotten Son of God voluntarily met the claims of God's violated law. He was stricken of God and afflicted in our behalf. One with the Father, he was fully able to bear the penalty of our disobedience. (By connecting his divinity with our humanity, Christ has exalted the human family. His divinity grasps the throne of the Infinite in behalf of man.) As our substitute, he took our sins upon himself, and now he intercedes before the Father in our behalf. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of his people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

It is impossible for us to save ourselves. Only by the efficacy of the blood of Jesus Christ can we be saved. He died on Calvary's cross for us, and we may be complete in him; for his sacrifice is all-sufficient. (Why will you keep your eyes fastened on self, when your Saviour stands beside you, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"? "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.") Lay your sins on me.

Satan will come to you, saying, "You are a sinner;" but do not allow him to fill your mind with the thought that because you are sinful, God has cast you off. Say to him, Yes; I am a sinner, and for that very reason I need a Saviour. I need forgiveness and pardon, and Christ says that if I will come to him, I shall not perish. In his letter to me I read, "If we confess our sins, he is faithful and just to for-

give us our sins, and to cleanse us from all unrighteousness." When Satan tells you that you are lost, answer, Yes; but Jesus came to seek and to save that which was lost. "A bruised reed shall he not break, and the smoking flax shall he not quench." The greater my sin, the greater my need of a Saviour.

The moment you grasp God's promises by faith, saying, I am the lost sheep Jesus came to save, a new life will take possession of you, and you will receive strength to resist the tempter. But faith to grasp the promises does not come by feeling. "Faith cometh by hearing, and hearing by the word of God." You must not look for some great change to take place; you must not expect to feel some wonderful emotion. The Spirit of God alone can make a lasting impression on the mind.

Christ longs to see his people resist the adversary of souls; but only by looking away from self to Jesus can we do this. Cease to bemoan your helpless condition; for your Saviour is touched with the feeling of your infirmities, and to-day he says to you, Be not discouraged, but cast your burdens upon me. I will take them all, and will bring to pass that which is good for your soul. Looking unto Jesus, the Author and Finisher of our faith, we shall be inspired with hope and shall see the salvation of God; for he is able to keep us from falling. When we are tempted to mourn, let us force our lips to utter the praises of God; for he is worthy of praise. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

Never has a soul that trusts in Jesus been left to perish. "I, even I, am he," the Lord declares, "that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified." "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain; I the Lord speak righteousness, I declare things that are right. . . . Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Respond to the calls of God's love, and say, I will trust in the Lord, and be comforted; for he has loved me. I will praise the Lord, for his anger is turned away.

THE ALBIGENSES OF SOUTHERN FRANCE.

BY PROFESSOR P. T. MAGAN.
(*Battle Creek College.*)

From the seventh to the twelfth centuries, so engrossed were the clergy of France with political intrigues and the enhancing of their landed property and wealth, that so-called spiritual heresies began to spring up in their midst; and so rapid was the progress of these false doctrines that the very existence of the Catholic Church was threatened throughout a large portion of France.

It would be difficult to find a tract of country more richly blessed by nature than Southern France. A genial climate combined with a fertile and well-watered soil to make the conditions of life as pleasant as heart could wish. "Narbonne-Gaul" was the name by which it was known in olden days, and it comprised the modern provinces of Dauphiné, Provence, and Languedoc, or Gascogne. Like a silver seam in a vesture of green, the stately Rhone flowed across the country, till it mingled with the waves of the Mediterranean, which laved the southern boundary of the land. In that Elysian vale were golden expanses of corn land, flanked by purple patches of vineyard, and girt with fruit- and forest-trees. To the fruitage of these fields and to the meadows flowing with milk and

honey, was added the wealth of a prosperous commerce borne by the white-winged ships across the billows of the sea from the little republics of Italy and the countries of the far East.

The dwellers in this happy valley are known to history as the "Albigenses," which name was derived from Albi, a place in Languedoc. They were skilful husbandmen, living mostly in rustic hamlets, and were passionately fond of art and poetry. The gray and ivied castles of a powerful nobility topped the violet hills, whose owners spent the day in elegant festivities and tournaments, and the shadowy time of evening in listening to the songs of the troubadours. The towns were formed into communes, and being possessed of municipal privileges, enjoyed the sweets of liberty. They had a language of their own—the Provençal. "In richness of vocables, softness of cadence, and picturesqueness of idiom, the provençal excelled all the languages of Europe, and promised to become the universal tongue of Christendom."¹

It was here that the first great insurrection against the papal power broke out.² "The Paulician theology—a theology in which it would seem many of the doctrines of the modern Calvinists were mingled with some doctrines derived from the ancient Manicheans—spread rapidly through Provence and Languedoc. The clergy of the Catholic Church were regarded with loathing and contempt. 'Viler than a priest,' 'I would as soon be a priest,' became proverbial expressions. The papacy had lost all authority with all classes, from the great feudal princes down to the cultivators of the soil."³

Doubtless there were some striking errors in the Christianity of the Albigenses, but their faith and their life were infinitely more pure and ennobling than the faith and life of the minions of Catholicism. They translated the New Testament into their own tongue, and this was the earliest of all our modern versions of the Scriptures. Their doctrines, once started, spread with a marvelous rapidity, and it verily seemed that the thirteenth, and not the sixteenth, century would be the date of the Reformation. A new light sprang up far brighter than the candle of Rome.

These Albigenses cast aside all the machinery of the church. To them the Church of Rome was the synagogue of Satan, in which salvation was impossible. They rejected the holy wafers and the worship of the Virgin Mary and of the saints, while purgatory, relics, images, veronicas, crucifixes, holy water, and indulgences were one and all set down as inventions of wicked men and utterly unprofitable for salvation. They gave the greatest umbrage, however, to their spiritual masters, when they declared that the annats and oblations which made the procuring of salvation so profitable to the priest and so costly to the sinner, were all of the devil and unworthy of a place in the Christian system.

It was the belief of the Albigensian heretics that the baptism of the Holy Spirit was proof that their sins had been pardoned and washed white in the blood of the Lamb. Moreover, if one of their number continued to pray, and at the same time persisted in wrong-doing, his prayers were justly regarded as of no avail. Ordination was conferred upon their ministers by the simple imposition of hands.

Severe and simple was the Albigensian ritual. "The Catholic eucharist was replaced by the benediction of bread, which was daily performed at table. He who was senior by profession or position took the bread and wine, while all stood up and recited the Lord's prayer. The senior then saying, 'The grace of our Lord Jesus Christ be with us,' he brake the bread, and distributed it to all present."⁴ It is true that this service is not a faithful reproduction of the scene nar-

rated in Matt. 26:17-30 and John 13:1-17; but it is radiant in its truth and simplicity when compared with the mummeries of wafers and pyx, which constituted the eucharistic service of the Roman Church.

Admission into the Albigensian Church was very simple. The minister addressed the candidate thus: "Brother, dost thou wish to give thyself to our faith?" To this the convert would reply, "Ask God for this sinner, that he may lead me to a good end, and make me a good Christian." The minister would then rejoin, "Dost thou give thyself to God and to the gospel?" and the candidate would reply, "I do." And again the clergyman would ask: "Dost thou promise that in future thou wilt eat no meat, nor eggs, nor cheese, nor any victual except from water and wood; that thou wilt not lie or swear or do any lust with thy body, or go alone when thou canst have a comrade, or abandon the faith for fear of water or fire or any other form of death?" These promises being duly made, the congregation knelt while the elder placed his hand on the head of the one seeking admission to the church, and recited the opening verses of the gospel by John. "Then the kiss of peace went round, the women receiving it by a touch of the elbow."

All forms of licentiousness and adultery, so common among the orthodox of that time, were held in the greatest abhorrence. There was nothing about the Albigensian worship to attract the sensual and carnal-minded. So pure and unstained were the private morals of these people, that the Catholics have admitted with regret and shame the contrast between the heretics and the faithful.

St. Bernard, a noted Catholic, has said: "If you interrogate them, nothing can be more Christian; as to their conversation, nothing can be less reprehensible; and what they speak they prove by deeds. As for the morals of the heretic, he cheats no one, he oppresses no one, he strikes no one; his cheeks are pale with fasting, he eats not the bread of idleness, his hands labor for his livelihood."

Lastly, they were most earnest students of the Scriptures. Lucas, the Roman Catholic bishop of Puy, has vouched for this in the warning which he delivered to his flock. Said he, "The Christian should dread their conversation as he would a tempest, unless he is deeply skilled in the law of God, so that he can overcome them in argument."

This was the class of Frenchmen upon whom the vengeance of the Roman Catholic powers, both from within and from without France, fell with merciless vigor. These were the ones who suffered upon the rack, who were broken upon the wheel, and burned at the stake, while blood-stained and adulterous French Roman Catholic prelates and laymen were loaded with honors and emoluments during life, and canonized after death.

FOLLOWING FEELINGS.

BY ELDER L. F. STARR.
(*Janesville, Ia.*)

FEELINGS are the most uncertain factor in human life. The mind can be changed only through an appeal to reason; the will acts upon choice alone, but feelings are like the ripples of the water; the straws and dry leaves of the land are blown confusedly by every passing breeze. A strain of music, a pathetic tale, a glance from a stranger's eye, a tear, will arouse, banish, or alter feelings in a moment. The condition of the body greatly affects the feelings. Physical weariness often kills heavenly aspirations and deadens spiritual promptings; while it is well known that appetite again and again opens the gates to a flood of feelings, desires, passions, that dethrones reason, submerges the will, and bears all before it to disaster and ruin. With

¹ Wylie, "History of Protestantism," book I, chap. 9, par. 5.

² See Macaulay, Essay on Von Ranke's History of the Popes, par. 13.

³ *Ibid.*

⁴ Lea, "History of the Inquisition," Vol. I, chap. 3, par. 5.

Some it is the habit to act on impulse and to be swayed by fancy.

Feelings are not trustworthy guides. Fireflies and will-o'-the-wisps, though near, are not reliable; the moon, though large, cannot serve the mariner like the distant pole-star. So everywhere men must act, not on feeling but according to fixed principle. The man who stands on true principle will delight in the ways of God, and will not fear, though ten thousand set themselves against him. He will say at all times, "I am thy servant; give me understanding, that I may know thy testimonies." After having fought the battles of life bravely in the name of Christ, Paul said, "I know whom I have believed [trusted], and am persuaded that he is able to keep that which I have committed unto him against that day." Job, not finding comfort and hope in the friends of earth, who came to comfort him in his trials, said, "I know that my Redeemer liveth."

"Do not consult feeling; for feeling is not to be our guide. We are to walk by faith, not by sight. Do not let unbelief separate you from God." Through constant watchfulness and prayer we may grow in grace, and may perfect Christian characters. Prayer will be no task to a soul that loves God; it will be a pleasure, a source of strength. Our hearts will be stayed upon God, and we shall say by our daily life, "Behold the Lamb of God, that taketh away the sin of the world."

MORAL ACTION.

BY ELDER J. P. HENDERSON.
(Galesburg, Ill.)

THE moral element of an action is not in the thing done, but in the intent of the person doing it. In case murder has been committed, three things are to be taken into account: First, Was it accidental? If so, the man is exonerated from blame. There was no moral action. Secondly, Was it in self-defense? or in defense of principle, as in the case of war? If so, again, no charge of crime or moral action is maintained against the man. Thirdly, Was the deed committed wilfully? If so, we find guilt. The man intended to kill his victim. Whether he did it in sudden passion or with premeditated hatred, the moral action is the same, and lies in the intent of the matter. Courts may seek to fix the penalty according to the degree of the crime, but in sight of Heaven the thought of the evil, with intent thereto, is the seat of the moral guilt. Matt. 5:27, 28.

As the essence of an action consists in the intention for good or evil, it follows that the performance of it without that intention deprives it of that character. A child is bound to obey his parents, with the purpose of manifesting its love for them. If it obeys them from fear or the hope of reward, the act is destitute of moral worth, and becomes one of policy or selfishness. The Jews boasted of their adherence to Moses, and of their faithfulness in performing their devotional services, but Jesus said to them, "I know you that ye have not the love of God in you." Our moral feelings may be excited by our imagination as well as by the reality. He who meditates with pleasure upon crime or pollution is only prevented by intervening circumstances from performing the act upon which he meditates. As the meditation fixes the intention, and the intention determines the character, it results that such meditation as tends to vice is of itself wrong. The imagination is fertile soil, from which spring both virtue and vice. "As he thinketh in his heart, so is he." "Keep thy heart with all diligence; for out of it are the issues of life." The imagination, then, should be carefully guarded; it is the only way to escape temptation, and make progress in virtue. "No one is innocent who loves to meditate on anything which he would blush to reveal before men or unveil before God."

PEACE ONLY IN CHRIST.

BY W. A. GOSMER.
(Clinton, Mich.)

"PEACE I leave with you, my peace I give unto you." John 14:27.

In every phase and walk of life,
In every type and race of men,
There is a fearful inward strife,
Unless the Saviour reign within.

The youth who in life's golden morn,
Pursues the phantom of his day,
Still feels, deep in his heart, forlorn
If there the Master holds not sway.

And they in life's maturer years,
Who've sought and gained the goal of fame,
Have but a harvest found of fears,
Of failing life, of fading name.

And they with wealth at their command,
Find but the endless wish for more;
They heap their treasure on the sand,
And fear the water's sullen roar.

Ah, list ye! Far adown the age,
There comes a voice divinely true:
"Come unto me; the storm will rage,
But peace I give, and leave, with you."

THY KINGDOM COME.

BY D. H. KRESS, M. D.
(Sanitarium.)

THERE is no petition presented more frequently than the above. It is a part of the prayer our Saviour taught his disciples in answer to their request, "Lord, teach us to pray." Luke 11:1. This petition is still presented by the followers of Christ, and in offering it, we acknowledge that the kingdom is still in the future.

When will the kingdom of God come? "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. It is evident that the kingdom of God cannot be established until the gospel has been carried to every nation, and kindred, and tongue, and people. Therefore when the Saviour taught his followers to pray, "Thy kingdom come," he also said, "Go ye into all the world, and preach the gospel to every creature." He taught them not only to pray but to work, and thus hasten its coming.

How soon the kingdom of God will come depends in some measure upon the professed followers of Christ. There is a work they must do before it can come,—the gospel must be carried into all the world. The subjects for the kingdom must be gathered out. God is not willing that any should perish; he wants all to be saved. In mercy to those who are yet sitting in darkness, he is delaying his coming, waiting for the agent to co-operate with him in carrying light to them. There is no doubt that if this commission had been carried out by the professed followers of Christ, the world would have been warned ere this, and Christ would have come to take his jewels unto himself. It is in mercy to the world that his coming has been delayed, that sinners may have an opportunity to hear the good tidings of God's love and the plan of salvation. But "how shall they hear without a preacher? And how shall they preach, except they be sent?" Rom. 10:14, 15. Two things are necessary in carrying out this commission,—preachers and means to send them. We are to seek first, not our own interests, but the kingdom of God and its interests. We are to honor the Lord ever with our substance and the first-fruits of all our increase. Prov. 3:9, 10.

Many of our young men and women have already responded to the call, "Go ye." During the past year many have given themselves to the work of helping and blessing humanity, and have been sent into regions beyond, where scarcely a ray of light has ever penetrated. Many others are preparing or waiting to be sent. While God is moving upon the young to go, he is at the same time moving upon hearts to give. There

is sufficient means among our people to sustain all the workers. God has given some of his gold and silver to us, saying, Make use of it in advancing my work until I come. Instead of doing this, many have buried in a napkin the means thus given; they have invested in houses and lands, and bound up the Lord's money. When the call is made for means to carry forward the work, they say, "I cannot give; I have bought a piece of ground (or something else); I pray thee, have me excused." Thus the treasury is kept empty, the work of God is crippled and hindered, and the coming of Christ and his kingdom is delayed. How can such offer the prayer, "Thy kingdom come," while they are standing in the way and hindering its coming?

We are assured that the day of the Lord will come, and that God will finish his work, and cut it short in righteousness. Rom. 10:28. The time cannot be far distant when there will be a general response to the invitation, "Go ye into all the world." Men will give themselves and all that they have to advance the Lord's work. This movement is represented by angels flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, calling upon men to worship God. As we repeat the prayer, "Thy kingdom come," let us bear in mind that we can assist in answering this prayer by co-operating with God in proclaiming the gospel to every creature.

THE WORD OF GOD.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

How precious, how inspiring, is the word of God! Other good books interest and instruct us; but no other book commands and invites us like the word of God; no other book so brings us face to face with God. In prosperity, in trials or adversity, the Bible is our stay and support, our counselor and guide. It sobers the vain heart, and subdues the proud; it strengthens the weak, and gives wisdom to the simple; it softens the hard heart, and makes tender the calloused conscience. O blessed book of God! how have we undervalued and neglected thee,—our only key to the future life, our only chart to point out our course, our only compass to direct us safely over the ocean of life.

Of all books, the Bible alone gives a true history of our earth from its creation to the time of the captivity of the Jews, a period of about thirty-five hundred years. Its sacred books, preserved by almighty power, give us the only satisfactory account of the early history of our world. They tell us the history of the earth and its inhabitants; of the origin of our race, its first happy hours in Eden, and its fall; of the deluge; and of crime and its penalties. Reaching far into the time of the infancy of the human race, it gives us facts, with the date of events, in such a way as to satisfy the most skeptical of their correctness. The rise and fall of nations, families, and individuals are all given in a way to instruct and guide those who read. Indeed, it is just such a book as we would expect from God, showing us every phase of human life,—the king on his throne, the shepherd in his tent, the rich man and the beggar, the old and the young, all interwoven with such wisdom as only Heaven could impart.

One would think such a book would be read, studied, and valued more than all other books; certainly its whole treasure of priceless gems and gold, its solid truths and promises, are of infinitely more value to us than all this world can give. Peace of mind, the hope of eternal life, the joy of the pardoned sinner, the inward satisfaction experienced in seeking for God, the longing for, and tasting of, heavenly influences,—all come to us through the Bible. Let us make all we possibly can of the Bible now, while we are

in probationary time. May God pardon our coldness and insensibility on this important matter, and our neglect of this priceless gift.

OUR HIGH CALLING.

BY J. E. EVANS.
(New Orleans, La.)

THERE are many Scriptural terms employed to teach the exalted position to which every believer is called, and by studying them we may acquire a more just conception of the grave responsibilities and the glorious privileges of the Christian life. This should be the object in all our study. I can here notice only a few of the expressions referred to above. If we view them in the light of stern commands only, there can be no real joy and peace as the result; but when we remember that every divine requirement is a privilege, and that every duty is radiant with hope, possibility, and assurance, that which would otherwise be an irksome duty, becomes an angel of light with a crown of blessing.

"Ye are the light of the world." This statement carries with it, first, the idea of fitness required; second, that of obligation; and, third, that of satisfaction. Perhaps the first and last are, to us, the most important. The last should outweigh all other considerations with the people of God; for if we indeed find satisfaction in following in the footsteps of Jesus, our lives will manifest a due appreciation of the required fitness. We are in a dark world, and there are many who are lost and groping in the wilderness of sin, anxious to catch some ray of light. Perhaps their eyes are upon us. Why should we disappoint them? Shall our light grow dim, flicker, and go out in darkness, thus leaving the lost in deeper despair? or shall it grow brighter and more steady "unto the perfect day"? This will be true of us if we continually receive fresh supplies of the oil of grace from the Source which can never become exhausted.

"Then we are ambassadors for Christ." Consider the calling. Have we none other than the interests of his kingdom at heart? We are also his "witnesses." Witnesses must be truthful, they must agree; yet how often have our lives in some way borne testimony against him for whom we were expected to witness! Perhaps we have not always agreed together. Can we hope to see sinners brought to agree with God if that brotherly interest and love are lacking in our own lives?

"How sweet, how heavenly, is the sight
When those that love the Lord
In one another's peace delight
And thus fulfil his word."

"Love is a golden chain that binds
The happy souls above,
And he's an heir of heaven who finds
His bosom glow with love."

As the epistles of Christ, we are carefully read, even by those who refuse to read or accept the written word. In this is seen the urgent necessity that that word should be written upon "the fleshy tables of the heart," by the Spirit of God. Thus "holding forth the word of life," we shall be "known and read of all men." May they by looking find only more of the word. Again, we are said to be "His workmanship." He is the Workman; we are the material. This has meant much to Christians in all ages, but it should be of even deeper import to those who live in the time when the Saviour's return is expected; for they are to "reflect the image of Jesus fully," and be "without fault before the throne of God." The Workman is judged by the work he does, yet how poorly he has been represented in our lives.

It is a common thing to speak of "professors" of religion, and it has become almost as common to be a professor; still not all stop to think how much the term expresses. When we speak of a

professor in any branch of education, we think of one who is qualified to instruct others. One who can reflect credit upon the profession. This is as it should be in the school of Christ; but we are so slow to learn the precious lessons taught by the great Teacher and to exemplify them in our lives, that some have been led to doubt the advisability of entering the profession. Such, it is true, view the matter from the wrong standpoint. They walk by sight only. Jesus is "the same yesterday, and to-day, and forever." He will never disappoint us. He has illustrated every principle, has attested the correctness of the rules he has given, and has solved every difficult problem. In themselves, the doctrines he taught are perfect, yet we are admonished to "adorn the doctrine of God our Saviour in all things." This can be done only when our lives are so influenced by the spirit and life of Christ as to make a life of service for him most desirable. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1.), and, "Forgetting those things which are behind, . . . press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14.

NONE CAN GIVE A RANSOM.

BY ELDER F. D. STARR.
(Nashville, Tenn.)

A SIGNIFICANT statement is made in Ps. 49:6-9. The reader will please turn to the passage and read it. What does the expression, "It ceaseth for ever," mean? Perhaps the reading of the Septuagint might throw some light on the question. Verses 7-9 read thus in that translation: "A brother does not redeem; shall a man redeem? He shall not give to God a ransom for himself, or the price of the redemption of his soul, though he labor for ever, and live to the end, so that he should not see corruption." The words, "It ceaseth for ever," are here rendered, "Though he labor for ever."

The meaning of the passage is thus seen to be that though a man should be given eternity in which to produce a ransom for himself or become a character in harmony with the requirements of God, he could not do it. Suppose that God should give him immortality to begin with, and then he go to work to make himself good, eternity would not be long enough for him of himself to accomplish the task. "Though he labor for ever," the work is too great for him. The work, too large for him, has been completed by the infinite Christ, with whom he is to cooperate. Sometimes when asked to start in the Christian life, the reply is given, "I want to get good enough to be a Christian first." How long will it take you to do that?—Eternity will not suffice. Come to-day. Delay not.

A BEAUTIFUL CUSTOM.

BY JOEL C. ROGERS.
(Cape Town, South Africa.)

THERE are some habits, or customs, connected with church services in this country, which are beautiful in themselves and in fitting harmony with the sacredness of worship. It is quite impressive to see each person, as he enters the church and is seated, bow the head for a moment in silent devotion. This little act of reverence at the beginning seems to guard the sacred character of the whole service; and such a thing as whispering or any spirit of levity is seldom seen. This custom seems to be universal among the many different churches here, and I believe it also prevails in many other countries.

In most of the churches here it is also customary for the whole congregation to resume their seats after the benediction, again spending a moment in reverent silence before rising to

leave the house of prayer. And thus the close of the service is guarded from any appearance of a noisy hurry to get out. All pass quietly from the house, and it is a very rare occurrence to hear talking either inside or outside after the service. I have never seen, in this country, a company gathered about the door of any church, except some of our own, for talking or watching the people pass out.

Sometimes we who are called to leave our glorious land of freedom and progress, find ourselves getting a little impatient with the slow movement of things in other countries, but we cannot fail to recognize the value and propriety of some customs like the above. It would appear that, in the rapid rush of progress in the Western world, we have almost forgotten to be reverent.

Certainly a mere form of reverence has no merit; but we cannot worship at all without necessarily observing some form, and may it not be true that the seemingly natural and appropriate ones just described might conduce to real heart service? All the teaching of Scripture concerning the sanctuary and its worship deeply impresses us with the spirit of careful reverence. What was required then is equally pleasing and acceptable in the sight of Heaven to day. Of all churches, surely the remnant so soon to be presented to the Lord a glorious church (Eph. 5:27) will bear a close resemblance in its reverent devotion not only to that of the earthly temple, but also to that of the heavenly worshippers. There they cover their faces, falling down before him that sits on the throne, and saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

WHY DID GOD REJECT SAUL?

BY ELDER C. H. BLESS.
(Normal, Ill.)

IN reading Saul's life, the question has no doubt arisen in the minds of many, Why did not God accept his repentance? A few facts will throw light upon this, and also help us to understand what true repentance is.

When Saul was little in his own sight, he was made head of the tribes of Israel. That he was converted is clearly stated in 1 Sam. 10:9, 10, where it is said, "God gave him another heart; and the Spirit of God came upon him, and he prophesied." Saul was then a very humble man. When he was wanted, that Samuel might anoint him king, he could not be found—he felt unworthy of such a responsible position. Indeed, this was the fruit of the Spirit of God. It shows us our weakness and inability to do the work of God. But this man who was so humble, and so reluctant to bear the responsibility which God laid upon him, afterward assumed responsibilities which did not belong to him, and when reproved, endeavored to excuse himself. He next made a rash vow, and endeavored to carry it out, though it was manifestly against the providence of God. When commanded to destroy the Amalekites, he disobeyed God, and tried to lay the responsibility upon others. Then, instead of confessing his sin and crying for pardon, he desired Samuel to turn and honor him before the people, thus seeking the honors of this world, instead of the honor that comes from God. No doubt he felt sorry he had failed to do as he was commanded, but it was not a godly sorrow, which leads to humility and true repentance.

Samuel then said to Saul: "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." After this the Spirit of God departed from Saul, and an evil spirit troubled him. He then tried to kill David, without any cause, and finally went to one possessed of a familiar spirit for counsel, in direct violation of the law of God. For this and his other sins he was punished.

The Home.

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

OUR SPEECH.

BY THOS. WHITTLE.
(Australia.)

SWEET, silver speech! the smallest word
That mankind ever spoke or heard,
The slightest sound articulate,
Expressing love or breathing hate,
Is more momentous than the roar
Of ocean on his sanded floor,
Or any voice that in the bounds
Of nature's wide domain resounds.
O glorious gift! O solemn thought!
With grave consideration fraught,
That every word by man expressed,
Must in the judgment be confessed,—
Its vile intent, its noble will,
And all the train of good or ill
Recorded on the heavenly scroll,
When God shall try the trembling soul.
O, who shall stand in that great day
When heaven and earth shall flee away,
And sitting on the great white throne,
The Lord shall make his judgments known?
'Tis he who keeps his tongue from guile,
Whose lips refrain from all that's vile,
'Tis he who shall see length of days,
Whose feet shall walk in pleasant ways.

HARD TIMES.

ELDER HARLAND had been spending a few days at home with his family, where his visits were short and rare. His work as a traveling minister kept him almost constantly in the field; for the calls were many, and laborers were all too few. Besides, he had a family to support, and as his full salary was barely sufficient, and as it stopped whenever he stopped, he felt obliged to keep at work, though he often needed rest and time for study.

The last morning of his visit had come, and the disagreeable subject could be deferred no longer. The wife broke the ice by saying, "James, I hope you can leave me a good lot of money; for cold weather is soon coming on, and the children are hardly fit to go to Sabbath-school, their clothes are so poor."

"I know it, dear," replied the husband, "and we should be putting in our supplies for the winter now that things are so cheap. I need a new suit of clothes, too; and you ought to have a new hat and cloak. But when I asked our president for forty dollars, he asked me to get along with twenty, and I finally made it twenty-five because the treasury was about empty. Times are very hard, you know. It cost me five dollars to come home; I spent ten getting what we had to have to eat; it will cost five to return to my work. I will divide the remainder with you, and that is the best I can do. I cannot ask for more money now."

"All right, James," answered Mrs. Harland, with a show of cheerfulness; "I don't want you to worry; the Lord will provide." And then she added, "People used to make presents to minister's families, but now they don't."

"No," said Elder Harland, "times are hard; and then, if we receive presents, they must be counted on my salary, and on that plan I prefer to buy my own presents."

Arriving at the church where he was to labor, Elder Harland took a morning service to place the wants of the cause before the people. He spoke of our missionary work, of our publications, and of tithes and helping the poor. But upon every brow there seemed to be stamped these words, "hard times." All his logic and appeals fell dead to the ground except with a few very poor people who wept, and said, "Amen," to his exhortations.

He went home to dinner with Deacon Rowe, who lived in a large house not far away. Brother Rowe accepted all that had been said, and agreed

that it was too bad that our missionaries were so cramped, and had to live under such hardships. It was too bad that the conference treasury was empty. He believed in helping the poor; "but, sir, times are very, very hard."

"Yes," replied the minister, "that seems to be the general impression."

Dinner was soon ready, and as they sat down, Elder Harland took an inventory of the bill of fare. Vegetables, four kinds, chicken, three kinds of bread, butter, preserves, sweet pickles, marmalade, jelly, stewed fruit, fresh fruit, two kinds of cake, cookies, pie, and other dainties to match. After grace he said, "Is it because times are hard, that you have so little to eat?" The reproof was illy disguised, and Sister Rowe said, "O, we have to eat, you know."

"Yes; but when I first knew you, you had less than now, and times are hard."

"Well," said the deacon, "I like good victuals, if the times are hard."

"I did not observe any signs of hard times in the congregation," added Elder Harland after a pause. "In fact, I think our people wear finer clothes now than they did five years ago."

"Yes, that is so," said Mrs. Rowe; "it is hard to go back to prints and gingham when one has become used to something better."

"O, the idea!" exclaimed Mary, "you would n't catch me wearing such clothes as the Harkins's wear. To be sure they are poor, and can't get better, but I thank fortune I don't have to wear such frightfully plain hats and gowns as some folks do."

"Mary, you should n't!" spoke the mother.

"Children speak out what is in their hearts, and we don't, that is the principal difference," said Brother Harland; "but it is evident to all of us that hard times are not pinching our people in respect to their clothing. They are not retrenching on that point, any more than they are in their food, are they?"

"No, I guess not," said the deacon. And the matter was dropped.

Rising from the table, Amy, the eldest daughter, said to Brother Harland, "You haven't been in our parlor since you were here. Come, I want to show you."

Going into the large room the fine new piano was first pointed out. "I thought you had a good organ," said Brother Harland.

"O, yes; but that would n't do for us girls; we have a good deal of company, you know. Did you notice this new couch? And these chairs are new since you were here."

"They are all fine," said the minister; but he thought of his family at home, and of the missionaries that were existing on the bare necessities of life. He thought of the homeless and friendless poor; but he could not talk to Amy; she was not to be blamed for these things. However, she noticed the look on the minister's face, and at once began:—

"We never should have got all these things only that Sister Wilkins, and Brother Reynold's folks, and a lot of others were getting them; for papa says times are very hard."

Elder Harland listened to the piano for a while, and then went out into the air. There stood a very fine carriage with horses trimmed to match.

"Will you take a ride in my new rig?" said Brother Rowe. "You see I don't ride in a lumber wagon any more."

"What did it cost you, Brother Rowe?"

"I don't care to tell," he answered with a laugh. "I got it at a bargain on account of hard times."

As they drove away, Sister Rowe, Amy, Mary, and Willie accompanied them on their new, shiny bicycles. Returning from a short ride, the minister busied himself looking over a pile of newspapers on the table, but it was evident that he could not find the object of his search. There was a daily paper, a county and a city weekly, a farm journal, magazines, and

what not. Finally Mrs. Rowe asked, "Can you not find what you are looking for, Brother Harland?"

"No; I was looking for our church paper, the REVIEW."

"O, we don't have it. Times are so hard that husband thought we would have to get along without it."

"You seem to have plenty of other literature," he replied.

"Well, we are anxious to know how the world moves; my husband is watching the silver question with a good deal of interest. There is much at stake, you know."

"Yes, there is much at stake," was the reply. "I would like to see the *Sentinel* if you have it."

"No, we meant to have that paper, but we have let it slip; there are always so many things to get."

"Well, *Good Health* is a good journal; I will look at that."

"Really, I almost forgot there was such a paper," said Mrs. Rowe, with a blush. "But I think I can find a copy of the *Signs*. Our church takes a large club, and we usually get a copy."

"Then you cannot be very conversant with the progress and wants of the cause, and the appeals that are made for help."

"We know enough about its wants," said Brother Rowe, coming in just now. "It seems to be more want than anything else. But I prefer to take care of the heathen at home. I have nothing for people so far away when times are so hard right here at home. 'Charity begins at home.'"

"Well," replied Brother Harland, "it is good to be liberal toward our own poor and our own home work; and if you support that liberally, you will be blest."

"I don't claim any special blessing on that account, however," said Brother Rowe in a low tone; "for I have not been able to do anything in that line lately."

"You give the Lord his tithe, I suppose?"

"Well—that is coming pretty close," stammered Deacon Rowe; "no-o, I don't, to be frank. I have to pay my honest debts first. My expenses are large, and prices are very low."

"But you have an abundant harvest," suggested Elder Harland.

"Yes, but it does n't bring anything these hard times."

"Now, brother," said the elder kindly yet earnestly, "I want to ask you a few questions."

"Very well."

"Times are hard, are they?"

"Yes, indeed."

"But they are not hard for you, are they? You have more to eat than ever before, don't you? You and your family wear better clothes than you used to, don't you? You have costly new furniture, you are spending more money for yourselves than ever, are you not?"

"Well, I guess that's about the case."

"Now, who makes the times hard? Has not the Lord done all that he can to make times prosperous? He has given abundance of food. Silver and gold never were so abundant. Providence has dealt bountifully with us."

"That is so," replied both husband and wife.

"Wickedness and oppression produce hard times. Sin and selfishness make it difficult for the poor to live."

"That is so."

"But who feels the hard times? You don't, do you?"

"Well, no."

"You do not return the Lord his tithe; you do not help his suffering poor; you withhold your aid from the missionary work; you cannot help support our colleges, or even take our good papers for your own family. It appears, therefore, that the brunt of all these hard times falls on the Lord and his cause. The One who,

above all others, deserves our gratitude, who alone keeps us in life and has blessed us in basket and store, is the very One we rob, and all our retrenchment comes out of that which belongs to him."

"I declare, I never saw it in that light before," said Brother Rowe, now deeply agitated; "but that is solemn truth."

"How easily the Lord could withhold his bounties from us," continued the minister; "and then how quickly we would all perish. But we yield to men all their exactions, and then to recoup ourselves, rob the only One who cares for us and loves us."

This view of the case carried conviction to the hearts of that family, and the impression spread to other hearts and families. God was no longer robbed in that church. His cause and his poor received the consideration that belonged to them. More than that, the windows of heaven opened, and blessings were poured upon the people.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—Can catarrh of the stomach be cured?

Answer.—Yes. One of the most important remedies is to wash the stomach out; and then those things which produce catarrh of the stomach must be avoided,—candy, ice-cream, boiled dinners, and all coarse foods. Radishes and celery and various other kinds of herbage should be tabooed by those who have sensitive stomachs. One can be a vegetarian without being exactly an herbivorous animal. It is also very important for a person with catarrh of the stomach to abstain from the use of meats; fat meats are especially objectionable in these cases.

Q—Why is warm bread harmful?

A.—Warm bread is still in a doughy state, and can be rolled between the thumb and finger into little bullet-like pellets. Bread in this state is always in a harmful condition. When it is swallowed into the stomach, it still remains in the form of little boluses. If you take a bit of stale bread and drop it into a closed glass containing a digestive fluid, and then put in a bit of this bread which you can roll up into pellets, the former will disintegrate, while the latter will remain solid for hours. The same thing happens in the stomach, except that the gastric juice will slowly dissolve the bread bullet from the outside. But the gastric juice will very quickly dissolve the bread that will crumble. There is another reason why warm bread is unhealthful. It remains in the stomach a long time and retains other substances taken with it until they ferment. Besides, these little pellets of sodden bread enclose a quantity of germs, because the interior of the bread has not been baked sufficiently to destroy the germs contained in it. There are quantities of germs in warm bread, and under favorable conditions, they rapidly grow and develop, so that when the stomach is ready to digest the bread, they are already fermented and souring rapidly. In other words, the bread begins to rise after it gets into the stomach, because it has not been heated sufficiently to destroy all the yeast.

Q.—What is the cause and cure of a stitch in the side?

A.—Generally, intercostal neuralgia. I have relieved many cases by applying the abdominal bandage, which removes the strain on the sympathetic nerve.

Q.—What and when ought one to drink?

A.—I think we ought to drink when we are thirsty. There is only one drink which will quench thirst, and that is water. Water is the only drink that is really beneficial. If there is anything put with the water, it is an adulteration.

The various fluids which are used as drinks are useful only so far as they quench thirst; and that depends wholly on the amount of pure water they contain. Now in reference to the time of drinking; one should not drink at meal-time; if he is hypopeptic, he should drink two hours from meals, either before or after. If he is hyperpeptic, he should drink three hours after meals, for the purpose of diluting the gastric juice. We ought to drink more than we do, as a rule. Water is necessary for the use of the body in its various functions.

SABBATH EVENING.

BY S. ADDIE BOWEN.

(Randolph, N. Y.)

WHAT a beautiful picture these words bring to the mind of many. The toils, the cares of the six days may have pressed heavily; but now with grateful hearts we lay them all aside for a season of uninterrupted communion with our Creator, our loving Lord.

By remembering the Sabbath all through the week, we shall not be "all tired out" at the end of the six days, and can, even on the farm, in the shop, in the office, have the ordinary work finished, baths attended to, and all needful preparations made. Then as the sun is disappearing from sight, the entire family, little ones included, gather for sweet songs of praise, reading the dear old Bible, uttering thankful prayers, studying the Sabbath school lessons more thoroughly, and reading good papers. In this way sweet peace and rest—foretaste of the rest which remaineth to the people of God—fill the home, and gladden, soothe, comfort, subdue, and uplift the heart. Nor is the isolated child of God deprived of this foretaste of eternal rest.

But in actual life does this blessed Sabbath evening *generally* exist? Or is it true that in too many families the finishing work, night choring, runs over till long past sunset? And are various members of the family so weary that they have no desire to read the precious word, and the good journals filled with the message for our time, and thus no word of prayer or song of praise ascends, and all retire as on other days, with little, if any, sense of Sabbath-sacredness in mind, especially in case of the younger members of the fold? In such cases are not the holy angels grieved, being hindered from doing the work of blessing which they come at the beginning of the Sabbath to do?

We often hear this part of the week called "Friday evening" and the next evening "Sabbath night" or "Saturday night," and it seems that in the thought of many there is no Sabbath evening. Appointments and reports in our papers seldom use the expression "Sabbath evening." Those whose experience in the message dates back a score or more of years, note quite a change in this matter on the part of ministers and people. If there were nothing but the name to be considered, this would be of little moment,—still, the character is in the name,—but if the labors of the week are absorbing the early hours of the holy day of the Lord, so that the sacred is used as common, and the manner of speaking of this portion of the Sabbath is an indication of that fact, who will say there is no importance in it?

Elder James White used earnestly to urge the importance of beginning and closing the Sabbath with prayer and other devotional exercises, and would say, "Make the Sabbath square as a brick at both ends." There is a right principle in this, not simply a sentiment.

These family services at the beginning and close of the Sabbath have a powerful influence upon us all, especially the children, and if properly conducted, do far more in establishing them in true Sabbath-keeping than any public service can. If parents who have not been putting up this barrier between the world and

Satan, and themselves and their children, will reform, a rich blessing will result. Let us have a precious Sabbath evening each week, in thought and in fact.

HOME.

BY M. C. GUILD.

(Rosedale, Mich.)

THE happiest spot on earth is home; for when the home is what it should be, love envelops the place with a sweet and tender charm that is not found elsewhere. To those who can look back upon such a home, it seems like an enchanted spot; for the memory of a true home is held sacred as a choice treasure of the past. There the happy days of childhood were spent, free from perplexing care; and if sickness chanced to come, the soothing hand of mother, and the tender solicitude of all seemed to drive away dull pain.

How sweet to turn toward home at evening, leaving all the labor and cares of the outside world behind, and there find the balm of peace, while we gather rest and refreshment for a new effort in the battle of life. And then after being away for some time, who has not felt a deep spring of joy welling up in his heart at the thought of going home? With what fond anticipation do we look forward to the time when we shall be once more at the place about which so many pleasant memories cluster. It lightens the extra labor of getting ready, and cheers and brightens the journey, be it ever so long. What joy it gives to meet again with father and mother, brothers and sisters, friends and loved ones.

But there comes a time, often tinged with sadness, when the old home is left behind. The last "good-by" is said, and we part, perhaps never to meet again. The best of homes here cannot last very long. But to the child of God Jesus has left the cheering promise, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

Here we have no continuing city, and children of God should ever bear in mind that this earth is not their home. Like the faithful in past ages, who were free to confess that they were "strangers and pilgrims on the earth," and that they were merely passing through toward a "better country," so Christians to-day should not place their affections on the earth, but press toward their heavenly home.

Soon Jesus will come as he has promised; and then, if faithful, we shall reach the goodly land, cross the threshold of our Father's house, and be at home. Then let us be of good courage, and work diligently, that other precious souls may be gathered into our Father's house; for there is room and to spare. "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37. Our opportunity to work will soon be gone. Already we see the "gleams of the golden morning," and the waymarks that are past tell us that the city is almost in view. There will be a grand reunion, and it will be a happy and joyful time when all the children of God "shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13:29.

"There those loved ones who have been long parted,
Shall all meet that day;
The tears of those who are broken-hearted,
Will be wiped away."

To those who are laying up treasures here below we would say: There is a better land than this, where a mansion is waiting and ready for those who come. There will be no more tears, no death, no sickness, no pain, no sorrow. The King of that place has sent the invitation, "Whosoever will, let him take the water of life freely." Rev. 22:17.

Special Mention.

PASSING EVENTS AND COMMENTS.

Church Singing.—We almost headed this week, The decadence, or decline, of church singing; for it is the belief that our sacred music is undergoing a degenerating process that causes us to write. What makes us think so is not because there is less singing or poorer singers than we used to have, but because the musical taste of the masses is perverted, and leads to the choice of light, frothy productions in the place of the good, solid old hymns we used to hear. In saying this no raid or raillery is intended upon our modern songs, many of which are good and inspiring. These have a legitimate place in the field of sacred music,—in social circles, in song services, and in Sabbath-schools, though they should not be given the exclusive preference there. But a large portion of these published songs are mere trash as compared with the "God-breathed" hymns that have strengthened and comforted the saints in years now gone.

But when the light class of music usurps in our congregations, the place of the grand hymns and tunes such as are found in the fore part of our hymn-books—when singers decline to sing, "God moves in a mysterious way," "Jesus, thou joy of loving hearts," "When all thy mercies, O my God," and hundreds of other sacred hymns, because they are not acquainted with them, and turn from old "Dundee," "Boyles-ton," "Rockingham," or "Uxbridge," for "What a Gathering That Will Be," or some similar ditty, we say there is a sad decline in our church music. There is something the matter with our taste if not with our hearts. And that is the way it is coming to be in our churches. Our young people are ignorant of those grand hymns. They have never learned to appreciate the majestic, soul-moving harmony with which they overflow.

Sometimes when these hymns are sung, they are transformed as far as possible into the prevailing style, by being sung so rapidly that their beauty is lost. We are no advocates of drawing music; but there is a difference between eating honey and gulping down soda-water, with most people; and so there should be a difference made between the singing of light, frothy music and that whose words, melody, and harmony are heavy with the sweetness of heaven.

Father Kneipp.—This name is more or less familiar to our readers as that of a unique character, who has become famous through his peculiar method of treating the sick. But many, we presume, are not acquainted with the individual beyond the few facts already stated. It has become quite a fashion with some to run through the parks and tall grass in the dewy morning barefooted, and this custom is attributed to Father Kneipp. Father Sebastian Kneipp is a Bavarian Catholic priest; he is now seventy-five years of age. He was, in early days, of a frail constitution, but by the adoption of a peculiar method of self-treatment, he obtained good health and a substantial frame. After treating himself so successfully, he began treating the country people round about him, and his success was so great that his reputation soon attracted people far and near. At present he presides over a large sanitarium, with twelve physicians. He ministers oftentimes to twelve

hundred patients at a time. The cures are wrought by the application of water, air, sunshine, and attention to diet. Gradually the feet and lower limbs are exposed to the free action of sunshine and air and morning dew. The clothing is constructed so as to admit freely of the circulation of fresh air. No alcohol is allowed, and but little meat; and the success of the institution has given him a world-wide fame; so much so that societies known as "Kneipp Verein," are frequently organized, whose object it is to inculcate and practise the simple principles of Father Kneipp.

Politics in the Pulpit.—The political issues at present agitating us are of such a nature as to appeal very directly to the interests of ordinary mortals, for they are supposed to relate to the finances of the country, and thus affect the pocket of every individual. It is not surprising, therefore, that there should be among all classes a lively interest in politics. We have frequently said that we believe the Christian should hold himself aloof from political struggles that have for their basis purely selfish interests,—issues in which the interests of one class are pitted against those of another class. It is like leaving the snows of Lebanon for the muddy water of the valley, to come down from our high and exalted work, and dabble in the political pool. Last Sunday a minister in New York took up the political situation in his forenoon discourse. He took such strong partizan grounds as greatly to displease a portion of his congregation, and a regular political squabble followed, in which the lie was passed back and forth between the pulpit and the pews, and the struggle became so boisterous that for a time it seemed necessary to call in the police. Yet the minister has no words of regret for the disgraceful affair, and thinks he is fighting the battles of the Lord, and trying to save his country. Strange kind of religion that!

Preparing to Carve the Turkey.—It seems that the czar of Russia did not bring his tour to a conclusion on the death of Count Lobanoff, as it was anticipated he would do, but pursues his way without him. It is now stated that Lobanoff, while furnishing much of the energy and motive power of the czar's foreign policy, has also exerted a restraint upon the burning ambition of Nicholas. The young czar thirsts for glory, and is fully set on appropriating to his empire its full share of the Turkish spoils. There now remains but little doubt that the object of this visit is to settle between Austria and Germany the terms upon which the partition of Turkey shall be made. We are told from authoritative sources that before the death of the count, the matter was fully arranged with Austria, by which that country is to receive the Balkan provinces for her principal share; and reports are very confident that a satisfactory arrangement has been made with Germany. There will be no difficulty between France and Russia; and as for England, the report is out that if she gets a very large slice of Turkey, it will be by fighting for it. There is not the slightest probability, however, that England will permit this game to go on uninterrupted. England has an eye to business in that direction, and is fully prepared to assert and maintain her own demands. It appears that the long delayed crisis is now rapidly approaching, when Turkey will come to her end, and none shall help her.

China and Christianity.—Speaking of Christianity and Confucianism philosophically, Li Hung Chang declares himself unable to perceive any vital difference between the ethics of the two great systems, both of which he claims are based upon the golden rule, one system stating it positively, and the other negatively; the Chinese version of the golden rule being, "Thou shalt not do to another what thou wouldst not have him do to thee." Between these two versions Li is unable to perceive any practical differences, although he allows that others more philosophical than himself may be able to do so.

When we consider Christianity from the standpoint of human philosophy as compared with other systems of religion, it must be confessed that they have many things in common. But Christianity is not a science according to the human standard, it is simply and essentially "the power of God unto salvation." To the Greeks it is foolishness, and to the Jews a stumbling-block. When mingled with worldly policy and selfish interests, it becomes no better in the hands of an American, than is Confucianism to Li Hung Chang or Brahmanism to the Indian.

A SIGN OF THE TIMES.

OUR Saviour plainly stated that just before his advent in glory, "men's hearts" would be "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. Lord Dufferin, the British ambassador at Paris, in a speech made recently at a banquet, gave a note of warning as well as of terror at "the existing condition" of things among the nations of the earth. In his position he is certainly able to know the facts. We look upon his testimony as a *sign of the times*. The *Christian Herald* (London) thus reports a part of the speech referred to: "Never have the nations stood in greater need of wise diplomacy than at the present moment. What do we see around us? The whole of Europe is little better than a standing camp, numbering millions of armed men, while a double row of frowning and opposing fortresses bristles along every frontier. Our harbors are stuffed, and the seas swarm with iron-clad navies, to whose numbers England has been obliged, in self-defense, to add her modest quota. Even in the remotest East the passion for military expansion has displayed an unexpected development. In fact, thanks to the telegraph, the globe itself has become a mere bundle of nerves, and the slightest disturbance at any point of the system sends a portentous tremor through its morbidly sensitive surface. We are told by the poets of old that when Jupiter nodded, the golden halls of his Olympus shook to their foundation. To-day it would suffice for any one of half a dozen august personages to speak above his breath, or unwittingly to raise his little finger, and, like in a sky overcharged with electricity, the existing condition of unstable equilibrium which sustains the European political system would be upset, and war, waged in circumstances of greater horror than has been hitherto known in the experience of mankind, might eventually envelop not Europe alone, but two—nay, all the four—continents at once, since in every one of them representatives and offshoots of the contending nations would of necessity be brought into collision."—*Herald of the Coming One*.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 15, 1896.

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

SPECIAL CONTRIBUTORS:

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

THE BLESSING OF GOD.

ALL Christians have a sense more or less distinct of their need of the blessing of God. It is a very natural form of prayer with us to pray that the Lord would bless us. This is frequently done without any definite sense of the blessing we desire or expect. There is perhaps a vague impression that we are very needy, and that the Lord alone can supply these needs; but we are not always prepared to have our prayers answered in the way that divine wisdom would indicate that they should be answered. This is because we do not always have a correct idea of what the blessing of God consists in. We are apt to think that a blessing must necessarily coincide with our feelings,—a blessing must correspond with our own sense of what we require; otherwise, we are very apt to regard it as a calamity.

When at a meeting of those of kindred faith and feeling, we by our united prayers draw nearer to the Lord, the Lord frequently blesses us by the outpouring of his Spirit, and we feel elated, we feel good; our hearts are warm, our love is quickened, and we have a sense of God's nearness and presence that drives away our darkness, and brings in light and joy. Sometimes this experience is very marked, and we are apt to regard this as among the most precious blessings that come to us. These experiences may come to us while we are alone. Any one can seek God, no matter where he is, and obtain his blessing and presence. Then we look upon that experience as the blessing of God, which indeed it is; but it is not necessarily an ultimate blessing. More frequently such experiences are designed to prepare us for blessings which God has in reserve, and which he wishes to bestow upon us after having brought us into a nearness to himself.

At our camp-meetings, for illustration, we frequently experience a large measure of this blessing, and feel that the meeting has been indeed a heavenly place because of God's presence. But such blessings, good as they are, and precious, and sweet to our taste, are not sufficient to sustain our Christian growth and development. Such blessings are rather preparatory than otherwise, and are designed to prepare the heart for that which the Lord has for his people. So that the real value of such special seasons of blessing is determined, not by the intensity of the feeling experienced at the time, but by the permanent impression which is made upon the heart and life in preparing them for a continued and deeper work of divine grace.

Blessings often come to us in the guise of trials. Read the twelfth chapter of Hebrews on this point. "Looking unto Jesus the author and finisher of our faith," we cannot doubt that he enjoyed the full measure of the blessing of his Father, and yet he was "a man of sorrows, and acquainted with grief." Weighed down beneath the burdens that oppressed him, he groaned in spirit and prayed for relief. Yet,

beneath the burdens which he bore, and beneath his trembling human form, were the everlasting arms of help and blessing. Strength was given to him so that he could not fall. His joy and peace were full, and no man could take them from him. After alluding to the example of Jesus in the chapter referred to, the apostle exhorts us: "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons." Then again: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." There is a blessing in the chastisement of God; there is a blessing in reproof, in correction; there is a blessing in humiliation. Grief and sorrow bring blessings. In fact, every feature of our experience is designed of God to be a blessing, for "we know that all things work together for good to them that love God." Anything that works for our good is a blessing; anything that brings us nearer to God, to a higher sense of our duties, to a clearer understanding of our situation, of our real needs, is a blessing. Anything that awakens us to our danger, and arouses us from our stupidity, is a blessing. These things may cause us pain, they may come to us almost like a thunderclap of wrath. We may be able to see nothing in them but displeasure and disapproval. But God's blessing comes to man in the form of reproof and disapproval. It is the blessing of God that breaks the proud heart of the sinner, and brings him humbly to the foot of the cross. It is the blessing of God that breaks anew the fallow ground of our hearts, and awakens slumbering backsliders from their lethargy. But such a work is not done through pleasant sensations; it is not a pleasing thing to be awakened to a sense of our terrible condition. It is a very painful experience that one passes through, who has spent years in the service of God, and awakens for the first time to see that he is miserable, and wretched, and lost. Such a view of himself may cause the most intense agony, and may cause struggle and tears; but it is the blessing of God. It is the hand of the Father correcting his child; it is the goodness of God leading us to repentance.

Then as we pray for the blessing of God, let us seek first such a conformity to the will of God that we shall be prepared to recognize in the experiences which come to us the blessing of a loving Father, whether these experiences are according to our desires or not. We may not be able to see these things at once, but if we follow on to know the Lord, we shall see; perhaps a very short time will reveal to us God's purpose in leading us through suffering. In Proverbs we have this remarkable declaration, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Sin adds sorrow, sin fills our lives with bitterness; but the blessing of the Lord always leads us to forsake sin. The surgeon's knife brings pain and distress, but it leaves a blessing; it removes sorrow, it takes away the deadly thing, and puts life and health in its place. So with God's blessing. It will separate us from sin. That is the first thing to be done for the sinner. This may cause grief and pain, but as the apostle tells us, "afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Let us continue to pray that God will bless us, let us seek more and more for his blessing; let us be ready to receive these blessings in whatever way our Heavenly Father sees fit to administer them. We can trust his love, we can trust his wisdom and goodness; and although we cannot see in some of our circumstances the leadings of his divine providence, if we trust in him, we shall see, for he will make it plain.

G. C. T.

WHO SHALL BE GLORIFIED?

MAN was not made to glorify himself, but to glorify the Lord only. He was not made to make known himself, but to make known only the Lord. "I have created him for my glory." When the man was made and put in the garden, God dwelt in him and walked in him; he was crowned with glory and honor from God, and God was glorified in him. God was manifest in him; in him the image of God was seen. He was made thus ever to reflect, to make known the image and glory of God. The word of God was to be his life and his guide. By having the word of God to live in him, he was to continue to glorify God. God told him the way that he should walk and live, and also the way that he should not take and die.

So long as the man believed this word, so long as he walked in this way, he would glorify God, God would be made known through him, the image of God would be seen reflected in him. But if the man should not believe this word, and should take the other way, just then he would separate from God, and God could not be made known through him, the image of God could not then be reflected in him; and as certainly as the man should separate himself from God, though the Lord could not then be glorified, made manifest, reflected, in him, yet so certainly *somebody* would be manifested in him, *somebody* would be glorified there.

Who would this "somebody" be? That would depend upon who was chiefly concerned in his separating from God. If the man himself, altogether of himself and in the invention of his own heart, should turn from the word of God and take the other way, then it would be only himself that would be exalted, only himself that would be manifested. But if some other one should show the way and give the word that would separate from God, and if the man were to accept this word and take this way, then it is perfectly plain that not the man himself but the one whose suggestion he accepted, whose word he believed, and whose way he followed,—this is the one who would be exalted, this the one who would be manifested and reflected in the man.

Now mankind is separated from God. That is a fact. But how was this separation accomplished? Was it altogether from man himself? Did he originate it?—No; everybody knows that this is not the way in which it was brought about. But Satan, "the serpent, said," "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And this word was believed, this word was accepted, instead of the word of God; and this way was taken instead of the way of the Lord. Then as certainly as it was the word and the way of Satan that was accepted by man instead of the word and way of God, so certainly was Satan accepted and followed instead of God. Therefore it was not God that was manifested

in man when he sinned, it was not man himself; but it was Satan instead of God and instead of the man himself.

Again: the man was to receive all his information from God. He was to believe the word of God and be guided by that. In this way his mind would be formed from God, his thought would be the thought of God—in short, he would have the mind of God. But when he received and believed the word of Satan, his thought became the thought of Satan—in short, his mind became the mind of Satan. This is why it is that the carnal mind, the natural mind, “is enmity against God,” and “is not subject to the law of God, neither indeed can be.” Notice, this mind is not said to be *at* enmity with God; but it *is* enmity against God. If it were *at* enmity with God, it might be reconciled to God by the taking away of that which put it *at* enmity. Man is *at* enmity with God, and is reconciled to God by the taking away of that which has set him *at* enmity, and this is “*the* enmity.” Christ “abolished the enmity” that he might reconcile men unto God. But this is not so with the carnal mind, the natural mind, the minding of the flesh. It *is* enmity itself. It never can be reconciled to God; “for it is not subject to the law of God, neither indeed can be.” And the reason that it *is* enmity and cannot be subject to God, is precisely because it is the mind of Satan.

These considerations show conclusively that that “somebody” who is exalted, manifested, reflected, in man separate from God, is none other than Satan. So that when man was created, not to glorify himself but to glorify God, and then chose another way, still he does not glorify himself but glorifies Satan. So that in having his own way separate from God, no man from Adam until now has ever really had his own way; he has had Satan’s way, in fact; and, separate from God, it never can be otherwise.

The only possible way in which any man can ever reach the point where he really can have his own way, is everlastingly to choose God’s way. Man was not created to have his own way separate from God. He *was* created to have his own way, with God. For man was created not only to glorify God, but also that he himself should be glorified. Man was created not only that God should be glorified in him, but also that he should be glorified in God. Not only is God to be made known in man, but man himself is to be made known in God. “Now is the Son of man glorified, and God is glorified in him. And if God be glorified in him [in the Son], God shall also glorify him [the Son] in himself [in God].” And this is why it is that though now we are the sons of God, “it *doth not yet appear* what we *shall be*.”

And in this world it never will “appear what we shall be.” We are the sons of God; and in this it is with us as with the original sons of God. While we are in this world, we are to let it appear in us what God is. Then when this is finished, God, in the world to come and in eternity, will make it appear what we shall be. In this world we are to glorify God. In the world to come and through eternity God will glorify us. He asks us to make him manifest in this world where he is not known, and when that is past, he will make us manifest in all worlds where we are not known. “Them that honor me I will honor.”

Who, then, will not choose the Lord’s way? Who will choose his own way apart from God,

the way in which he cannot have his own way even when he chooses it? Who will not choose the Lord’s way, the only way in which he can possibly have his own way? Who will try to be “himself” in the way in which he cannot possibly be himself? Who will not seek with all the heart to be himself in the only way in which it is possible to be himself; that is, in God? Who will seek to exalt himself instead of God, when all that he can do by it is to exalt Satan instead of both himself and God?

To all men let the question be asked forever, Whom will you glorify—God or Satan? “Choose ye this day,”—“To-day, while it is called to-day.”

A. T. J.

TURKEY DOOMED.

EVIDENCES multiply that the obituary of the Turkish empire must soon be written. Brief reference was made last week to the proposed visit of the czar of Russia to the rulers of the western European powers, as indicating a purpose on their part to come to some understanding speedily as to what disposition should be made of the estate of “the sick man of the East,” and so bring that question to a head; for this is all that has stood in the way of wiping Turkey off the map of Europe years ago.

The sudden death of Prince Lobanoff Rostovsky, the minister of foreign affairs (who was a member of the party), which immediately followed, it was thought might tend seriously to postpone or modify the program; but it is said that the czar will now take the opportunity to show his own hand, which has been somewhat held in restraint by the authority of his prime minister.

The Supplement of the Cincinnati *Inquirer*, of September 6, has a long article on this subject, from which we gather the following interesting points. The attitude of the nations of Europe toward Turkey is represented by the figure of vultures circling round in the air over the dying soldier. The *Inquirer* says:—

The great question in Europe this week is, “Will the partition of Turkey be accomplished?” The dismemberment of the Turkish empire is bound to occur, and it is possible that the recent massacres in Constantinople may result in the European powers bringing the reign of the sultan to an end. The death of Prince Lobanoff Rostovsky, of Russia, may be the means of bringing such action on England’s part, which will bring the cruelties of the Turks to an end. There is one certainty—the rule of the Turks is nigh at an end.

The effect of the impending struggle is thus described:—

The dismemberment of the Turkish empire cannot take place without setting the whole of Europe on fire. It is this reason which has kept the powers from acting in the recent massacres. The Turks are well aware of this, and commit their heinous offenses with a sense of bravado and security. The first gun fired to bring the sultan to subjugation is the shot which will be the harbinger that will transform the whole of Europe into one region of carnage. Each power will be anxious to secure the choicest part of the empire. England and Russia will vie with each other as to who shall possess the Dardanelles and Constantinople.

The matter has now reached so acute and threatening a stage that a little sketch of the place, and some items of its history, will be of interest:—

Constantinople, the scene of the recent massacres, was founded by Byzas in the year 658 B. C. It was then called Byzantium. In 330 A. D. the great emperor Constantine, of Greece, removed the seat of the Roman empire to the Ottoman capital. The city was called Constantinople in honor of his name. The Grecian emperor enlarged and improved the great Eastern capital.

Constantinople is built upon the promontory of seven hills, each of which is crowned by a magnificent mosque. On the one side lies the Propontis, or Sea of Marmora, and on the other side the harbor of the Golden Horn. The city lies at the mouth of the Bos-

porus. It gives it a commercial advantage second to none in the world. For ages nations have fought for it, and at present the various European powers are anxious to become its possessor. During the year 1204 the Crusaders took Constantinople from the Greeks, and it was retained by them until 1261, when it again came under the rule of the Greek emperors. It was taken from them by the Turks in 1453, and has been in their possession since that period. With its capture by the Turks ended the Greek, or Eastern, empire.

From the sea Constantinople presents a magnificent sight. The stately domes of the mosques, the gilded spires of the various Christian churches, the bronze minarets of the numerous Mohammedan edifices, as they gleam beneath the noonday sun, give to this Oriental city an appearance of a mighty army armed with golden spears and helmets. Probably the most magnificent religious edifice in the Turkish empire is the one built in 1610 on the plain of the hippodrome. This stupendous mosque was erected by Sultan Ahmed I. It is the only mosque in the empire flanked by six minarets. Near by stands a great Egyptian obelisk. The various palaces of the sultan, and the foreign ambassadors’ residences at Pera, present a beautiful appearance. The harbor of the Golden Horn is a magnificent one, and the sight on a moonlight night is a never-to-be-forgotten one. But the city of Constantinople is a disappointment, so far as buildings are concerned, to the tourist. The visitor finds his greatest enjoyment in watching the native population. The majority of the streets in the Ottoman capital are narrow and dirty. The main scavenger work is done by the hungry, shaggy dogs of the capital.

The great earthquake in Constantinople in 1894, raises the inquiry as to what its experience has been in this respect in the past. On this point the following facts are stated:—

Constantinople has suffered very extensively from earthquakes and fires. During the great earthquake which occurred in September, 1509, a large part of the city was destroyed, and thousands were buried under the ruins. The great earthquakes of the Turkish capital were in 416, 446, 477, 558, 741, 791, 869, 1011, 1286, 1344, 1509, 1766, 1802, 1855, and 1894. The city has been devastated by twelve great fires which broke out during the years of 1539, 1569, 1589, 1626, 1633, 1645, 1702, 1731, 1751, 1755, 1782, and 1870, each of which consumed a large part of the capital, and many lives were lost. The grand vizier and the pashas are required to be present at all large fires, in order to encourage the firemen in their efforts to extinguish the flames. The announcement that a large fire is raging in the city is made to the sultan in the following manner: As soon as the news reaches the palace, a young odalisk—one of the harem women, to whom the duty has been assigned—will array herself in a scarlet robe, which covers the entire figure; on the head is a large turban of the same color. She enters the sultan’s room, and stands before his majesty without uttering a word. The scarlet costume is a sufficient explanation of her appearance there.

We look with horror upon the practise of savage tribes who have the custom of putting to death many human victims on the death of the ruler, particularly the wives or relatives of the deceased. But when we read the following concerning the Turk, the exclamation involuntarily arises, Can this be true! The writer says:—

The women of the sultan’s harem, of whom there are about one thousand five hundred, are in constant fear of death. On the accession of a new sultan to the throne, the majority of the women in the harem of the sultan are unceremoniously drowned. This is done by fastening heavy stones to their necks, then placing them in a wooden chute especially prepared for that purpose. The unfortunate creatures are thrown down this chute at night into the Bosphorus from Seraglio Point, where the current is strong and the water deep. This monstrous custom has existed in Turkey from time immemorial. The authority of the sultan’s mother in the harem is absolute, extending even to life and death. Woe be to the one who should offend her. Her sway is as despotic as that of her son in the world outside.

If, as this writer says, the majority of the women of the harem are drowned on the death of the sultan, that, in this present case, would amount to over seven hundred and fifty. Think of the barbarity of sliding these poor creatures down through a chute to a watery grave, because the sultan dies! Ought such a nation to be tolerated a moment on the face of the earth?

The pride and arrogance which the Turk has manifested in the past toward the great powers of Europe are now worthy of note:—

The Turks for ages have been insolent, and it will prove interesting at this time to look back a few years when the ambassadors of the great European powers were insolently treated by the sultan and his officials. The reception at Constantinople has been thus described by an eye-witness: "The proud English nobleman, before he was allowed to approach the 'Shadow of God upon Earth' (as the sultans have always called themselves), was compelled to pass through a rabble of insulting Janizaries and wait until the chief master of ceremonies could announce to the sultan that an unbelieving dog from the little island called England had come to offer his Majesty some choice presents and to rub his face in the dust of the sultan's footsteps. This announcement made, the sultan, or the possessor of men's necks, would command that the visiting ambassador be treated in the usual manner, which was as follows: Water and towels were handed to him so he might perform, and also his suite, ablutions, before he could see the face of the great Turkish ruler. They were covered in large fur cloaks, seated on low stools, and provided with some choice Turkish dishes that had been specially prepared for them. One of the attendants present assisted the ambassador to kiss the sultan's robe. Then this same proud Englishman would hand his gifts to the 'Possessor of men's necks,' and back out of the room, bowing to the ground while in the sight of the Eastern despot."

The kind of life the present sultan lives is next described as follows:—

The present sultan, like his predecessors, lives in constant fear of poisoning or assassination. On this account it is said that he changes his bedroom every night, so that he cannot easily be found. Except on special occasions, the sultan eats alone. His meals are prepared in silver vessels closely sealed with a paper slip bearing the imperial stamp. The chief chamberlain breaks the seal in presence of the sultan and tastes every dish before it is handed to his Majesty. This is done as a precaution against poison. The food is eaten from the dish in which it has been prepared.

There have been thirty-four rulers of the Turkish empire, Osman I being the founder. The reigning sultan, Abdul Hamid II, the second son of Abdul Medjid, was born Sept. 22, 1842. He succeeded to the throne Aug. 31, 1876, on the deposition of his elder brother, Murad V, who is now a prisoner in the Tchiraghan Palace.

Truly, as David says, it is better to be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness.

Although Turkey is a disintegrating and decaying power, the fanaticism of the Moslems and their belief in fatalism make them desperate fighters, and the powers will find lively work on their hands when the crisis comes. In the mosque of Omar in Jerusalem, we were shown the iron chest in which is enshrined the banner of Mohammed, which, according to a Turkish tradition, is to be unfurled once more, and that only when the last struggle comes. This they are now expecting. The following is a statement of the military and naval strength of Turkey at the present time:—

Should the allied powers of Europe decide to put an end to Turkish rule, they will find that the Turks will fight until all hope is gone. The country is well fortified. The defense of the Ottoman empire is as follows:—

Army: infantry, 648 battalions—583,200 men; cavalry, 202 squadrons—55,300 men; artillery, 1356 guns—54,720 men; engineers, 39 companies—7400 men. Total, 700,620 men. In addition every Turk is liable to army duty after the age of twenty until he is forty years of age. Navy: battle-ships, first-class, 1; battle-ships, third-class, 1; Port defense ships, 7; second-class cruisers, 9; third-class cruisers, 22; fourth-class cruisers, 29; torpedoes, 26. Total, 95.

The navy is made up of obsolete ships, and would be of little use in a war with any of the powers. The main strength of the Turks would be in carrying on a war on land. The crisis is at hand. The most barbaric race that has infested Europe is about to be disbanded; but when the consummation takes place, it will be the greatest war of history.

None can look with keener zest, nor greater composure, nor brighter hope, upon these movements and prospects than the student of prophecy; for he has learned from the chart and guide-book that these are the signals displayed by the King of glory to show to his waiting children that he is near, and that the setting up of his glorious and everlasting kingdom is at hand.

U. S.

OUR CONFERENCE PAPERS. 18

For some years there has been a growing custom in our various conferences to maintain small periodicals for the purpose of obtaining a direct and more ample medium of communication between the officers, laborers, and churches. We believe nearly all the conferences now have their papers, and are endeavoring to maintain them, even though it be at considerable expense of labor, care, and cash. Very naturally, perhaps, there have been some sidewise glances back and forth between these little sheets and our larger periodicals—especially the REVIEW. We deem it proper at this time to express our sentiments toward these candidates for favor, and the attitude which we wish to be regarded as maintaining toward them as a class.

It must be evident to all that it will not be wisdom to undertake to support more papers than can be well cared for and read. When the number becomes too great for that, there are more than there should be. We do not make this observation because it applies in the present case, for where different papers occupy fields distinct from those occupied by other papers, it is not then a question of infringement; but the question of maintaining each paper is one of policy, and depends upon whether there is a call for such a paper sufficient to justify its existence, whether the results that will accrue are sufficient to justify the expense, and how the enterprise will affect existing interests.

We are free to state that we perceive the utility of the conference papers, and believe that they may in many cases serve an excellent purpose without infringing upon the work of other papers, or detracting from their circulation or influence. But we are equally free to state that we believe that it is essential to the preservation of these favorable conditions, that the local papers do not exceed the sphere in which their utility lies. The combined support of the English-speaking Seventh-day Adventists of this country is required to give adequate support to the REVIEW as a general church paper, to the *Signs*, as a missionary paper, and to the other general periodicals in their various spheres. Should we divide our forces in these various directions, it must weaken our efforts, and thus defeat our work, or at least prevent its best success.

It is a very worthy ambition that leads an editor to labor to improve his paper, and such ambition is not out of place in connection with our State papers unless it lead in the direction of enlarging and imitating the work that is already being done by others.

We say imitating, because no merely local paper can do the work for which the REVIEW and *Signs* were established. But so far as they attempt to do it, they weaken the papers that have been established by the denomination, acting as we believe in the counsel of God. As a means of communication for the conference officers and laborers, for local appointments, for obituaries, and for reporting the work in the details of personal experience, which would have but a local interest, these papers serve a useful purpose. We are convinced that, in general, the managers of these papers have a right conception of these things, and are carefully keeping their papers in the fields for which they were created. It is to be hoped that this point will be carefully watched by all, that the work be not hindered. Should it ever come to pass that

our laborers fail to report to the REVIEW because they report to their State paper, or should any of our people decline to take our general papers because they have the State paper, the result will be that these individuals will narrow down their interest in, and knowledge of, the work of the third angel's message, in the same proportion. It will be a damage not only to the larger papers, but to the cause at large, and even greater injury to the individuals themselves. When the radius of our spiritual vision and interest extends not beyond the bounds of our own community, we shall both deprive others of the benefit of our light, and shut out from our own souls that which would come to us through the work in general.

G. C. T.

In the Question Chair. 19

[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.]

688.—MAN'S LIMITATIONS—SATAN'S DOMINION—GATHERING OUT OFFENDERS.

1. In what sense was man made a little lower than the angels? Heb. 2:7. 2. Did Satan have power to give this world to Christ? or was it only pretense on his part? Matt. 4:8, 9. 3. How will Matt. 13:41 be fulfilled, and those which offend and do iniquity be gathered out of the kingdom? E. H. L.

Answer.—1. Man is lower than the angels in the sense that he has less power and capabilities than the angels. 2. Satan has no rightful dominion over this world. The control he has acquired is that of a deceiver and usurper. Dominion was given to man in the beginning. But man alienated this dominion to Satan by yielding to his temptation, falling into sin, and becoming his servant. Rom. 6:16. Christ came down to purchase back by his sufferings and death what Adam had lost. So Paul says that Christ is to redeem the "purchased possession" (Eph. 1:14), referring to this earth. Satan offered to transfer to him the dominion he had acquired, if he would fall down and worship him; and the temptation lay in placing before his mind how much easier this would be as a means by which to secure the dominion of this world for himself, for which purpose he had come into this world, than by the plan he had proposed to carry out by way of the garden and the cross. But the dominion, in this case, would not have amounted to anything; for Christ himself would have become a rebel, and the whole plan of salvation would have failed. 3. Matt. 13:41 says that the angels will gather out all offenders. The work is likened, in the preceding verse, to the gathering together of tares to be burned up. It is the part which the angels have to perform in bringing destruction upon the wicked at the opening of the great day of the Lord. Luke 19:27; Rev. 7:1-3.

689.—1 THESSALONIANS 5:19.

Please explain what is meant by the words, "Quench not the Spirit," in 1 Thess. 5:19. J. E. C.

Ans.—Among the definitions given to the word *sbennumi*, to quench, we find the words, to "hinder" or "thwart." It is a solemn fact that man has the power to "resist the Holy Ghost" (Acts 7:51), to "grieve the Holy Spirit" (Eph. 4:30), or as stated in the text in question, to "hinder" or "thwart" its operation in the heart. Against this course we are here warned. It is the same as if it said, Resist not, or grieve not, the Holy Spirit. The Holy Spirit is represented by the symbol of fire, because its office is to enlighten, purify, and refine the soul. It is loving, tender, and holy; and thus any temper indulged in contrary to it, will quench its flame. Earth heaped upon a flame will quench it as effectually as water. So the love of the world, anger, malice, revenge, or any other worldly temper, will drive away and destroy its influence in any heart that indulges in these things.

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.

THE HEAVENLY RACE.

BY WORTHIE HARRIS HOLDEN.

(Washington, D. C.)

The race is on. Around us crowd intent
The heavenly witnesses with ardor bent
To urge success. The end of contest nigh,
The Judge with quick reward, stands watching by
The goal. We near the prize. O, then, take heart,
Nor weary be nor faint. Thou hast a part
In truth's great contest, where, if brave we fight,
The universe beholds us with delight.

The great arch enemy athwart our way
Holds up the splendid garb of earth's array,
Or shouts above the voices and the din
The fame and riches in the seats of sin,
Would we but turn aside.

Heardst thou proclaimed
That though thou runnest, yet the crown is gained
By those alone who lawfully do strive?
Cast every weight that hindereth aside.
For joy of certain triumph now endure
The cross and trials that would fain allure
Or harass thee. A never-fading crown
Of laurel waits thee, with immortal palm.

WESTERN AUSTRALIA.

We have encouraging letters from Western Australia, and esteem it a privilege to give to the readers of the REVIEW a brief statement regarding the progress of our mission in that colony.

During February and March, a series of tent-meetings was held in Perth by Elders Corliss and Collins. The attendance was not large, but was very good considering that the older inhabitants are very conservative, and most of the newcomers are too eager for gold to give serious thought to the most important matters. The first of April, the tent was moved to West Perth, where the meetings were continued for five weeks. As a result of these meetings, many became interested, and a few embraced the message and were desirous of uniting with those Sabbath-keepers who had come from the other colonies, in forming a church. Six persons signed the church covenant, and eight presented letters from other churches, and three others, whose letters had not yet come to hand, expressed their desire to unite in membership. Officers were then chosen.

Shortly after the organization of the church, Elder Corliss and his family took their departure for America, by way of London. For many months previous to his going to Western Australia, Pastor Corliss had been in poor health. A very severe and prolonged attack of *la grippe* during an important series of meetings in Sydney, had left him weak and worn, and it was hoped that the change of climate and of labor would be favorable to his health. But the congested state of business affairs in Perth rendered it almost impossible to secure a house to live in, and for weeks one room was all that he could secure. This made his residence in Perth very uncomfortable, and his labors were accomplished amid weakness and suffering. Becoming convinced that his health was not likely to improve in Western Australia, and feeling the need of rest and medical treatment, which could be best secured at the Battle Creek Sanitarium, he decided, against the earnest wishes of his collaborators, to leave Australia, and return to his old home in America.

Under date of June 8, Brother Collins writes: "I find that quite a number of brethren are coming over to West Australia from the other colonies. The attendance at our Sunday-night meetings is good. The Bayswater meeting is improving, and our Thursday-evening Bible study in another neighborhood is well attended."

His report of labor for the quarter ending June 30 is, sermons, 50; Bible readings, 23; visits, 164; persons baptized, 4. His receipts for the quarter were about \$275; and expenditures about \$250. This is a very encouraging financial report. It is not a surprise to us, because we have known that numbers of faithful brethren have moved, during the last year, to Western Australia, and we have expected that they would be greatly cheered by the establishment of a mission in Perth, and that they would rally to its support. We believe that if all our good brethren in Western Australia will put their shoulders to the wheel, we shall see the cause in that new colony advance without being a burden for a long time to the General Conference.

The expense of opening new fields is considerable, and where everything bears a high price, as in Western Australia, it is very expensive. The cost of this mission, including the tent, tent furniture, transportation of laborers and their families, with the wages of laborers, and the running expenses of tent-meetings for the first three months, has not been less than \$1000. We trust that the effort put forth by the General Conference in opening up the work in this field will be appreciated by all our people.

Our canvassers in Western Australia are still prospered, although the accessible territory is nearly exhausted. During the last quarter of 1895, four canvassers took orders amounting to \$1500; and during the first quarter of 1896, three persons took orders to the value of \$1650. That some of the literature thus placed is doing its work, is evident from letters received.

W. C. WHITE.

OUR WORK IN POLYNESIA.

No mission field entered by our denomination has elicited such interest as has our work among the South Sea Islands. From the time that Brother Tay visited Pitcairn ten years ago, down to the present time, all have watched with intense interest the giving of the message for this time to the islands of the sea.

Our missionary boat is now on its fifth cruise, and letters just received from Captain J. E. Graham, from Tahiti, indicate that this last trip of the boat, like all the preceding ones, has been fraught with much interest and blessing in the spread of the truth.

Brother and Sister W. G. Buckner, who went to Pitcairn Island three years ago, will return with the "Pitcairn" about the first of the new year. Their sojourn on Pitcairn Island has been a great blessing to our people there, and it was a cause of regret to all that duty seemed to indicate their return home to California. Brother and Sister Buckner have been working as self-supporting missionaries. Brother and Sister Whatley, who accompanied the "Pitcairn" on its last voyage, were left on Pitcairn Island to take the place of Brother and Sister Butz, who will locate in some other field. Sister Hattie Andre, who has been so long engaged in teaching on Pitcairn Island, will likewise accompany our missionary boat homeward. Elder Graham reports that the work on Pitcairn is in a prosperous condition, and the islanders generally are in good health.

In the Society Islands the Lord has been blessing the labors of Brother and Sister Cady, and a number of additions have recently been made to the ranks of believers. Several have begun to keep the Sabbath who have been employed as public school-teachers. This we trust will settle the problem of teachers for our work in that field. In Raratonga Brother Rice is engaged in school work, and Dr. Caldwell is prosecuting the work in medical lines. Lately the doctor has been called to take charge of the government hospital recently erected there. The Lord is opening up the way before our workers, and the truth is making good progress.

They have a small printing-press, and are getting out some publications in the Raratongan tongue.

The following extract from a letter recently received from Elder Hilliard, of the Friendly Group, indicates the way matters are moving in Tonga, where Brother Hilliard is settled:—

"Our school has increased from two to nine pupils; the tuition amounts to a little over twenty dollars a month. We are making rather slow progress in studying the language. I spend from three to six hours nearly every day, studying the language, and I am getting so now that I can speak it a little better. I find it is much easier to make them understand me than it is to understand them. Mrs. Hilliard does not have so much time to study the language, as she teaches a day-school from nine o'clock till twelve, and from two to half past three. I help some about the house-work, such as washing the dishes, sweeping, etc. I also work some with my tools for the natives. I have made a milk-safe and several other articles, for which I received a fair price. I also have a little ground that takes some time to keep clean. I have some unripe squashes which measure three feet around. We have green corn and string-beans. We are now planting and sowing the second time. We sent to Michigan for some muskmelon and watermelon seeds and some lettuce seed, and we are going to see what they will do here. We send to New Zealand for flour, apples, potatoes, etc. We save a little by so doing, but not more than enough to pay for the extra trouble. We expect a good supply on the 'Pitcairn,' which I suppose is now about half-way from San Francisco to Pitcairn Island. Everything is moving on about as usual in Tonga. The little village Nukualofa, in which we live, is growing continually. Several of the natives have built themselves European houses since we landed here. Europeans and natives intermarry, and this brings in a third class of half castes."

These lines were not written for publication, but will serve to show how some of our missionaries are laboring in the South Seas. One cannot go to the islands, and carry forward Christian work as he can here. He must veritably become "all things to all men," laboring by every means in his power to bring before them the truth. Brother Hilliard is making it his first work to become thoroughly acquainted with the native tongue. This is absolutely necessary in order to reach the people. Whatever he receives by way of remuneration for work done in teaching or otherwise, assists in defraying the expenses of the mission. Thus his labor in this line is not lost; and then, too, such work gives him the best possible opportunity of mingling with the natives, and so gaining an influence over them.

In the Hawaiian Islands our missionaries are laboring with encouraging results. Several Chinese and Japanese have accepted the truth and united with our people. The labors of our medical missionaries, Dr. and Mrs. P. S. Kellogg, and Mr. and Mrs. A. L. Lingle, are greatly appreciated. Their connection with the work has been a source of great encouragement to Brother Gates and to our other workers there. A small bath-house has been established, and Elder Gates writes very confidently of the results which he believes will accrue from this line of work.

Dr. F. E. Braucht reports an encouraging work in Samoa. He has had more in the medical line than he could well do. Patients have come from islands seventy miles distant for surgical work. The erection of a hospital building at Apia is earnestly urged; and indeed it would seem that the necessities of the situation demanded the erection of a building for this purpose at once. The only reason for delay is the lack of necessary funds. The building, with necessary appliances, would require an outlay of

between two thousand and three thousand dollars. The doctor is now performing many surgical operations, with the most meager accommodations and facilities for the care of patients.

There is a crying need in every Polynesian mission field for enlargement. Many openings exist which might be filled to excellent advantage, were there means sufficient to warrant our workers in entering upon the same. We trust our dear people may continue to remember the work in Polynesia in the future even more faithfully than they have in the past. Most liberally have our churches responded to the calls of the work in this field. They have indeed shown a spirit of faithfulness and generosity; but now that the work is established, we must not leave it to go down. Foreign missions cannot run themselves. They must have constant encouragement and support from the home field. May we esteem it a privilege to do all in our power to carry the message for this time to the islands which are waiting for the law of God.

F. M. WILCOX.

COPENHAGEN, DENMARK.

My last report in the REVIEW appeared June 30, and I wrote it June 5, at the close of my labor in Christiania, Norway. Since then I have attended the three conferences held here in Scandinavia from June 9 to July 19. Of these good meetings mention has been made, and I do not wish to add to it only by way of saying that I enjoyed very much hearing the testimony from Brother Loughborough concerning the progress of the work of God from the very beginning; connecting my own experience with it for the last thirty years made quite a spiritual feast to my soul.

Since the close of the conference here in Denmark, I have labored in Copenhagen both privately and publicly, and for the last three weeks have been holding a course of public lectures upon our faith and hope. The number of hearers at these meetings was not very gratifying the first two weeks, but thanks be to God, the numbers are increasing, and the interest is deepening. I know that the word of the Lord will do all for all, and that good will be accomplished; because we do not speak our own words, but the word of God, which is powerful. We have an excellent hall for our meetings in the new mission chapel, and I believe if our friends here in this place will arouse to the true condition of the followers of Jesus Christ, he will make himself known unto us, and pour out his Spirit upon us, and make us a great blessing to the people here. May we all heed the True Witness and go forward, is my prayer. Pray for us.

August 26.

J. F. HANSEN.

NOVA SCOTIA.

AFTER attending the general meeting at St. John, N. B., on June 8, I joined Elder H. J. Farman in tent labor in Nova Scotia. Our field is the south shore below Halifax, and for beauty of scenery and delightfulness of summer climate, I think it could nowhere on this earth be excelled; but though densely populated, I am sorry to say that the spiritual standing of the people who live here is at a low ebb. There is generally a profession of religion, chiefly of the English or Lutheran Church persuasion. But the Lord has given freedom; I can say that I never before have enjoyed more, even when no such hardened opposition had to be met.

At this place where we now are — the western shore of Mahone Bay — there are a few adults who have decided to keep all the commandments; and one who knows how it is in such a field can readily understand how this stirs opposition. Our trust is in God, and we ask the prayers of his people for the prosperity of the blessed truth in this fisherman field of Nova Scotia.

F. W. MORSE.

ONTARIO.

WEST GRAVENHURST — I much enjoy the encouraging reports of labor from various parts of the broad field; and as I have taken it upon myself to do something in the work, I will try to present the result. In a previous report I stated that I had commenced labor in Muskoka District, Ontario, and had given some thirty-five discourses. This was early in the season. At that time regular Sabbath meetings and Sabbath-school were established. Since then I have established a Sunday-school five miles away, which meets every other Sunday, and I expect soon to start another Sunday-school in a new schoolhouse three miles in the opposite direction. I always give a discourse after the Sunday-school, and generally after the Sabbath-school.

I should be happy could I give a more favorable report of souls gathered in as the result of my efforts, but the enemy has found his way to this heretofore godless community, fearing he would lose some of his followers; and while the roads were impassable for meetings, the dancing spirit came into the community, and a number who were deeply interested were drawn away. It has caused me much grief and hard labor, but by the Lord's help I feel that I am gaining the victory, and some are finding the way back. A very wicked man, uncommonly profane and demoniac, decided to begin a new life. It was a wonder to the community to see him begin to keep the Sabbath and humbly confess his sins, and with weeping eyes call for the prayers of God's people. But Satan could not sleep over it. He roused the opposition of the man's wife, whom he had married six months before; and when he read the Bible, and prayed in his family, she did all in her power to draw him from his purpose; and what to do, the poor man knew not. I visited and prayed with them. Her heart is softening, and there is hope that both husband and wife may be united in Christ. Such is missionary work, and who would ask for release? My inefficiency is the greatest cause of my grief, but my trust is in the everlasting Arm.

S. W. HICKOK.

QUEBEC.

SOUTH ROXTON — Soon after our last report, Brother Drown had to leave us to go to his school; then we were joined by Brother Melboeuf and his wife. The attendance has kept good, and the interest is still increasing. Many are hungry for the word of God, coming through the storm and under difficulties to attend the meetings. Many of the French, who had been warned not to come near, have become much interested in the truth by private talks with Brother Melboeuf. A number of the English are carefully studying the Sabbath question, and we trust some precious souls will take hold and fully obey all of God's commandments. We ask the prayers of the brethren and sisters that the seeds of truth we have labored so hard to sow, may spring forth and bear fruit, and that some honest ones may see their condition in this solemn time, and fully follow their Saviour. May we each do all we can to lead men to Christ, and thus gain stars for our crowns.

H. E. RICKARD.

EAST TENNESSEE.

CLEVELAND. — We have been here with the tent three weeks. Our audiences have ranged from sixty-five the first night to four hundred. We encountered much prejudice in the beginning, the people being acquainted with the reports concerning the arrests of our brethren in Rhea county. The views that report said we would preach concerning man after death, have closed the ears and eyes of many who will not, as they say, encourage us in our work with their presence. These and others will not accept visits

or reading-matter carried to their homes. We know that when Satan is working to close up the avenues to the souls of men, God is working, and his will be the victory.

We are much encouraged as we see so many who are willing to hear and learn for themselves. Some are already with us, and many are deeply interested. The invitations to visit are more than we are able to fill. Thus far we have had meetings every night, and twice on Sundays. The Lord is blessing us in speaking the word.

Professor S. Brownsberger and his family are with us, and assist in visiting and singing, though the change of climate has so affected their health that they have not been able to do full duty. My son Charles and his wife are also with me. We ask the prayers of the brethren and sisters that souls may be saved.

R. M. KILGORE.

OHIO.

SARDINIA. — We came to Sardinia May 27, where we remained until July 19. As the result of this effort, there is now an organized Sabbath-school of sixteen members, mostly adults, eight of whom have signed the covenant. The work at this place was started by one of our Bible workers, who spent a few days with friends here before our State meeting. Would that more such Bible work might be done.

We are now at Mt. Oreb, where we expect a fruitful meeting, on account of the influence of the meetings at Sardinia.

J. S. LIES,

ALLEN G. HAUGHEY.

MISSOURI.

ST. LOUIS. — We took our tent down August 19, and Brother Willis went to attend the Kansas camp-meeting. The meetings had continued seven weeks. The attendance was not large, but was larger at the close than at any previous time. It has never been my privilege to speak to a more attentive audience than we had all the time. There are those here who are truly hungering for the truth, and the Spirit of God is reaching out after the honest in heart. As a result of our efforts, seventeen have signed the covenant, and we find that several others are keeping the Sabbath. Additions are being made to the church every few weeks. I am still in the city, following up the work as best I can.

A. P. HEACOCK.

VIRGINIA.

RICHMOND, CHARLOTTESVILLE, AND LYNCHBURG. — It has been a long time since I have reported to the REVIEW, not for want of something to report, but for the lack of time amid the pressing labors of the season. My last report, in the spring, closed with mention of the tent-meeting then in progress in Richmond. We have pitched the tent in two different places in that city the present season, with gratifying results. The church there, organized with twenty-eight members last fall, has been increased to fifty-two, and was found by the treasurer's report at camp-meeting, to have paid the largest tithe of any church in the State. In this church is some valuable material, which the Lord will be pleased to use if all will keep humble before him. There are many others yet interested in Richmond, and it is left for the church there to follow up this interest, while the tent goes elsewhere to gather out others.

July 29 the tent was shipped from Richmond to Charlottesville, where our State camp-meeting was held August 7-17. No meetings had ever been held at this place or in that section of the State by our people, and the camp-meeting made a good impression upon the people. This meeting Elder Porter has reported to the REVIEW. The city of Charlottesville arranged with us to hold our camp-meeting there again next year,

storing our tents and fixtures free of charge, and giving us the free use of the grounds, water, etc., is a consideration. It is the plan to precede this next camp-meeting with a tent effort, by which means it is hoped to have a strong company at that place when another camp meeting closes there.

Following the camp-meeting at Charlottesville, Brother J. P. Neff and I came to Lynchburg with the tent, and commenced meetings here August 27. This city has about twenty-five thousand inhabitants. We secured an excellent place in a good community for our tent, and of all the meetings I have held and assisted in during the twelve years of my ministerial labors in this cause, I have never seen such a regular attendance as we are having in this. Our fifty-by-eighty foot tent was packed the first night, and the congregations have continued to increase since, until scores, unable to get seats, stand around the tent nightly, listening to the word. Among these are many ladies, who stand by the whole hour and listen very attentively. Some are beginning to come to the tent before it is dark enough to light up, in order to get seats, and the tent is filled a full half-hour before time to begin services. Those who come belong to the very best class in the city, as we were assured by a post office clerk the morning after our opening meeting, and we have since found this to be the case. The best of order prevails, and I have never seen more attentive listeners. All seem to be deeply interested. Surely it seems that the time has come when the people are hungering for the truth, notwithstanding the heat of the political campaign now going on. Whether larger results will follow this unusual attendance remains to be seen. If as many proportionately are gained for the Lord as were in Richmond, we shall feel that God has wrought a wonderful work; and whatever is accomplished, he shall have the glory for it all. To the end that some souls may be won in this city, we desire the prayers of God's people.

W. A. McCUTCHEN.

THE NEBRASKA CAMP-MEETING.

THIS meeting was held at Fremont, Neb., on the Chautauqua grounds. Owing to several hindrances, such as hard times, location of the meeting, and the prospect of the General Conference being held at College View, the attendance was quite small. There were probably not over four hundred encamped upon the ground. The attendance from the city was rather small during the meeting, as the park is a little more than two miles from the city of Fremont, and has very poor connections by street railway. The meeting began on Friday evening, and continued till a week from the following Sunday evening. The brethren and sisters who came seemed to enjoy the services very much. At the close it was quite generally remarked that it was one of the best meetings ever attended.

Elders O. A. Johnson, H. Shultz, and the writer were the laborers present from abroad. The ministers of the conference assisted in the preaching and personal work, so that a very good work was done. Twenty-one were baptized at the close of the meeting.

The business meetings of the conference passed off pleasantly, although the outlook financially is not as bright as it has been some years in the past. The failure of crops the last few years, and the low prices of the present year have reduced the income, so that there has not been sufficient means to pay the laborers during the past year. The conference is left with a small debt to begin its new year's work, yet it is hoped that by strict economy and some of the younger laborers' devoting a portion of their time to manual labor, the conference may carry forward its work the coming year without becoming any more embarrassed. Two churches were admitted to the conference, while it is reported

that quite a number of companies will be ready for organization this fall; so that the past year's work shows quite an increase in membership from last year.

Elder White was again elected president of the conference and tract and missionary society, also president of the Sabbath-school association. As the canvassing work has not prospered very well owing to the failure of crops, it was thought best not to elect a State agent, but leave the canvassing work in the hands of the conference committee, the president of the conference virtually acting as State agent until such time as it was thought best to call some one to this office. There were several canvassers willing to go into the field, and it is hoped that during the fall and winter, there will be quite a number of books sold in Nebraska.

One interesting feature of this meeting was the "Mission Day." The Thursday before the camp-meeting closed was devoted to the consideration of missionary work. The meeting was opened at the early morning hour by the entire congregation's spending twenty minutes in repeating scripture which had reference to sending the gospel to the world. This was followed by a Bible reading on the patriarchal missionaries. The discourses of the day were on different missionary topics, thus giving the people an opportunity of becoming better acquainted with the needs of the different missions throughout the world.

In the evening a Cudney memorial service was held, in memory of Elder A. J. Cudney, who used to reside at Fremont. A short sketch of Elder Cudney's experience in the conference and his journey to Honolulu was given, followed by a brief historical sketch of Pitcairn Island, and missionary efforts in the South Sea Islands. The service closed with a collection for missions, amounting to about two hundred dollars.

The last Sabbath of the meeting Brethren Fred Anderson, Fred Stebbed, and A. J. Howard were set apart to the gospel ministry by laying on of hands and prayer. The Spirit of the Lord came near, as these brethren were entrusted with these new responsibilities, and we trust their labors in the future will show that the action of the conference at this time was the leading of the Spirit of the Lord.

J. H. DURLAND.

THE COLORADO CAMP-MEETING.

THIS meeting was held in the suburbs of Denver, the capital of the State, on the same grounds occupied last year. Over six hundred regular campers were in attendance. While this was an increase over the meeting of 1895, it was the unanimous opinion that if the meeting could have been held several weeks later, the attendance would have been greatly augmented. From the first, a good spirit was manifested, and although there were some things calculated to distract the minds of the people, and bring in division and discord, the Lord overruled so that we believe the hearts of all were united in a closer bond of union and fellowship than ever before.

The meetings of the conference were most harmonious. The encouraging gain of five thousand dollars was reported in the tithe receipts, and over three hundred additions to the membership of the conference. This increase in the conference receipts permits the employment of additional laborers for the ensuing conference year. Credentials were issued to nine conference workers, and ministerial license to eight others. Four received missionary credentials. Elder N. W. Kauble was unanimously re-elected president of the conference and tract society, with Elders George O. States, G. W. Angler, Watson Ziegler, and J. B. Wilson as assistants on the conference committee. A very encouraging gain was also reported in the tract society finances, the standing of the society

being better by about two thousand five hundred dollars than a year ago. After careful consideration, it was decided to return to the old plan of tract society directors, and officers were chosen to act in this capacity.

The Colorado sanitarium was considered, and the interest manifested in this enterprise indicated the kindly feeling of the brethren and sisters toward this feature of the work. In evidence of their interest in the institution, and for the care of the worthy sick of their conference, nearly one thousand dollars was raised in cash and pledges for the endowment of hospital beds in the sanitarium. One or more of the sanitarium physicians were present during the entire meeting. Various health topics were discussed, especially the treatment of simple maladies, and the necessary steps to be taken in the preservation of the health. The timely and practical hints given in this instruction were of value to all.

The foreign work likewise came in for its share of financial assistance. Of the surplus funds of the Sabbath-school Association treasury, one hundred and fifty dollars was donated to the work in India, and the donations from the camp-meeting Sabbath-school, together with the first-day offerings, made up the neat sum of three hundred and thirty-five dollars raised for the foreign work at this meeting. This certainly was a liberal donation, when we come to take into consideration the important home interests, and the financial difficulties under which the conference has been laboring.

The preaching at the meeting was divided among Elder J. M. Rees, president of the Oklahoma Conference, the ministers of the Colorado Conference, and the writer. The public instruction for the most part was very practical in its character. A line of so-called doctrinal discourses was given evenings, through the meeting, but this was so shaped that the word spoken was of quite as great value to our own people as to those who listened to the truth for the first time.

Considerable instruction was given in the lines of church and missionary work, the importance of church organization, the obligations and privileges of its officers and members to each other, and in the work of God being plainly set forth. At the present juncture of our work, this instruction seemed very opportune, and was much appreciated.

The people from the city manifested a deep and growing interest in the services. Their interest seemed to be much deeper than at the meeting one year ago. At the closing service, many made request for the meetings to be continued. The conference has arranged to follow up the work, by placing a good corps of laborers in Denver, for the autumn and winter.

The influence of this gathering, upon our own people of Colorado, we are sure has resulted in much good. While there was no great demonstration, yet the work of seeking the blessing of the Lord and a consecration, seemed to be deep and thorough. Backsliders were reclaimed; and those who had never known the Lord were persuaded to give themselves to him. Thirty people were baptized at the meeting. Some others who gave themselves to the Lord desired to be baptized in connection with their home churches. All returned to their homes encouraged to take hold anew in the work and service of God.

This conference has seen some dark and trying times in the past, but the Lord is turning its captivity, and we believe that bright days of success will mark its future history.

F. M. WILCOX.

VERMONT CAMP-MEETING.

THE Vermont camp-meeting is now in the past, the closing service being held Monday morning, Aug. 31. It is the universal feeling of the brethren and sisters present, that it was

one of the best meetings ever held in the State.

The camp was beautifully located in a grove newly cleared of underbrush. The little city of Rutland was in full view, lying in a comparative plain a little beneath us, while the Green Mountains still farther on formed a fine background to the picture. The grounds and large pavilion were finely lighted by arc electric lights, furnished free of charge by the street railway company, whose cars brought passengers to within one block of the grounds.

Besides the home workers, Elder Porter, the district superintendent; Brother Mead, general canvassing agent; and Professor Haughey, of South Lancaster Academy, were present during the first half of the meeting. The writer was also present during the entire meeting.

Dr. Olsen was present three days, and he, together with Mr. John Morse, Miss Whitney, and two nurses from the Sanitarium, represented the health and temperance work, besides illustrating well the spirit of the Master in caring for the sick and suffering, without money and without price.

The blessing of the Lord was with us from the very start, and increased in power. The prejudice on the part of the people of the city was very great, and the attendance was not very large from that source; but several hundred were present each night, and the number steadily increased. Some who came at the close expressed great regret that they had not attended before.

Sabbath forenoon, August 29, the Lord came very near. After a discourse from Eph. 4:30, an invitation was given for those who wished to seek the Lord to come forward, and seventy-five responded promptly, among them being nearly all the young people in the camp. The testimonies were very positive that sins were forgiven, and that the life was consecrated to the Saviour, while thanksgiving and praise were in every heart.

That afternoon fifteen were baptized in a stream near by, and others will doubtless go forward in that ordinance at their home churches. The business meetings passed off very harmoniously. The financial condition of the conference is good. The brethren and sisters love the message, and show their faith and love by their liberality. Before Elder Porter left the grounds, over \$500 was raised in donations and first-day offerings for foreign missions. All thought this was doing well for so small a conference and did not expect much more, but at the early morning meeting, Sept. 30, after a brief talk on the gospel and its work, another collection was taken, in which over \$217 more was taken—\$40 in cash, and the remainder in pledges soon to be paid. More was passed in soon after the meeting, making in all \$800.62 donated to mission work during the meeting—\$450 in cash, the remainder in pledges.

Monday morning a parting praise service was held, and though subdued by the sadness of separation, many spoke of the joy of the future meeting around the throne.

G. E. FIFIELD.

News of the Week.

FOR WEEK ENDING SEPTEMBER 12, 1896.

NEWS NOTES.

Li Hung Chang, the Chinese viceroy, in his brief visit to this country, gave expression on different occasions to his opinion on vital questions of religious and philanthropic character. On one occasion he invited the representatives of the different newspapers of New York to a social, and spoke to them freely in reference to the exclusion of Chinese from this country; and it is almost needless to say that that opinion was anything but favorable to the measure or complimentary to our standard of justice. On another occasion he was waited upon by the representatives of the various Christian churches, and addressed in reference to the work of Christian missionaries in China. His reply was a very

pleasant recognition of the benefits which the missionaries have brought to China, an acknowledgment of the general good behavior of the missionaries, and the statement that they have not meddled in political intrigue or diplomatic conspiracies. They have built hospitals, and have administered to the bodies of the Chinese as well as to their souls. For all these things the viceroy was duly grateful.

While progress is being made in the improvement of ocean steamships and in building greater vessels, the same is true to an equal extent in regard to our great inland lake commerce. A steamer four hundred feet in length has just been launched at Chicago. But this is nothing extraordinary, since there is a numerous fleet of vessels of similar size on the great lakes. One vessel, the "Maricopa," of Chicago, is four hundred and twenty-six feet long and forty-eight feet beam. The apparent difference between such a boat and one of the five hundred and fifty feet ocean liners is not very great. The demand for cheaper and safer transportation has created these lake monsters; and there seems to be a good probability that in coming seasons they will claim a good share of patronage from summer travelers.

By the sudden death of Khalifa Abdullah, the British conquest of the Soudan will probably be rendered much easier than it would otherwise have been. News comes that the British forces are advancing toward Dongola, and the road to Khartoum seems to be practically open, though it is in every way probable that more or less fighting of a desultory character will follow. Khartoum is the center of the terrible slave trade, a city of fifty thousand inhabitants, and was lost to the British three or four years ago, when General Gordon was beleaguered there by the Mahdi. There is general satisfaction expressed at the turn affairs are taking, and at the prospect that soon British supremacy will be re-established in the place of one of the darkest and most cruel tyrannies of Mohammedan heathenism.

The "I-told-you-sos" have another chance, as they imagine, to attack Biblical chronology. It is reported that explorers of ancient Nipur, or Babylon, have almost by accident discovered another city still more ancient directly beneath the site of the one at which they are working. Whereas the upper city carries human history back two thousand years before Christ, this one, it is said, carries the story back five thousand years farther, antedating the creation of man by three thousand years or so. What definite evidence there is that the newly discovered city is of such an age is unknown. It is admitted that it was probably submerged by the alluvial soil at the deluge. This being true, it would have existed for at least five thousand years. But no building on earth has existed for one half of that time, much less an entire city. The time of the antediluvian world as given in the Bible is ample for the rise of such a city.

America is no longer to have a monopoly of cyclones. The city of Paris the gay French capital, was visited by one of these unwelcome visitors on Sept. 10, and a large amount of damage was inflicted. When the terrific storm broke upon the city, there was great commotion, the people darting wildly in every direction, tumbling over each other and losing all self-control. Many trees were uprooted, bridges destroyed, boats sunk, and buildings demolished. About one hundred and fifty people, as it is reported, were injured. An eye-witness says: "From the omnibus on which I was riding, I could see down the Quai des Orfèvres and the Quai des Grands-Augustins. I suddenly saw what appeared to be a tall pillar of smoke advancing from a distance. I imagined that a large fire had broken out, but almost directly I saw that trees were being snapped and countless chimneys hurled to the ground. Almost instantly the storm passed away. We were not touched, but the quais were impassable, and a scene of indescribable confusion followed."

The people of Chicago were treated to a singular spectacle last week. Sept. 2 was the first day of the Jewish year 5657. On that day the Russian Jews of Chicago proceeded to the nearest water course, which was the filthy Chicago river, and the banks were soon crowded with thousands of curious spectators who witnessed the unique ceremonies said to be customary with this people on that day. It is said that their custom is to go to the nearest water side, where the worshipers repeat many prayers, and go through the act of purging themselves of their sins. This latter performance consists in a pantomimic exercise, representing the throwing of their sins into the water, where they are drowned. The strange scene of several thousand people earnestly reading their prayer-books, and tossing unseen objects into the water, created no little interest and amusement on the part of the observers. The word of God says, "Thou wilt cast all their sins into the depths of the sea." We may, by God's help, put away our sinful actions; but the consequences of sin, or sins actually committed, cannot be cast away by us. They can only be forgiven by him against whom we have transgressed.

The papers last week stated that another serious indignity has been inflicted upon the colored people, in the person of Mrs. W. J. Mason and two small children, daughter and grandchildren of Bishop Arnett, of Wilberforce University, Indiana. They were traveling en route for Galveston, Texas, and were rejected from the Pullman sleeping-car on account of their color. These were people of culture and respectability. The husband, Professor Mason, is principal of mathematics in the Galveston school. The bishop was considerably agitated over the matter, and declared his intention of going to the Pullman headquarters, and investigating the matter there. Bishop Arnett himself suffered a similar experience in Boston a few months since, and was refused admission to hotels, on account of his color,—a circumstance that created no small agitation. What satisfaction he will be able to gain out of the Pullman Co. remains to be seen; but from their past history, we are led to conclude that they will pay more regard to their own financial interests, than they will for the pleading of justice and equality.

The following despatch which appeared in the papers of Sept. 8, dated at Mount Vernon, Ill., will be read with interest: "An opinion just filed in the appellate court, fourth district, in the case of Ross Foll, appellant, versus the people, etc., appellees, possesses features of interest to those who hold that the seventh day of the week should be observed as the Sabbath. The case was brought up on appeal from the Richland circuit court. Foll, who is a Seventh-day Adventist, was fined by a justice of the peace for plowing in his field while his neighbors were on the way to church on Sunday. He appealed to the circuit court, where he was again convicted and fined, from which judgment he went to the appellate court. That court holds that under the statute for violating which Foll was fined, labor on Sunday is not of itself punishable. The offense that is punishable is the disturbance of the peace and of the good order of society. There was no proof of such disturbance, and for this reason the judgment was reversed."

The latest news from Turkey seems to indicate that there are omens of a soon-coming storm. On the one hand comes a despatch to the Associated Press announcing that a private despatch from Constantinople confirms the rumor that the deposition of the sultan is being seriously debated by the powers, and says that important developments are expected with the action of the Sheik-ul-Islam, Mehmed Djemaleddin Effendi, whose fiat is necessary for such a deposition. On the other hand, Turkey is clearing the deck for action by sending a circular to its ministers abroad, saying that, with a view to insuring the maintenance of order here, it has been decided to send to their native countries all unemployed strangers, and the provincial officials have been instructed to watch all such persons and prevent their return to Constantinople. Commissions have been sent to the ports of landing in order to establish the identity of all the deported persons, and a constant watch will hereafter be kept upon their movements. Measures will also be taken to keep out of the Turkish empire the emissaries of the Armenian revolutionary committees, who are working in Bulgaria and elsewhere. British and Russian war vessels are being sent into Turkish waters.

ITEMS.

—The lives of eleven firemen were sacrificed in Benton Harbor, Mich., early Sunday morning, Sept. 6, by the falling of the walls of a burning opera-house.

—It is said that a Russian has invented a telephone to which distance is no obstacle. He is on his way to London and expects to use his invention in talking across the Atlantic.

—Sir Philip Currie, British ambassador to Turkey, has been instructed in dealing with the sultan to act independently of the other ambassadors to the Porte, if the occasion should require it.

—Reports of trouble between the old and the new branches of the Salvation Army at headquarters are again rife. There are threats and counter-threats of prosecution for libel, and much of human nature is being exhibited by some in high authority.

—The London *Chronicle* announces that the queen has consented to receive a petition containing the signatures of seven million women against the liquor and opium traffic. The signatures were gathered by the World's W. C. T. U., and those of Miss Frances Willard and Lady Henry Somerset head the list.

—Consul General Lee has demanded and General Weyer has refused the release of Samuel T. Tolon, the American merchant arrested on board the Ward Line steamer "Seneca" in the harbor of Havana, a few days ago, on a political charge. The jurisdiction of the local authorities over a foreign vessel while in the harbor in offenses committed on shore, is not questioned. But the United States always insists upon the regularity of the papers in such cases.

An official despatch from Umtali announces that Chief Makoni, the great leader of the insurgent Mashonas, has been captured in a cave at his stronghold.

Charles Parsons, a nineteen-year-old lad living near Kokomo, Ind., died of cigarette using. He died a horrible death, being in convulsions four days. He acted like a dog afflicted with hydrophobia, snapping and biting at every one who came near him.

Chin He Yi Pum, Korean minister to the United States, arrived in New York last Tuesday on his way to Washington. The minister is accompanied by Mrs. Pum, their baby daughter, and four attendants. The "Chin" in front of his name means "his excellency." All the way along the line of the Canadian Pacific Railway, over which the party came, he insisted upon jumping off at every stop to look at things. In this way he had the trains constantly losing time.

Some months ago two tramps murdered a sheriff in Minnesota, and they have since been lying in jail awaiting their trial. On the 5th inst., thirty men went quietly to the jail at midnight, took possession, carried the prisoners away, and hung them to a bridge. The trial of one having just taken place, at which he was convicted of murder in the second degree, it was thought that they were likely to escape the punishment they deserved, and this caused the people to take vengeance into their own hands.

If the latest despatches from Cuba are authentic, matters must be approaching a crisis in that island. It is declared that the Conservative party on the island has decided to ask Spain to recall Weyler, and, if the request is refused, to put him on board a ship and send him away. It is reported from Spain, however, that the home government is satisfied with Weyler, endorses his course, approves of his order forbidding the production of sugar and coffee, and has instructed him to push the war with the utmost severity.

Special Notices.

MICHIGAN STATE CAMP-MEETING.

As the time for our annual gathering approaches, we are anxious that all our people shall plan to attend. Ample accommodations will be provided, so that all can have tents, whether they have previously ordered or not. If any who are too poor to rent a tent, will bring a recommendation from the church officers, they will be provided with sleeping room. All who come should not fail to bring winter clothing, rubbers, plenty of bedding, and at least a heating stove. Stoves can be crated and sent by freight much cheaper than they can be rented. All baggage is carried to the camp-ground free. Give your checks only to men who wear a camp-meeting badge.

In our last notice in the REVIEW the excursion days were given as Sept. 16, 23, 24, and 30. It should have been Sept. 16, 22, 23, 30, good to return up to Oct. 5. Please remember this correction and tell others about the dates.

The General Conference has promised that Elders Olsen, Jones, Morrison, and Durland will attend this meeting; and we expect others, besides our Michigan workers.

We need the reviving influence of God's Spirit in our midst. Our church officers should make a special effort to attend this meeting and help others to do so. We rarely know how much we need the Lord's Spirit till we feel the reviving influence of a good meeting. Everything possible will be done to make the meeting helpful to all who attend. Bring your unconverted children and interested neighbors. Urge the backslidden and indifferent ones to come. Let all plan, by God's help, to attend this annual gathering.

I. H. EVANS.

TO THE FRIENDS OF ORPHANS AND HOMELESS CHILDREN.

You will kindly bear in mind that the first Sabbath in October is set apart by the General Conference Committee as a semi-annual occasion for taking donations for the Lord's poor children who may have no earthly parent or earthly friends to give them the comforts of home. No more important duty rests upon us than to care for the needy and suffering ones. Times are hard, and money is not plentiful, but our Heavenly Father has given us an abundant harvest in all parts of the land, and we should show our gratitude to him by remembering the poor.

At the Haskell Orphan's Home in this city we are caring for nearly one hundred children, and at the James White Home, for some twenty-nine aged people. Many others are knocking for admittance, but we are financially unable to receive them. Expenses for the maintenance of these homes have exceeded the contributions and offerings. We hope our friends who have done so nobly in the past will respond generously.

Will Sabbath-school superintendents, church elders

and leaders give prompt and timely notice of the importance of the matter, and of the time of collection, so that all may be ready with their gifts at the appointed time? Our gifts for this benevolent enterprise have grown smaller each year since the first. This should not be.

Will our various denominational papers give generous notice of this collection? All the collections of church and Sabbath-school for that day should be devoted to this purpose.

Send all remittances to the secretary, L. McCoy, Battle Creek, Mich.

KANSAS.

The conference committee has decided to appoint a local camp-meeting at Winfield, to be held Sept. 29. to Oct. 4; the meeting to be held on the Chautauqua grounds of that city. We hope for a large attendance of our people from that part of the State. It has also been decided to appoint a general meeting for Columbus, Oct. 7 to 11. It is hoped that there may be a general attendance. W. S. HYATT.

WANTED.

A HOME.—A home is wanted in Indiana, with good, responsible S. D. Adventists, for an industrious boy, fourteen years of age. For particulars, address Mrs. Saddle E. Clawson, Glenwood, Rush Co., Ind.

TO SELL my entire stock of groceries, notions, stationery, with fixtures, delivery wagon, and horses. Sickness the only cause of selling. Address Box 323, College View, Neb.

ADDRESS.

The address of Elder J. E. Fulton is now Suva, Fiji, Box 7.

ADDRESS WANTED.

ANY one knowing the present address of Chas. C. Colman, formerly of Kalama, Wash., will confer a great favor by sending the same to E. Buchman, 2 The Woodlands, Higher Broughton, Manchester, Eng.

Publishers' Department.

CORRECTION.

The price of Language Series, No. 3, was given in last week's REVIEW as 85 cents; it should have been 80 cents.

"JUST A WORD."

THE readers of the REVIEW have noticed the request that we have recently made for the names and addresses of individuals who are not of our faith, who might be interested in the matter of canvassing for some of our juvenile holiday books. A number have already responded by sending us the names and addresses of such individuals, and we hope to receive many more right away. Now is our harvest time. Now is the time to engage these persons for the work, and unless you send us these names and addresses right away, we will not be able to get them started into the work in time to accomplish what we desire. Let us hear from you right off, brethren and sisters, and we hope that your own interest in canvassing for such small books as "Steps to Christ," "His Glorious Appearing," etc., between now and the holidays, in your several neighborhoods, may be greatly deepened, and that many good results in all these lines may be seen. Correspondence just now upon all these subjects is urgently solicited.

A. O. TAIT

"KINDLY BRING TO OUR NOTICE."

In a recent communication from the secretary of the North Pacific Tract Society, he states: "I have read what is said in the late REVIEWS regarding the duty of our brethren in supplying our church paper to the poor. I wish to say that we take pleasure in following your suggestion, and if you will kindly bring to our notice the applicants from our conference, we will help them. I would be glad if we could do more for the good old REVIEW AND HERALD."

Why should not every conference and tract society have the same interest in our church paper? Perhaps you will say that they do; and as a general rule, such is the case; but there are a very few exceptions. We believe that all, however, when they have an opportunity to consider the matter thoroughly, will see that this is one of the most valuable lines of missionary work that they can take up. It is certainly a sacred duty that we owe to the poor among us to supply them with the reading of our church paper. A. O. TAIT.

DO YOU THINK?

If so, do you not think that every young person should have the privilege of receiving an entertaining Christian paper? How is it with your children?

The Youth's Instructor is an eight-page weekly paper, and a welcome visitor to thousands of families, each week. Does your family receive the paper? The publishers of the Youth's Instructor desire to see it placed in every family in the land, and are therefore offering to the public the special inducements quoted below:—

- Yearly subscription, single copy, \$1 00
to new subscribers, 75
Six months' " " " " 40
Clubs of five, per copy, 65
" ten, " " " " 60

Of course it is understood that clubs are to be sent to one address.

Limited Offer

To those who have not received the Youth's Instructor the past year. If you will send seventy-five cents on or after Oct. 1, 1896, we will send you the Instructor until Jan. 1, 1898. In other words, we give you the Instructor three months, free of charge.

To Agents.

We are now placing our agents in the field, and will be pleased to communicate with those desiring to solicit subscriptions for the Instructor. For information concerning our new commission rates to agents, address the REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 21, 1896.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, and Atlantic Express. Lists routes and times between Chicago, Detroit, and other cities.

Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.
Jackson " 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, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Lists routes and times between Chicago, Detroit, Toronto, Montreal, and Boston.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily 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 Nielsens 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., SEPTEMBER 15, 1896.

CONTENTS OF THIS NUMBER.

POETRY.—The Love of Jesus, M. H. JOHNSON—Peace Only in Christ, W. A. GOSMER—Our Speech, T. WHITTE—The Heavenly Race, W. H. HOLDEN.....	581, 583, 585, 591
CONTRIBUTORS.—The Keeping Power of God's Love, E. G. WHITE—The Albigenses of Southern France, P. T. MAGAN—Following Feelings, L. F. STARR—Moral Action, J. P. HENDERSON—Thy Kingdom Come, D. H. KRESS, M. D.—The Word of God, J. CLARKE—Our High Calling, J. E. EVANS—None Can Give a Ransom, F. D. STARR—A Beautiful Custom, J. C. ROGERS—Why Did God Reject Saul? C. H. BLISS.....	581-584
HOME.—Hard Times * * *—The Doctor and His Patients, J. H. KELLOGG, M. D.—Sabbath Evening, S. A. BOWEN—Home, M. C. GUILD.....	585, 586
SPECIAL MENTION.—Passing Events and Comments, T.—A Sign of the Times, <i>Herald of the Coming One</i>	587
EDITORIAL.—The Blessing of God, G. C. T.—Who Shall be Glorified? A. T. J.—Turkey Doomed, U. S.—Our Conference Papers, T.—In the Question Chair, U. S.....	588-590
PROGRESS.—Western Australia—Our Work in Polynesia—Reports from Copenhagen, Denmark—Nova Scotia—Ontario—Quebec—East Tennessee—Ohio—Missouri—Virginia—The Nebraska Camp-meeting—The Colorado Camp-meeting—Vermont Camp-meeting.....	591-594
NEWS.....	594, 595
SPECIAL NOTICES.—Michigan Camp-meeting—To the Friends of Orphans and Homeless Children—Kansas.....	595
PUBLISHERS' DEPARTMENT.....	595
EDITORIAL NOTES.....	596

Editorial Notes.

Week by week our Progress department brings to us cheering and encouraging words from all parts of the field. This week we might allude to several such features. Brother Wilcox's report of the Colorado meeting and Brother McCutchen's report of meetings in Virginia will be read with especial interest.

Good King Asa, on the eve of a terrible battle with the Ethiopian, Zerah, who came against him at the head of a million of men (2 Chron. 14 : 9-11), "cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power." The infinite resources of the Lord are well illustrated by the ocean, which bears up the mightiest ships just as easily as the tiniest leaf. So God can answer what would seem to us a great demand, just as easily as he can comply with the least request.

By the kindness of the treasurer, we have received the annual statement of the *Echo* Publishing Company of Melbourne, and are glad to know a good degree of prosperity attends that institution. Its profit and loss account shows a balance of over two hundred and seventy-five pounds sterling, or about thirteen hundred dollars gain for the year. A very large number of books are being sold in Australian colonies at the present time. The canvassing work for June shows a total of about fifty five hundred sales, notwithstanding the financial depression which is still resting heavily upon the country.

It is considered disrespectful for a petitioner to an earthly monarch to confine his request to some slight favor or to a small and niggardly sum, as that would indicate a lack of confidence in his power or his generosity. But how is it when we approach the King of kings with our requests? Are we content to ask for little favors and only small blessings? If so, is it because we doubt his power and willingness to help us? One writer, in the following lines, well suggests the spirit in which we should make known our wants unto the Lord:—

"Thou art coming to a King,
Large petitions with thee bring;
For his grace and power are such
None can ever ask too much."

Elder O. A. Olsen is spending some time in Battle Creek, and in connection with other duties and labors, he is giving considerable attention to the spiritual needs of those employed in our office. We all appreciate his presence and labors, and are thankful that we can already report a better state of things; and we trust that all our hearts and minds will be brought into a condition where the Lord can place his blessing fully upon us.

We invite particular attention to the special notice found on previous page in reference to the contribution for the support of the Haskell Home and the James White Memorial Home. Twice a year our people are called upon to remember the dependent among us through these channels. It ought to be considered a privilege to every one of us to contribute something of the bounties which God has bestowed upon us, for the benefit of those who are not favored as we are. The fact that these donations are falling off year by year is a lamentable one. It does not indicate that our people generally are suffering more hardships and deprivations than formerly, but it does indicate that the springs of our liberality and charity are drying up in the time when God especially calls upon us to perform the sacred duties we owe to the poor and outcasts. Please read the notice carefully.

We are living at a time when there is much discussion over the question of an income tax for the support of the government: is such a tax right? is it constitutional? The supreme court of the United States once decided that it was constitutional. Then one of the justices, for some reason, changed his mind, and then it was not constitutional. The *United Presbyterian* seems to intimate that such a tax is sustained by the tithing system of the Bible. It says: "An income tax of ten per cent. is constitutional according to the 'higher law' of Christ's kingdom. Those who refuse to pay it are disloyal subjects." The tithe is not put in the Scriptures, during this dispensation, in the form of a tax; but the principle that a person should support, in proportion to his income, that which affords him protection and safety, is there just the same.

Do any who are engaged in some occupation of the work of the Lord, feel an aversion to the labor that falls to their lot, under the impression that it is mere drudgery? Let such remember that if anything that God commands may be called drudgery, it is a blessed drudgery; for he will use it to the advancement of his own glory and the salvation of men. Think of the building of the tabernacle: there was the laborious work, with their limited facilities, of getting out and preparing the boards; the hammering and fashioning of the various metals that entered into the structure, and overlaid its material and furniture; the sewing and embroidering of the curtains,—was not all this work mere drudgery? But what a blessed service was performed in the sanctuary when it was finished! So when the children of Israel were dying from the bites of the fiery flying serpents, Moses was directed to prepare a serpent of brass, and set it upon a pole that they might look upon it and live. Was there not drudgery in beating out and shaping that piece of brass? But how many lives were saved by that work! Who would not be willing to be a drudge for the Master's sake?

Paul says: "Thou that preachest a man should not steal, dost thou steal?" Rom. 2 : 21. And he then asks, virtually, the same searching question on a number of other points of conduct. In this he imparts a most important lesson; and that is, that we should be more careful in looking at our own course of conduct than in looking up the faults of others, and judging them on account thereof. The apostle does not say that the judgment pronounced by the Jews upon the Gentiles was not correct, but only that in pronouncing that judgment, the Jew condemned himself. So it does not follow that one is always warranted in making charges against another simply on the ground that the charges that could be made are wholly true; for there are occasions when it is not advisable to speak even the whole truth. Let one first speak the whole truth about himself, and then he may perhaps be better prepared to judge what he should speak about others.

According to notice previously given, Battle Creek College opened its year's work on the 9th inst. The attendance of students so far is rather small; the falling off being somewhat greater than was anticipated. Several causes, undoubtedly, combine to produce this undesirable state of things. First, we shall have to mention the prevailing hard times. The scarcity of money prevents a great many sending their children, who would be glad to do so. Another reason is that several hundred of our young people are taking instruction in medical lines at the Sanitarium, many of whom would be in our school were it not that this avenue of usefulness is presented to them. But beyond all this, there are still plenty of youth in our ranks, who ought to be receiving education and discipline for future usefulness, to fill both the Sanitarium and the College, who are not now connected with any of our institutions. It is to be regretted that some among us do not have an adequate sense of the importance of sustaining by their patronage the institutions which by the providence of God have been placed in our midst. Great pains have been and are being taken to make the work of our schools just what our youth need. Some students are coming in, and we earnestly hope to see our halls well filled before the present term closes. A representative of the College will probably be at the Michigan camp-meeting, where we hope to obtain a large number of students.

A CORRECTION.

In my article in the REVIEW of September 1, entitled, "The Oakwood Industrial School, Huntsville, Ala.," the gift of an organ to the school was incorrectly credited to Brother A. J. Wright. The instrument was presented to the school by Brother J. Warren Wright. The sewing machine mentioned was from Brother Burleigh Salisbury; this I did not know at the time I wrote the report. Both the brethren named are members of the Battle Creek church. We very much appreciate all these favors.

As previously announced, those who desire to contribute to this important enterprise, may write either to S. M. Jacobs, Huntsville, Ala., or to me, at Battle Creek, Mich.

O. A. OLSEN.

LESSON PAMPHLETS containing S. S. lessons for the closing quarter of 1896, are now ready. All should supply themselves at once.