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

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MY PRAYER.

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

I PRAYED one day: "Take thou my care,
O Lord, it is so hard to bear;
I've borne it all the weary day
And all the night; take, Lord, I pray,
This grievous weight, and let me rest,
O Master, on thy gentle breast."

"Tis thus I prayed, when to my soul
There came a voice so soft and still;
It whispered gently in my ear,
In tones of love, "My child, I will."

And yet the weight still pressed me sore;
I moaned and struggled more and more.
Again I prayed: "Didst thou not say
Thou'dst bear my burden, yesterday?"
Again the voice so soft and still
Came sweetly whispering, "I will."

"But, Master, how? I cannot see
That thou hast verified to me
Thy promise, Lord; pray tell me how
Thou bearest not my burden now."

"My child, thou prayest, 'Take my care,
But yieldest not thy load to me;
And thou dost still the burdens bear
That I would gladly bear for thee.
How can I bear thy cares for thee
Till thou dost yield them up to me?
When thou wilt cast them at my feet,
Then shall thy rest be calm and sweet."

Our Contributors.

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

THE UPLIFTED SAVIOUR.

BY MRS. E. G. WHITE.

"AND as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ, the spotless Son of God, honored humanity by taking upon himself fallen human nature. A suffering, tempted man, beset by Satan's devices, his divinity clothed with humanity, he so lived on this earth as to show, by his perfect obedience to his Father's will, what humanity could become by partaking of the divine nature.

In humility Christ began his mighty work for the uplifting of the fallen race. Passing by the cities and the renowned seats of learning, he made

his home in the humble and obscure village of Nazareth. In this place, from which it was commonly supposed that no good could come, the world's Redeemer passed the greater part of his life, working at his trade as a carpenter. His home was among the poor; his family was not distinguished by learning, riches, or position. In the path which the poor, the neglected, the sorrowing, must tread, he walked while on earth, taking upon him all the woes which the afflicted must bear.

It was the proud boast of the Jews that the Messiah was to come as a king, conquering his enemies, and treading down the heathen in his wrath. But it was not the mission of Christ to exalt man by ministering to his pride. He, the humble Nazarene, might have poured contempt upon the world's pride, for he was commander in the heavenly courts; but he came in humility, showing that it is not riches, or position, or authority that the God of heaven respects, but that he honors a humble, contrite heart, made noble by the power of the grace of Christ.

Christ closed his life of toil and denial in our behalf by a crowning sacrifice for us. That the penalty of our transgressions might not fall upon our heads, that we might be saved from ruin and degradation, he humbled himself, and became obedient unto death, even the death of the cross. As the serpent was lifted up in the wilderness, even so the Son of Man was lifted up on the cross, that by beholding him, we might be uplifted, elevated, and ennobled.

If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Christ, made unto us "wisdom, and righteousness, and sanctification, and redemption," should be humbly and thankfully received by us. His sacrifice should inspire us with zeal to work in his service, calling upon others to behold in him "the Lamb of God, which taketh away the sin of the world."

Christ's gracious presence is ever speaking to us in his word, pointing us to the One slain from the foundation of the world. To each one who will receive him he is the hope of glory. Looking to him, we reflect his image to all around us. He is the source of spiritual power, and if he abides in our hearts, the divine influence will flow forth in our words and actions to all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, for a joy that brings no sorrow with it.

Christ is a living Saviour. To-day he sits at the right hand of God as our advocate, making intercession for us; and he calls upon us to look unto him and be saved. But it has ever been the tempter's determined purpose to eclipse Jesus from the view, that men may be led to lean upon the arm of humanity for help and strength; and he has so well accomplished his purpose that men, turning their eyes from Jesus, in whom all hope of eternal life is centered, look to their fellow men for aid and guidance.

God saw the danger into which humanity would fall by making flesh its arm, and through his servants he has given directions and warn-

ings. Christ is uplifted in the pages of the Bible, that all may see that in him alone there is "everlasting strength;" and unless the sinner makes it his life-work to behold the Saviour, and by faith accepts the merits which it is his privilege to claim, he can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. "He that cometh from above is above all. He that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

As the serpent was lifted up in the wilderness by Moses, that all who had been bitten by the fiery serpents might look and live, so must the Son of Man be lifted up before the world by his servants. Christ and him crucified, is the message God would have his servants sound through the length and breadth of the world. The law and the gospel will then be presented as a perfect whole. Those who accept the salvation so freely offered, have more than a nominal faith, a theory of truth; they believe to a purpose, appropriating to themselves the richest gifts of God's love. With assurance they can say, "Of his fulness have all we received, and grace for grace." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If we love one another, God dwelleth in us, and his love is perfected in us. . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." It is the perpetual life of all believers to love God supremely; and thus loving God, they will love others as themselves. Life and hope will spring up in the hearts of those who thus receive the message of Christ's love. The bright rays of the Sun of Righteousness will fill them with joy and gladness. Looking upon their great antitype, they can say, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

All power is given into the hands of Christ, in order that he may dispense rich blessings to men, and impart to them the priceless gifts of his own righteousness. But many, blinded by sin, have lost sight of Christ, and are groping in the dark shadows of discouragement. Go to them with a heart filled with love and tender-

ness, and tell them of the uplifted Saviour, who is the sacrifice for the whole world; invite them to receive the righteousness of Christ, to claim justification through faith in the divine surety; direct them to the all sufficient atonement made for their sins, to Christ's merits, and his changeless love for the human family.

As the high priest sprinkled the warm blood upon the mercy-seat while the fragrant cloud of incense ascended before God, so, while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are to remember that there is One who can take away sin, and who is willing and anxious to save the sinner. With his own blood he paid the penalty for all wrong-doers. Every sin acknowledged before God with a contrite heart, he will remove. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

FRANCE AND THE REFORMATION.

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

"YET a little while is the light with you. Walk while ye have the light, lest darkness come upon you."
—The Master.

It was on October 31, in the year of our Lord 1517, that Dr. Martin Luther walked boldly up to the church which the elector Frederick had built for the people of Wittenberg, and nailed upon its doors his ninety-five theses, or propositions, against the doctrine of indulgences. This was the *beginning*, in a public way, of the great Reformation of the sixteenth century. In the autumn of the year 1530, the Diet of Augsburg closed; and this, in a certain sense, was the end of the Reformation. It was during this period that the precious light from heaven shone down into the hearts of men with a luster which compelled obedience to its rays. There was a spiritual life and power working with the Reformers, which everywhere called men from the bondage of sin to the liberty of righteousness. After 1530 a certain kind of legality invested the Reformation, and dimmed the radiance of its proffered grace. Consequently the nations which received the Reformation between 1517 and 1530 were the nations, which received it in its purity and power. Of these, Germany, Switzerland, the Netherlands, and England are the most prominent examples. It was during these few short years that the doctrines and the power of the primitive Christians reappeared. It was then that the pure, fresh, free breath of religious freedom, as it is in Jesus Christ, was wafted across the fair fields of Europe. And the men who received it then, received it in its strength and beauty. But the second generation of reformers, if I may so use the term, did not possess the deep spiritual power that was possessed by Luther and his comrades. Protestantism had then, to some extent, become popular; but a faith is always purest when it is unpopular, and is loved for its own sake alone.

It seemed almost impossible for the Reformation to strike root in the soil of France. That monarchy, which was founded by the priests, was devoted to the priests. Again and again were attempts made to sow the good seed, and as often as made, they were frustrated. So tremendous was the hold which the Catholic clergy had obtained over the minds of the people, that their mandate to let this new heresy alone was very generally obeyed. They were told to look back to the days of the Albigenes,

and behold how great a work God had wrought in their extermination. The French people were everywhere warned by their pastors and spiritual advisers to beware lest they should blindly follow in the footsteps of these deluded sectaries, and thus bring upon themselves the same retributive visitations of an offended Deity. Everywhere the civil power backed up these threats, and used every possible means to thwart the efforts of the bearers of light. The farce of the conversion of Clovis and the usurpation of Pepin now began to be seen and felt. The French people were told that they had bound themselves to Rome, and in bondage they must remain. The rack, the wheel, and the stake were used to enforce the orders of the church and the state. Thus scores upon scores of noble men and women, who would have brought light and peace and joy to the hearts of thousands of their countrymen, were driven to Switzerland and other lands, and their labors were lost to France.

In due time an order was issued for the arrest of every Protestant in Paris. "Let all be seized, and let Lutheranism be totally exterminated," were the words of the king. Morin, the royal detective, accompanied by a Protestant who had turned traitor, passed slowly through the streets of the city. They were preceded by the host and surrounded by a throng of priests, incense-bearers, monks, and soldiers. Whenever the house of a Protestant was passed, the betrayer made a sign. Not a word was spoken; but the procession halted, the house was entered, and the family dragged forth and loaded with chains. Then the grim company went forward in search of further prey. "No house was spared, great or small, not even the colleges of the University of Paris. Morin made the whole city quake." "The Reign of Terror had begun."

Over slow fires these innocent victims were roasted to death. If the monarchy and church had not possessed such tremendous power, they dared not have acted thus. In Germany, Switzerland, and England they were weaker, and consequently the Reformation was triumphant. I do not mean to say that it was not triumphant in France. It was; but there it was triumphant *in death*, while in other lands it was triumphant *in life*. "There is no pulpit like the martyr's pile."

Everywhere the priests and the emissaries of the church charged the Protestants with plotting to massacre the Catholics, to overturn the government, and to assassinate the king. These allegations were wholly untrue. Nevertheless the prophecies of evil were to have their fulfillment. "The cruelties that were inflicted upon the innocent Protestants by the Catholics accumulated in a weight of retribution, and in after centuries wrought the very doom they had predicted to be impending, upon the king, his government, and his subjects; but it was brought about by infidels, and by the papists themselves. It was not the establishment, but the suppression, of Protestantism that, three hundred years later, was to bring upon France these dire calamities."

By a solemn and public ceremony, church and state in France united to commit the country to the utter annihilation of Protestantism. Jan. 21, 1535, was fixed upon for this horrible carnival. People from all over France thronged the streets of Paris. The houses were draped with crape because the mass had been insulted. Before every door a torch was burning in honor of the "holy sacrament." Altars were erected at intervals along the streets. At the palace of the king the procession formed. Holy crosses and sacred banners were borne in the van. After them came citizens, walking in double file, and bearing lighted torches. Next followed the monastic orders, and after them a great collection of famous relics. Behind them rode bishops, archbishops, and cardinals, in their purple and scarlet and jewel-bespangled robes. Beneath a splendid canopy, supported by four princes of the blood, was borne the host. Behind came

King Francis I in the garb of a penitent, with his queen and the dignitaries of state.

In the great hall of the bishop's palace, the king addressed the high officials of church and state. He bewailed "the crime, the blasphemy, the day of sorrow and disgrace," that had come upon the kingdom. He called upon every loyal subject to aid in the extirpation of the dire heresy which threatened the destruction of the nation. "As true, messieurs, as I am your king," he said, "if I knew one of my own limbs spotted or infected with this detestable rottenness, I would give it to you to cut off. . . . And, further, if I saw one of my children defiled by it, I would not spare him. . . . I would deliver him up myself, and would sacrifice him to God."

Deep was the darkness that enveloped France when once she rejected the light. To the French, light now appeared to be darkness, and darkness appeared to be light. Upon that fatal day, in the cathedral of Notre Dame, where, three centuries later, a nation of atheists worshiped the "Goddess of Reason," they took a solemn oath to extirpate heresy. Then the officers commenced the work of destruction. Scaffolds were everywhere erected, and thousands suffered upon them. Too harrowing for recital are the details of their tortures.

Thus the gospel of peace was rooted out of France, and terrible were the results which followed. Jan. 21, 1793, two hundred and fifty-eight years from the very day that fully committed France to the destruction of Protestantism, another procession passed through Paris. The king was again the central figure. This time he was led to the scaffold, there to yield up his life, a victim to the angry clamors of the Revolution. And the Revolution was the logical result of the rejection of the Reformation. When France rejected the Reformation, she sowed the seeds of anarchy and ruin; "and the inevitable outworking of cause and effect resulted in the Revolution and the Reign of Terror."

At the time of the Reformation grave political and social questions were agitating the minds of the people of all the great nations of Europe. The rich were oppressing the poor, and the poor were discontented, and threatening revolt. In Germany there were several outbreaks; but the softening, tendering influences of the gospel pervaded society through and through, mollifying the passions of the oppressed, and extinguishing the cruel and rapacious desires of the oppressor. Thus the angry passions of men were soothed, the uplifted hand of violence was stayed; wisdom was imparted from on high, and differences were everywhere adjusted with but little shedding of blood.

France had these troubles the same as all the other nations; but France had rejected the gospel. The sweet Spirit of God had been slighted, and the voice of conscience deadened. The internal trouble grew apace, till in the Revolution the pent-up flood of misery and woe—the result of generations of oppression—burst through every barrier, hurling the monarch from his throne, the noble from his castle, and the prelate from his pulpit. In that dread day no "still, small voice" pleaded for mercy. In crushing the Reformation, church and state had sown the wind, and in the Revolution they reaped the whirlwind.¹

HE DOES NOT BELIEVE IT.

BY ELDER G. B. THOMPSON.
(Cape Town, South Africa.)

In the statement, "Thou shalt not surely die," made by Satan in the garden of Eden to the woman, is contained the foundation of the doctrine of the inherent immortality of the soul. Throughout heathendom the belief is universal that the soul is immortal, and lives on, separate and apart from the body, as is manifested

¹ Hosea 8: 7.

through the doctrine of the transmigration of souls, with all its abominations.

With Christendom the case is but little better in this respect. From the pulpits of the land, by the professed expositors of what is the so-called orthodox faith, the doctrine based on the statement of that unreliable character in Eden, is upheld as Scriptural, and is set forth as the hope of the church. They sing, "Death is the gate to endless joy."

It is part of the sermons; it is part of the invocations and prayers; and those who do not believe, or try to believe, this dogma are the exception rather than the rule. The soul is regarded as the real man, while the body is looked upon as only a "tenement of clay," prepared as a dwelling-place for the real man, the soul.

But while Satan has succeeded in seducing the greater portion of mankind into the belief of such a heresy, he himself knows that it is not true, and has given evidence through his actions that he knows better. Of Moses we read, "Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulcher unto this day." Deut. 34:5, 6. But after his burial we read that there was a dispute concerning his body: "Yet Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9. The thing which was in dispute was the "body" of Moses. Satan had it in his possession, but the Saviour came down to raise his servant and take him to heaven. The fact that he appeared on the mount shows that Michael was successful in the contention. Never, up till this time, had the sepulchral empire of Satan been visited, and any of his captives released from their dismal abode, and this act of Christ was looked upon by Satan as an unlawful invasion of his dominion. He "contended" and "disputed" with Christ concerning the matter, and did all in his power to thwart his purpose, and retain dominion over the body of Moses.

Now it is evident from this that Satan regarded this as an important matter, and that his supremacy consisted in retaining power over the bodies of men. But it is evident that if Satan had simply regarded the "body" of Moses as an empty casket, a "tenement" from which the occupant had removed, an empty shell, of no intrinsic value, he would not have made much ado, nor thought it of sufficient importance to have a contention over, any more than would the Saviour. Had he believed that Moses had already been released from the fleshly clog which all his life had encumbered him, and that he was then singing around the throne on high, he would not have been particular as to the possession of the empty receptacle in which he dwelt before his decease. But Satan well knew that the idea that he had taught others to believe, that the real man is the so-called immortal soul, was a fraud, and that that body buried by divine hands in the valley of Moab was the man, the Moses, who had led the Hebrew host from Egypt to the Jordan. He knew that Moses was his captive, unless that "body" was released by Michael, and that without a resurrection he was perished.

Satan is quite well aware that when the Lord said, "In the day that thou eatest thereof thou shalt surely die," he told the truth; and that if he led man once to sin, he would in this way lead him to death, a condition from which, of himself, there is no deliverance. He well knows that when man did eat contrary to the divine admonition of his Maker, he was driven from the garden, and shut away from the tree of life, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever" (Gen. 3:22); and he well knows that none have passed the flaming cherubim which were placed to guard

the way to the tree, and that therefore there dwells not within the bosom of any living thing an immortal principle which survives the stroke of death, and lives on. He well knew that Moses, like all other men, was but dust, and his hope of a future existence was vested in the Son of Man, who has power to raise the dead. This is why he contended about the body of Moses, as he wished to retain him in the fixed embrace of death.

Thus, while the great deceiver has succeeded in getting the greater portion of the world to believe that he told the truth in Eden when he said, "Thou shalt not surely die," he himself knows that he lied; and by words and actions in the contention over the body of Moses, if nowhere else, he has acknowledged that he knows that he lied, that the wages of sin is death, and that eternal life is found alone through Jesus Christ.

CONSOLATION.

BY AMY LOIS HAWKE.
(Indianapolis, Ind.)

HAST thou passed through the waters of Marah,
And drunk deep of its turbulent tide?
Hast thou dreamed of a fountain of sweetness
Which proved to be wormwood, when tried?
Look up from thy sorrow and sadness,
For our forefathers' God hath revealed
A Branch from the tree that is righteous,
By which all that's bitter is healed.

Have the friends thou hast trusted proved faithless
When adversity sore thou hast known?
Hast thou asked of a father in Israel
Some bread, to receive but a stone?
Despair not; thy heartrending anguish
The great heart of the Saviour hath felt.
He never a soul hath forsaken
Who oft in his presence hath knelt.

Is thy past but a vast desolation
That's been made by dark hurricane blasts?
Is the future devoid of all brightness
Where life hath but sorrows forecast?
Hark ye to the voice of thy Father;
He is calling in sweet, tender tone:
"Come, bask in the dew of my presence,
Where barrenness never is known."

Has some foe in his hatred and envy
Sought thy good name with evil to blend,
And cruelly poisoned with malice
The heart of one who might be your friend?
Our Lord was of no reputation,
And was hanged on the merciless tree.
Accepting his life for thy portion,
Fear not what man does unto thee.

Hast thou suffered the pangs of bereavement,
And has all life held dear been denied?
Is the rod of affliction so heavy
Thou dost wish in death's darkness to hide?
For the present no chastening is joyous,
But when wounds from the pruning are healed,
The Saviour knows well that his vineyard
The fruits of the Spirit will yield.

IS THE CHURCH LOSING IN HER INFLUENCE OVER THE MASSES?

BY A CLERGYMAN.

THIS is the question we propose to discuss in this article; and let no one conclude from the title that there will be a great array of statistics, usually very dry to most readers. On the other hand, it will be found that plain statements of startling facts will be made, that ought to be of the profoundest interest to every thoughtful church-member, minister or layman, in this country.

There is a restlessness in the church, in this age, that often comes to the surface in serious questions by thoughtful men and women, concerning her lack of moral power and aggressiveness, which betokens a dissatisfied condition on account of her lack of success.

Millions of members are enlisted; hundreds of millions of dollars are invested in church property; millions more are employed in the support of the gospel at home and in missionary enterprises abroad; culture and talent of the first quality are found in pulpit and pew

throughout the land; and yet good men and women everywhere to-day feel that something is lacking in the efforts of the church to civilize the nations and convert the world.

What is it? By our investigation can we find out, in part at least, the cause? According to the declaration of its great Founder, the church is to be the "light of the world" and the "salt of the earth." In order to accomplish this, there must be in her, and emanating from her, a principle and an influence differing from that which governs any other organization in the world. This is true of the church to a certain extent everywhere to-day, and needs no argument to prove it. A simple statement of the fact will be accepted by all reasonable people.

In times of trouble and sorrow, everybody turns to the church for sympathy and help; and when death comes, however beautiful the ritual of any other moral order, the ministry of the church is recognized first, and no one complains. Through the teaching of the church alone men are to be saved, is an axiom so fully established that no one thinks of questioning its authority.

So far, then, there is no disagreement among ministers or laymen. But all this does not quiet the questionings of thoughtful minds concerning the lack of influence of the church in society. That she has drifted in a good degree from the simplicity of the gospel and from the spirit and teaching of the fathers, is the profound conviction of many of the best people to-day in all the churches. The fact of wealth and influence and culture and numbers does not altogether shield her from this suspicion.

The organization of the church for aggressive work in the cause of Christ, it will be admitted, is more complete and powerful to-day, outwardly at least, than ever before in her history. Look at her missionary organizations, collecting and disbursing millions of dollars annually; look at her societies of "Christian Endeavor," her "Epworth Leagues," her "Sunday-schools," her "Brotherhoods" and "Guilds," and so on, almost without number, in which are centered the enthusiasm and strength of myriads on myriads of the very flower of the youth and children of the land. Think of her "ragged schools" and "homes for the friendless" and "hospitals" and "asylums," in which are found enlisted the means and sympathies and endeavors of tens of thousands of the best men and women of the land. Think of her vast publishing interests; of her "Bible societies," scattering millions of pages of sacred and religious literature among the people, not only in the English tongue, but in foreign tongues and in distant lands every year. Look upon her collection of sacred song, containing much of the finest sentiment to be found in verse anywhere in the world; her pulpits occupied by men of culture and learning, the acknowledged peers of the scholars and orators of any other profession. Think of the beauty and sublimity of her ritual; the solemnity pervading all assemblages whenever her sacraments are administered.

Take one broad outlook, unprejudiced, over the field of her enterprise, and observe her mighty influence upon society and upon the civilization of the world in general; consider all this seriously, and you are forced to the conclusion that to offer a criticism upon the movements of the church and her work to-day, requires a man to be brave, or else reckless. He who dares the task draws the fire of a thousand zealous devotees of the church and of religion. Nevertheless we assume to say that all these things do not conclusively establish the fact that the church is not weakening in many ways and in many places in her influence upon society; and that a tide has not already set in, which, if it does not soon begin to ebb, augurs great ill to the church of God.

Everybody who takes any interest at all in religious matters knows that for a quarter of a century, in ministerial conventions and in lay con-

ferences alike, the question has been discussed until it has become threadbare and worn-out, "What shall be done to reach the masses?" It remains yet unanswered, while the masses are drifting, and the influence of the church over them, it is claimed by many observing minds, is weakening day by day. One of the most significant and suggestive facts at this point for the church to consider, was embodied in the statement sent out by the secular press not long ago; namely, that at a great gathering of working men in a public hall in one of the great cities of our country, when the speaker referred to the church, there were hisses in the assembly; but when the name of Christ was mentioned, there were cheers. Now is there any room whatever for the indulgence or the cultivation of such a spirit by the masses in our midst? Let us see. And our inquiry shall be fair, honest, and tempered by a sincere desire to bring this great and important question to the thoughtful attention of any who may be seeking light upon this subject, in the very best possible spirit.

First of all, then, and chiefly: Blinded by wealth, culture, and social position and influence, the church, to an alarming extent in many places, has lost sight of her great commission, "Go ye into all the world, and preach the gospel." No one can mistake the meaning of this term in its settings, as contradistinguished from the many gospels of our day—the gospel of science, higher criticism, evolution, culture, and so on. Christ meant the gospel that saves men from their sins, and everybody knows it. But in spite of this knowledge, the church temporizes and hedges, and is most of the time too busy about things of subordinate consideration to give proper emphasis to the "one thing needful." Her benevolent organizations and her philanthropic work absorb her time and strength until she loses sight of, or forgets, the interests of men's souls.

Young Men's Christian Associations, which will readily be acknowledged as an adjunct of the church, are too busy about ball games, bicycle races, and athletics generally, to make any direct effort to lead their members and patrons into a religious life; and so it comes to pass that intelligent, thoughtful people outside conclude that they are lacking in the vital principles of religion which alone can save men.

The inconsistencies of church-members very largely add to the loss of her influence upon society. He who founded the church says in his word to all who will be his followers by identifying themselves therewith, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," and, "If any man will come after me, let him deny himself, and take up his cross, and follow me." But where is there any self-denial for Christ and his cause to-day?

There are scarcely any amusements of the world in which church-members are not active participants. The dance, the theater, the card-table, the race-track, are all the resort of the professed followers of the Man who was "meek and lowly in heart." Almost all discipline in the church, wherever such a thing ever was known, has been lost; and any one connecting himself with any branch of the church remains a member therein until his death, unless he openly scandalizes the society, or voluntarily withdraws; and too often (who will assume to deny?) at the funeral service of some lifelong inconsistent member, or over the remains of a notoriously wicked man or woman, the most fulsome words of praise are spoken, or hymns sung which would be appropriate only at the funeral of a saint of God. And those outside the church look on and listen, and then turn away and exclaim, "What a sham in the name of religion!" and so the breach widens between the church and the world. Certainly we would make no serious mistake in asserting that if the church was right and in her normal and proper

state in the days of Wesley, and Whitefield, and Edwards, and Finney, and their coadjutors, when men cried for mercy, were converted, and ever afterward led consistent Christian lives, then there is something very seriously out of joint to-day. Who ever hears any expression of sorrow for sin in this age of culture and refinement? Who ever sees any penitential tears? Can it be possible that we have outlived the necessity of these things, which the fathers regarded as being essential to a spiritual birth and to the soul's eternal interest?

(To be continued.)

TO EVERY MAN HIS WORK.

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

"THIS is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3:8.

To every man is given his work; not one is excused. Each has a part to act, according to his capacity; and it devolves upon the one who presents the truth carefully and prayerfully to learn the ability of all who accept the truth, and then to instruct them and lead them along, step by step, letting them realize the burden of responsibility resting upon them to do the work that God has for them to do. It should be urged upon them again and again, that no one will be able to resist temptation, to answer the purpose of God, and to live the life of a Christian, unless he shall take up his work, be it great or small, and do that work with conscientious fidelity. There is something for all to do besides going to church, and listening to the word of God. They must practise the truth heard, carrying its principles into their everyday life. They must be doing work for Christ constantly, not from selfish motives, but with an eye single to the glory of him who made every sacrifice to save them from ruin.—"Gospel Workers," pages 15, 16. How we enjoy watching machinery run when all its parts work perfectly, each piece doing its work!

God is doing a great work on the earth, and he uses human instrumentalities, giving to every man his work. How important that we keep in mind our individual responsibility, and find what our part of the work is, and whether it be farm-work, house-work, shop-work, teaching, or preaching the truth to others, realize that much depends on our individual faithfulness. There never was a time when the words, "Whatsoever thy hand findeth to do, do it with thy might," should be heeded more than at the present time. We have a great and solemn message to bear to the world, and unless every one does faithfully his part, the whole work will be hindered. "To every soul that accepts Jesus, the cross of Calvary speaks, Behold the worth of a soul. 'Go ye into all the world, and preach the gospel to every creature.'—"Testimony" 32, page 212.

Some can go personally, but others can sustain them by their means. Therefore it is necessary that some have talent for making money. Whatever ability God has given us in that direction should be used to his glory, just as much as though he had called us to preach or do Bible work. The faithful workers will be rewarded, no matter what their work has been. The Lord will not reward for the kind of work done, but for the faithfulness in which we do the work he gave us to do. We are so apt to think that if we could sell our farms, or get our business off our hands, we might do something in the cause of God. No doubt some should do this, but would it not be well for us to inquire if the Lord does not want to use us where we are? There never was a time when consecrated workers and consecrated money were needed more than at the present.

How much the Lord has spoken both through the Testimonies, and by the pen of Elder Olsen

and others, upon this subject! I will not attempt to add to what has already been written. But O that we all may appreciate our privileges, and do what we can while we have an opportunity to work and put our means into the cause of God! How important that we realize that each day we may be adding to our treasure above! Golden moments are passing, never to return. O that the books of heaven may contain a record of faithfulness for us! Let us remember that we are to be rewarded according to our work. What a blessed thing it will be to meet a record and a reward of a life spent to the glory of God; but O how sad it will be if we are so blinded by the enemy that we lose sight of our mission, and do not appreciate our privileges and the object for which we were created and entrusted with the light of gospel truth.

BORROWED ARGUMENTS.

BY ELDER WM. A. WESTWORTH.
(Rome, N. Y.)

It is interesting to note the attempts to put on a sound basis, theories that are not only merely man-made, but that are also condemned by the word. Many times these efforts serve only to show the extreme frailty of the very propositions they are intended to sustain. An instance of this kind is shown in a three-column article in the *Christian Endeavorer* of February. It is written by Professor Herrick Johnson, and is an argument against the Sunday newspaper. After giving his indictment against the so-called "evil," he proceeds to the remedy as follows:—

Well, first of all, we must get and keep a conscience, into the warp and woof of which shall be woven the divine authority of the Sabbath law, "Remember the Sabbath day, to keep it holy." If we base the Sabbath on mere human expediency, we base it on sand, just as we would found honesty, if we adopted it simply as a policy. . . . No; the anchorage for the Sabbath is in the fact that it is a divine institution. God commands its observance. There it is, in the bosom of his law, as given in the decalogue. That is enough for any one who believes in God. As God appointed it, he has told us how to keep it. We must not divide up by giving him a part only. "Remember the Sabbath day." [All italics quoted.]

Comment seems unnecessary. "Divine authority" "bosom of His law," and the example of our Saviour,—all quoted to sustain the observance of a day which all history proves is based simply on mere human authority, in direct violation of that boasted decalogue. "O consistency, thou art a jewel!" Is it not "enough for any one who believes in God" to practise in harmony with him who "appointed it" and "told us how to keep it"? Then why not keep it "as" that royal law commands? Borrowed arguments for a false position! Untempered mortar indeed! Again I quote:—

"With a sweet reasonableness and with a firm conviction of the rightfulness of our cause, I am sure that, with anything like a Christian sentiment and a united Christian effort, we can carry this cause, and preserve our Sabbath."

Can it be that the learned doctor regards such an argument as "reasonable" or "rightful," or even in harmony with "Christian sentiment"?—I wot not. Imagine, if you can, the Sadducees of old taking the resurrection of our Lord as an argument to Christians that their positions were right and reasonable. "But be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22.

A FRAGMENT.

CHRIST is the rifted Rock. If we abide in him, no harm can come to us. Those who have climbed up into him by the steps that we have taken do not wish to injure us, while those who would injure us do not care to take those steps.

E. L. P.

"THE most money for charitable and Christian purposes is not raised by asking the people to give, but by so presenting the object that they will, unasked, wish to give."

The Home.

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

LITTLE THINGS.

A GOOD-BY kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care,
And lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind,"
"I love you, my dear," each night,
But it sends a thrill through the heart, I find;
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

—Union Signal

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—What is the best diet for a person suffering from hives?

Answer.—He must take care to avoid such things as cause hives in his case. Some people cannot eat strawberries, and some cannot eat oysters, and some cannot eat shell-fish, and others cannot eat other things, because they cause irritation of the skin. Hives is caused by poisons generated in the stomach and the alimentary canal, which, being absorbed, produce these symptoms. It is an indication of indigestion, and persons so afflicted should pay very particular attention to their diet.

Q.—How can a dyspeptic who cannot go to the Sanitarium determine what kind of diet he should have, or whether he has hypopepsia or hyperpepsia?

A.—This is really not an easy thing to do. It requires a careful investigation of the stomach fluid after a test-meal properly to determine the condition of the stomach. However, it is not necessary for a person to travel, for instance, from Oregon to Michigan, in order to have a test-meal and an examination of the stomach fluid, as it may be sent for examination by express. Stomach fluid will keep for some time, which makes it entirely possible to obtain a very exact determination of the condition of the stomach from fluid transmitted a long distance. One gentleman was determined that he would have such an examination made, so he used a piece of white rubber tubing for a test-tube (such as is used with the fountain syringe), after taking a regular test-meal. He then drew out some of the stomach fluid, and sent it on here, and we were able to make a very satisfactory investigation.

Q.—What shall I do for my head? It is never clear, and often hot.

A.—The solar plexus, the great abdominal brain, which controls the whole body, is probably at fault; and the consequence is that the head feels as though the skull were not large enough to contain the brain,—and it is not, because the brain is filled up with blood; hence the brain cells cannot do their duty well, and the mind is never clear, nor the head free from pain. Temporary relief may sometimes be obtained by bathing in hot water, which draws the blood downward, and thus relieves the brain. Such a person ought not to use cold water, and should never take a cold bath, because that will excite the heart, and cause more blood to be sent to the

head. However, a brief application of cold, such as that obtained from a wet-sheet pack, has a soothing effect, and sometimes gives relief to the brain.

There is usually in these cases a sore spot at the lower end of the sternum. The first thing is to find out what it is that causes this difficulty with the solar plexus. The probability is that you have been eating too fast, and putting indigestible things into the stomach; hence the abdominal brain has gotten into an irritated condition, which has communicated itself to your head.

Bromose is especially adapted for persons in this condition. Bromose is a food in which the starch is already digested, and the feeble stomach is saved this work. It contains forty per cent. of digested starch, twenty-four per cent. of emulsified, or digested fat, and the same proportion of the proteids that is contained in beefsteak; so that in a pound of bromose you have a pound of bread nearly digested, one third of a pound of butter entirely digested, and a full pound of beefsteak ready for prompt digestion. It is the ready assimilability of this food that constitutes its special value.

Q.—What is the best diet for a person who has chronic dysentery?

A.—This disease causes a chronic inflammation of the colon, and the diet in such cases should be of a non-irritating character,—a non-stimulating diet. Mustard, ginger, and other condiments are especially harmful, because the irritating particles lodge in the lower part of the colon and create great inflammation.

Q.—Are graham gems, peanut and sterilized butter, and steamed figs good for a person suffering from hyperpepsia?

A.—Yes; these are excellent foods for such cases, provided the gems are thoroughly done; they should be cooked until they have a hard brown crust, otherwise the germs in the flour will not all be killed. Soda-biscuit and ordinary raised bread contain many germs which get into the wheat at harvest-time, and thus into the flour; and when the bread is not thoroughly cooked, these germs remain alive, and give rise to fermentation in the stomach. We have proved that fact in our laboratory, where we have made cultures of these germs, and have found some very curious specimens indeed.

Q.—What kind of dyspepsia causes rheumatism?

A.—Dilatation of the stomach. Professor Bouchard has proved that dilatation of the stomach is almost always to be found in cases of chronic rheumatism.

Q.—What can be done for the removal of moth-patches?

A.—There is but little that can be done, except to improve the general health, build up the body, and by that means produce healthy assimilation.

VOICES FROM THE MOUNTAINS.

THIS is the season of vacation for ministers and church-members, some of whom seek the mountain air and some the seashore. I, too, have been among the mountains, and have held communications with them. In imagination I ascended Horeb, the mount of God; and it spoke of duty and privilege, of leadership and honor and dignity such as kings and rulers of this world know very little about. Moses, the herdsman of Midian, was here called to be the leader, lawgiver, and guide of his people from Egyptian bondage to freedom and independence.

As I stood before this mountain, I heard, in imagination, the great Jewish leader plead and argue against being sent on such a mission. And then, in my meditations, I wondered how much the world would know of Jethro or his son-in-law had not God insisted on his accepting the honors. To-day the civilized world takes its

laws and much of its morals from the code which Moses gave to the Israelites in the wilderness. I thought, How many Christians are called from some mountain or plain to high dignity and honor, but prefer to herd cattle or follow the plow until God either compels them to accept, or departs in displeasure, leaving them to their natural and moral insignificance.

From Horeb I went (in imagination) to Sinai, where the man or the men who have responded to the call of duty and dignity must place themselves under law, and promise continued obedience and fidelity. The Christian (actual or nominal) is always under law. If not under the law of sin and death, then under that of the spirit of life in Christ Jesus, which sets the soul free from the other. But man never ceases to be under law.

Sinai's voice inculcates honor and obedience to parents—virtues which are greatly neglected in our age and country. It advocates and commands respect and reverence for God and his holy Sabbath, which are unduly despised and violated. It prohibits murder, adultery, theft, perjury, covetousness, and everything that is contrary to sound doctrine. What a paradise this world would be, were the commands and prohibitions of Sinai's law more generally, if not universally, followed! It is well for preachers and people sometimes to stand at the foot of Sinai, and receive the law afresh from the mouth of God or from his servant's lips, and be reminded of the requirements and obligations of the Christian life. We are so apt to get into ruts of ceremonial observances, and run in them so long that we come to think they are all there is in the religious life. There was a spirit in Judaism which millions of Jews never understood, as there is a spirit in Christianity which millions of Christians do not appreciate.

As my tour of the mountains was comparatively inexpensive, having been made in my study and among my books, I enjoyed it all the more. I was not obliged to be absent from my pulpit a single Sabbath. I went to Tabor's heights, and heard Moses and Elijah and Jesus discussing the world's greatest tragedy; and from my standpoint of vision I could appreciate the satisfaction of Jesus as he saw of the travail of his soul. Looking along the ages from Isaiah's time, he saw the grand and glorious progress which his gospel would make in this sin-cursed world. And looking out over that world as we do to-day, we can exult in its prevalence and power. There on Mount Tabor the Ideal Man was transfigured. Here on the spiritual Tabor every man may be transfigured, and with the three favored disciples of old exclaim, "Lord, it is good for us to be here."

It was but a short distance (in imagination) from Tabor to Calvary, which spoke of sacrifice, self-denial, the majesty of law, but most of all and tenderest of all, of love. It was love that satisfied the law. It was love that hung on the cross. It was love that cried out in agony, "It is finished." Calvary is the complement of Sinai. There mercy and truth met together, and righteousness and peace kissed each other. Calvary represents the sum of all human sin, but blessed be God, it also represents the sum of all divine love. "For where sin abounded, grace did much more abound."

And Olivet, beautiful mount of ascension!—Mount of triumph and glory, of supreme power, and gracious promise, and never-failing presence! Thither my Lord ascended that he might go higher. And like the favored disciples of old, with mental vision I followed his ascending form, received his parting blessing, and listened to his assuring words, "Lo, I am with you always." And as the ascending cloud carried him beyond my view, I heard the responsive chorus of the heavenly choirs as they sang: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in

battle. . . . He is the King of glory." And the reverberation of the mighty volume of sound lingers with my spirit still.

Forever there my rest would be,
Close to his bleeding side!
This all my hope, and all my plea—
For me the Saviour died.

—J. Williams.

NATURE'S BAROMETERS

It is worth while to know that many animals and plants can tell us when a storm is approaching. You young people who are in the country, watch the horses and cattle stretch their necks and sniff the air, see the chickens huddle together, and hear the cackling of the geese and ducks, telling you as plainly as they know how that the storm clouds are not a long way off. If you are well provided with umbrellas, overshoes, and mackintoshes, you might go outdoors and watch the wild birds. The sea-gulls will not venture out to sea. They fly inland, or hover over the fields. Swallows and martins, as you know, fly very low when a storm is coming, skimming the water with their wings. The robin hushes his cheerful song, and broods in a bush. Among other animals, the mole begins to dig harder than he does at other times, while the wonderful hedgehog, says a writer in *Chambers's Journal*, "fortifies his cave against the coming storm with an unflinching prevision which has earned for this strange little animal quite a reputation among weather prophets."

Perhaps some of our young people know how the sugar-maple tree behaves before a storm. Its leaves turn actually upside down. The silver maple also shows the white lining of its leaf. But the common chickweed, which the canary loves to feed upon, is a most reliable barometer. Not only does it close its flowers firmly in the damp air preceding a rain-storm, but it opens them again if the rain is soon to cease! A barometer like that ought to be the property of every boy and girl during the summer vacation. No boating party, mountain excursion, or picnic in the woods need be spoiled by an unexpected shower. In many places in the country you will find numbers of pine-cones. Hang one in your window, and you will learn that a pine cone closes its scales in damp weather and expands them when the air is dry. It is a hygrometer.

Undoubtedly there are more barometers and hygrometers of which we know nothing; but our young people may discover them if they will make a habit of closely observing the commonest things in nature, and of using the faculty of reason which God has given them, that they may better respect and understand the wonderful laws of plant life and the marvelous gift of instinct which belongs to the lower animals.—*Our Animals.*

HUMANITY'S GOD.

BY MRS. JOSIE BRYNER.
(Jonesboro, Ind.)

A GLEAM of sunlight sifts through the clustering leaves of a grand old oak-tree, and falls in a yellow bar of gold upon the bowed head of a weary, desolate woman whose last earthly hope seems dying within her, whose soul is groping in darkness and despair. As her tired eyes fall upon the golden sunbeam, a ray of hope lifts up her sinking soul, and a gentle voice sweetly murmurs: "O soul, be not cast down, but look up to the Source of all light, to the God of humanity, to the Father of the universe!" "Lo, I am with you always, even unto the end of the world." And with renewed faith the uplifted soul goes on its way.

The purple shades of evening draw on apace. Night lets down her sable curtains, and a dark pall covers the face of the earth. The leaves of the old oak begin to quiver and shake, and its broad branches bend and sway under the gath-

ering force of the approaching storm. The heavens grow darker and darker, until they are enveloped in a sea of inky blackness. The ominous sound of deep, muttering thunder is heard in the distance. Vivid flashes of lightning reveal great rolling clouds rapidly approaching, and a terrific crash proclaims the actual "war of the elements." The storm bursts in all its fury. The belated traveler feels that he is in the presence of the great I AM. His mind flies backward through the long centuries, and he beholds the awful tempest on Lake Galilee, when the white-capped waves dash over the boat of the terrified fishermen, who loudly call upon their sleeping Lord, "Master, carest thou not that we perish?" Suddenly the voice of the lowly Saviour commands, "Peace; be still;" and instantly the winds grow calm, and the raging billows crouch at his feet in sweet submission to his holy will.

As the scene passes before the traveler's mind, the sin sick soul cries out, "O Man of Sorrows, acquainted with grief, still the tempest in my soul, and send me peace, I pray thee!" And out of the midst of the storm a calm, sweet voice replies: "I am the riven Rock; come unto me and hide thee until the storms of life are past!" And in the holy Presence the tired soul finds rest. Throughout the length and breadth of the land, there are thousands of storm-beaten men and women who are longing for the sunlight of God's blessed truth; who have become satiated with man-given theories; who have been fed upon husks until they are hungering for the pure grain; whose world-weary souls demand the "bread of life," the "fountain of living waters," the word of God in all its original purity and truth.

The advent message is a *compelling power*, and rings through the land with startling distinctness, arousing sleeping souls to a sense of their imminent danger, and warning them of the soon coming of our Lord and Saviour, Jesus Christ. When we feel the rays of light which emanate from the "great white throne," falling upon us like a sweet benediction, then we may know that we are walking in the path our Father marked out for us, and then we shall be ready to meet our dear Saviour.

THE SECOND MARRIAGE.

"How cozy you do look!" I could not help saying as I sank into an easy chair opposite my two old friends, whom I had not met in five years.

"We are enjoying our second marriage," answered my friend, with a merry laugh.

"Your second marriage!" I looked at her in amazement. I knew she had never married any man except the one beside her, and she had been his wife over thirty years.

"You see," she continued, tucking a silvery hair beneath the dainty cap, "when Will and I first married, we had only each other to think of and care for. To this day I love to think of those first two years. Then a little one came to share our affection. What with making dainty little dresses and keeping busy hands and feet out of mischief, I could not always think to have my husband's slippers by the fire, or his hat and gloves in just the right place. As the years passed, and our children grew, our interest was centered in their welfare; we had less time to think of each other. Now they are married and settled in homes of their own, and we have gone back just where we started, with only each other to care for."

"And do you enjoy it the same?" I asked.

"More," she answered quickly; "then we had to learn each other's likes and dislikes; now we know them, and can gratify the other's wishes almost before they are spoken."

I watched them during the day, and noted how careful he was to do all little errands to save her steps, and how quietly she arranged every-

thing for his comfort. When he praised the lunch, her eyes brightened, just as I imagine they did in those first years. We lingered long at the table, chatting of old times and old friends. His voice was as strong, and his laugh was as hearty and fresh, as years ago, while she had lost none of her peculiar powers of entertaining.

I wondered then, and many times since, why there could not be many more such second marriages. Why, as the years pass, instead of drifting apart, husbands and wives could not be drawn more closely together, helping and cheering each other in their declining years, until they pass over the river and sit down to the marriage supper of the Lamb.—*Selected.*

A MOTHER WORTH MINDING.

"My mother says—"

"Ho! your mother—she isn't one of the kind that's worth minding."

"What do you mean?" advancing threateningly toward the boy standing with his back against a tree. "She's as good a mother as ever lived, and I won't have you say such things."

A knot of boys gathered close to the speakers, one cool and quiet, the other with angry, heated face.

"She is n't worth minding, and you know it, Jack Somers," was the reply. "You've said so yourself many and many a time."

"That's true!" came in a loud whisper from one of the boys standing near.

"Everybody knows it, too," came from another.

Jack turned upon the speakers in angry amazement: "You're a pretty lot of boys talking about mother that way, and pretending you like her all the time!"

"We do like her," came in chorus from the half-dozen boys. "George said she was not worth minding."

"Well, what do you mean?" anger giving place to surprise.

"Why, just this,—that you don't think she's worth minding."

"I never said such a thing in my life," said Jack, trying to recall any remark of this kind.

"Look here, Jack," said one of the boys, coming forward, "you don't seem to see what George and the other boys are driving at. You may not have said in so many words that your mother is n't worth minding, but you do say it by your actions. This morning, when your mother asked you to post a letter, you said you wouldn't have time to go around by the post-office, and yet you have had half an hour before school in which to play ball. When she told you to put on your coat for fear you would take cold, you still left it hanging over the fence, paying no attention to what she said. Of course, we boys can see she is n't worth minding, since you see it so plainly yourself. Tell you what it is, old fellow, I don't know of anything so satisfactory in the long run as minding mother."

The angry light died from Jack's face before Tom had finished this speech, and as it came to a close, he turned and walked away.

Here was a boy who loved his mother dearly, and yet how unmindful he had been of her wishes!

"Guess I needed that lesson, and although the boys may never know it, I am much obliged to them for it. I'll see that they don't have to tell me again!"

And they did not.—*The Evangel.*

AN easy way of cleaning silverware is to wash it thoroughly in a suds made of castile soap and soft water, into which has been put a spoonful of ammonia. Rinse in hot water, and wipe at once.

ALWAYS send children to bed in a happy mood

Special Mention.

A GOOD WORD FOR THE DECALOGUE.

THE New York *Observer* of September 10, closes an article on "The Decadence of the Decalogue" with these words:—

It appears that there are many souls whom the utmost charity cannot reckon "saved." According to a bulletin recently issued by Carroll D. Wright, commissioner of labor, the total number of convicts in penal institutions in the various States in 1885 was 41,887, and in 1895, was 54,244.

There is a pathos and a plea in such figures, if one reads between the lines. The ten commandments appear to have little meaning for large numbers of our people. Defalcations, trickeries in trade, repudiation of debts, public and private, to say nothing of the long list of crimes due to intemperance as a primary cause, and the depravities of vice, all attest the deplorable consequences of failing to enforce generally the principles of those ten great words which God spoke solemnly on Sinai, and which he has never yet recalled.

U. S.

PASSING EVENTS AND COMMENTS.

Patriotism vs. Vanity.—Love of one's country is a Christian virtue of the highest type; but with many, patriotism and national vanity are confounded. Love does not close its eyes to imperfections, but vanity does. Vanity puffs up. Vanity exhibits a narrow conceit, which places its possessor far above all those around him. As a nation we live so far away from our neighbors that in our eyes they seem very small, and of course, we appear in our own eyes to be correspondingly great. A nearer view would reveal our mistake. For instance, take the matter of a navy. This country has a navy of which we hear a good deal in the papers, and of which we have been taught to feel quite proud. The following figures give a true view of the situation: England has 100 armored and 216 unarmored ships; total, 316. France has 61 armored and 116 unarmored ships; total, 177. Russia has 56 armored and 62 unarmored ships; total, 118. Netherlands has 28 armored and 71 unarmored ships; total 99. Italy has 24 armored and 62 unarmored ships; total, 86. Germany has 36 armored and 46 unarmored ships; total, 82. The United States has 30 armored and 51 unarmored ships; total, 81. Spain has 13 armored and 39 unarmored ships; total, 52.

It is fortunate for the United States that we are so situated that we do not have to maintain an armed force; for, notwithstanding our burdens in this direction are so light, and notwithstanding the unlimited resources of this vast country, our public exchequer is not flourishing, nor is our public credit unquestioned in the great financial centers of the world. Some European nations with resources inferior to our own, bearing the burdens of royalty and of a war equipment before which our nation would tremble, are holders of our national securities, and are still ready to lend to us, provided the security is good enough.

The God of nature has done more for this country than for any other in supplying it with every provision for comfort and happiness. For this let us be thankful but not proud. We are blessed with intelligence and liberty, with light and privileges. Let us cherish these, not boast of them. When we consider what we ought to have been in view of our great privileges and favors, and compare it with what we are, truly we have no ground for pride. Love for country does not imply a foolish pride of nationality; it will manifest itself rather in faithfulness to the

principles and institutions which underlie our government, and in such a life as will exemplify loyal citizenship to all around us.

How Far is It to Babylon?—The sacred gospel of Christ is being caricatured in some of the pulpits of the land in a most shameful manner by preachers whose interest in politics, or whose desire for notoriety, leads them to debase their calling, turn their churches into political arenas, and devote their Sundays to secular topics. This mixing of the sacred with the profane, defiles the holy, and brings the gospel which they preach down to the level of stump speeches. Henceforth these men are entitled to no more respect in their calling than is any other man who makes it his business to harangue the people on prevailing secular topics.

One prominent example of the prevailing folly is afforded by "Rev." Thomas Dixon, of New York, who, a few weeks since, raised such a commotion in his Sunday-morning congregation that it was almost necessary to call in the police. Last Sunday he had six policemen on hand, and, thus protected, proceeded to deliver an address that was a disgrace to anybody, unless it be a low-down politician, and no credit to such a one. A report of his performance says: "Dixon told war stories and painted weird pictures of battlefields in an intensely realistic manner. He favored 'chopping the sultan into submission, or kicking him into oblivion.' He advocated the annexation of Cuba and the Hawaiian Islands, and the creation of a navy that would surpass the world. The subject of his discourse was 'Little America.'" During the speech a well-dressed man arose in the congregation, when the speaker cried out, "I won't be interrupted; I won't answer cranks; I won't let cranks talk here." The man explained that he simply rose to change his seat, but a policeman put him out.

We do not refer to such cases as a matter of news or gossip. It is sad indeed that we have come to times when such things are possible. A sense of decency, to say nothing of respect for religious objects, ought to make such scenes impossible. But when the so-called Christian preacher can thus debase his calling just for cheap notoriety, and when a professedly Christian church can tolerate such things, and uphold them, how far, we ask, are such a preacher and such a church from Egypt and Babylon?

Why Not Go There?—In a recent paper we notice the following dialogue illustrating popular theology from a child's standpoint:—

Child.—"Mama, is it true that grandma is better off than she was before she died?"

Mama.—"O yes, my darling. Yes; grandma is in a beautiful land, where sorrow and pain are quite unknown."

Child.—"Then what's the use of having doctors to keep us from going there?"

Some years ago a correspondent of one of our large dailies visited an Arizona health resort, which, according to the description given, was a dreary, arid spot, hot, and utterly devoid of any feature that could afford comfort or pleasure, except the fact that in the dry atmosphere certain patients could eke out an existence for a short time. The correspondent expressed himself unable to harmonize the conduct of good Christian people in going to that inhospitable place, when, according to their faith, they could die and go to heaven, where they would be incomparably better off.

The fact is, that though we gloss death over as much as we may with error, its hideous form still appears. Life and immortality appear only through the gospel of Christ, and the resurrection affords the only avenue of escape from the clutches of the monster death. The grave intervenes "between that fair country and ours;" and those who pass off this stage of action do not pass immediately to heaven, though the silence and oblivion of the tomb are so complete as to make the interval seem to them but an instant, although it really extended over ages.

T.

A BOOMERANG.

THE *Episcopal Recorder* of September 3, commences an article against ritualism with the following impressive words:—

"Back! back! back to the fathers and the church of the first centuries!" cry the ritualists and sacerdotalists of our time. Crying this, these gentlemen are either ignorant themselves, or presume us to be ignorant of the actual facts in the case.

Their theory is, the nearer to the times of the apostles, the purer and holier the church. It is a pretty theory, but a candid historical investigation explodes it completely and at once. As a matter of fact, the church never was more debased, impure, superstitious, and utterly corrupt, than in the centuries immediately succeeding the death of the last of the apostles—the beloved John.

We are glad to meet with so candid a statement of the nature of the times that immediately succeeded the apostles—times which furnished the breeding-ground of so many of the errors, superstitions, and false practises which so speedily sprang up in the so-called Christian church. The *Recorder* is right in condemning the ritualists for appealing to such times in support of the senseless mummeries they would foist into Christian worship. But what makes its language a boomerang is the fact that those are the very times to which appeal is made in behalf of Sunday-keeping!

U. S.

THE POISONED HOLY WAFER.

THE following incident shows what faith the Romish priests have in what they make their followers believe, and how they practise what they preach:—

A Protestant lady married a Romanist on condition that he would never attempt to induce her to embrace his religion. He employed a Roman priest, however, to instil his papal notions into her mind, but he could not move her on the doctrine of transubstantiation. When her husband became so ill that he wanted to take the sacrament, the priest asked her to prepare the wafer for the solemnity on the next day. She did so, and when handing it to him, said, "This, you wish me to understand, will be changed into the real body and blood of Christ after you have consecrated it."

"Most certainly, madam; there can be no doubt of it."

"Then, sir, it will not be possible for it to do any harm to the partaker; for our Lord says, 'He that eateth me, even he shall live by me.'"

"Assuredly, madam; it must communicate great good."

The ceremony proceeded, and the wafer was duly consecrated. When the priest was about to eat it, however, the lady begged pardon for interrupting him by telling him that she had mixed a little arsenic with the wafer; but, as it was now changed into the real body of Christ, it could do him no harm. The priest, however, had not sufficient faith in his own doctrine to enable him to eat the poisoned wafer. Confused and nonplused by his own weapons, he left the house, and never ventured to trouble the lady again on the doctrine of transubstantiation.—*Selected.*

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 29, 1896.

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THE KNOWLEDGE OF EVIL.

THE knowledge of evil is the loss of innocence. We understand innocence to be freedom from moral taint or sin; purity of heart; artlessness, sinlessness. The world is inclined to look upon it with pity or contempt, as being a weak, effeminate quality. A misanthropic individual of our acquaintance once remarked, when reference was made to another person as an example of upright virtue, "Well, he doesn't know enough to be anything but good." Of course this has not been true of any body since our first parents lost their innocence; but the remark shows how that precious quality is now regarded by the world at large.

Our Heavenly Father did not design or desire that man should gain a knowledge of evil, and sought to hedge up the way by a simple and direct command, which was, so far as we know, the only restriction laid upon the happy pair in Eden. This was probably all the restraint they needed. Purity of heart means abhorrence of evil. He who is pure in his desires and uncontaminated in the tendencies of his nature, would no more do a wrong than a man in his right mind would drink poison. The very thought of evil is repugnant to him. But if he permits his curiosity to be aroused by seductive influences, he opens the gate to the citadel of his moral strength. Desire quickly enters, sin is invited, and instantly the whole moral system is tainted with its deadly virus. Innocence is thus sacrificed, and henceforth the struggle against wrong must be urged against foes that are entrenched in the heart, and have in possession every member of the body. Sin becomes a heredity. Its tendencies are transmitted both in nature and practise from father to son, and no power on earth can check its course.

The case may be partially illustrated by supposing a family of children being brought up in a large and beautiful garden where every want is anticipated and fully met. A hedge of beautiful flowers, impenetrable to their view, entirely surrounds the place. Beyond these bounds lie, in every direction, dangerous fields of mire and pits. There are gaudy flowers and an intoxicating perfume, but every pathway leads to death. The father of those children knows all about those deadly regions. He knows how alluring to the senses are the odors, the sight, the sounds, that proceed from the domain of death. He knows how captivating and deceitful are the fatal fruits and flowers that grow on the plains of death. He knows also that his children are happy and blest in his beautiful garden. He is constantly with them, they love him and trust him fully. Of what is outside their home they have not the slightest knowledge. Of disobedience or of impurity they have no taint, no thought. The father's only word is that they must not pass the bounds; they must not press through the flowery hedge. One fatal day they wander too far from father; an outsider appears, and invites them to look over the wall. They do so. Those

strange scenes awaken an unknown longing in their hearts. That longing is lust, or desire to know evil by contact and experience. They venture, they partake, and all is lost. No longer can the knowledge of sin be kept from them or from their posterity. The desire kindled by the view of sin leads to a practical knowledge of sin. The hedge is broken down; the garden is laid waste, and the Father beholds with inexpressible sorrow his children scattered far away, led by the tempter down to death.

Such was the calamity which befell our race when our first parents became conversant with evil. They lost the purity and simplicity of innocence, never to regain it until former things shall have passed away; until God creates "new heavens and a new earth: and the former shall not be remembered, nor come into mind."

The inquisitiveness of human nature is often the means of our ruin. People are wont to think that it is necessary, in order to be an "all-around man," to know both sides of life. This leads men and women into the slums and dens of vice, who have no other motive than the gratification of a desire to know the evil. Such never come out of an association with sin without receiving its taint in their souls. Young men, and young women, too, fancy that in order to be full-grown men and women, they must dabble with vice; at least, they must witness its exhibitions. They must visit the theater or the circus, the ball-room or the gaming-room or field. They cannot go to such places simply to satisfy a curiosity, and retain their innocence. The smirch of sin is upon their mind. There is a foul spot in their memory. There are seeds of evil desires lodged in the nature that will some day produce plants that will strive for the mastery.

The fast and forward youth may look contemptuously upon the unsophisticated boy or girl who has remained close to father and mother, and knows but little or nothing of the prevailing forms of evil; but that one possesses a prize in an unsullied heart that kings might envy. No one is entirely free from the knowledge of evil. It is too prevalent in the world, too deeply engrafted in human nature, for any one wholly to escape its contamination. But the less we know of sin in any way, the better. The less we contemplate it in others, the less we gaze upon it, the less we investigate it, and the less we read about it, the less foul and perverse our hearts will become.

It is wisdom in parents to seek earnestly to shield their children from every contact with sin in any of its forms. It is better not to know so much than to know so much that is poisonous and deadly. It is wisdom for all to shun sin of every form. It is for this cause that God exhorts and beseeches his people to keep themselves unspotted from the world. The knowledge of evil is still fraught with danger and death. The people of this generation are "wise to do evil, but to do good they have no knowledge." They are more intent on the pursuit of that which God intended they should not know than of that which he has revealed concerning their eternal good. The example of Mother Eve is still before us; and the lust of the flesh, the lust of the eye, and the pride of life still lead men and women to dally with the tempter. Let us beware of the forbidden tree.

G. C. T.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

TURKEY.

THE affairs of Turkey seem to be growing worse day by day. It is doubtful if any other portion of the earth of equal extent embraces so many elements of disturbance as does the Turkish Empire. The task of quieting these tempestuous elements is made doubly difficult by the interference of neighboring nations, some of which would rather quarrel than keep quiet.

Scarcely were the long-continued Armenian disturbances partly settled when trouble with Crete began; the difficulties here continue to increase when for some time it has seemed they could not be worse. In addition to this, the Macedonian troubles have again broken out worse than ever; and the last despatches tell of a new outbreak in Constantinople itself. A band of robbers, or revolutionists, stormed the Ottoman Bank and took possession of the building, holding police and soldiers at bay by firing from the roof and windows. The report was at once circulated that it was an Armenian attack; this was the signal for the Mussulmans to fly to arms and attack the Armenians. The whole city was thrown into consternation, stores were closed, and the scenes of last October were repeated.

While these storms continue, the work of the Lord has not ceased, but prospers in the midst of all. While reading the despatches of this new outbreak in Constantinople itself, I received a letter from Brother Baharian, portions of which are herewith given to show how the Lord is working for his people in this troublous field. The letter is dated August 23.

"Again my pen will write you good news. The same day that we left Samsoun, the police arrested Brother Jordan, and urged him to promise not to preach any more, which he positively refused to do, saying that he could not stop preaching. [Brother Jordan is a Greek who went to Samsoun to labor last year at the close of our Bible course at Constantinople.] Then the pasha gave orders to keep him under arrest in prison. Yesterday we learned that he had been in jail thirteen days. I delayed starting for Rumania till to-morrow, in order to write a petition to present to the minister of police. He was very kind to me. We conversed together about twenty minutes. He was sorry that Brother Jordan was so long imprisoned, and thought it would be best to have him come here; but I told him that the condition of our weak brethren required that he remain there. He accepted my proposition, and commanded at once that a letter be written to the pasha of Samsoun for the deliverance of Brother Jordan, and ordering that Sabbath-keepers be allowed freely to preach. The letter will arrive there, we expect, Wednesday next, and it will be a day of rejoicing to our brethren; and our enemies, who would gladly have driven us out altogether, will be put to shame. God has done for us what we very much need in these days. In the future we may preach the message at Samsoun and vicinity without any hindrance from the police. Brother Jordan did well in not compromising with that proposition of the pasha, though it caused him trouble for some time. God was honored. . . .

"I informed the minister of police of your intended visit; he was glad to hear of it, and asked me to have you call at his office when you come. He asked me the real reason that Protestants and others do not recognize us as Christians. I answered that one reason is religious bigotry, and another is the modern idea of Christian patriot

ism, which I explained freely. Thus he learned the reason that we keep the Sabbath and reject Sunday. We also had some conversation about the second advent and the prophecies. He says that he loves every man that is faithful in his religion,—pious Jews, pious Armenians, pious Turks, etc.,—but said he, ‘I love you more, because I see you try more.’ How did he know that we try more? I think that we are the only preachers that are presented before his tribunal for preaching the gospel or any religious teaching. Others appear before him for political or criminal questions; but we appear for our religion only. He respects religion; therefore every time we are arrested, he deals more kindly and friendly and liberally with us. I am glad that God has appointed such a good man in such an important office at this time. At last he promised to do all he could for us, that we might preach freely. Thus we can see the good hand of our Heavenly Father leading us under the worst circumstances. Glory be to his name!”

This letter presents a phase of the Armenian question which is not much dwelt upon by newspapers and pulpits; it shows what is possible in Turkey. It should be remembered that the writer is an Armenian, who is constantly engaged in public labor,—the most dangerous kind of work for an Armenian at the present. The great difference between the experience of this Armenian and others is that while they appeal to the arm of flesh for protection, he looks only to God, leaving all in his hands. At the present, the world has much to say about a few great men in politics; but what are they compared with the Lord? He sees everything, present and future, and can read all hearts, and can move hearts as man cannot. What a privilege it is to have such an advocate and guide! And what a pity it is that men will turn from such a one to the weak arm of flesh!

The events in Turkey illustrate in a measure what all the world will soon experience. The masses will put their trust in princes, the sons of men, in whom there is no help, while a few will put their trust in God. The masses will continue to sink deeper in distress till finally overwhelmed, while the few will share a most glorious deliverance from the time of trouble such as never was since there was a nation. It is gratifying to see that a few Armenians have found the true way to settle the Armenian question. By repudiating the idea that the church has anything to do with the state, as such, and trusting the Lord for deliverance, they are now enjoying special favors from the Turks themselves.

The Armenians have appealed to England and all Christendom, and the great powers have united to bring pressure enough on the sultan to secure reforms and relief for the Armenians; but up to the present no good has been brought about for them. But here are a few Armenians of another sort; they have not appealed to the powers. As Armenians, they naturally would have to reap the vengeance of the Turk; and in addition to this, the Armenians themselves oppose them most bitterly, because they are not of their faith; but under these most adverse circumstances, they enjoy the special favor of the Turk! Is it not plain that a greater power than the “great powers” of Europe has turned the mind of the Turkish officials in favor of these few? The deliverance of Daniel from the lions is scarcely a more striking illustration of the Lord’s special care for those that put their trust

in him. May our brethren in Turkey continue humbly to trust in the Lord so completely that he may continue to deliver them, to the glory of his great name!

H. P. H.

“MINISTERS OF GOD.”

FROM the list that the Lord has drawn, in 2 Cor. 6:1-10, it is plain that there is nothing that can ever come into the life of the believer in Christ, but that the grace of God will take it and turn it to the good of the believer, and make it serve only to his advancement toward perfection in Christ Jesus. This the grace of God will do always, and nothing but this, if only the believer will allow the Lord to have his own way in his life; if only he will allow grace to reign. Thus it is that “all things are for your sakes;” and this is how “all things work together for good to them that love God.” This is grand. It is indeed glorious. It is salvation itself. This is how the believer is enabled “always” to “triumph in Christ.”

This, however, is but half the story. The Lord proposes not only to save him who now believes, but he will use him in ministering to all others the knowledge of God, that they also may believe. We are not to think that the Lord’s grace and gifts to us are only for us. They are for us first, that is true. But they are for us first, in order that not only we ourselves shall be saved, but that we may be enabled to benefit all others in communicating to them the knowledge of God. We ourselves must be partakers of salvation before we can lead others to it. Therefore it is written: “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” And, “all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.”

Thus every man who receives the grace of God, at the same time receives with it the ministry of that grace to all others. Every one who finds himself reconciled to God, receives with that reconciliation the ministry of reconciliation to all others. Here also the exhortation applies, “We . . . beseech you also that ye receive not the grace of God in vain.” Are you a partaker of grace? Then “minister the same” to others; do not receive it in vain. Are you reconciled to God? Then know that he has given to you also the ministry of reconciliation. Have you received this ministry in vain?

If we do not receive the grace of God in vain, if only we will allow grace to reign, the Lord will cause it to be that “in all things” we shall approve “ourselves as the ministers of God.” This is the truth. The Lord says it, and it is so. “In all things approving ourselves as the ministers of God.” That is, in all things we shall be conveying to others the knowledge of God. And thus the Lord proposes not only to cause us always “to triumph in Christ,” on our own part, but also to make “manifest the savor of his knowledge by us in every place.” That is, he proposes to make known to others by us, and in every place, the knowledge of himself.

We cannot do this of ourselves. He is to do it by us. We are to co-operate with him. We are to be workers together with him. And when we do thus co-operate with him, then as certainly as we do so, so certainly will he cause us always to triumph in Christ, and will also make mani-

fest the knowledge of himself by us in every place. He can do it, thank the Lord. Do not say, do not even *think*, that he cannot do this by you. He *can* do it by you. He will, too, if only you will not receive his grace in vain; if you will only let grace reign; if you will be a worker together with him.

It is true that there is a mystery about how this can be. It is a mystery how God can make manifest the knowledge of himself by such persons as you and I are, in *any* place, much less in *every* place. Yet mystery though it be, it is the very truth. But do we not believe the mystery of God?—Assuredly we do believe it. Then never forget that the mystery of God is God manifest in the flesh. And you and I are flesh. Then the mystery of God is God manifest in you and me, who believe. Believe it.

Do not forget, either, that the mystery of God is *not* God manifest in sinless flesh, but God manifest in sinful flesh. There could never be any mystery about God’s manifesting himself in sinless flesh—in one who had no connection whatever with sin. That would be plain enough. But that he can manifest himself in flesh laden with sin and with all the tendencies to sin, such as ours is—that is a mystery. Yea, it is the mystery of God. And it is a glorious fact, thank the Lord! Believe it. And before all the world, and for the joy of every person in the world, in Jesus Christ he has demonstrated that this great mystery is indeed a fact in human experience. For “as the children are partakers of flesh and blood, he also himself likewise took part of the same.” “In all things it behooved him to be made like unto his brethren.” And therefore God “made him to be sin for us.” “He hath laid on him the iniquity of us all.” Thus, in our flesh, having our nature, laden with iniquity, and himself made to be sin, Christ Jesus lived in this world, tempted in all points like as we are; and yet God always caused him to triumph in him, and made manifest the savor of his knowledge by him in every place. Thus God was manifest in the flesh,—in our flesh, in human flesh laden with sin,—and made to be sin in itself, weak and tempted as ours is. And thus the mystery of God was made known to all nations for the obedience of faith. O, believe it!

And this is the mystery of God to-day and forever—God manifest in the flesh, in human flesh, in flesh, laden with sin, tempted and tried. In this flesh, God will make manifest the knowledge of himself in every place where the believer is found. Believe it, and praise his holy name!

This is the mystery which to-day, in the third angel’s message, is again to be made known to all nations for the obedience of faith. This is the mystery of God, which in this time is to be “finished,”—not only finished in the sense of being ended to the world, but finished in the sense of being brought to completion in its grand work in the believer. This is the time when the mystery of God is to be finished in the sense that God is to be manifest in the flesh in every true believer, in every place where that believer shall be found. This is, in deed and in truth, the keeping of the commandments of God and the faith of Jesus.

“Be of good cheer; I have overcome the world,”—I have revealed God in the flesh. Our faith is the victory that has overcome the world. Therefore, and now, “Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.” A. T. J.

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.

SPIRITUAL SUCCESS.

Thou must thyself be true
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Selected.

OUR WORK IN THE WEST INDIES.

OUR work in this field has been making encouraging progress during the last few months. The most extensive operations are being carried forward on the island of Jamaica. Here we have considerably over one hundred believers, and new additions are constantly being made. At Spanish Town, the old capital of the colony, a company of believers has been established, and a building purchased and refitted for church uses. Negotiations are now pending for the purchase of church property in Kingston. In this city we have nearly one hundred believers.

The results in this field have been brought about largely through the efforts of Elder A. J. Haysmer and his wife, Elder F. I. Richardson, and the force of canvassers who have been actively engaged in the distribution of our literature throughout the colony. Recently, Elder C. A. Hall, with his family, of Kansas, has become connected with the work. Since going to Jamaica, Brother Hall's health has not been the best; but at the last reports he was slowly gaining strength, and it was hoped that the climate of that field would prove very beneficial to him.

In Grand Cayman, a dependency of Jamaica some sixty miles southwest, Brother W. W. Eastman and his family are laboring to hold up before the people the gospel of Christ. Thus far Brother Eastman's efforts have been put forth largely in the lines of nursing work, of which he has found an abundance to do, as there is no physician on the island. While deep prejudice existed there at first against Brother Eastman and the work he represented, the people have become very friendly, and now welcome Brother Eastman as one of their own number.

Brother C. F. Parmele has been carrying forward the selling of our publications and Bible-reading work in the Bahamas. He relates many interesting experiences, and feels confident that the seed which has been sown will bear fruit in some lives to the glory of God.

In the Lesser Antilles Brother and Sister Van Deusen are working faithfully and happily in the Lord's service. It might naturally be expected that it would be very difficult for people of their mature age readily to accommodate themselves to the new conditions obtaining in that field, and that their minds would often turn to their home land with longing desire to return to their old field of labor. On the contrary, Elder Van Deusen writes that both he and his wife are happy in the new work they have taken up, and that while they often think of the friends they have left in Michigan, they are too busy for homesickness, and have found in their new field of labor many true brethren and sisters who are proving friends indeed and faithful assistants in the work. Elder Van Deusen's efforts have for the most part been put forth on the island of Barbadoes. He has made one quite extended trip north, visiting especially the company on Antigua, and at the time of his last letter he expected to visit Antigua again further to perfect the organization we have in that field.

The labors of Brother and Sister Webster and of Sister Colvin in Trinidad are being blessed of the Lord. Many trials have arisen in their work during the last few weeks. This has been true especially in the line of medical work carried forward by Sister Colvin. At first the physicians were quite favorable to her efforts, and she obtained from the government a license to carry forward her work, especially in obstetrical lines. The success attending her efforts incurred the opposition of some, however, and she has been greatly hampered of late by the restrictions which have been thrown around her work by those in authority. But even this trial has not been without its fruit. The work is the Lord's, and our workers there, realizing this, sought him to know clearly his will regarding the manner in which their efforts should be put forth. At one time the way looked so dark that it was proposed that Sister Colvin go to some other place in the West Indies, where the opening would be more favorable; but when this decision was reached, the work in Trinidad began to open up again, and it seemed her duty to remain in that field. How long this apparent interest will continue, we cannot tell. The following letter, although not designed for publication, we are sure will be of interest, and Sister Colvin will pardon its use here:—

"I am very grateful to the friends and workers at home, who do not forget us, but render us so much help by their encouraging letters. One must become a foreign missionary to appreciate their needs. My health is very good. The second Sabbath in June, while we were seeking the Lord for health, if it was in accordance with his will, the blessing of God came upon us, and I was restored; it was the most blessed Sabbath day I have spent here. The sermon was powerful, and one young man was converted; others were stirred, desiring prayers. I have continued well, once or twice overworking. I am obliged to be very careful about the heat of the day, although I have gone out to answer calls when I would not have gone uncalled.

"You will be pleased to know that the medical missionary work is looking quite prosperous again. The treacherous season is here, and it is sickening to see the people dying off so. The funerals crowd the cemetery all day. This sickness brings me into closer connection with the people. We have begun the kitchen-garden among the medium class of children, charging them forty-eight cents a month. I have thirty-five children in my sewing-classes, many of whom are from most excellent families. As a result of this work, many of the children are coming to the Sabbath-school, and this brings us into connection with their parents.

"The health foods, especially caramel-cereal and granose, are coming into favor and doing good missionary work. We were especially desirous of introducing the cereal coffee, as so much strong tea and coffee are used here. Some of the business men are using our coffee, and they say their heads are clearer. One lawyer sent word to reserve enough to last him until our next order comes.

"I have some excellent cases now. One is an influential Portuguese lady who has had fever for four years, and wished me to help her. I was exceedingly doubtful, but undertook the case trusting in the Lord to bless the treatments. Whenever I go to her, if I have time, I read the Bible. She enjoys it, and is astonished at the difference between the word of God and what she has been taught. She came to the meeting last Sunday night, and enjoyed it with tears. She sings our praises wherever she goes.

"I am gaining a rich experience here, and although the work is hard, and sometimes it looks dark, I have no desire to leave the foreign work until the message is finished."

It certainly is cause for gratitude that the Lord is thus blessing our workers in these islands, and opening the way before them. Trinidad es-

pecially is a very unhealthful place in which to live. It will be remembered that Elder A. E. Flowers died there through an attack of yellow fever, which is periodical in that island. Brother F. B. Grant, who was associated with Elder Flowers in labor, only escaped with his life from the same disease. As our laborers go into such unhealthful regions of the earth, they are led to appreciate as never before the light the Lord has given us with reference to healthful living. Only by trusting in the Lord, and by an application of these principles, have our brethren and sisters in the West Indies been able to maintain their health and strength.

May we not ask for these workers and for the work in this field, the prayers and interest of our people? and if our interest is truly genuine, it will reach further than a mere form of prayer, leading us to do all in our power to sustain the workers we have sent there to carry the work forward. It will lead us to give ourselves and our all to God—ourselves to go at his bidding, and our means to be used as his providence may indicate in sending forth the bearers of light and truth. Remember the work in the West Indian mission field.

F. M. WILCOX.

BRAZIL.

I FEEL it my duty to offer an apology for my delinquency. I wish to come behind in no good thing, but the neglect in reporting is due to a little misunderstanding among reporters. I am pleased to say that the message is making steady progress in this field. While some of the seed sown falls by the wayside, some upon stony places, and some among thorns, much of it falls upon good ground, and is bringing forth fruit.

A German preacher who has been laboring successfully among both Portuguese and Germans for the past five years, has accepted the truth of the third angel's message, and has entered the canvassing work. He is having good success in this line, and enjoys the work. We now have five active agents in the field, and all are doing a good work. They meet with varied experiences in traveling from place to place. Sometimes they are threatened with the lash, with the rope, and many other evils; but right in the midst of these evil elements, they find honest souls who are longing for the bread of life. In the state of Espirito Santo one of our brethren, while on his way to his work one day, was met in the highway by an enemy of the truth, and was horsewhipped, thrown down in the mud and water, and ill-treated generally, but he offered no resistance. He said he thanked the Lord for grace to endure hardship for the truth's sake. In spite of all that is being done with lash and tongue, others of such as shall be saved, are being added to the church.

The work in Rio Grande do Sul has recently been opened up. This is a large state, with a large German population, and is a promising field. About six months ago Brother Graf settled his family in Curitiba, state of Parana, and began work there. The colporteurs had previously gone over the field, sounding an alarm, and as a result of their efforts several families are now keeping the Sabbath; they have a Sabbath-school of twenty-five members. It was not long before there was a demand for a primary school, and arrangements were soon made, and a school was started on a self-supporting basis, with Brother Guilherme Stein as teacher. Brother Stein is a German, Brazilian born. He has a good knowledge of the German and Portuguese languages, is an earnest Christian, and enjoys the school work very much. Thus far he has given good satisfaction. The school has reached a membership of thirty-five, and new scholars are coming in every month. It was announced that there would be school six days in the week, including the Sabbath, but that the school on the Sabbath would be a Sabbath-school from ten to eleven o'clock, followed with Bible instruc-

tion, and would be free to all, parents included. Many did not get the idea clearly, thinking the school on the Sabbath was included in what they were paying for. So the children came right along on the Sabbath, with their parents, and through this means some more became interested. When they thoroughly understood the matter, they thought it was quite a scheme, but instead of censuring any one, they thanked the Lord for it.

The building in which the school is held is a large house, affording ample room for the school as well as suitable accommodations for the families of Brethren Graf and Stein. The building belongs to a Catholic, and he says we may have it as long as desired, at reasonable rates. I believe they pay fifteen dollars a month for the building. There are several Catholic children in the school.

We now have four organized churches, six companies, and nine Sabbath-schools in this field. Tithes and offerings received during the year ending June 30, 1896, came to \$303.05. The brethren are beginning to realize their privilege in helping to carry the glad tidings to others, and we expect a large increase in tithes and offerings this year.

The last time Brother Graf was in Rio, we held Sabbath-school with the German family that began keeping the Sabbath about six months ago. After recitation, they brought out a little home-made box, with a slot in the top, opened it, and emptied the contents (\$4.50) upon the table, saying, "This is our tithe and offerings for this quarter." No particular instruction had been given them along this line, but they said they desired to help bear the burdens. They are poor people, and give more than they can spare, but they are rich in faith. They realize the blessing in giving, which is more blessed than receiving.

O brethren, come over and help us with men and means as well as with your prayers. We have been looking until our eyes have grown dim and our spirits weak, for response from the Foreign Mission Board to our calls for more help in ministerial and school work; and as we turned to look once more before losing all hope, the glad news came that two laborers had been assigned us from Germany. This rejoiced our hearts, and we take new courage.

The work is great, and the laborers are few. We ask your prayers that, amid the perplexities and roughness of the way in which we have to labor, we may ever be faithful in discharging the duties entrusted to us, thus enjoying the blessings which God has for us.

August 23.

W. H. THURSTON.

THE GERMAN MISSION FIELD.

SINCE our excellent general meeting at the end of July, the work has steadily advanced. More laborers than ever have entered the field, and the Lord seems to open doors and hearts in different places. In the West, Elder Klingbeil enjoys the Lord's blessing in his work in the Netherlands. Thus he writes: "After a visit to Magdeburg and Rhenish Prussia, where we had excellent meetings, I reached Amsterdam on August 17. During my two weeks' stay I baptized two young men, and also received one Baptist. Four others keep the Sabbath here. At the capital, de Hague, several souls are deeply interested. As to the work at Rotterdam, we hope to have baptism by September 13. Nine souls thus far await baptism. There are also two Seventh-day Baptists who wish to unite with us. One of them will prepare a baptismal font in his garden. I am of good courage in the Lord." Thus the truth is gaining a solid foothold in the very centers of Holland.

In Germany the canvassers are doing a good work in preparing the field for the Bible worker and preacher. We were sorry to lose the efficient help of Brother and Sister Spies in this

branch of the work, yet we are willing to part with tried workers when we know there are urgent calls in still more destitute fields. Our canvassers are about able to sustain themselves, and the sale of the *Herald* seems to work real well in every way. By a new law which will go in force by January next, all our workers under twenty-five years of age will be excluded. This will be a heavy blow, still we know the Lord will teach us new ways to use our younger people. Elder Frauchiger labors at Esslingen, near Stuttgart, and constantly finds new ones interested. Elder Obländer has commenced Bible work at Frankfurt-on-the-Main, which is an important center. Brother Mathe finds good interest at Elberfeld, Rhenish Prussia, and we hope to hold a course of lectures together there by November. Brother and Sister Schuberth have commenced Bible work at Bremen; one sister from there was lately baptized. Elder Wagner also baptized a sister lately at Posen, and is now visiting the churches in eastern Prussia. Brother Pieper has commenced Bible work at Bartenstein; the authorities refused to grant him permission to take any collections or sell any publications in case he should hold lectures. Brother Jeschke has commenced work at Stettin.

Recently it was my privilege to spend a Sabbath at Berlin. Brother Perk is entering the adjoining city of Charlottenburg. Our new First-day-offering boxes found universal favor, and eighty were called for here alone. At Magdeburg we had three very good meetings. Brother Baumann has secured a favorable hall at low rent, and persons are becoming interested to fill the places of some six who are moving to the United States and near Spandau. At Halle we had twenty in our Bible reading, and Brother Krum found the field well prepared. The Lord also helped here to secure a very favorable hall at a cost of less than a dollar for Sabbath meetings and two weekly meetings. Some six believers are thus far keeping the Sabbath.

At Hamburg we baptized two of our students, one from Russia, and while thus far Brother Schuberth has but eight in school, we learn of other interested ones here and there. Lately our ship missionary was forbidden to continue his work, but the Lord has so directed it that the husband of one of our sisters, who holds a prominent position, very kindly helped us to secure a special permit. In the publishing house we are busy now in getting out the truth in some thirteen languages, and had we more ready means, much more might be accomplished. All rejoice at the prospect of having Elder Loughborough once more with us during November, and thus to hear the wonderful evidences of God's care for his people from the very beginning. If we all fully surrender to God, he will soon do great things for his people in this important field.

L. R. CONRAD.

TURKEY.

SAMSOUN. — July 21 I left Constantinople in company with Brother Joanni Isaac, for Samsoun, where Brother Jordan Joannidis has labored for nine months, both selling clothes and preaching. Brother Joanni Isaac also carried with him a box of cloth to sell. He would help also in preaching. We were glad that God was with us, and we were sure that we were going to do his will. Eighteen full days were spent there. Brethren Joanni and Jordan would visit the people when selling their goods; I also held meetings. At once an orthodox Greek obeyed the truth, and the fire of the truth began to burn in the family. His wife and relatives did whatever they could to turn him from the truth, but our God was more powerful than all of them combined. The brother had tasted the truth, and it was better to him than everything. In a few days another brother also obeyed the truth, who was nearly eighty-two years old, and a Protestant for thirty years. This, too, created an

agitation, especially among Protestants. These two brethren and another who had already obeyed the truth under the labors of Brother Jordan were baptized in the Black Sea. O the confusion and the rage and the fear of the Greek people especially! Their first and last thought was to urge their bishop to call on the pasha, that he might drive away all of us. I am glad that God hindered them from doing it in those eighteen days. After giving much instruction and comfort to the brethren, Brother Isaac and I left Samsoun for Constantinople. That day we learned from the police that we had been complained of by the Greeks. Brother Joanni Isaac then preached to him our position on the Sabbath and the second advent.

I was glad that this time I was permitted to stay so long at Samsoun. The first day that we landed, my passport was taken, and three days later when I called on the police to get it back, it was told me by the pasha that I must do my work soon, in two or three days, and depart. But God hindered them from doing me any mischief until I did my work, and left the city of my own will.

After we arrived at Constantinople, while I was arranging for a visit to Rumania, a letter from Samsoun informed us of the sad news of the imprisonment of Brother Jordan. In order to please the Greeks, the pasha commanded our brother not to preach any more there, and to leave the city soon. Brother Jordan answered well; that is, that he could not but preach the gospel, and would not leave the city except by police force. Then the pasha imprisoned him. August 23 I called on the minister of police, and related to him what had happened at Samsoun. First he asked several questions about our work; then he said he would do everything in his power to have us left free in preaching. He at once commanded a letter to be written to the pasha at Samsoun for the deliverance of Brother Jordan, in which he commanded also to leave the Sabbath-keepers to preach and hold meetings freely. Good! Though our brother passed about fifteen days in prison, we gained the victory over the enemy. God took the bad design of Satan, and turned it to the good of his work. Brother Joanni Isaac will make another visit to Samsoun.

August 24 I left Constantinople for Constantza, in Rumania, where several hundred Armenians live. As we shall have a Bible school at Constantinople from September 15 to October 15, I could spend only three weeks here among them. The prevailing language is the Turkish. Armenians are at present full of the spirit of patriotism. In these days their hearts burn with revenge against the Turks, because the Armenians at Constantinople have been most severely and horribly and cruelly attacked by the Turks on August 26, two days after my start from Constantinople. Reports are too bad. Just this morning I received a letter from my wife that they have been kept safe by the grace of God. All the brethren and sisters also are well, except three whose condition nobody knows whether they are safe or not.

Psamatia, where we lived, has been the scene of the most horrible of the Turkish attacks. My wife has only left the house to their mercy, and fled away to Koum Kapou, where our meeting-house is. Here four families live in a small house under great fear. Thanks to God, Koum Kapou has been left safe from the attacks. I am also safe at Constantza, in Rumania. Thanks be to Him who created the heavens and the earth, for his special care for his people. I do not know how long I shall remain here, yet certainly it will be dangerous to enter Constantinople before peace is restored. I sow the seeds here as much as I can, though few listen to me under such circumstances. Pray, brethren, that God's will be done in such a land of great danger, Turkey.

Z. G. BAHARIAN.

Constantza, Rumania, September 2.

BRITISH MISSION.

RECENT meetings held by the British Mission Board and the International Tract Society, Limited, in London, have given opportunities to study the situation in this field, and plan for future work. A good degree of prosperity is manifested in each department. Our financial condition is such that we have decided to plan for a self-supporting work in the future, and thus relieve the general cause from a further burden in this direction. It is estimated that from all sources our income will be about ten thousand dollars for the coming year. By reducing expenses as much as possible, it is thought that this sum will support the work now begun. It will be a pleasure to our people here when we begin to send back money for other fields yet in need. Steps are being taken to prepare laborers in the Welsh language, and to enlarge our force in Ireland. Scotland has so far had very little ministerial labor, and this is a needy part of the British field. Two comparatively new, important towns—Cardiff and Bristol—will be opened for autumn and winter labor. Elder Washburn is located in the former and Elder Hope in the latter.

Nearly fifty persons have recently been baptized in various places, and several companies are ready for partial or full organization. Of course many things here are unlike what we have met in America, but sin is the same; truth has the same power; and the conflict is the ancient one; so that we can say, "There is no new thing under the sun." Circumstances may change, but principles abide; the field of battle may be shifted, but it is the same old fight. Thank God, we know on which side the victory will rest at last.

To my personal acquaintances who know that I was afflicted with hay fever each summer in the Atlantic Conference, I will say that the disease has not troubled me here. The summer has been delightfully cool and dry in comparison with what I have heretofore experienced, and I can hardly imagine what the past season has been in New York and other portions of the United States, as described in the newspaper reports. We are likewise spared the excitement of the political struggle going on across the Atlantic. So, on the whole, we have no cause for complaint.

H. E. ROBINSON.

JAMAICA.

SPANISH TOWN.—The result of the tent-meetings in this place has already been reported in the REVIEW. While we had good congregations, and good attention from most of the people, yet when it came to face the opposition of a frowning world, and step out upon the plain promises of God, but few had the faith to do so.

Our little chapel being completed, it was dedicated and the church organized at the same time—June 27 and 28. Meetings commenced on Friday night with a good many more in attendance than the house would hold. At an early hour on Sabbath morning we met at the river's brink, where upward of a thousand people had assembled to witness the burial by baptism of nine precious souls who were to form the nucleus of the church. Our meetings during the day will be long remembered by those present, on account of the presence of the Lord. On Sunday at 4 p. m. the chapel was crowded, and many stood in the yard and streets to listen to the dedication service. The house was beautifully decorated with lovely flowers and tropical plants, and we all felt that the Lord had been very good to give us such a neat, comfortable place in which to worship him. There are some peculiar things to contend with in Spanish Town; but we believe that if the believers all let their light shine, there will be many who are now halting who will cast in their lot with the people of God. About fifty of our brethren and sisters from Kingston went over to

the dedication, which added very much to the interest. We pitched the little tent in the chapel yard for the brethren to stay in, and a friend kindly gave us the use of a small house for the sisters. Altogether it seemed the most like a good general meeting "at home" of anything we have had since coming to Jamaica.

We had been very much in hopes that Elder C. A. Hall and family would get here in time for the dedication, but were disappointed, as they did not arrive until the following Tuesday. They were just in time to get a little rested before our quarterly meeting in Kingston, July 4 and 5. July 9 I went to Font Hill. These brethren have been members at Kingston, but we thought the time had come for them to be organized into a separate church. Thirty-four received letters from Kingston, and eight were baptized, making a total membership of forty-two. I also visited Brother Humphrey at Trinityville, where there are about a dozen keeping the Sabbath. Time would not permit my holding any services there.

As I had been so long engaged in Spanish Town in the tent-meetings and building the chapel, it had been some time since I had been able to visit our scattered brethren, so I started on the 14th on a three-hundred-mile bicycle trip, which took me three weeks. It would be interesting to speak of all the scattered ones, and of the canvassers, the good success they are having in their work, and the good courage and zeal they manifest; but space forbids.

I spent four days with the company at Brownstown, and found them all earnest in the work. At Lucea a little company has received the message through the canvassers. I spent five days there, and baptized five persons. I found these well educated in all points of the faith. I see no reason why a good company cannot be raised up there. How I longed to stay and break to them the bread of life, but duty called me elsewhere. At this place, as well as Brownstown and Trinityville, land is ready to be given as soon as chapels can be erected, and the little chapel at Font Hill is so small that it will not accommodate the people. As the result of the canvassing work and the distribution of reading-matter, many are becoming interested, and calls are continually coming in from all parts of the island for ministerial help. But where are the men and means that these openings may be filled?

We are now making arrangements to secure a property here in Kingston for church and school purposes. Of our success in this enterprise we will report in the future. We are sorry to say that Elder Hall has been quite poorly ever since he came; but he seems to be getting a little better now, and we trust he will soon regain his health. We earnestly desire the prayers of God's people that the efforts put forth here shall not be in vain, but that many shall rejoice in the kingdom as the result.

A. J. HAYSMEER.

Kingston, September 7.

ONTARIO.

PETERBORO.—September 12 we closed our meetings in this place. Two took their stand for the truth, and kept their first Sabbath at this meeting. It was a precious time, and a decided victory on the side of truth. A number have taken hold of the truth since we pitched our tent here, July 16. Two have been baptized. Three have gone to Fitch Bay to enter the school. We received \$3.27 in donations, sold \$7.26 worth of tracts and books, and distributed about twenty-five thousand pages of literature. From the first of our meetings the stay-away argument was used, so that our congregations were not large; but the truth has been discussed on the streets, and in shops and hotels, and many acknowledge the seventh day to be the true Sabbath. Some have said that as soon

as they can arrange their business to do so, they will keep it; but time will tell how many in this city will have the courage to live out what they say they believe to be truth.

A young man asked a question in reference to the Sabbath, and the minister told him that the asylum was the place for such persons. Another said to a man who wished to know about the change of the Sabbath, "It is none of your business." Another said, "The seventh day is the Sabbath, but if I should come out and keep it, where would my congregation be? and how could I get a living?" I would reply that if I could not get a living and preach God's truth, I would obey him and die an honorable death. Is not Isa. 56:10, 11 having its fulfilment in these days?

We were glad to have a visit from our canvassing agent, Brother C. Eldridge. One family has gone out into a new field to engage in the sale of our publications, and others will soon follow. May God's special blessing go with them, and many souls be saved as the result of their efforts.

I came to South Roxton, Quebec, last Friday. A heavy rain set in, and it is cold, but some have been out to hear, and seem interested in the subjects presented. In God we trust.

September 21.

J. B. GOODRICH.

THE NEW YORK CAMP-MEETING.

THIS meeting was held on the fair-ground near Fulton. It was a beautiful location on the border of Lake Neathawanta and within two minutes' walk of the railway station.

When we arrived, we learned that an excellent meeting was in progress, and that the Spirit of the Lord had been manifested in restoring to health a sister who had to be carried from the train to the ground when she came. All recognized the hand of God in her recovery in answer to prayer. Elder A. T. Jones, who had attended the meeting the first week, returned to Battle Creek after the arrival of Dr. A. B. Olsen. Brother F. L. Mead, Elder George E. Fifield and the writer.

The work went steadily forward to the close. The business of all the organizations passed off very harmoniously. At times the Holy Spirit was manifested to a large degree during the business meetings. The same officers were re-elected in the conference and the tract society, and these organizations showed an excellent financial condition. There were funds sufficient to settle with all the workers; and with the exception of a little which is still due to the South Lancaster Academy, these societies are free from debt. On Sunday morning a collection was taken in cash and pledges to the amount of twenty-five hundred dollars, to be divided between the academy and the foreign mission work.

There was an unusual interest taken in all lines of work, and the early morning social services were seasons of special blessing. On Sabbath morning, after the social service at 5:30 was but fairly begun, the Holy Spirit fell sweetly in refreshing showers upon the congregation, and voluntary surrenders were made to the Lord on the part of some who were halting as to whether to give up all for Christ. About eighty expressed a desire especially to seek the Lord by separating themselves from the congregation for that purpose. It was evident to all that we were experiencing some of the refreshing promised under the latter rain. The same spirit prevailed throughout the day, and after the forenoon discourse about seventy-five more responded to the call to come forward and seek the Lord in a special manner. Deep convictions, followed by surrender and victory, accompanied with testimonies and songs of praise, were the clear evidences of the deep moving of the Spirit of God, and all hearts were greatly encouraged.

Ministers' and workers' meetings were held daily, and they were regarded as very profitable.

occasions. Much time was spent in considering the best plans of labor, and it is believed that all will engage more heartily in Christian Help work than ever before.

The outside attendance was good. On Sunday it was large, and excellent attention was given to the word spoken. I left the camp after the closing service on Sunday night, for the West Virginia meeting, which will close the regular list of camp-meetings for this district the present season. Never did I enjoy more of the presence of the Lord in this work. To his name be all the praise.

R. C. PORTER.

MAINE CAMP-MEETING.

THE Maine camp-meeting, closing September 7, was held at Augusta on the same ground used last year. The camp was located on an open field within sight of the State-house, with the Kennebec River in the rear, and an electric-car line from Augusta to Gardiner in front.

Besides the local workers, Elder Porter, Brother F. L. Mead, and Professor Haughey, of South Lancaster Academy, were present during the first half of the meeting. The writer and Elder Bicknell, of the Vermont Conference, were present during the last part. Dr. Olsen, who was present two days, and Miss Whitney, a Sanitarium medical missionary nurse, represented the health and missionary work. Professor Bristol also was present, and had charge of the young people's meetings, his faithful work for them being very much appreciated. Best of all, the good Spirit of the Lord was constantly present, softening hearts, and drawing them into closer unity with the Lord and with each other.

The conference has been prospered financially during the past year. The tract society was \$3000 in debt. This has all been covered by pledges, all but \$800 of which have been paid. The previous year left the conference \$2000 behind. About \$900 of the indebtedness was raised during this meeting, \$500 of which will go to the General Conference, and the brethren seem of good courage to raise the remainder in time.

The attendance from the city was fairly good, and crowds were expecting to come the last Sunday; in this they, as well as the campers, were disappointed, for the rain fell in torrents the whole day. Notwithstanding this disadvantage, the regular services were held during the day, and the Lord's blessing was present. Sabbath forenoon the power of the Lord was greatly manifest. Nearly the whole congregation was in tears, and numbers renewed their consecration, while others started to serve the Lord for the first time. Fifteen were to be baptized Sunday, but owing to the rain, it was postponed until Monday morning. The Lord be praised for all his matchless mercies. Our hearts longed for that grand and universal meeting in the camp above, where we shall never strike our tents for separation.

GEORGE E. FIFIELD.

WYOMING.

DAYTON.—Forasmuch as many have taken in hand to set forth in order a declaration of the great benefits they have received by the reading of our most excellent church organ, the REVIEW, it seemed good to me also, having had twenty-six years' experience in the things set forth through its columns, to speak a few words in its favor. Twenty-six years ago this year, I first learned that there was such a paper in the world. The first three months I scanned its pages hastily to see if the time was set for the coming of Jesus, but I found it not. From that time I have not been without the REVIEW, and now I am not likely to stop my subscription. I can recommend it to all our people. I have been much surprised the past summer to find so many of them without it. The minister who travels among the churches can see the spiritual difference between those who take the paper, and those who do not,—

those who read the REVIEW are always ready to talk about the message; they are ready for meetings; they are ready for missionary work.

In the four years of my church work in Kansas one of the first things I did was to see whether each family subscribed for the REVIEW. There are articles, especially the first-page articles, which can be read to open the services; this will give the meeting the right mold, and all will be much benefited. No matter if all have read the same article, they are not likely to wear it out. But there are some who have not read it, and it will be fresh food to them, and better understood by those who have read it. Much might be said, but I would just repeat,—take the REVIEW and read it.

September 7.

O. S. FERREN.

KANSAS.

NEWTON.—July 16 I joined Brother P. P. Gade in a tent effort at this place, a city of about five thousand inhabitants, nearly one third being German. Prejudice was very strong from the beginning to the close. Our meetings were nearly all held in German, and the congregations were but small. However, some honest souls were willing to receive the seal of the living God. Before the camp meeting, two Germans, a husband and his wife, were buried with their Lord in baptism, many present seeing the sacred rite performed for the first time. Another German and three English ladies had begun to keep the Sabbath. I thought best to stay there during camp-meeting, and during the time two or three more English-speaking people accepted the third angel's message. We hope that they will soon connect with the church and be co-workers with God and shining lights to others, seeking the way to salvation. I left them Sunday, September 6, going home to prepare for further calls in God's great harvest-field.

A. E. DOERING.

INDIANA TRACT SOCIETY.

THE twenty-second annual meeting of the Indiana Tract Society was held in connection with the camp-meeting at Marion, August 20-30. The president, Elder J. W. Watt, spoke of some of the interesting features of the work, by contrasting the last two years' work, showing conclusively that it is steadily advancing.

Three meetings were held, and business transacted as follows: Officers for the ensuing year, President, Elder J. W. Watt; Vice-President, A. L. Miller; Secretary and Treasurer, J. W. Moore; State Agent, J. E. Dunn. Directors: For Districts 1 and 4, A. L. Miller; for 2 and 3, A. A. Marshall. Four important resolutions were adopted after thorough discussion; these referred to the canvassing work, especially calling attention to the holiday delivery; the importance of increasing our subscriptions for the various periodicals, not only for our own good but for missionary work; and to continuing the State paper—the *Indiana Reporter*.

It is to be hoped that the work embraced in these resolutions will be carried to full completion, and that another year will find us much nearer prepared for our eternal home than now.

A. L. MILLER, Sec.

A WESLEYAN MINISTER EMBRACES THE MESSAGE.

[ELDER A. G. DANIELLS writes the following to our Australian paper, which will be read with interest.—ED.]

On Tuesday, July 7, a Wesleyan minister called at the tract and missionary society office, and told us that he had recently been led to study the views held by Seventh-day Adventists; that he had adopted some of the truths we hold, and was much interested in other points, espe-

cially the Sabbath; and that he had called to talk with us and to obtain our best literature on the Sabbath question. I had a long conversation with him, during which he inquired about our views concerning the second coming of Christ, the life and death question, the law of God, the Sabbath, conversion, sanctification, the Lord's Supper, feet-washing, praying for the healing of the sick, etc.

After answering his questions the best I could, I asked how he came to have his attention called to these subjects. He said that about a year ago he had been ordained to the work of the gospel ministry, and assigned to a circuit about ninety-six miles from Melbourne. On taking up his work, he found the spiritual condition of the churches in his circuit far from what it should be. He began working for the conversion of the members. The Lord blessed his efforts, and gave some of the members a new experience.

This work was moving along encouragingly when some of those who had received the Holy Spirit were led to study the subject of the second advent, then life only in Christ, and then immersion. They became convinced that the coming of Christ is near; that from him alone we receive immortality at the resurrection; and that immersion alone is baptism. As no one there would immerse them, they immersed one another. The adoption of these views caused a great stir in the church, and those who adopted them were cast out.

This minister said that all this greatly affected him. He knew that those who had taken up these new views were the most pious, conscientious members of his church. And more, he had studied these subjects with them, and had been convinced on most points. He said that while this investigation was proceeding, one of the men who was walking out into new light, brought him a copy of "Thoughts on Daniel and the Revelation," and said that if the author of that book was right, there was still more light to walk in; that according to that book, the seventh day is the Sabbath. This he said led him to study "Thoughts on Daniel and the Revelation," with the result that his views on theology were all broken up. The subject that troubled him most was the Sabbath question, and he had come to get our best works on this question, that he might go to the bottom of it. He purchased Andrews's "History of the Sabbath" and our best tracts on this subject. He gave me his address and left.

On Thursday, two days later, he came to the office for another interview. This time he inquired about the history of our people, our missionary operations, our various organizations, methods of raising funds for supporting the work, church government, etc.

After hearing our answers, he said that what he had learned of us was really a divine revelation to him; that he had no idea there was a body of people in the world so near apostolic lines as we seemed to be. He then told us more freely than in the previous interview, of his personal convictions. He said that the low standard of Christianity that prevails in the popular churches had oppressed his mind for a long time. He also said that his ordination vows bound him to preach *only* Wesleyan doctrines, and that he had come to see that *some* of the Wesleyan doctrines were not Bible truths. The Sabbath question had so changed his views that he had been planning to resign his position in the church, and join his brother in the management of a station, or farm, that their father had left them at his death.

He then told me he had decided to keep the next Sabbath. He had, he said, been troubled about it for a long time, and although he could not see the end, he could see enough light to start in. He would do what now seemed to be duty, and continue to walk as light advanced.

Tuesday evening, July 28, a goodly number

of our brethren in Melbourne assembled in Temperance Hall, Rae street, and to them Brother Hawkins related his experience since his attention was forcibly directed to the views we hold. Our hearts were made to rejoice as we learned how the providence of God had led him into the light. At the close of his address, Pastor Hawkins was buried with Christ in baptism. He now consecrates his life to the special work of God for this time.

We are pleased to add that the same evening Brother Knight, formerly a local preacher of the Primitive Methodist Church, put on Christ by baptism.

News of the Week.

FOR WEEK ENDING SEPTEMBER 26, 1896.

NEWS NOTES.

Matrimonial agencies and publications are doing a flourishing business, and at the same time are exerting a wide-spread influence to debase society and destroy the sacredness of the marriage covenant and relation. By these arrangements, love, the essential element of true marriage, is left out, and the compact becomes a nominal union for the gratification of the flesh or for mercenary considerations. An item in a recent paper says that a man in Fulton county, Ind., with a record of having divorced eleven wives in twenty years, has now taken unto himself his twelfth wife. He has passed his seventy-fifth year. He married his first wife in 1876, since which time the district courts of the State have been kept busy granting him divorce bills. His wives were wooed principally through the medium of matrimonial publications. That such a career is possible is not only a sin and a disgrace; it is in the highest degree inimical to public welfare.

Leadville, Colo., has been since June 10 the scene of a desperate strike upon the part of miners who demanded three dollars a day for their work, which the mine-owners refused to grant. During all this time, business has been paralyzed, causing hunger and great suffering. The output of minerals for the year has been cut down one half. Threats of violence have been rife, and only the strong arm of civil and military power has prevented an outbreak. The mine-owners have refused to recognize the union or to compromise the situation. Sept. 21 the matter came to a climax in a desperate attempt to take vengeance on the non-union men, who have gone to work at \$2.75 a day. Men were assailed with violence, dynamite was employed, and fire was set to property. Four men were killed and others injured by bullets and dynamite. Troops were hurried forward, and took possession of the town. This demonstration is regarded as the final effort of the strikers.

Queen Victoria has the distinction of reigning longer than any preceding British sovereign. The one who reigned next longest was her grandfather, George III, who held the throne for fifty-nine years and one hundred and ten days. Victoria passed that point the other day. Recently there was a movement to celebrate the event of her reign's extending beyond the longest previous one, but it was her wish that no demonstration be made until she shall have finished sixty years, which will occur in a few months. The sovereign lady is held in high veneration by the great masses of the vast empire over which her rule extends. The period of her reign has been one of continuous prosperity and advancement of British interests and of the greatness of the country. Of course, individually, at her present age, she exercises but few of the functions of ruler, but her wisdom and prudence have been proved by a long and successful career that has brought honor to her name and unity to her people.

If we may credit reports, deep misery and distress prevail in Cuba. The inhabitants are put to death and pillaged by both armies, and much of the island is being ravaged and devastated by one or the other of the contending parties. A correspondent in Pinar del Rio declares that Antonio Maceo's insurgent bands are completely overrunning the western Cuban districts, burning the settlements, assassinating all *pacificos*, and ill-treating helpless women. They blow up passenger-trains and bridges with dynamite, destroy other foreign and native property, burn tobacco fields, cut down coffee plantings, and thus desolate the entire country. The coast towns are crowded with starving refugees; the sun is obscured by smoke by day, and the heavens are lighted by the burning of the fields at night. General Weyler is hurrying reinforcements into the province to check the dire destruction. On the other hand,

letters received from Santa Clara and other central Cuban towns assert that Captain-General Weyler's amnesty decree is a farce. Rebels surrendering and expecting the amnesty therein are assassinated. Though received by the Spanish military outposts with open arms, and temporarily liberated, they are invariably re-arrested within a fortnight as spies or incendiaries, tried and convicted by a drumhead court martial, and shot. It is also alleged that the majority of the prisoners of war taken on the field are being unceremoniously despatched by the roadsides, the Spanish commanders afterward reporting their fate as due to an attempted escape.

On the 24th inst. Wm. E. Gladstone, the aged British statesman, addressed a large meeting in Liverpool, on the Turkish situation, urging that active measures be taken by the government to abate the massacres of the Armenians by the Turks. His speech was an earnest protest against the weakness of diplomacy and the perfidy of the Turkish rulers. He was respectful toward the government, earnest and temperate in manner. For twenty years Mr. Gladstone has denounced the Turkish government, and advised that it be demolished. He now advises that the ambassador at Constantinople be withdrawn, and the Turkish representative be dismissed from London. Having severed diplomatic relations, England would then be prepared to demand the required reforms.

The outbreak in the Philippine Islands, a Spanish possession in the vicinity of Japan, proves to be a formidable affair, and promises to give Spain no little trouble. Reports from there speak of the discovery of a fresh plot to surprise the garrison there, to seize the headquarters, and to murder Captain-General Blanco. A hundred persons have been arrested for complicity in the plot. Ten encounters have taken place between the Spaniards and the rebels, in which the latter sustained heavy losses. In the Island of Lumion the natives have murdered all the Spanish monks. With the Cuban rebellion on hands, the Spaniards can hardly hold down the fierce natives, and it would be an opportune time for Japan to make a grab for these islands if she is disposed to do so.

Reports of a series of disasters come from Japan. The city of Kobe has been almost devastated by fire, earthquake, and floods, causing a loss of 2500 lives. One report says that in Gifu prefecture, 4300 houses were blown down, and along the Haji-Gawa, 400 persons lost their lives. The severest storm occurred Aug. 30. Along the Isatsugawa, 84 lives were lost. The great flood was preceded by a severe earthquake. Then followed a downpour such as has never before been experienced on the islands. The European residents were panic-stricken, and sought shelter on the highlands. The Minatogawa overflowed its banks at midnight on the 26th inst., and the waters invaded streets and fields, sweeping away 300 houses and drowning 200 persons at Kobe. After twelve hours' work, the broken embankments were repaired by sand-bags. To make the fate of Kobe worse, a fire broke out late in the evening, which, fanned by the high wind, spread over the entire city; and 190 blocks, including 2250 houses, were destroyed totally. The burnt area comprises ten streets. The total damage by fire was 1,000,000 yen. On Sept. 1, in Rokugo district, a terrible series of earthquakes shook the country. Nine people were killed there, and more than forty at Hataya, Senya, Takanaishi, Yokohori, Yokozawa, Nagashida, Shimzu, and Fujik, where the disaster was especially great. The hills at Senya cracked. Fire broke out here and there. Water gushed out in many places, and rumblings continue.

ITEMS.

—Small crops of wheat in Ohio lead many farmers to think that their wheat is degenerating.

—A man named *Silver* lives at Lead, S. Dak. His politics are *gold*, his business is *copper*-mining.

—The Liberals of Canada have asked that the pope appoint a delegate for Canada. They apparently think that such a delegate would curb the priests, who are clamoring for separate schools.

—In an apostolic letter the pope proclaims that the Anglican ordinations are absolutely invalid, and his holiness invites the Anglicans to return to Catholic unity. This will doubtless be a disappointment to some High-churchmen.

—D. M. Ferry & Co., the well-known seed-dealers of Detroit, Mich., have applied to the district courts for an injunction to restrain the secretary of agriculture and his assistants, and any other persons connected with the free distribution of seeds by the government, from executing the law of Congress directing free seed-distribution. The bill claims that the business of Ferry & Co. will be damaged \$20,000 by the execution of the act of Congress, and the sale of five million packages of seed taken from the firm.

—James F. Joy, a leading railroad man and capitalist of Detroit, Mich., died at his home on the morning of the 24th inst., of heart-disease, at the age of eighty-five.

—Queen Victoria has conferred upon Viceroy Li Hung Chang the honor of knighthood, by making him a grand commander of the order of St. Michael and St. George. The viceroy's two sons are created knights commanders of the same order.

—The financial question still absorbs the minds of the American people. It is to be feared that many are watching their own selfish interests, one in one way, and another in another, instead of being guided by what they may actually believe to be right.

—Laws allowing the English language to be taught in the public schools have been introduced into the Transvaal Volksraad. Had this been done earlier, and other concessions been made to the Uitlanders, probably the raid of Dr. Jameson would never have occurred.

—Members of the British Anti-Slavery Society claim that the one result of the recent disturbances in Zanzibar will be that the British government will now put an end to the legal status of slavery in Zanzibar. The strange anomaly of slavery under the British flag will soon end.

—Dongola, the nominal objective point of the British Nile Expedition, was occupied by the English troops on Sept. 20. But little opposition was shown by the dervishes, and this was quickly dispelled by the Maxim guns of the expedition, which rained bullets into their ranks.

—Robinson Crusoe's island, Juan Fernandez, is said to have disappeared in the earthquake which shook up Chile last March. The Chilean government has sent a vessel to verify the story. If true, universal childhood will mourn, and we would not wonder if adult youngsters would be sad.

—Russia has adopted a new flag. It is a tricolor of white, blue, and red horizontal stripes, and is almost identical with the flag of France. This is done by an imperial decree of the czar, and coming as it does just as the czar goes to France, is regarded as significant of the Franco-Russian alliance.

—Patrick Tynan, the Irish conspirator who was recently arrested in France, appealed to United States Minister Eustis to prevent his extradition, on the grounds that he became an American citizen in 1888. Mr. Eustis notified the French authorities of the fact that Tynan is a citizen of this country.

—A boy nine years old, helplessly drunk, was arrested by the police of New York City, recently, and taken to the station. He was going home from Sunday-school, and stopping for a little while where there was a picnic, a man there induced him to drink. No punishment, known in law could be too severe for a man who would so treat a child.

—At New Orleans last week a Negro slapped a white child in the face. An officer, in arresting the offender, shot and killed two other Negroes. After the offender had been put in jail, a mob broke down the door, took the colored man out, and hung him to a tree. His body was afterward thrown into the river. New Orleans is in the United States, not in Armenia.

—An English journal last December published a cartoon representing John Bull carving his Christmas pudding. He has just given one fourth of the pudding to "bung," and a tiny little piece to a missionary. Underneath is the legend: "I am sorry for you, missionary, but you see our drink bill is so heavy that we cannot spare you any more than I have given you. Drink, £138,000,000; foreign missions, £1,050,000."

—The South Sea missionary schooner "Evaneila" is reported to have foundered at sea, in longitude 147 degrees west, latitude 14 degrees 30 minutes south, July 26. The news was received in advices brought by the Tahiti brig "Tropic Bird." Captain McGrath, the cook, and several missionaries took to the small boats, and after drifting about for twenty-six hours, they were picked up by a south-bound vessel and landed safely on the island of Tahiti.

—Ninety-three political prisoners having been ordered deported from Havana, Cuba, to the Island of Pines, were sent in chains, afoot, overland to Batabano, where they were to take the steamer to their destination. The prisoners were guarded by two hundred *guardia civiles*, who shot them all down in a lonely palm-grove on the roadside, near Bejucal. The bodies were afterward horribly mutilated with machetes. The guards reported that the prisoners tried to escape.

—The twenty-second annual convention of the American Bankers' Association occurred at St. Louis, Mo., Sept. 22. The address of the president, E. H. Pullen, was the great event of the meeting. In the course of his speech he took occasion to make a strong plea for the single gold standard. The bankers evidently have little faith in bimetalism as advocated by the Democratic party, that this nation shall act independently of other nations, or as proposed by the Republican platform, that it be done by international agreement. They seem to be satisfied to have things remain as they are.

Special Notices.

LOCAL CAMP-MEETING FOR INDIANA.

THERE will be a local camp-meeting at Carlisle for the benefit of the southern part of Indiana, Oct. 12-19. We shall not be able to get rates on the railroads, on account of the small number that will probably attend this meeting. The usual arrangements will be made for the comfort of those who attend. Youth and children's meetings will be held each day. We shall have no dining-tent, but a grocery-tent will supply the camp with health foods and such other eatables as will be necessary. Now, brethren, as many could not reach the meeting at Marion, we shall expect to see you at this meeting. As the object of the meeting is to seek the Lord together, and become better acquainted with him and his work, let us come to this meeting seeking a nearness to God such as we have not known in the past.

As the weather may be cool, winter wraps and camp-stoves should be brought with you for use on the ground. We hope to meet many of our brethren at this meeting.

J. W. WATT.

NOTICE!

FOR SALE.—I offer for sale my house and lot located near the Mt. Vernon Academy. Will sell cheap if sold soon. Address J. E. Osburn, Mt. Vernon, O.

Appointments.

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

THE quarterly meeting of the church at Greensboro, N. C., is postponed to Oct. 17, 18, in order that Elder Purdham may attend.

Publisher's Department.

JUST TO REMIND YOU.

THE readers of the REVIEW have no doubt noticed our request to have them send us the names and addresses of those persons not of our faith who might be interested in canvassing for our holiday books. We shall also be glad to correspond with our people who are interested in this matter. The holiday season is just before us, and now is just the time to begin taking orders for these publications, and we want to engage as many outside agents as possible to sell some of our undenominational holiday juvenile books. Send in the names, brethren and sisters, right away, and do not forget to give us some facts in regard to these individuals as you send in the names.

A. O. TAIT.

HOW TO SELL OUR SMALL BOOKS.

For several years our publishing houses have been putting up small books laden with the special truths for this time, until we have quite an assortment. Many thousands of these books have been sold by our canvassers as "helps," while taking subscriptions for our large books. We believe that this plan is a good one when practised judiciously, and is the means of keeping scores of canvassers in the field. But it is of the separate sale of these smaller publications that I wish to speak. It is very important that these be placed in the homes of the people. In this busy generation, comparatively few people have time to read a large book through; then again, in these stringent times, few people will invest in an expensive book; so in order to accomplish the object of our publishing and canvassing work, many of us should make a specialty of selling these smaller publications. The very best way to sell a large number of books is to get a large number of consecrated canvassers in the field, and this is easy to do if we go at it in the right way. I do not believe in trying to create more enthusiasm on one line of work than on others; but there are special seasons when one line should be pushed by all the people, and we are just entering that period of the year when small books will sell as at no other time. I see no reason why at least one tenth of our people should not be out among their neighbors and friends doing this work during October, November, and December. "But how can we get our people started?" asks the librarian of the local tract society. First, make up your mind that you will put in some time yourself; then look over the brethren and sisters, and select a few to go with you into the field; or if you cannot go, select a person who has had some experience as a leader to go in your place. Let the leader write to the State canvassing agent, giving him the names of all selected, and he will furnish blanks

for reporting, and will give many valuable suggestions, or a visit if necessary. Have a few meetings before going to work, and hold one each week while at work, to discuss methods, to give experiences, and to report to the leader. These reports will then be forwarded to the State agent, inserted in the State paper, and furnished to each company. Thus the work will be well organized.

As to who should be selected to canvass, I believe any one who is consecrated to God, and has a spark of enthusiasm, can sell our small books. They will sell themselves if you will gather the children around, and show them the illustrations. Those away from churches can take up the work at or near home, first writing to their proper officer. Hundreds of our people should begin this work at once. We can make fair wages, and at the same time help spread the truths of God. Who will respond?

C. A. PEDICORD.

DESCRIPTIVE CATALOGUE OF TRACTS.

HAVE you seen our new descriptive catalogue of tracts found in the *Bible Students*, *Apples of Gold*, and *Religious Liberty* libraries? If not, drop us a card, and we will send you a copy of the same. You doubtless want to make a selection of tracts for your own use in your missionary work, and this descriptive catalogue will be a great help to you in this matter. Now is the season of the year for circulating tracts. Not only procure for yourself these catalogues so that you will know what tracts we have, but send in your orders through your tract societies for the tracts, and let them be circulated extensively.

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SIGNS OF THE TIMES.

OAKLAND, CAL.

Obituary Notices.

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

YEAGER — Died at Ligonier, Ind., Aug. 25, 1896, Sister Eunice Eveline, wife of Brother Joel Yeager, aged forty-five years. She was a faithful member of the church, and lived in peace with all. Her husband, three daughters, and one son, with many friends, are left to mourn. Words of comfort were spoken by the writer.

F. M. ROBERTS.

VAN FOSSEN. — Died Aug. 23, 1896, at her home near Appleton, O., Sister Fanny Van Fossen, in the sixty-ninth year of her age. She accepted the present truth under the labors of the writer twenty-nine years ago, and remained faithful till her death. She bore her long years of suffering with patience. The many bereaved friends do not mourn without hope. Sermon on the 26th to a large audience in a meeting-house at Appleton, from the text of her own choice, Ps. 23:1-3.

I. D. VAN HORN.

REEBER. — Died in Fitzgerald, Ga., Aug. 30, 1896, Sister Ina Reeber, aged twenty-six years. Several years ago she embraced the truths of the third angel's message. In September, 1895, she attended Union College, staying there until last June. In the meantime her parents removed to Fitzgerald, Ga., where she joined them, and in a few days became a victim of malarial fever. Her faith was strong and courage good, and she only wished to live that she might work for the Master.

J. L. HOUSE.

WAIT. — On Sept. 2, 1896, Sister Wait, of St. Louis, Mo., was laid to rest to await the call of the Life-giver. She was eighty-three years of age, and one of the first that accepted the truth in this city. While she had strong faith in the soon coming of the Lord, she did not expect to live to see that joyous event, but expressed herself as desiring to rest till he comes.

A. P. HEACOCK.

SISLEY. — Died in Battle Creek, Mich., Aug. 22, 1896, of tuberculosis, Mrs. Lou M. Sisley. Sister Sisley was born July 27, 1853, at Spartansburg, Pa. In 1875 she accepted the truth under the labors of Elder G. W. Colcord. In 1878 she was married to Elder John Sisley. Sister Sisley assisted her husband in his labors in the gospel ministry by giving Bible readings, visiting, and sometimes in public speaking, until his death in Duquoin, Ill., in 1890. Sister Sisley was one of our most devoted and faithful workers. She leaves two little girls, together with a large circle of relatives and friends, to mourn her loss.

A. O. TAIT.

EMMERSON. — Died of consumption, in her twenty-sixth year, at the home of her parents at Wells, Minn., Aug. 6, 1896, my dear wife, Jessie Emerson. While returning from Central America in the fall of 1894, she contracted a severe cold, from which she never rallied, although all was done that human hands could do to save her. She has enjoyed a deep Christian experience from early life. She rests awaiting the first call of the Life-giver. Her last sickness was characterized by patience and resignation seldom seen. She leaves numerous near relatives and friends to mourn. The Christian's hope is worth everything at a time like this.

C. L. EMMERSON.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 21, 1896.

| EAST. | | *Night Express. | *Detroit Accom. | *Mail & Express. | *N. Y. & Bos. Spl. | *Eastern Express. | *Atlantic Express. |
|---------------|-----------------|-----------------------|------------------|--------------------|--------------------|-------------------|--------------------|
| STATIONS. | | | | | | | |
| Chicago | pm 9.40 | | | am 6.50 | am 10.30 | pm 3.00 | pm 11.30 |
| Michigan City | 11.25 | | | 8.48 | pm 12.08 | 4.50 | am 1.14 |
| Niles | am 12.33 | | | 10.35 | 1.00 | 5.55 | 2.25 |
| Kalamazoo | 2.10 | am 7.20 | | 11.32 | 2.08 | 7.16 | 4.22 |
| Battle Creek | 2.55 | 8.10 | | pm 12.50 | 2.42 | 7.55 | 4.58 |
| Jackson | 4.30 | 10.00 | | 2.35 | 4.05 | 9.20 | 6.30 |
| Ann Arbor | 5.40 | 11.05 | | 3.47 | 4.58 | 10.17 | 7.35 |
| Detroit | 7.10 | pm 12.20 | | 5.30 | 6.00 | 11.20 | 8.00 |
| Buffalo | | | | | am 12.10 | am 6.45 | pm 8.30 |
| Rochester | | | | | 3.00 | 9.55 | 8.40 |
| Syracuse | | | | | 5.00 | pm 12.15 | 10.45 |
| New York | | | | | pm 1.45 | 8.45 | am 7.00 |
| Boston | | | | | 3.00 | 11.35 | 10.45 |
| WEST | | | | | | | |
| | *Night Express. | *N.Y. Bos. & Chi. Sp. | *Mail & Express. | *N. Shore Limited. | *Western Express. | *Kalam. Accom. | *Pacific Express. |
| STATIONS. | | | | | | | |
| Boston | | | | pm 2.00 | pm 3.00 | | pm 7.15 |
| New York | | | | 4.30 | 6.00 | | 9.15 |
| Syracuse | | | | 11.30 | am 2.15 | | am 7.30 |
| Rochester | | | | am 1.20 | 4.10 | | 9.55 |
| Buffalo | | | | 2.20 | 5.30 | | pm 3.25 |
| Detroit | pm 8.30 | am 6.30 | am 7.15 | 8.30 | pm 12.55 | pm 4.45 | 11.05 |
| Ann Arbor | 10.10 | 7.35 | 8.35 | 9.25 | 1.55 | 5.55 | am 12.15 |
| Jackson | 11.30 | 8.55 | 10.45 | 10.30 | 2.57 | 7.35 | 1.25 |
| Battle Creek | am 12.45 | 9.45 | pm 12.15 | 11.40 | 4.14 | 9.11 | 2.55 |
| Kalamazoo | 1.35 | 10.27 | 1.07 | pm 12.17 | 4.52 | 10.00 | 5.08 |
| Niles | 3.30 | 11.45 | 3.10 | 1.45 | 6.27 | | 6.08 |
| Michigan City | 4.55 | pm 12.50 | 4.32 | 2.45 | 7.25 | | 6.01 |
| Chicago | 6.30 | 2.40 | 6.35 | 4.30 | 9.05 | | 7.50 |

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday, east at 7.21 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.

| GOING EAST. | | | | | STATIONS. | | GOING WEST. | | | | |
|-------------|-------|-------|-------|-------|----------------|-------|-------------|-------|------|-------|--|
| Read down. | | | | | | | Read up. | | | | |
| 10 | 4 | 6 | 42 | 2 | | 11 | 1 | 8 | 28 | 5 | |
| Mail | U'd | Ad | Mixed | Pt. H | | Mail | Day | R'd | B. C | P' Re | |
| Ex. | Ex. | Ex. | Tr'n. | Pass. | | Ex. | Ex. | Pass | Pass | Ex. | |
| am | pm | pm | | | d. Chicago A. | pm | pm | pm | | am | |
| 9.00 | 3.10 | 8.15 | am | | Valparaiso. | 6.45 | 1.50 | 9.10 | | 6.30 | |
| 11.25 | 5.05 | 10.30 | 6.00 | | | 6.06 | 11.35 | 7.10 | | 4.80 | |
| pm | | | | | South Bend | 3.10 | 10.15 | 5.44 | | 3.07 | |
| 1.05 | 6.30 | 12.00 | 10.05 | | Cassopolis | 2.15 | 9.40 | 5.13 | | 2.25 | |
| 1.46 | 7.12 | 12.45 | 12.40 | | Schoolcraft | 1.20 | | | | | |
| 2.33 | | 1.33 | 3.42 | | Vicksburg | 1.10 | 8.52 | | pm | 1.30 | |
| 2.44 | 7.55 | 1.48 | 4.30 | am | Battle Creek | 12.15 | 3.55 | 3.55 | 9.35 | 12.50 | |
| 3.30 | 8.35 | 2.45 | 6.20 | 7.00 | Charlotte | 11.14 | 7.23 | 3.07 | 8.40 | 11.55 | |
| 4.39 | 9.25 | 3.25 | | 7.47 | Lansing | 10.40 | 6.53 | 2.40 | 8.00 | 11.25 | |
| 5.10 | 9.55 | 4.00 | | 8.20 | Durand | 9.35 | 6.05 | 1.55 | 6.50 | 10.25 | |
| 6.30 | 10.45 | 5.03 | | 9.30 | Flint | 8.35 | 5.35 | 1.25 | 6.47 | 9.32 | |
| 7.30 | 11.17 | 5.40 | | 10.05 | Lapeer | 7.49 | 5.02 | 1.00 | 5.10 | 9.05 | |
| 8.15 | 11.50 | 6.15 | | 10.43 | Imlay City | 7.23 | | | 4.48 | | |
| 8.42 | am | 6.35 | | 11.05 | Tunnel | 6.50 | 3.50 | 11.55 | 3.50 | 7.55 | |
| 9.50 | 1.00 | 7.30 | | 12.05 | | am | am | am | pm | pm | |
| | pm | | | | Detroit | | | 10.40 | 4.05 | 8.00 | |
| 9.25 | | | | | | | pm | | | pm | |
| | pm | pm | | | Toronto | | 9.20 | | | 1.00 | |
| | 8.15 | 5.25 | | | | | am | | | | |
| | pm | am | | | Montreal | | 9.15 | | | | |
| | 8.15 | 7.25 | | | | | am | | | | |
| | am | pm | | | Boston | | 8.30 | am | | | |
| | 8.12 | 7.15 | | | | | pm | | | | |
| | am | pm | | | Susp'n Bridge. | | 10.15 | 7.05 | | 2.05 | |
| | 7.50 | 4.25 | | | | | | | | pm | |
| | am | pm | | | Buffalo | | | | | 1.00 | |
| | 7.00 | 5.40 | | | | | | | | pm | |
| | pm | am | | | New York | | am | pm | | 9.00 | |
| | 8.53 | 8.03 | | | | | 8.15 | 6.10 | | pm | |
| | 10.20 | | | | Boston | | | | | 7.00 | |

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.

Vulparaio Accommodation daily except Sunday.

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

† Stop only on signal.

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

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

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 29, 1896.

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Editorial Notes.

Elders G. C. Tenney and A. O. Tait, from the REVIEW Office, and Elders O. A. Olsen, A. T. Jones, and J. H. Durland, from the church, have been in attendance at the Michigan camp-meeting the past week.

Bulletins 133 and 134 of the Michigan Agricultural College Experiment Station (June, 1896) has come to our table. The work contains a thorough discussion of the danger of tuberculous infection through the use of milk, and urges that great caution be used in reference thereto, and that milk be thoroughly sterilized before using.

The president of Walla Walla College writes that the attendance of students this year is better than at any previous opening. They have now over one hundred and forty-five, with over ninety inmates in the home. The prospects are good for quite an increase still before the term shall close. The new course of study is very favorably received. We are glad to hear this good report.

It has been suggested that the best large religious gatherings or conventions, are those from which "no old men return." And this is not because it is to be supposed that no old men are there, but because the meeting is such that they renew their youth, and so return home young. We have been wondering if such may not be the case with the Michigan camp-meeting at Owosso, now in progress.

A religious exchange lays to its soul the flattering unction that "a better sentiment is coming into our political campaigns." And the reason it thinks so is because "the Republican headquarters at Chicago are kept closed against the transaction of any business whatever on the Sabbath [Sunday], by order of Mr. Hanna and the expressed wish of Major McKinley." Now any one knows better than to suppose that any political party cares a pewter farthing for Sunday from a religious point of view, or because of any conscientious objection to devoting its hours to secular purposes. But such an outward def-

erence to the day will furnish a good sop to be thrown to the church people, constitute a good cloak for hypocrisy, and an excellent whitewash for such sepulchers as are spoken of in Matt. 23:27.

It used to be the custom to skip one number of the REVIEW during the Michigan camp-meeting, and another during the holidays, making the yearly volume to consist of fifty numbers. But the pressure of matter has become so great, and the oft-expressed desires of the brethren not to have a number skipped, so earnest, that no number is now omitted, but the full fifty-two numbers constitute the yearly volume.

Considerable complaint is received of late from our subscribers that the REVIEW does not reach them so promptly as it used to, oftentimes not till after the Sabbath, when it formerly came before the Sabbath. This is particularly annoying, as they wish it especially to read upon the Sabbath. We therefore wish to say that the delay is not at this Office. The papers are mailed here just as early in the week as usual; and the trouble must be that trains are run so as not to make as good connections as formerly. We regret this; but it is beyond our power to remedy.

We would call especial attention to the article in our Contributors' department, entitled, "Is the Church Losing?" By a clergyman. We take the liberty to say that the said clergyman has been a Methodist for thirty years, and has acted as presiding elder in that body. His long experience in the ministry has given him opportunity to know whereof he affirms, and to cause him to mark with sadness the lowering of the tone of vital godliness among the professed followers of Christ. We trust the time is not far distant when multitudes of others will likewise discern the danger of the situation, and take hold to labor earnestly for reform.

Elder E. J. Hibbard, of the College, spoke in the Tabernacle, Sabbath, the 26th, on Rom. 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind." The contrast between the two conditions, one of which is death, and the other essential to salvation, was impressively set forth. The Bible rule never to present a negative without a positive, never to tell us what *not* to do without telling us what *to* do, was made to appear very beautiful. The congregation was exceptionally large; for although many are probably absent at the Michigan camp-meeting, every seat seemed to be filled, and the addition of chairs was necessary.

We are pleased to learn that the attendance at Battle Creek College has increased since the opening week, until it is nearly the same as last year. But there are many others who ought to be there or in some of our other schools. The class of students this year is a very earnest and superior company. The careless and rowdy or wicked element has not yet made the least appearance. Teachers and scholars unite in an earnest spirit to make the year's work a success. The College is fortunate in obtaining the services of Mrs. D. A. Fitch, instructor of the Sanitarium Cooking-School, who will have charge of the culinary department of the College home,

and will give to students practical and theoretic instruction in the art and science of healthful cookery. The young gentlemen are taking kindly to this branch of instruction, and the bread they turn out is a credit to all. Plans are being laid for a special line of work for the benefit of the workers, to commence the latter part of November, notice of which will be given as soon as a meeting of the Board can be obtained. Instruction will be given in whatever branches the various students may most require.

We are in receipt of interesting reports from the "Pitcairn" and its field, which will appear next week. At Tahiti the passengers on board were Brother Dexter and wife, who located at Papeete; Jos. Green and wife, for Samoa; Wm. Floding; Brother and Sister Buckner, from Pitcairn, who took the mail-vessel for California; Brother Butz and family, who will locate in the islands; Hattie Andre, J. R. McCoy, Rosa Young, Thos. Christian, and Maria Young. Miss Andre will come home from Samoa by the mail-steamer. Miss Rosa Young will accompany the "Pitcairn" home, and the other two young people will accompany Brother Butz. Brother Whatley and family remained at Pitcairn.

THE MICHIGAN CAMP-MEETING.

The first week of the Michigan meeting is past, and we can report a very successful season. The camp is pitched midway between Owosso and Corunna, on a line of electric cars. The ground is an open meadow, not very favorable for a wet time, but pleasant in good autumn weather. The attendance is fully as large as was anticipated. There is a large congregation at present writing, and should favorable weather continue, there will doubtless be quite an increase the last week. The number of tents on the grounds is about two hundred. During the preparatory work the rain and cold retarded matters considerably, so that preparations were slightly in arrears on Wednesday, September 23, when the regular camp-meeting was to open. But the provisions for the comfort of all were very complete, and the arrangement of the camp was tasteful, and as sanitary as the ground would permit.

The conference was called on Thursday morning, and the tract society and Sabbath-school association met the next day. The conference laborers were nearly all present at the commencement of the meeting. Elder Durland was on the ground at the beginning, Elder Olsen came the second day, and Elder Jones arrived Friday. The weather became propitious, the ground dried off, and a good spirit pervaded the meeting. Sabbath forenoon Elder Olsen, in a very earnest discourse based on Zeph. 2:3, directed our attention to the urgent necessity of seeking a better religious experience, a humbler and closer walk with God. At the close of this meeting the entire congregation expressed a desire and purpose to put greater earnestness into their devotion to God, that his blessing and power might be more manifest in our midst. In the afternoon Elder Durland spoke from Isa. 62:2, on the necessity of obtaining a new name, which the Lord gives to those who experience the transforming power of God in changing their characters from the natural, or carnal, state to the spiritual. Quite a number responded to a call to come forward, and the meeting was resolved into social worship, which continued to near the close of the day.

G. C. T.