

The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF BATTLE **And Sabbath**

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

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COME.

COME, ye weary, heavy laden,
 Bruised and broken by the fall;
 If you tarry till you're better,
 You will never come at all.
 Not the righteous,
 Sinners, Jesus came to call.

Let not conscience make you linger,
 Nor of fitness fondly dream;
 All the fitness he requireth,
 Is to feel your need of him;
 This he gives you;
 'Tis the Spirit's rising beam.

Lo! the incarnate God, ascended,
 Pleads the merit of his blood;
 Venture on him, venture wholly,
 Let no other trust intrude;
 None but Jesus
 Can do helpless sinners good.

— Joseph Hart, 1759.

Our Contributors.

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

THE SPIRIT OF SACRIFICE.

BY MRS. E. G. WHITE.

The plan of salvation was laid in a sacrifice broad and deep and high that it is immeasurable. Christ did not send his angels to this world, while he remained in heaven; but himself went without the camp, bearing the reproach. He became a man of sorrows, and acquainted with grief; himself took our infirmities and bore our weaknesses. And the absence of self-denial in his professed followers, God regards as a denial of the Christian name. Those who profess to be one with Christ, and indulge in selfish desires for rich and expensive clothing, furniture, and food, are Christians only in name. To be a Christian is to be Christlike. And yet how true are the words of the apostle: "For all seek their own, not the things which are of Jesus Christ's." Many Christians do not do the works corresponding to the name they bear. They act as if they had never heard of the plan of redemption wrought out at an infinite cost. The majority aim to make a name for themselves in the world; they adopt its forms and ceremonies, and live for the indulgence of self. They follow out their own purposes as eagerly as the world, and thus they cut off their power to help in establishing the kingdom of God. These ease-loving, worldly men are Satan's most diligent and devoted servants. They will

sacrifice to the idol self; and when its demands are satisfied, there is not much left for the cause of Christ. And yet how they magnify the little crosses, the privations and buffetings they meet in their daily life. How much they talk about them, and how grieved they become over them. They feel that heaven is certainly earned by the trials they have endured and the sacrifices they have made. But the apostle says, "Ye have not yet resisted unto blood, striving against sin." All this, and a thousandfold more, Christ bore for us. Let us consider him who endured the contradiction of sinners against himself. Jesus died our sacrifice. How do our works compare with his?

In his teaching, Christ illustrated this condition of selfishness by a parable. He said: "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table." Self is here represented by the rich man living in a mansion, clothed in purple and fine linen, and faring sumptuously every day, while the suffering cause of God is allowed to lie at the gate, fed from the crumbs which fall from the rich man's table.

The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held by the chilling blast of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to his service. Because Christ's self-sacrificing love is not interwoven in the life practises, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ.

Why is it that there are not more missionaries in the field to-day? Why are the calls that come in from every land for men to spread a knowledge of the truth, passed by unheeded?—It is because there are none to send. The laymen, though they have the precious light of truth, excuse themselves on the plea that they cannot preach. But this excuse will not avail. Laymen can minister. It is their privilege to lay hold of divine power with one hand, and with the other to reach forth to save humanity.

To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and wide-spread. Through the prophet Malachi, God says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." These are the words of God, who speaks, and it is. Shall we not hear his voice? Shall we not change the order of things, and co-operate with Christ?

The Lord will not accept the gift that is presented grudgingly. He loves a cheerful giver. He is not dependent upon man for means to

carry on his work. He says: "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Have you brought to God your gifts and offerings out of the abundance he has bestowed upon you? Have you given him that which he claims as his own? If not, it is not yet too late for you to make the wrong right. The Spirit of Jesus can melt the icy selfishness that pervades the soul.

O that men and women would arouse, and venture something for the truth's sake! Temporal matters must not be allowed to interpose between God and the soul. Heed the admonition of Christ: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Worldly treasure is a lodestone to hold the thoughts, to limit the plans, and to control the judgment according to the world's standard.

Everywhere men are tying up their money, and hiding it in the earth. They are seeking worldly treasure. They do not make the kingdom of God and his righteousness their first consideration. That must wait their time and pleasure, although thousands of souls are dying around them without the light, unready for eternity. God says to them, "Thou wicked and slothful servant, . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." These short-sighted men have no ability to measure the gift of eternal life, to realize the value of the eternal weight of glory. They have allowed the world to eclipse the divine attractions. They build upon the treacherous sand, and when the blasts of the tempest break upon them, their foundation will be swept away.

In a parable the Lord sets before us the results of this covetousness: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

This is the object—to lay up treasure on earth—which the worldling sets before himself. The Lord blessed this man with rain from heaven; with sunshine, warming the earth, and causing vegetation to flourish. The Lord entrusted his means to him; but he managed it all for himself; he defrauded God of both interest and principal. Everything was used to minister to his own enjoyment. Christ denounces the covetousness which caused this man to rob God

of his due. "Thou fool," he says, "this night thy soul shall be required of thee."

The love of Christ is broad and deep and full, and should awaken in the heart a response that will overbalance every worldly consideration. The cross of Calvary is a convincing proof of his interest in humanity. His plea in their behalf, before he ascended to the Father, was, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

How can those for whom Christ has sacrificed so much, continue to enjoy his gifts selfishly? His love and self-denial are without a parallel; and when this love enters into the experience of his followers, they will identify their interests with those of their Redeemer. Their work will be to build up the kingdom of Christ. They will consecrate themselves and their possessions to him, and use both as his cause may require.

This is nothing more than Jesus expects of his followers. No individual who has before him so great an object as the salvation of souls will be at a loss to devise ways and means for denying self. This will be an individual work. All that it is in our power to bestow will flow into the Lord's treasury, to be used for the proclamation of truth, that the message of Christ's soon coming and the claims of his law may be sounded to all parts of the world. Missionaries must be sent out to do this work.

The love of Jesus in the soul will be revealed in word and deed. The kingdom of Christ will be paramount. Self will be laid a willing sacrifice on the altar of God. Every one who is truly united with Christ will feel the same love for souls that caused the Son of God to leave his royal throne, his high command, and for our sake become poor, that we through his poverty might be made rich.

CONTENTMENT.

BY ALBERT WEEKS.

(Lakeview, Mich.)

CONTENTMENT gives endurance. The horse that does not worry will endure much more hard labor than the fiery steed. The ox that contentedly chews his cud as he bears the yoke, will do more and better work than the animal that frets. So it is with the man of God. The one who can calmly trust his Lord in adversity as well as in prosperity, will find himself making progress in the Master's service. And there is no reason why we may not trust God implicitly; for he has given us nothing but good all the days of our lives. Even those things that seem to be against us, all work for our good, as in the case of Jacob when he supposed himself bereft of his children.

The promise always holds that says, "All things work together for good to them that love God." Do you love God? Then claim the promise. Submit all to him, knowing that he cannot err. Sometimes it is necessary to turn our eyes away from the things that are seen, which are fleeting scenes at most; but the things of God that are not seen, are of eternal moment. The Lord is preparing us for an "eternal weight of glory." Then let him work in us to "will and to do of his good pleasure."

The apostle Paul seems to have had as much of the sufferings of this present time as have any of God's servants, yet he says, "I have learned, in whatsoever state I am, therewith to be content." He and Silas, lacerated with "forty stripes save one," lying upon their bleeding backs, with their feet elevated and made fast in the stocks, could sing praises to God.

But physical suffering is not always the hard-

est to endure. No doubt Paul's "perils among false brethren" caused keener anguish than being pelted with stones by open enemies. But even this he accepted by the grace of God: While it was bad for the false brethren because they did not love God, the true child of God was made more like the Pattern by it.

Job, "a perfect and an upright man," endured the extreme of the suffering that the enemy stands ready to bring upon the child of God, yet he said, "Though he slay me, yet will I trust in him." Passing out of the crucible, he found himself in a sacred nearness to God. He says, "Now mine eye seeth thee." Thank God that we can, following the footsteps of our Lord, be made perfect through suffering. "Godliness with contentment is great gain."

CHARACTER-BUILDING.

BY A. SMITH.

(Grandville, Mich.)

EVERY incident of our life becomes a fact which never can be recalled. Each thought that we cherish, each word that we speak, and each act that we perform, instantly passes into a fact of the past; and in the very nature of things there is no power in the universe that can recall or change it. God may forgive our sin, and we may forget it; but the fact itself forever remains.

The facts of our lives go to form our character. They make us what we are. The camera of the artist is not more susceptible to the rays of light than are we to the impressions of our life-incidents; and, although we may not notice for the time being any change effected by a particular act, it has certainly made an indelible impression upon our character. The small incidents of our life sometimes compel decisions that turn our feet into an entirely different path, and we are thereby brought into contact with very different circumstances than we would have been had our decision been different; and thus we build a different character.

Take a glass of pure, clear water, and put into it a drop of ink, and the whole mass becomes changed in appearance and quality. Again, instead of the ink, introduce a little salt, and behold, all the water becomes saline, but the appearance to the casual observer is unchanged. So the little incidents of our lives permeate our characters and change them. Outward acts make this change perceptible to others; but thoughts and secret deeds as certainly affect us, though not recognized by observers. The thoughts that we long cherish, the language we use, and the acts that we perform, will change the very physiognomy and expression of the face. How much more is this true of the plastic mind! Many a beautiful girl, by habitually wrinkling her brow in anger, and by uttering snappish language, has thereby destroyed her beauty for after years, and made of herself a disagreeable, scowling woman, for whom there will be found no acceptable place in society.

We can live but one life in the present world. We cannot go back and live over a single moment of time; therefore we should make the most of the golden opportunity to build a symmetrical character for ourselves, in which we may glorify God in the world to come. "Every thought and word and deed of our lives will meet us again. What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change."—*Testimony for the Church*, No. 32, page 222.

Out of animal or vegetable fiber we may form any textile fabric we may decide upon, whether beautiful and costly or coarse and cheap. Out of this fabric we may cut and form any garment we may choose, putting into the work clumsy or skilful effort. A garment thus formed may become badly soiled, but by washing, it may be

made perfectly clean, and the garment itself remain unchanged—just what we made it. Our characters, soiled by sin, may be cleansed, but we remain just what we make of ourselves. Let us take heed how we build.

IS THE CHURCH LOSING IN HER INFLUENCE OVER THE MASSES?

BY A CLERGYMAN.

(Concluded.)

STILL another evidence to the thoughtful mind that the clergy feel that they have largely lost their grip upon society, is their extreme willingness to hand over their churches to irresponsible men and women, evangelists so-called, to carry on the revival work among the people; and the business has progressed to such extremes in many places that a reaction is absolutely necessary to save the church from open contempt. The voting of sinners into the kingdom; signing cards, a sort of getting religion on subscription rising up and sitting down; counting numbers and proclaiming that a great revival is going on when everybody knows that what is being done is of the most superficial character,—these things all together conspire to bring the church into disrepute among multitudes, and awaken in many minds serious doubt concerning the moral honesty of the leaders in these latter-day movements in the churches.

Another reason why the church does not touch society more successfully at every point, is the fact so often stated by almost all classes; namely, it costs too much. Many, it may be, will lift up their hands and voices in holy horror at this statement; but let us be calm, and look at the facts.

Jesus said in the inception of Christianity that his gospel was for the *poor*; that is, for the masses of the people, who always have been and always will be poor. But in our day, fine churches, with their necessary expenses, put the church beyond the reach of the poor; and in many they are not sought after nor desired, because they are of little or no value financially, and so they remain away.

And even among the more moderate congregations of the land, where there is not so much wealth, the people, already burdened in the support of their local churches, are constantly besieged by agents of innumerable benevolent and philanthropic enterprises, urged on by those high in authority, until the horse-leech cry of "Give, give," becomes monotonous and offensive. And their neighbors outside, learning of these things, let them alone.

The result of all this is found in the large indebtedness of the church's treasuries; and the begging has gone on so long and so persistently that the reaction has already set in which threatens to make wider the breach between the church and the people, unless those in high places very soon see the folly of such a course, call a halt, right about face, and rally what remains of Israel's army, and go out among the masses, and by consecration and pleading impress them with the fact that their soul's salvation is paramount to everything else in this world.

Such are a few of the reasons, it seems to the writer, why it is time for thoughtful men in the ministry and laity alike to stop and think. Empty churches in many places; an undercurrent of doubt and skepticism among the people while the spirit of evangelical piety is at a very low ebb; worldliness influencing multitudes of multitudes of religious professors and church members; a spirit of antagonism to the church in society, created by these things,—all this and very much more that might be cited, seems, ought to startle the church into activity along some of the lines indicated for the salvation of the country by the salvation of the masses.

Dignitaries of the church are busy writing

books, or lecturing in college courses or before lyceums, utterly regardless of the spiritual welfare of the people, until it has become a well-established fact that a large number of Christian ministers in this country are riding hobbies which carry them farther away from the people every day.

There is a spirit of unrest in society, a deep undercurrent of complaint abroad in the land, and a feeling of doubt and uncertainty in many minds concerning the sincerity of the church in her teachings and movements. These things call for serious consideration, and demand the careful and thoughtful attention of the leaders in the army of the Lord. And yet the secular and the religious press of the land vie with each other in glorifying the outward and material prosperity of the church, apparently altogether blinded to the fact so patent to tens of thousands of good people everywhere; namely, that many churches in all the denominations are little more than social clubs; and with all their wealth, and numbers, and culture, exert little if any more influence for good in society than do such worldly organizations.

But still they are so much intoxicated with the outward and visible glamour of the church that they have about exhausted the vocabulary of high-sounding adjectives in telling of her triumphs. "Great," "wonderful," "marvelous," "enormous," "phenomenal,"—and yet the masses of the people are drifting away from under her influence; and none know this awful, startling fact so well as do the clergy themselves; but of course they are slow to admit it; for to do so is a declaration of failure on their part, and so it must be concealed as long as possible.

There never was a time in the history of the church of God when there was a greater need of reform on many lines, in order to restore her in the confidence of the people, and bring back many of the triumphs of former days. We believe that society is ripe for the revolution that must be evolved out of these perilous times; for, "Judgment must begin at the house of God."

Impending strikes and social disorders, such as have already swept over our country and threatened the very foundations of our institutions, and which still gather here and there upon the horizon, can only be held in check, or averted altogether, by the influence of the gospel of Jesus Christ exerted upon society by the church of God. Political parties cannot save the land; social organizations and moral orders must fail in all their efforts in this direction; culture and education and the refinements of learning will all fail; and this republic, so costly already in tears and blood, will drift to its ruin, final and inevitable, shattered by the awful curse of intemperance; by official corruption in high places; by pride, and wealth, and power, and a thousand evils that are rampant in society to-day, threatening the very foundations of the whole fabric, social, moral, political, and religious, unless the church of Jesus Christ speedily calls a halt in her mad career of self-praise and selfish glory, falls at the feet of her divine Captain and Leader, repents of her worldliness and sin, receives his forgiveness, and starts out in a new career after the souls of men, which will soon result in the salvation of the world.

"To your tents, O Israel!" for the great needs of reform in so many directions, hinted at in this brief article, are seen and felt on every hand.

OUR SERMONS.

BY PHILIP GIDDINGS.
(Georgetown, British Guiana.)

WE should prepare our sermons in the attitude of prayer. He who would stand before men should first kneel before God. Our sermons should be built after the pattern of the Scriptures—"Holy men of God spake as they were

moved by the Holy Ghost." We should tarry in our study until the Spirit gives us tongues of utterance, so that every man of the congregation shall hear us speak, in the language of his own experience, "the wonderful works of God" to him.

We must study to show ourselves "approved unto God;" obtain the best education and culture available (the Spirit does not consecrate indolence nor countenance ignorance); and still we shall not be permitted to claim the result by the power or might of these, "but by my Spirit, saith the Lord." "It is true we may have our altar, and the wood and the sacrifice may be there, but God's rule has always been to light his own fire."

The word to the people must come from the mount of God. Exodus 19. "Brethren, we cannot get up our sermons; we must get them down—down from heaven—by prayer and supplication." The sermon, ever so perfect in form, without the Spirit, is like Elisha's staff in Gehazi's hand. It touches the face, but there is neither voice nor attention of the soul. 2 Kings 4:31.

Before we attempt to feed the multitude, let the Master bless the food. Matt. 14:19. Before we lead the "impotent folk" into Bethesda, let the angel go in and trouble the water. John 5:2-4.

SABBATH REST.

BY MRS. MELISSA SOLLARS.
(Spokane, Wash.)

SABBATH day, sweet day of rest,
Thou of all the seven art best!
Day to sit at Jesus' feet,
Seeking him for joys complete.

To my soul, in days bygone,
Thou hast been an anchor strong;
Can I e'er forget that rest?
How my soul in thee was blest!

Can the bird forget the bower
Where it sang in summer hour?
Can the soul forget to sing
Praises to its Heavenly King?

Happy day, sweet day of rest!
All who come to thee are blest;
To our souls it is a sign
We shall share His rest divine.

TAUGHT OF GOD.

BY W. S. CHAPMAN.

THE REVIEW AND HERALD of June 2 contained an article by Elder Henderson, narrating the experience of an uneducated woman in Indiana, who, in her desire to know the contents of God's word, appealed for help directly to the throne of grace, and was miraculously taught how to read.

In the city of Chester, Pa., there lives a colored man, formerly a slave under an unusually cruel master, who frequently told him that if ever he caught him with any reading-matter in his possession, he would whip him to death. "You are too smart a nigger," he would say, "and if you learn to read, you will not only run away, but make plans to take all the other niggers with you." Being thus debarred from learning to read during his life of slavery, as soon as freedom came to him, he bought a Bible, and, I believe, a spelling-book, and strove diligently at leisure periods, generally at night, to learn to read, but all to no purpose. The mind, dormant and inactive for so many years, could not be aroused. At last, one night after trying patiently to put words together until nearly morning, he closed his Bible and laid it away on the shelf, saying aloud, "It's no use; I can never learn to read my Bible."

Soon after falling asleep, he had a dream. He seemed to be looking into the heavens; for they were aglow with brilliant coloring and dazzling light, out of the midst of which appeared

an angel. The heavenly visitant spoke and said, "Jones, open your Bible." The man thought that the angel reached up to the shelf, and taking down the book, opened it where he had left the marker. "Now begin to read," said the angel.

"But I cannot," replied Jones.

"Yes, you can," answered the angel; "begin now, and read."

The man looked at the first word, and opening his mouth, the word was instantly formed and uttered by him, then the next and the next. In narrating the story, Jones says that by this time, even though it was a dream, he was trembling with excitement, and began to hesitate, when the angel said, "Go on; keep reading," thus spurring him on until the entire chapter had been read. Then he sought to stop, but the angel kept saying, "Go on, go on; keep reading," till some three chapters were read. Toward the last the angel withdrew farther and farther from his side, repeating the words, "Keep reading. Remember that you can read," and finally disappeared. Jones awoke, and sprang out of bed with a cry that roused the household, "I can read! I can read!" Quickly lighting a lamp, he took down and opened his Bible, and beginning just where he began in his dream, reread the chapter easily. There is hardly a question but that the story is true. He tells it in such a way as to carry conviction with it, while his relatives and friends, together with slaves who knew him formerly, seem to be familiar with the circumstances.

THE CHURCH OF THE DESERT.

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

THE prominent features of the history of this world are faithfully delineated in the Bible. In the prophecies the rise and the fall of all the great powers of the earth are recorded. The primary object of this is that men, by studying the prophetic word in connection with secular history, may be able to know when the coming of the "King of kings" and the downfall of all the kingdoms of this world will take place. It is by the "more sure word of prophecy," and that alone, that we can tell when the coming of the Lord draweth nigh. If, therefore, Christians, and especially Seventh-day Adventists, do not know and understand for themselves the history of the world, it is impossible for them to be certain of their position that the last days are here now. Any man who has a mind to juggle with the facts of history, has it in his power to shake them in their faith, because they do not have the wherewithal to discover and refute his sophistries. It may be urged that most people do not have the time to study prophecy and its fulfilment in history; but this is tantamount to saying that the Lord has put the power of getting ready to meet him when he comes, beyond the reach of his children. The fact is that there are few who have any realization what a serious work it is to get ready, to meet the Lord. If the "eternal weight of glory" were more before our eyes, if the importance of gaining a home in the kingdom of God were uppermost in our hearts, no sacrifice of time or money would be considered too great to obtain it. The trouble is that the gift of everlasting life is not appreciated.

In a number of places in the Bible the fact is brought to view that the "man of sin," the papacy, should hold sway in the plenitude of power for twelve hundred and sixty years.¹ The Church of Rome was not fully established until A. D. 538. In that year the kingdom of the Ostrogoths, the last of the Arian kingdoms, was plucked up by the roots. This opened wide the way for the bishop of the-see of Rome to assert temporal power, and he was not slow to seize the opportunity. Therefore, A. D. 538 is the true date which marks the establishment of the tem-

¹ Dan. 7:25; 12:7; Rev. 11:2; 12:13; 13:5.

poral authority of the papacy, and the exercise of that authority as a world power.

If to A. D. 538 there be added 1260 years, the sum will be 1798. This latter date, then, must mark the close of the noonday of papal supremacy. At that time the church must have serious checks imposed upon her power; and the greatest of all of these checks was destined to come from the French Revolution, when it had fallen into the hands of Napoleon Bonaparte.

During this twelve hundred and sixty years, according to the word of God, the papacy was to make war upon the people of God, and to persecute them without mercy. I think it has been amply shown that in the case of those who would serve God in France, this was done. The specifications of the prophecy in this respect were, in that unhappy land, abundantly fulfilled. To this the blood of the martyred Albigenses, of the Huguenots, and of the sufferers of St. Bartholomew's day, bears eternal and unimpeachable witness.

In Rev. 12:13, 14, the following words are found: "And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." The woman here referred to represents the true church, which, on account of persecutions, flies into the wilderness. There is a great deal more of interest and importance attaching to this part of the prophecy than is generally supposed. A partial consideration of it is the subject of this paper.

St. Bartholomew's massacre in 1572 "swept," says the historian, "the cities and villages on the plains of France with so unsparing a fury that in many of these not a Protestant was left breathing; but the mountainous districts were less terribly visited, and these now became the stronghold of Huguenotism." Here in the "wilderness" of mountain fastnesses, among the munitions of the rocks, the beloved of God in France were obliged to live and worship. In the little fortresses in the hills they were often besieged by the Roman Catholics, and harrowing indeed were their sufferings. "The poor people had to feed on dogs, cats, mice, snails, moles, grass, bread made of straw, ground into powder and mixed with pounded slate; they had to consume harness, leather, the parchment of old books, title-deeds, and letters, which they softened by soaking in water." "I have seen on a table," says Pastor Jean de Lery, "food on which the printed characters were still legible, and you might even read from the pieces lying on the dishes ready to be eaten."²

The edict of Nantes in 1598 brought relief to the Huguenots; but it was only partial and temporary. In 1610 Louis XIII, a boy of eight and a half years, came to the throne. His mother, Maria de Medici, was declared regent. Like Catherine, mother of Charles IX, she was a profound believer in witchcraft. In 1614 the States-General, or supreme parliament of France, was convoked. This was the last time it met until the Revolution. In that assembly there arose a deputy of the commons, to plead for toleration. The clergy and the nobles, who had a large representation in the States-General, declared that his words were blasphemous. He was reminded of the king's oath to exterminate heretics, and told that the treaties sworn to the Huguenots were only provisional; in other words, "that it was the duty of the government always to persecute and slay the Protestants, except in one case; namely, when it was not able to do it."

In 1643 Louis XIV, still an infant, became king of France; and in 1661 his minister, Mazarin, died, and Louis began to reign in person.

He decided that "Protestantism weakened France, and must be rooted out." So determined was he to put an end to Protestantism, that it has been said of him that he *dragooned* his subjects to heaven. In time of peace, regiments of dragoons were sent into the Protestant provinces to devastate, pillage, and torture.

The poor people knew not what to do; they fled to the woods, wildernesses, and the caves of the mountains. Some renounced their faith, kissed the crucifix, and were enrolled as converts. Says the prophecy, "The earth helped the woman." This was fulfilled when thousands upon thousands of the Huguenots left France secretly, and fled to other lands. They were welcomed by England and other Protestant countries. A great many went to Holland. Very many fled to the Cévennes and to the mountains of the Pyrenees. Everywhere they were tracked by the soldiers, and if captured, were sabered and hanged. The tidings of these atrocities, according to Madame de Maintenon, "filled the king with joy." And all of these butcheries were carried on while the edict of Nantes, the Magna Charta of French liberties, was still law! Of such value are charters of freedom and constitutions of liberty when it is no longer in the hearts of those who administer the government to respect the one or be guided and controlled by the other.

The Revocation was the crowning act of treachery and perfidy. Blank despair, as far as earthly happiness was concerned, seized the Huguenots. Not a single legal safeguard was now left them; of every right of property and person they had been stripped. There were yet between one and two million Protestants in France. They had still many factories and workshops all over the country. Their commerce and merchandise were the stay of the great cities; their energy and enterprise were the life of the nation. But now by the Revocation every Protestant in France was flung beyond the pale of the law.

Fresh regiments of dragoons were immediately despatched to the provinces with orders to do thorough work. It was now that the storm-cloud of ruin burst in all its fury. Huguenot churches were everywhere razed to the ground, their printing-presses were silenced; on neither land nor water might they sing the psalms of David or preach the word of God. Louis XIV, the vile king, and his viler mistress, Madame de Maintenon, grew rich off the plundered goods and estates of these poor souls. Yet the Huguenots submitted patiently, and still hoped to soften the rage of their enemies by holy lives and Christian charity. Nevertheless these gentle children became the prey of the vile, the cruel, and the proud. A torrent of pillages, outrages, and murders swept over the land. But Louis XIV was not *persecuting*, he was only *converting*; for had not the Saviour said, "Compel them to come in"? His "booted apostles" everywhere swept the country. Only in the mountains could the Christians find a resting-place.

FELL AMONG THIEVES.

BY MRS. M. L. BROCK.
(Arkansas City, Kan.)

THE story of the good Samaritan, as narrated in Luke 10:30-37, has seemed very precious to me during my thirteen years of severe affliction. Of the subject of that narrative it is said that he—

"Fell among thieves." A thief is one who takes by unlawful means that which belongs to another. It matters not what he takes; it may be reputation or a good name.

"Which stripped him of his raiment." Does not the thief who robs one of his reputation, take from him the most costly garment that can be bought?

"And wounded him." The man doubtless resisted, and the thieves wounded him, and subjected him to more cruel treatment. Much better would it have been for him to let them take his raiment without a struggle. They left him in the heat and dust, exposed to the eyes of the curious, the rays of the sun beating upon his bleeding and festering wounds.

"Leaving him half dead,"—all unable to help himself. What a deplorable condition! But was not help at hand? for the narrative continues:—

"There came down a certain priest that way: and when he saw him, he passed by on the other side." Who was this priest?—The representative of the church. Why, then, did he not take care of this helpless man? The record intimates that he did not love him, and was as devoid of feeling as had been the thieves themselves. Had the man died from such neglect, the priest, in a certain sense, would have been guilty of his death. The priest himself robbed him by withholding the care and sympathy that are due from man to man.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." No doubt this Levite had heard of the wounded man, and to satisfy his curiosity he came and looked at him, and passed by on the other side. The record does not say how long the man had lain there; but he lay there long enough for the third man to pass.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him." The sorrowful sight that had failed to touch the hard hearts of the priest and the Levite, who made great professions of piety, had quickly impressed the tender feelings of this man, who was a stranger to the Jewish religion. He did not pass by on the other side, but "went to him," "pouring in oil and wine." The Samaritan realized at once that the man must have aid, so he gave him wine, and poured oil on his wounds and bound them up; for in those days travelers went prepared for any accident that might happen.

As the wounded man had been left "half dead," with no one to care for him, surely he could appreciate the kindness of the stranger who dressed his wounds with the soothing oil and soft bandages. But the kind and sympathetic smile was like a balm to his wounded heart. Who has not felt the power of sympathy when attacked by the wicked?

This good Samaritan set the wounded man on his own beast, and took him to an inn, and cared for him. What a sight for the careless crowd that might idly be standing about the inn—a naked, wounded, and half-dead man, held on a beast, coming to the inn! The priest wore an extra robe, with which he could have covered the man, but he passed by on the other side. The Samaritan postponed his journey, and remained all night watching by the bedside of the afflicted man. "And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

How many sad and wounded hearts are there to-day lying by the roadside of life. They have fallen among thieves, and are stripped of good name and reputation. The priests and the Levites pass by on the other side, stopping just long enough for the wounded to see the scorn and jealousy in their eyes. But a certain Jesus of Nazareth passes by, and stops; he draws nigh, pours the oil and wine of Gilead's balm into the wounded hearts, and takes the afflicted in his arms, and carries them to the inn of rest, clothing them in the white robes of righteousness. Let the thieves have the raiment of reputation; but let the afflicted child of God have the tender care of the Good Samaritan of heaven, and he is happy, though he may lie wounded and half dead by life's roadside.

² Wylie, "History of Protestantism," book 17, chap. 17, par. 4.

³ Quoted by Wylie in "History of Protestantism," book 17, chap. 17, par. 4.

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.

I WOULDN'T BE CROSS.

I WOULDN'T be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile.
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly, and never be cross.

I would n't be cross, dear, with people at home,
They love you so fondly; whatever may come,
You may count on the kinsfolk around you to stand,
O loyally true, in a brotherly band!
So, since the fine gold far exceedeth the dross,
I would n't be cross, dear, I would n't be cross.

I would n't be cross with a stranger. Ah, no!
To the pilgrims we meet on the life path we owe
This kindness, to give them good cheer as they pass,
To clear out the flint-stones, and plant the soft grass;
No, dear, with a stranger, in trial or loss,
I perchance might be silent; I would n't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal.
No envy hath peace; by a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble and loss,
I would n't be cross, love, I would n't be cross.

—Margaret E. Sangster.

BIBLE GLIMPSSES OF DOMESTIC LIFE.

Childhood and Youth.

HUMAN nature has not changed its character since the beginning of human history. In no class of people is human nature exhibited in its crude state more fully than in childhood. Children are not so hampered and disciplined by the considerations of policy as are older people; and while they are apt to manifest a good deal of natural weakness, they are also noted for their liability to tell the truth and to act it at times when more discreet people would cover it up. It is not difficult to discover in the children of sacred history the very peculiarities that we see in those of modern times.

Abraham's family has been before us, and we see in the parents, models of fatherhood and motherhood. Their parental care extended over a large company of servants, and they were led to become children of God. But there was one beloved son, a child of promise, a most precious gift from God. But little is revealed to us of the details of the home life. Abraham was a powerful and wealthy chief, whose strength and sterling character had gained the respect of all the surrounding country. Isaac was the heir and successor to this wealth and power, but there is no evidence that his destiny had turned his head or hardened his heart, as is the case with so many children who have a prospect of gaining a fortune which they have not earned.

The first circumstance in which Isaac is brought out distinctly, occurred when he had approached the present age of manhood. He was probably at least twenty years of age when his father called on him to accompany him on a mysterious journey which terminated at Mt. Moriah. After the father and son had ascended the mount alone, the object of the journey was revealed to the trustful youth. It was that he might be offered as a burnt sacrifice. It is useless to try to portray the sensation of surprise, of dismay, and of terror that such an announcement must have awakened in the heart of that boy who had such a brilliant prospect before him. But the father's faith and love sustained his own confidence in God.

This was by no means the first time the lad had heard of God. He knew the Lord, and had learned to trust him. Now, in the hour of fiercest trial, his faith held like an anchor. Like his great Antitype, he said, "Not my will, but thine, be done." He placed himself upon the altar, and composed himself for the fatal stroke, which he fully expected would fall.

Such resignation and trust are truly wonderful. They were produced only by the most careful training and culture of the graces of God's Spirit. If we were to look for such unselfish devotion upon the part of children and youth of to-day, we would find it very scarce, and the principal reason is that such parents are scarce. The character developed in manhood and womanhood is almost invariably in accordance with parental training.

When Isaac became forty years of age, his aged father took steps to provide for the marriage of his son. We are not left to the conclusion that the son was not consulted in this matter; but we know that God was not left out. In fact, the whole direction of the case was left to him. The Lord directed the course of the faithful messenger, and Isaac accepted with loving tenderness the wife of the Lord's choosing. Abraham was a model father, and Isaac was a model son.

Isaac does not seem to have been as wise in his fatherhood as we might wish he had been. His sons were children of promise, and God had indicated on which one his special choice would rest. He could do this because of his knowledge of the future. But the parents were not in sympathy with the Lord nor with each other. "Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob." It became the purpose of each to promote his and her favorite. Rebekah remembered what the Lord had said, and doubtless communicated the matter to Jacob, and the two conspired to defeat the purpose of the father.

The effect of this sad state of affairs was to rend the family circle, and to put bitter enmity between the sons. Esau was wayward and wild. He became the progenitor of wicked races. Jacob's life was saddened and filled with deep trials; and all this trouble might have been averted had proper counsels prevailed at home. God would have brought about the counsels of his own wisdom, and no wrong would have been inflicted upon any.

From the lives of those men we may learn of their childhood training, and may gather important lessons that apply with equal force in our days. The benefits of careful Christian example and culture are fully illustrated, and the terrible effects of neglect are also shown.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—What causes the hair to turn prematurely gray?

Answer.—Dyspepsia is one cause; general failure of the vital powers is another; premature senility is another cause.

Q.—Why are my teeth always set on edge after eating apples?

A.—Some people cannot take any acid because of this peculiar effect. It is caused by a morbid sensitiveness of the nerves of the mouth.

Q.—Is walking before breakfast injurious for a nervous patient?

A.—That depends upon the condition of the patient. If a person is strong enough, a walk before breakfast is an excellent thing; but if it produces an "all-gone" sensation, this exercise should be dispensed with.

Q.—If a food does not cause fermentation, is that an indication that it agrees with a person, and that he should continue the use of it? Is fermentation an indication of any certain kind of stomach trouble?

A.—Such foods may or may not agree with a person. There are some foods which do not produce a fermentation which are yet very harmful; meat, for example, people will eat and conclude that it cures sour stomach, and so are delighted with it. This is Dr. Salisbury's famous remedy. He tells people they must not

take anything which contains starch, because if they do, they will have a vegetable dyspepsia; but there is really no such thing. The reason that food decomposes in the stomach is because there is not a sufficient amount of hydrochloric acid in the gastric juice to prevent the growth and development of germs. Now when yeast germs develop, they produce decomposition of starch and acidity in the stomach; but if putrefactive germs develop, they produce decay and putrefaction, which is worse than acid fermentation. Persons who substitute meat for starch are apt to become rheumatic and bilious; and the kidneys being overworked in trying to dispose of the quantities of nitrogenous poisons taken into the system, fail to do their work perfectly, and Bright's disease is the result.

Q.—How is milk sterilized?

A.—By killing the germs in it. In one specimen of milk examined I found one million five hundred thousand germs to the tablespoonful. In another specimen there were only fifteen hundred germs in the same quantity of milk; in other words, I found in one of the samples of milk a thousand times as many germs as in the other. I consider milk the dirtiest thing we have to eat; and this filthy condition of milk is due to the fact that it is continually exposed to accidents and to the admission of germs. The cow has consumption, perhaps; she uses her tongue in taking a sponge-bath, and this deposits some of these germs on her sides, and then they drop off on the arms of the milkman, and thus get into the milk pail. Some years ago I stopped at a house where they used the milk of their own cow,—it was in the city. One of the members of the family remarked, "I don't feel right about our cow; she has a cough." I suggested to the head of the family that possibly his cow might have consumption, and spoke of the danger of tuberculosis germs from the milk. "O no!" said he, "I had a veterinary surgeon examine her not long ago, and he found her all right." But in less than six months a woman died of consumption who had been using the milk of that cow, and she had probably acquired her disease from that source.

The cow should be just as well taken care of as any member of the family, and consequently she should be kept in a tidy, sweet condition, and her toilet made with great care. Many do not stop to consider that milk should be kept clean, and so it is exposed in such a manner that it is soon swarming with germs.

It is important in sterilizing milk, that it be heated to 160° F., so that the germs shall at least be thoroughly cooked.

Q.—What is the method of "Pasteurizing" milk?

A.—It is heating it to 160° F. This will destroy all the dangerous germs, such as typhoid-fever germs, cholera germs, etc.

Q.—Why do some people suffer from constipation from infancy up?

A.—This trouble is sometimes inherited, just as are the shape of the nose and the color of the eyes and hair.

Q.—Is the frequent use of undistilled drinking-water injurious? If so, please give a simple method by which it may be distilled.


A.—The distillation of water is the simplest thing in the world. All that is necessary to be done is to heat the fluid and collect the steam. A very easy way to make a still is to attach a piece of hose to the nose of a teakettle, and when the teakettle boils briskly, carry this pipe down to the floor, into a vessel placed in cold water. The cold water will condense the steam, leaving pure water in the vessel. Let the water thus obtained stand and cool, with a cover on it, and you will have distilled water.


Q.—What form of dyspepsia interdicts the use of fruits?

A.—I don't know of any sort of dyspepsia in which fruit of some kind, and prepared in some way, may not be used.

THE NORMAL WAIST.

BY E. L. PAULDING, M. D.
(Arroyo Grande, Cal.)

THE normal waist of the human figure is of the shape of rather a long oval, like this,  A waist that is allowed perfect freedom naturally takes this shape. Inside of it are found the liver, stomach, spleen, pancreas, blood-vessels, etc. With this freedom of the waist these organs ought to give no trouble to the possessor, provided proper food is eaten at proper times, and other hygienic care is exercised.

Now you have no doubt all seen another shaped waist. It is shaped like this,  A waist shaped like this is what we in California would call "cinched;" in other words, it is compressed out of the normal shape. Every woman who has a waist assuming the round form, is drawing the "cinch" (saddle girth, in Spanish) too tight. Now what results from this pressure? What becomes of all the organs that normally belong inside the waist? It is evident that there is no longer room for them where they were. They cannot be forced upward, for the bony walls of the thorax will not yield space for them. They must therefore be forced below the waist line. They do not belong there, and being in a strained, abnormal position, they cannot but perform their functions very poorly. Women with such waists become the victims, sooner or later, of dilation of the stomach, with its attendant evils of catarrh, dyspepsia, flatulence, constipation, etc. These then produce nervous symptoms, palpitation of the heart, headaches, nervousness, backache, etc. Again, the pressure from above brings a strain upon the pelvic organs, with the resultant evils of female weakness, hemorrhoids, bladder troubles, etc.

I will let you draw your own morals from this lesson, but it seems to me you will find them very instructive.

AN INQUIRY.

DEAR REVIEW: Having received so much help from you in the past, I now write you in behalf of some friends of mine who are in trouble. They have husbands who are steady, hard-working men, but who are very disagreeable about the house, finding fault with their wives, and nagging at their children. The children are growing up with the same ugly disposition, unkind to one another and disrespectful to their parents. Some would say, "Since they have got themselves into this trouble, let them make the best of it." These mothers try to do this, and they pray for help and wisdom; but they become discouraged, especially when they see others so much more pleasantly situated in homes that are cheerful, and where kindness prevails.

They live in neighborhoods where there are no Christian influences, and cannot send their children to our denominational schools. We are told that mothers are responsible for the character of their children. But if these women had the help of their husbands, their work would be very different. To what extent are they now responsible? F. M.

In whatever situation we find ourselves, it does us but little good to waste our time and strength mourning over the good fortune of others or over our own misfortunes. The best thing we can do is to labor so to change our situation that it may be more to our liking. It is true that our wisest and best endeavors will not always produce the state of things we would desire; but still it will be best to do the best we can to make matters better. Some people struggle through life against feebleness and disease, while others live in the enjoyment of robust health. Some people are uncomfortably poor, and struggle to keep want and suffering from their door, while with others, everything they do seems to produce wealth. And so it is in all the walks of life; there is a variety of experiences, and people are found in all degrees of enjoyment and suffering, of fulness and deprivation. Shall we who seem to be less favored rebel against our circumstances? Shall we join a

grand strike aimed at the more fortunate classes? Shall we clamor for a revolution that will put us up and pull others down?

Such is the spirit of this world; but such is not the mind of Christ. Paul says, "I have learned, in whatsoever state I am, therewith to be content." He also says, "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." The power of divine grace is manifested only through human weakness and submission. It is quite possible that our own faults may aggravate our difficulties. If so, it will be necessary first to discover and rectify them. When we have come to the place where the grace and blessing of God find in us a free and willing medium, they will communicate to others, and we shall surely see their good effects on our surroundings.

Peter says, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation [manner of life] of the wives; while they behold your chaste conversation [manner of life] coupled with fear." This is the attitude Christian wives should preserve toward their unbelieving husbands, "not only to the good and gentle, but also to the forward." This does not imply slavish submission in matters involving principles. It does not mean the sacrifice of every right and privilege and the surrender of duty to God and the children. Not by any means. But there are different ways of asserting and obtaining our rights. We do not need to proclaim our rights, nor to contend for our privileges. It may be necessary for wives to deny themselves of some privileges, in order to do right. There is a quiet, holy dignity in the Christian life that, if presented to the cold heart of sin and unbelief, will thaw it into gentleness. The love of Jesus exhibited by us will draw all men unto him. A steady, watchful, loving spirit will melt its way through this cold world. We may have to suffer for a while, but let us remember whereunto we are called. Do not forget Him who has suffered before us. The seeds of loving sympathy that were sown in tears by the Man of Sorrows have borne an abundant harvest. When he suffered, he threatened not; when reviled, he reviled not again. Had he resisted fretfully and impatiently the invasion of his rights, and retorted when he was abused, his life would have been like the most of ours,—a miserable failure, filled with bitterness. But as it was, the joy set before him sweetened every cup of bitterness. He was living for others, and it was his joy to spend his life for others, even though others did not seem to appreciate the sacrifice he was making.

The wife and mother often finds herself in a trying place, where all her labor and care seem to go for nothing. Let them be borne with Christlike fortitude, patience, and love, and that lowly life will be blessed. Those cares and trials will bring forth fruit. God has promised. Every prayer offered in faith reaches the throne of God, and will be answered. Let peace reign in the heart while we patiently wait on the Lord.

A NICE WAY TO DRY APPLES AND PEACHES.

BY MRS. M. L. HALE.
(Brownville, Neb.)

PEEL, core, and slice ripe, tart apples, and spread a layer upon common wire window-screens that have been washed clean, cover with mosquito-netting, and set out in the sun, upon the clothes-reel, or upon anything that will admit of a free circulation of air above and beneath them.

Take in at night, placing the screens over the stove, upon two or three iron kettles. Remove the mosquito-netting, and put spools or sticks between the screens to keep the fruit apart.

Keep an even fire burning, and change the screens occasionally, putting the upper one beneath, etc. By having a moderately hot fire, the flies do not light upon the fruit at all, and it dries quickly, and thus retains its natural flavor, and does not turn dark.

To dry peaches, wash them in cold water, and rub with a dry towel. Cut in halves, removing the pit. Place side by side upon the screens, with the cut side up, and dry the same as apples. Be careful to have them thoroughly dried, and subjected to sufficient artificial heat to kill all germs, before putting them away.

This is also an excellent way to dry sweet corn; but a thin white cloth should first be placed upon each screen to keep the corn from sticking to it.

Dried fruit and corn should be kept in a flour-sack near the stove for several days before being put away for winter, when it may be put into air-tight glass cans or paper sacks.

BAD THOUGHTS.

A LITTLE girl one day said to her mother, "Papa calls me good, auntie calls me good, and everybody calls me good, but I am not good."

"I am very sorry," said the mother.

"And so am I," said the child, "but I have a very naughty 'think.'"

"A naughty what?"

"My 'think' is naughty inside of me."

And on her mother's inquiring what she meant, she said, "When I could not ride yesterday, I did not cry, or say anything; but when you were gone, I wished the carriage would turn over, and the horses would run away, and everything bad. Nobody knew it; but God knew it, and he cannot call me good."—*Reformed Church Record.*

BATHING THE BABY.

THE baby should always be bathed at the same time every morning, say an hour or two after its morning meal. It is not at all healthful or right to keep a baby unwashed till late in the day. It is also contrary to all the laws of health to give a baby food, and bathe it directly afterward; for no child, however young, should have a bath on a full stomach; this rule also applies if only milk has been given. The bath of a child should be given at least an hour after food has been taken, and its heat should be carefully tested by a competent person. The baby should enjoy its bath, which should be given in a warm room. The soap used should be very mild, and if it irritates, none at all or only a trifle should be used.—*Journal of Hygiene.*

Science Siftings, of London, tells us that Japan is a land without the domestic animals. It is this lack which strikes the stranger so forcibly in looking upon Japanese landscapes. There are no cows—the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for the use of foreigners. The wagons in the city streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs, and these are not used as watch-dogs, beasts of burden, nor in hunting, except by foreigners. There are no sheep in Japan, as wool is not used in clothing, silk and cotton being the staples. There are no pigs; pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules, or donkeys. Wild animals there are, however; in particular, bears of enormous size. Mr. Finck saw one of these, stuffed, in a museum, and he describes it as being as "big as an ox." War, of course, is acquainting the Japanese with the use of animals. The army have cavalry horses, and others drag the field-guns. The empress, also, in obvious imitation of European royalties, is an expert horse-woman, and saddle-horses are kept for her use.

Special Mention.

PASSING EVENTS AND COMMENTS.

The Czar in France.—The enthusiasm of the French people reached a boiling-over point on the 6th instant, when the Russian rulers reached Paris on their tour. They spent several days with the queen of England and her court at Balmoral Castle, in Scotland. A large portion of the French navy was sent to escort the royal party to France. The reception from the first was enthusiastic and magnificent, but when Paris was reached, the safety-valve could no longer hold in, and the gay city relieved itself of the pent up enthusiasm of weeks of preparation. The reception excelled in splendor anything that Paris has ever done. The czar is almost idolized by the French, and Russian manners are being adopted, it is said, in France. Russia has espoused the cause of France, and is regarded as the fast ally of that country. Russia is also on friendly terms with Germany, thus acting the rôle of a mutual friend. But Germany having extended a cordial welcome to the royal visitors, France would not be content without making a demonstration that places all previous welcomes in the shade.

A Specimen of Politics.—George H. Morrison, treasurer of Rensselaer county, N. Y., is under arrest for the embezzlement of about two hundred and sixty thousand dollars of public funds, and the story of his crime opens up an interesting chapter in politics. Associated with Morrison in his appointment and in his career are men now prominent before the public as political candidates and office-holders. It is reported that one of the candidates for governor of the State of New York has been Morrison's best man, and has been knowing to his evil deeds all along; and had not Morrison's arrest occurred, it did, he would have been in the field working for his friend. Now that he is behind the bars, with a long term of imprisonment staring him in the face, very suddenly his friends forsake him, and have no word of apology or comfort for him. They do not hesitate to denounce him in scathing terms, and pitilessly leave him to bear the brunt of his misdoings, while they look for further spoils. This is not an isolated case, by any means, but it is only an outcropping of the prevailing wickedness and corruption existing in political affairs. Men seek office for plunder, and political schemes are pushed or opposed simply on the lines of selfish interest. While there are exceptions to this evil rule, they are few, and around the exceptions are swarms of men seeking only for self or popularity. "O my soul, come not thou into their secret!"

Catholic Importations.—The new papal ablegate, Martinelli, has already arrived in this country, and his predecessor, Satolli, is about to make his departure. Just what the significance of this change is has not fully transpired, but from all that has been divulged, it is evident that more power is invested in the new incumbent, that he enjoys the more perfect confidence of his patron, the pope, and that his coming is intended to give additional strength and prowess to the Catholic Church in this country. In connection with his coming there also came from Leo XIII a letter to Bishop Keane, rector of the great Catholic university of Washington, suspending

him from his office and from any connection with the university; and giving him the privilege of accepting an archbishopric, to be located in this country or in Rome, as he might select. The pope urged precedent as the reason for his action, that it was not wise or customary to give the conduct of any university for any length of time into the hands of one man. Bishop Keane replied that he instantly accepted the suggestion of the "holy father," like the obedient and loving son that he claimed to be; but he declined, with thanks, any official position, preferring to retire to private life. This action has created considerable excitement, and is regarded by some as a presage of other sweeping changes that will be made.

Another Importation.—The celebrated grotto of Lourdes, France, is renowned the world over as a resort of devout Catholics, who believe in the miraculous healing virtues of the grotto, on account of the strange appearance of the Virgin at that point. The fame of this place has been loudly proclaimed in this country, and it is not unnatural, perhaps, that enterprising American Catholics should desire to have a Lourdes of their own. Hence they have decided to have one in Brooklyn, and a church is being built there at the cost of one hundred and seventy thousand dollars, in which there will be erected an exact facsimile of the grotto in France, rocks, spring, and all. It is hoped that by some means of incantation or otherwise, the virtues of the original may be divided, and a part of them transferred to the Brooklyn institution. Prominent Catholics all over the country are greatly interested in the scheme; and should it prove to be a success, which it no doubt will, it will become a mine of wealth to the church, and a source of great consolation to those who love to be humbugged for their money. The cornerstone of the church was laid last Sunday, and a great company of clerics and bishops officiated. It is by these imported impositions that America and American institutions are being invaded and corrupted. Thus step by step is the power of the papacy nourished and increased, while by the exhibition of splendor and wealth a charm of infatuation is breathed over the people.

Offering Strange Fire.—Judging by the reports of newspapers, we are led to conclude that many of the pulpits are presenting politics rather than the gospel. Dr. Parkhurst recently returned from Europe, and on his first opportunity dived into the political pool head and heels. The descent he has made from the high calling of a minister of Christ to a political partizan, has brought to him a certain notoriety for which he has paid an almost infinite price. We only mention his name in this way because his example is a prominent one, and it is leading many others to commit the same fatal mistake. That any one should prefer the smut and dust of the political arena to the pure gospel field, is a matter of wonder; but wonders never cease.

There is, we are happy to note, an opposite course which some ministers are resolved to pursue. Dr. Talmage, though often erratic, is out with a declaration that his pulpit shall not be turned into a political stump. In a recent discourse he is reported to have said: "During the last six presidential elections I have been urged to enter the political arena, but I never have and never will turn the pulpit in which I preach into a political stump. Every minister

must do as he feels called on to do, and I shall not criticize him for doing what he considers his duty; but all the political harangues from pulpits from now until the 3d of November will not in all the United States change one vote, but will leave many ears stopped against anything that such clergymen may utter the rest of their lives."

T.

THE POWER OF INTEMPERANCE.

[READ the following terrible arraignment of alcohol, from the pen of R. G. Ingersoll, and then consider how strong the evil of intemperance must be to flourish as it does under the weight of such a baleful crop of fruits. But this is not all that shows the strength of the evil. Another striking feature is the active opposition it has to overcome. It cannot be denied that the efforts put forth in behalf of temperance and against intemperance, have been widespread and powerful for quite a number of years in the immediate past. But against all these it has stood; and in spite of this opposition, and in spite of the appalling evidences it exhibits of its own inherent evil nature, it marches straight forward in its work of destruction. It is incumbent on all Christians to do what they can to awaken the careless, the indifferent, and the exposed, to the nature and work of this demon, and put them on their guard against it. Such facts as are here stated deserve to be widely read.—U. S.]

"I am aware that there is a prejudice against any man who manufactures alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery, until it empties into the jaws of death, dishonor, and crime, it demoralizes everybody that touches it from its source to where it ends. I do not believe anybody can contemplate the object without being prejudiced against the liquor crime. All we have to do, gentlemen, is to think of the wrecks on either bank of death, of the suicides, of the insanity, of the little children tugging at the jaded and withered breasts of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with the imaginary serpents produced by this devilish thing. When you think of the jails, of the almshouses, of the asylums, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this blighting stuff called 'alcohol.'

"Intemperance cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It feeds rheumatism, invites cholera, imports pestilence, and embraces consumption. It covers the land with idleness, misery, crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries, and furnishes victims for your scaffolds. It is the life-blood of the gambler, the element of the burglar, the prop of the high wayman, the support of the midnight incendiary. It is the sum of all villainy, the father of all crimes, the mother of all abominations, the devil's best friend, and God's worst enemy."—*St. Louis Christian Advocate.*

The Review and Herald.

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

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IS APOSTASY POSSIBLE? 13

AFTER a person has been truly converted, and become a sincere follower of the Saviour, is it possible for him ever so to lose that experience, apostatize from God, and fall into sin, as to be lost at last? There are many expressions in the Bible which seem to affirm that such is the case; but there are many people who deny that this can ever be. It is important that a correct view be taken of this subject; for if one flatters himself that he cannot lose salvation, when such a result is possible, he could hardly avoid being lulled into a state of carnal security, which would increase his danger a hundredfold.

When one who has once been a shining light in Christian work, does finally plunge back into sin, and die impenitent, as many do, it is very easy to dispose of the case by saying that such persons were never really converted, and never were true followers of Christ, and so their cases do not refute the dogma of "once in grace, always in grace." But the only satisfactory solution of the question is to ascertain the teaching of the Bible on the subject. What the marks of true conversion and discipleship are, or whether it is possible for one ever to tell whether he or any one else is truly converted or not, it is not the province of this article to discuss. The question in hand is simply to learn whether or not the Bible teaches that one who has been truly converted may apostatize and be lost.

Those who believe in what is called "the perseverance of saints,"—that is, that a person once a saint, is bound to "persevere" to the end, and be saved,—appeal in behalf of their position to such texts as Phil. 1:6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." In reference to the deduction drawn from this text, the question arises, On what condition does God begin in one the good work referred to?—On the condition of the full surrender of the heart and will to him; for he can do nothing for one till the will is yielded to him. But as free moral agents, we can change our will and withdraw it from him. Now will God go right on with the good work in us, after we have withdrawn from him the gift on condition of which he began it?—Impossible! Our wills must still be held in subjection and submission to him.

The invariable rule on which God deals with his creatures, individuals as well as nations,—a rule which is every way consistent and just, and inseparable from his own changeless nature,—is stated in Jer. 18:7-10. It is that when he threatens a nation with destruction, if it turn from its iniquity, he will change his attitude toward it, and send prosperity. And, on the other hand, when he speaks good concerning a nation, to build and prosper it, if it turn away from its righteousness to iniquity, he will change his purpose and overthrow it. The same rule will hold, and must hold, with an individual as

well as a nation; that is, when an individual turns away from righteousness to iniquity, God cannot continue his work of grace with such a one, to his salvation. Such expressions positively show that those who are at one time recognized as righteous and acceptable in the sight of Heaven, and destined to salvation, may so change their course as to receive wrath and condemnation instead.

Another text appealed to is 1 Cor. 3:12-15. This passage speaks of the man who builds with hay, wood, and stubble, and then says that his work will be burned, but "he himself shall be saved; yet so as by fire." Let it be borne in mind that the question under discussion pertains to one's own individual experience; but this text speaks only of his outside labor. All that this scripture asserts is that a man may honestly labor in so poor and cheap a way that his work will not abide the test, and of course he can receive no reward for that, but he himself may be saved.

1 John 3:9 is still another text urged in behalf of the view that, once converted, no one can fall from grace: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." The reason here assigned why he who is born of God does not sin, is because His seed (the principle of spiritual life) remaineth in him; and so long as this abides in the heart, so long the person has a moral safeguard against sin. But the very language implies that it may not remain, by making the absence of sin conditional upon the seed's remaining in him. Peter says that this birth is accomplished by the word of the Lord: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. But Paul warns us that there is danger that the word may leak out of our hearts as from a leaking vessel. Heb. 2:1 (margin).

When in the condition described by John, we are of course counted as children in the family of heaven. But Paul in Gal. 4:1-11 has something to say to those who have become children, or sons, of God, and have the "Spirit of his Son" in their hearts, "crying, Abba, Father." Such must be truly converted persons. But he warns them against going back into bondage to weak and beggarly elements, accuses them of so doing, and says, "I am afraid of you, lest I have bestowed upon you labor in vain." Certainly, having brought them to where they were children, not servants, sons of God, endued with the Holy Spirit, his labor for them could not have been in vain if it was impossible for them to lose that relationship.

Space can here be taken for reference to only a few of the more positive texts on this subject; but they are so plain that they cannot be mistaken. Paul was certainly a true servant of God; but he expressed a fear that after he had preached to others, he should himself "be a castaway." 1 Cor. 9:27. In Heb. 6:4-6, he speaks of some who have tasted the good word of God and the powers of the world to come, and been enlightened, and been made partakers of the Holy Ghost. Such persons must have been truly converted. But he adds that it is impossible to renew them again unto repentance, if "they shall fall away." This certainly shows that it is possible for persons to apostatize, even after they have reached such a state of advancement in the Christian life that, should they fall, they could not recover themselves. Again, many

who have once had their names in the book of life will meet the sad fate of having those names blotted out. Rev. 3:5. Many in the Laodicean church will be spued out of the mouth of the faithful and true Witness because of lukewarmness; but they were once members of his church, or such a separation could not take place. See also such passages as 2 Peter 2:20-22; Rom. 11:17-22; 1 Cor. 10:6-10; Eze. 18:20-23. We also believe in "the severance of the saints," in the sense that one ought to persevere and continue faithful in doing, and that all who do this and faint will surely reap the overcomer's reward.

SEEK YE THE LORD. 14

THE present is a time full of agitation, perplexity, and fear. The general situation is one of unrest and uncertainty. The language of the prophet expresses it: "We have heard a voice of trembling, of fear, and not of peace." Jer. 4:8. The troubles that now exist are not confined to any one locality or people, but seem to be general. Neither is it any one question that causes the perplexity, but the complication of many questions. The nations of the Old World are wrestling with many serious problems, prominent among which is, What shall be done with the Turk? Some are ready to strike, while others hold back, fearing that such a move would precipitate a general war, such as has never existed before. In this conclusion they are doubt right.

In our own country the whole nation is agitated by questions that involve little less than those which disturb the Old World. The political parties are all broken up; new issues have come to the front; and the general feeling seems to be that of fear and apprehension for the future. One party feels certain that a certain standard has the remedy in it; the other is just as sure that the free coinage of silver would be the panacea for all evil; and each feels that if the other party succeeds, it will be ruinous to the country. So the agitation goes on, until business is paralyzed, and the very stability of the government is threatened. Truly these are momentous times.

The question now confronts us, What shall we do in such a time as this? Which side shall we take? and, What attitude shall we assume toward the questions involved in the issue? What ticket shall we vote? These are questions that are being raised by persons who are sincerely anxious to do the right thing.

Our answer is found in the heading of the article, "Seek ye the Lord;" and in Isa. 8:13: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." The present state of things has been clearly foretold in prophecy. We are now living in the days, which are described as perilous, and the perils are caused by the sin, wickedness, and corruption that exist everywhere. See 2 Thim. 3:1-5. The cup of iniquity is nearly full, and the retributive judgments of God cannot be held back. "For the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Jer. 25:31.

The situation is further presented in Zeph. 2:12-18, to which we invite careful attention.

"And it shall come to pass at that time, saith the Lord, I will search Jerusalem with candles, and punish the men that are settled on their lees: that

say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

Here we have a description of the present state of things, and also what the outcome will be. Neither silver nor gold will save the nation or people. "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish." Isa. 24: 4. There is "a voice of trembling, of fear, and not of peace."

Apprehending the dangers that threaten, and being fearful of the consequences, men associate themselves, form syndicates, enter into confederacies, for the purpose of protecting themselves and their property from impending evil. But will these associations and confederacies save them?—No, no. The Lord says: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us." Isa. 8: 9, 10.

Now what are we to do at this time and under these circumstances? Let the Lord answer: "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." Isa. 8: 11-14. Here is our only refuge from the coming storm. We are not to cherish the fears of the world, neither are we to seek our defense in their combinations, nor to expect safety in their protection; for all this is to be broken in pieces, and their hopes and expectations utterly destroyed. But we are to seek God. "For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live: but seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to naught. Seek the Lord, and ye shall live." Amos 5: 4-6. This is the only course that can be taken that will insure safety. Here is the promise of life.

In the midst of all this peril, confusion, and uncertainty, the great work of the last message of mercy is to be accomplished in the earth, and in this our interest is to center. Now is the time for the church to "arise, and shine; for thy light is come, and the glory of the Lord is risen upon thee." In Rev. 18: 1 the statement is made, "I saw another angel come down from

heaven, having great power; and the earth was lightened with his glory." Then follows the proclamation that Babylon is fallen, and "another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

It is evident that at the very time when there is such a state of fear, agitation, and perplexity in the world, God's people should be wholly devoted to his work, separated from every influence and entanglement that would absorb their mind and attention, and draw them away from God and his work.

Never did the church stand in a more responsible position than now. While darkness is all around, she is to shine, and reflect the glory of God. This is her work and her high privilege. We are not in darkness as to this time, neither are we left in uncertainty as to what will be the outcome of all this. It is the day of the Lord that is at hand, and as a destruction shall it come on all that dwell on the earth.

But before the final consummation, the last warning message is to be proclaimed to every nation, kindred, tongue, and people. This is the work that now directly concerns us, and to which we owe our undivided attention. Now, as in the days of Nehemiah, plans will be laid and efforts put forth to attract our attention, and draw us away from our God-given work. Nothing would be more satisfactory to the adversary of Christ and his work, than to create such a state of things about us that our time and attention would become so absorbed in these matters that we would neglect the work we are called to do. The answer of Nehemiah should be our answer, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" See Neh. 6: 1-4.

It is not our prerogative to say how any man shall vote, or whether or not he shall vote on any of these questions. That is for each one to decide for himself. But there is danger of becoming so absorbed by the existing questions raised by the different political parties, and many other things, that we quite lose sight of the work for which we are held responsible, and to which all our energies should be given.

God's people are pilgrims and strangers, journeying to a better country. Thank God there is a better country, and it is our privilege to seek it and be ready to enter it. The last days are likened to those before the flood. This being so, we cannot hope for the enactment of any measures that will bring the good times so much desired. Therefore our only hope is in seeking God, doing his work faithfully, and obtaining the fitting up that will insure us a habitation in our Father's house.

O. A. O.

RIGHTEOUSNESS BY FAITH.

EDITOR REVIEW: I have just been reading your article on "Righteousness by Faith," in the REVIEW of September 22, and have read it over and over again, and I do not understand it. What is "righteousness by faith"? When I think of the importance of living rightly in these last days, and then look at myself, and see the many mistakes I make every day,—not one day do I live without doing something wrong in God's sight,—I feel as though I never could be saved; as though I never could reach that point where God can take me to be with him in his holy kingdom. I try and try to live right, not in my own strength, but with God's help; but before night comes, I know I have said or done something that I knew was not to the honor or glory of God, and then I am so sad. Something says to me, "You are so sinful you never can be saved;" and I my-

self know that I am the very chief of sinners. I know I am not worthy to be called a child of God, and yet would be so happy if I could have the assurance that I am a child of God, and that when he comes, I shall be with him; that my family, with me, one and all, shall be with Jesus, to live with him forever. O it would be divine happiness to know this! But there is one thing I know,—I am not living a perfect life in God's sight because if I was, my husband would be keeping the Sabbath with us. If I only knew how to walk every day without sinning, I would be so glad. I believe that Jesus forgives me; but I have hardly done asking before some other wrong comes up, until I am ashamed to ask again. Something tells me I am so sinful that there is not one good thing in me. Then I become discouraged, and fear I shall never get rid of sin. Can you not tell me the way in which I may feel my acceptance with God?

E. D.

We give room to this rather lengthy preface because it seems to speak the real sentiments and longings of a burdened heart; and also because we believe that it represents the experience of many others. As we look up to the height of perfect purity and holiness to which the word of God calls us, and then realize our own imperfections, our utter helplessness, our vile sinfulness the situation is one that is calculated to produce dismay. At the sight thus presented hundred and thousands have cried out in despair, "What is sufficient for these things?" and failing to perceive the grace of God, have yielded the struggle as an entirely hopeless case. Other have clung faintly to hope while trembling with fear.

It is true that we are very weak and very sinful. We have never realized this truth in its extent. We would not encourage any one to think that he is any stronger or any better than he seems to be; for it is true of every one of us that we are miserable, and blind, and naked. We have no power to save ourselves or to raise ourselves one degree from the pitfall of corruption into which we have fallen. Our real danger is not in having too keen a sense of our undone condition; but rather in that we shall fail to realize it as we should. The place to which Job's experience brought him, where we abhor ourselves, where, with Paul, we cry, "O wretched man that I am!" is one to which a true sense of our condition will bring us.

Nor can we err on the side of placing the standard of God's requirements too high. "Be ye therefore perfect, even as your Father which is in heaven is perfect," is the high command of the Captain of our salvation. "Ye shall be holy; for I am holy," is the word of God that comes to his children down through the ages. The highest possible standard is here placed before us. The distance between our low, fallen estate and the height of perfection is an infinite one. Were we required to attain to it by our own effort, we could no more do it than we could climb to the sun.

"Righteousness" is but another word for "holiness" or "perfection." We talk of "righteousness," of "righteousness by faith," of "righteousness by the law," and so on; but there is but one righteousness according to the Bible, and that is the opposite of sin. Sin is unrighteousness; sin is the transgression of the law; obedience, or perfect conformity, to the law is righteousness. "Righteousness by faith" or by the law, refers to the method by which righteousness is obtained. Paul writes in Phil. 3: 9: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." He also writes of Noah's building the ark by faith, thus condemning the world, "and became heir of the righteousness which is by faith." By these ex-

pressions we are not to infer that there are different kinds of righteousness, but we are taught that our righteousness, that which we produce by our own endeavors to keep the law, is worthless, it is as filthy rags, not because the law is faulty, but because we are sinful. We are also taught that the only way by which we can obtain it is through faith in God and his Son. By a gracious and wonderful provision the Lord justifies the sinner who has faith in him, imputing to him his own righteousness. The righteousness of God is the righteousness of the law, and thus "the righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the Spirit."

Does the inquiry arise, What is faith in God or faith in Christ? Read Hebrews eleven carefully, and it will be seen. Faith is that principle that produces absolute knowledge of unseen things. It makes the word and promises of God a reality, an unquestioned certainty. Of Abraham we read that he "believed God, and it was accounted to him for righteousness." The apostle, recounting the trials of Abraham's faith, says, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." Rom. 4:20-22. For our benefit the sacred writer proceeds: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses [sins], and was raised again for our justification." Every word of the above is more precious than gold. Do we believe God as Abraham did? Do we lean upon his word and fully trust his promises? If so, that faith is the means of our righteousness. We can never get it in any other way.

But such a faith is a practical faith. It controls the life. It forms a close and strong bond of attachment between its possessor and God. Faith in God produces love for God and hatred of sin. It not only brings righteousness to us as a gift from God, it produces righteousness in us by its mighty power. It brings into our life the power of Christ, which lives in us as the controlling spirit of our thoughts and motives. It does not increase our admiration of ourselves. It does not raise us above our dependence upon God. It never gives to us any other view of ourselves except that we are lost and helpless sinners without Christ. It increases our abhorrence of sin, and self is all sin.

But faith in God does not bring discouragement and doubt. It does not lead us to distrust his promises and his power to save. That is unbelief, and it is wrong. When once we grasp the hand of God by faith, claim his promises, believe in his loving acceptance of our worthless, helpless souls, believe in the cleansing power of Jesus' blood as applied to us individually, trust his power to keep us, and live by faith on the Son of God, we shall find our souls in possession of a strange new power that lifts us out of self, out of the mire of helplessness, and places our feet on the solid rock. This inquirer and all others similarly situated need to cast away all doubts and fears. Give the heart fully to God, vile though it be; and fully believe in his mercy. Believe in his ability and willingness to do all he has said,—to forgive, to cleanse, to uphold, and to save; and this faith will become the ave-

nue through which our gracious God will work in us a miracle of grace. In addition to these thoughts, we commend the following article on the keeping power of God. G. C. T.

KEPT BY THE WORD.

In the Christian life everything depends upon the word of God. It is true that God is able, and desires, to keep us from sinning; but this must be done through his word. So it is written, "By the word of thy lips I have kept me from the paths of the destroyer." "Thy word have I hid in my heart, that I might not sin against thee." This is the way that God has appointed, and there is no other way to have this thing accomplished.

Nor is this way appointed merely because he arbitrarily chose that this *should* be the way, and then laid it upon men that this *must* be the way that they should go. His word is the way of salvation and the way of sanctification (Christian living), because this is the way that the Lord does things; because this is the way that he manifests himself. It was by his word that he created all things in the beginning; it is by his word that he creates men anew; and it will be by his word that he will re-create this world and all things pertaining to it. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." "Being born again, . . . by the word of God." "And he that sat upon the throne said, Behold, I make all things new. . . . And he said unto me, It is done."

It is not only that the worlds were created by the word of God; but they are also sustained by the same word. "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby [by the word of God] the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store." So also it is not only that the Christian is created by the word of God, but by that same word he is sustained, nourished, and caused to grow. God holds up "all things" by his powerful word. And the Christian is among this "all things" no less than any or all the worlds.

There can be no question whatever that all the worlds are held up, and held in their places, by the Lord. But it is not only all the worlds, it is "all things" that are held up and held in place by the Lord. And it is as true of the Christian as it is of any star in the firmament or any world on high. Nor can there be any question that the stars and the worlds are held up and held in their courses by the word of the Lord. And no less than this can there be any question that the Christian is held up and held in his right course by the word of the Lord.

This is to be believed and depended upon by every one who professes the name of Christ. You and I can no more hold ourselves up and in the right way than can the sun or the earth. And as certainly as the worlds are dependent upon his word, so certainly is the Christian to depend upon his word. And when this is so, the Christian is kept in the way of the Lord as certainly and as easily as is any planet in the universe. It is written that he "is able to keep you from falling." And he says, "I will uphold thee with the right hand of my righteous-

ness." "Yea, he shall be holden up: for God is able to make him stand."

O struggling, failing Christian, is not that word which holds up great worlds able also to hold up you? Trust that word. Depend implicitly upon it. Rest wholly upon it; and then you will find rest in it. Trust the Lord to hold you up, just as you trust him to hold up the sun. His word holds up the sun, and his word is over and over to you, "Fear thou not; for I am with thee." "I will uphold thee." I will keep thee, thou art mine. "I will never leave thee, nor forsake thee." I will never leave thee till I have done that thing which I have spoken to thee of.

"The word of God is quick ['living,' R. V.] and powerful." "Powerful" means "full of power." The word of God is living and full of power, to do for you, with you, and in you, all that that word says. Believe that word, trust it; for it is the word of the living God. It is the word of the pitying Saviour. "Receive with meekness the engrafted word, which is able to save your souls." "I commend you to God, and to the word of his grace, which is able to build you up." "Let the word of Christ dwell in you richly." You "are kept by the power of God through faith." The power of God is manifested through his word, and therefore it is his powerful word. Faith comes by hearing the word of God; therefore it is the *faithful* word, the word full of faith. Therefore when he says, you "are kept by the power of God through faith," it is only saying in another way, You are kept by the word of God, "unto salvation ready to be revealed in the last time." Believe that word, trust it, and find its keeping power.

A. T. J.

In the Question Chair.

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

693.—FIRST DAY OF THE WEEK.

Is the Hebrew word *eshad*, rendered "first" in Gen. 1:5, synonymous with the Greek word *mian*, rendered "first" in Matt. 28:1? A. L. M.

Answer.—Yes; but both are cardinal numbers, the literal meaning of which is "one." In the enumeration of time, however, the lexicons tell us they are used as ordinal numbers, "first," "second," etc. The form *mian* is the accusative singular, feminine, from the masculine nominative *heis*, feminine, *mia*, accusative case, *mian*. See explanation of its use in Matt. 28:1 in the tract, "Is Sunday Ever Called the Sabbath in the New Testament?"

694.—CHILDREN AND THE NEW COVENANT.

1. How are children brought into the new covenant? or what takes the place of circumcision? 2. What is total depravity? 3. Are the Gentiles the descendants of Esau? H. O. C.

Ans.—1. By an intelligent exercise of faith in Christ. Until children reach a sufficient degree of maturity to exercise this faith, they are accounted in the same status as the parents. 1 Cor. 7:14. True circumcision is that of the heart, and the outward sign is no longer perpetuated. 2. The condition of the devil and his angels. 3. No. The descendants of Esau constitute no larger portion of the human family than the descendants of Jacob. They would of course be reckoned among the Gentiles, as not being the people of God. U. S.

Progress of the Cause.

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

HE THAT GOETH FORTH AND WEEPETH."

BY EMILY H. HAFKORD.

I AM weary to-day of the toilsome way,
Of the grief and care and pain;
I have striven long in the jostling throng,
And my labor is all in vain;

For no one cares for my tears and prayers,
Or knows that I bring but good;
But all struggle on for the earthly palm,
And my work is not understood.

Ah, precious soul! there's a heavenly goal
That is almost gained to-night;
For the darkest spot of our earthly lot
Is just before the light.

You may never know when the plant will grow
Where you have scattered seed;
"They that weeping go to the field to sow
Shall doubtless bring their mead."

To our Saviour's feet 't was a weary street
That led up Calvary's hill;
But in you, dear one, when your heart is wrung,
He treads that pathway still.

Then courage, dear; for the coming year
Will ripen many a sheaf
Where the seed was sown, in the years bygone,
'Mid pain and toil and grief.

BARBADOES.

BRIDGETOWN.— We arrived here January 25 of the present year, and were heartily welcomed. We found a company here of twenty-nine names on the book. Of these, eleven had died, moved away, and withdrawn. They had been nearly three years alone. Brother E. N. Rogers had been acting as elder, and he had done the best he could under the condition of things. Brethren Hackett and Beans, who had been sent here to sell our books, had been a help to the company. Since our coming here, thirteen have been added to them by letter, baptism, and vote, with a good prospect of more additions soon, as sixteen others are keeping the Sabbath. Bible readings are being held with others, with good prospects of their soon obeying. We have plenty to do. One feature that is very encouraging is a willingness to hear and learn, and with hearing, an evidence of acceptance, and that is the road to obedience.

On the whole, we are of good courage. Brethren Hackett and Beans, with the help of some native workers, have sold many books all over the island. These books are doing a good work, which will in time bring a harvest. While everything is not in every respect as we would like to see it, yet as a whole, we are of good hope and cheer. We like our island and field. We also like the people. We are continually forming new and pleasant acquaintances, which give greater chances for helping those who want help. Some opposition is manifest, but this we look for. The Lord's sheep will hear his voice and follow him, and another they will not follow.

Our field is quite a large one, as it is not confined to this island alone. St. Lucia, St. Vincent, Antigua, St. Kitts, and others besides, belong to the group, and in all there is room for work in the various lines of missionary enterprise. Our health since being on these islands has been good, beyond our expectation so far. With the exception of a cold and some slight indisposition, we have enjoyed as good health as when in our native land. For this we are grateful. We feel that the Lord has directed, and when he does thus, what else can come but his blessing? We have only thanks and praise to offer. We hope still to have the heavenly blessings, and pray for wisdom rightly to use them to his honor and glory who gives them. We had hoped for some blessing, and lo, an abundance! How wonderful is our God in goodness and truth and mercy!

Many things that seemed odd when we came, are losing the contrast as we are becoming accustomed to them. We have no doubt our friends at home remember us. If the prayers of Paul's brethren would help him in his work, then surely it will pay for our brethren at home to pray for the success of those sent, in their work.

September, 1896.

E. VAN DEUSEN.

AUSTRALIA.

WHEN the Australian Conference was organized, in 1888, it included all Australia and Tasmania. Although the population of the conference was not unduly large, its area extended over a vast portion of country. Up to that time the most of our organized labor in this country had been confined to the colony of Victoria. Only one church had been raised up in South Australia and one in Tasmania.

Through the influence of our literature circulated by the tract societies and canvassing agents, people in different parts of the field became interested in the message, and sent requests to the officers of the conference to have ministers sent to the localities where these interests had sprung up. In their efforts to comply with these requests, the officers gradually came to see that the territory of the conference was altogether too large to be compassed by the men and means at their command.

This led to the readjustment of boundaries. Queensland, the northeastern colony of Australia, was set off as missionary territory, and placed under the care of the Foreign Mission Board. The colony of Western Australia was dealt with in like manner. In the colony of New South Wales a conference was organized called the "New South Wales Conference." The colonies of Victoria, South Australia, and Tasmania were united under what is called the "Central Australian Conference."

Recent reports in these columns have given an account of the work now being done in the New South Wales Conference and in the colonies regarded as mission fields. In this report I shall present a few items of interest and encouragement concerning the work in the Central Australian Conference.

TASMANIA.

I have recently visited Tasmania, and can report encouragingly regarding the work there. Owing to its separation by water from Australia, it has been more difficult to carry forward the work in Tasmania than in some of the fields nearer our headquarters. There are two churches and two unorganized companies of Sabbath-keepers in Tasmania, representing about one hundred and fifty believers. The oldest and largest church is at Hobart, the capital of the colony. When first organized, this was a strong church; but it has suffered severely from removals and from not having a suitable place for worship. At times trials have come in, and it has seemed as though the enemy would triumph. But a decided change has taken place. In November, 1895, a camp-meeting was held in Hobart, and following this, tent-meetings were held in two suburbs of the city. Although the interest from without was not very marked, these meetings proved a great blessing to the church. Love, light, and courage came into their midst.

As they were about this time deprived of the building in which they were holding Sabbath services, and could secure no other suitable place, it was decided to build a church. From the outset this project met with the greatest obstacles. For several weeks it seemed impossible to take one advance step. Everything was at a standstill, and it appeared that the plan would have to be abandoned. But Elders Wilson and Hare, who were working for the church, exhorted the brethren to pray much and hold on by faith to God's unfulfilling promises.

At last the way opened. The church was built, and was dedicated nearly free from debt. Money and labor came to them in a most remarkable way. This was a valuable experience for the church. They were lifted out of their discouragement and trials, and are now going forward. During the last year several excellent members have been added to the church. The membership is now about eighty. The camp-meeting broke down a good deal of prejudice, and the erection of the church building has had a good effect upon the public. I enjoyed much of God's blessing in my labors for the church and in my association with the ministers who had worked so long and hard for these results.

The only other church we have in this colony is at Bismarck, a German settlement about fourteen miles from Hobart. The majority of the members of this church are Germans. These brethren have a neat house of worship which they erected as soon as they embraced the truths we hold. At one time there were quite a number of young people connected with this church, but many of these have removed to other parts, and at present the most of the resident members are heads of families, who are kept very hard at work to support their families. Many of the men are obliged to go away from the settlement a part of the year for work. These are some of the reasons why this church is not as aggressive as we could wish.

In the northern part of the island there are two small companies of Sabbath-keepers. One of these has built a very neat little church, and has paid for it.

I greatly enjoyed this visit to Tasmania. I saw some remarkable evidences that the Lord is at work in that colony. It is naturally a hard field. In the past we have hardly known how to meet some of the difficulties there, but the Lord is teaching us, and I expect to see the work move forward there. Elder G. T. Wilson and his wife have been transferred from New Zealand to Tasmania. They are studying the needs of the people and how to help them, and the Lord is teaching them what we have long desired to know. We are finding that visiting from house to house, working gently with the people and giving them new light as they can stand it, works better than to present so many new and startling truths as are usually given in a series of tent-meetings.

A. G. DANIELS.

SWEDEN.

BÄCKA, BODA, BORLÄNGE, AND GRÄNGESBERG.— Since my last report, which brought us through the Westgärde meeting, Brother Johnson and I have visited the four companies above named. At Bäcka, from September 10-12, I gave four talks to our people on the work of the Lord by his Spirit in the rise and progress of the Advent cause; and Brother Johnson gave three evening talks to the large audiences of outsiders who came in with our own people.

On First-day, September 13, I gave two talks in the mission chapel at Boda, seven miles from Bäcka, to a large audience composed of our people and their neighbors, on the gifts of the Spirit of the Lord. On Tuesday, the 15th, I spoke twice in the hall to our people of Borlänge. Brother Johnson also spoke there to good audiences on the evenings of September 14 and 15.

The 16th and 17th we were at Grängesberg. I spoke to our people once each day on the gift of prophecy and the rise of the third angel's message of Rev. 14:9-12. On the evening of the 16th we met a congregation of about two hundred in the Methodist chapel at Grängesberg. I spoke about twenty minutes, and Brother Johnson about forty minutes, on the Advent movement and the evidences of the near coming of Christ.

The Lord's blessing is with us in our labor from place to place. Our daily prayer is that

the Lord will encourage the hope and strengthen the faith of his people.

J. N. LOUGHBOROUGH.

THE SWISS HEALTH AND MEDICAL MISSION WORK.

PERHAPS the readers of the REVIEW would be pleased to know some of the changes that have occurred, and some of the advances that are being made in this line of work here. It is a little over a year ago since we arrived here. We found that a large building which had been formerly used as a printing establishment and dwelling-house combined, was to be transformed into an institution for the treatment of the sick. You can understand that it means a good deal of work to make a bath-room out of a composition and pressroom, and to transform another of the same kind into a dining-room fit for dyspeptic patients. These changes have been made, besides many other alterations, until now we have a respectable institution in good running order, capable of accommodating from twenty to twenty-five patients. Our bath-room is considered the best in Basel. As a part of the institution we have a steam health-food bakery, which has been in running order for several months. Already we have a growing business in this line. The machinery formerly used in running the presses is now employed to give the people a variety of wholesome health foods.

Our list of patients numbers eight. The health principles are fast gaining ground here, especially among the French Swiss. This is no doubt partially due to the influence of our health journal, *Le Vulgarisateur*, which has more than doubled its circulation the last eight months, now having nearly eight thousand subscribers. Our brethren here are sustaining this work nobly. What pleases us most is that God has used this work to lead precious souls to him. One, a young German lady, our first regular patient, came here a Theosophist. The Lord blessed her by healing her, body and soul, and she is now rejoicing in the blessed hope. Others have been helped to find Christ, and we are sure that the Lord has still a work for us to do here. The beautiful symmetry of the message, and its matchless adaptation to all the needs of humanity at this important time, are being impressed more and more upon us each day. Personally, I am of good courage in the work to which the Lord has called me. Trials are nothing when compared with the deep joy and satisfaction of seeing what the Lord is doing for poor humanity. We are thankful that he condescends to use us in his vineyard.

P. S. DE FOREST.

MARITIME PROVINCES.

ELGIN, N. B.— We have stored our tent at Elgin, and are now continuing our services in a hall. We are holding meetings also during the week in two different halls in the country, with fair attendance. Ten or twelve have decided to walk in the light of God's law and the faith of Jesus. They are taking a club of ten *Signs of the Times*. We have organized a Sabbath-school of twenty members; they are taking a club of five *Little Friends* and eight *Instructors*. Many pages of truth have been sown here which, we trust, may yet spring up and bear much fruit. Since July 14, we have sold \$30.65 worth of books and tracts, two thirds of this being for tracts. In the meantime Brother E. L. McHenry, one of our canvassers, came in and took several orders for our books. He has just delivered twenty-two copies of "Prophecies of Jesus" and nineteen of "Christ Our Saviour." Elder R. S. Webber has just made us a visit of a week; his counsel and assistance in the work were a great encouragement to us all. Several are still searching the word to see whether these things are so.

Leaving Brother Corkham to carry on the work

alone for a few days, I visited the church at Hopewell Cape, September 11-16. Four more united with the church, two of whom were buried with Christ by baptism. A tract society was organized, taking a club of fifteen *Signs*. Four subscriptions were taken for the REVIEW, and a good supply of tracts was ordered.

The brethren and sisters there seem to be of good courage in God, and anxious to see his cause advance in surrounding fields. A free-will offering of \$21.56 was received for the furtherance of the work. Many sheaves for the heavenly garner be gathered from this part of the Lord's vineyard.

September 27.

GEORGE E. LANGDON.

SOUTHWESTERN NEBRASKA CAMP-MEETING.

THIS meeting was held at Cambridge, September 18-28, according to appointment. Thirty-one tents were pitched, and two hundred and seventy camped on the ground. The park where the meeting was held is a beautiful place, containing all that could add to the comfort of the occasion. With the exception of a day or so at the beginning, the weather was beautiful, enabling a large number of our people in this section to attend. The laborers present through the meeting were Elders H. Shultz, E. Loepcke, Fred Stebbeds, and the writer. Elder L. A. Hoopes and Brother J. H. Wheeler were also present, and gave assistance for a few days at the close.

The preaching was such as to show the important times in which we live and the necessity of faith in God now for ourselves. These points were pressed upon the hearers in nearly every sermon, and bore fruit before the close of the meeting in many turning to God with tears, confessing sin, and finding peace in him. A large number of young people were present, and almost all gave themselves to the Lord, some for the first time.

This meeting was a great blessing to the people of southwestern Nebraska; and although the crops again are a failure, many are rejoicing in the Lord and his truth. Many here are in very poor circumstances in consequence of repeated crop failures, but they willingly paid all the expenses of the meeting and a little more.

After a talk one day on our foreign missions, a First-day-offering box was placed on the pulpit, and the people were invited to put in a donation at the close of the meeting. The box was soon filled, the collection amounting to \$12.13. The Sabbath school offering to foreign missions the two Sabbaths of the meeting amounted to \$18.80.

The outside attendance was large, the tent being crowded with interested listeners each evening when there was no political rally. The meeting made a deep impression on the people of the city and surrounding country, and we trust that some seeds were sown which may spring up unto eternal life.

Twenty-eight persons received Christian baptism, most of these having received the truth during the last year.

W. B. WHITE.

WEST VIRGINIA CAMP-MEETING.

THIS meeting was held in the extreme western part of the State, at a place called Point Pleasant. This village, of less than one thousand inhabitants, is situated in the Ohio River valley, at the mouth of the Kanawha.

The camp was situated on a beautiful plot of ground, skirted by a grove lying within a stone's throw of the junction depot of the two railroads passing the place. This, while a convenience in reaching and leaving the grounds, proved to be a source of annoyance in some of the meetings. There were less than one hundred encamped. This was a fair attendance, however, since there are but about two hundred members in the con-

ference, and the meeting was held a little to the side of the locality of the churches.

Although the conference is small, and the reports are close, the reports showed an encouraging year's work, both in increase of adherents to faith and in financial standing. The conference and tract society are practically out of debt, there being but a few small bills unpaid at the end of the year. The loss of the school building by fire during the year was a severe blow to the conference in some ways, but there was no trace of discouragement discernible on the account. All seemed to regard the loss as a dispensation of the providence of God, and therefore to say, Thy will be done.

The labors of Brother F. L. Mead in the canvassing work, and of Doctor Olsen and Sister Pruitt in the Christian Help and health work were much appreciated. In no meeting this year was there more eager interest taken in these studies. Elder Fifield enjoyed good freedom in his labors, and the interest from without increased until the close. Contributions to the amount of twenty-three dollars were taken to meet the expense of the encampment, and about the same amount for the foreign missions.

The last Sabbath every one encamped who had not previously given the heart to the Lord, manifested his wish to do so, and all engaged in seeing the Lord in their behalf with praise mingled with tears of joy for the blessed opportunity thus afforded.

Fully six hundred people listened with deep interest to the closing discourse on the kingdom of love. They seemed loath to part with us, and even expressed their willingness to meet all the expense of the meeting if it could be continued. It is hoped that their wish to hear further may be met in the near future, and the Conference Committee are planning to that end.

With an early morning praise-meeting this excellent meeting closed. This being the last of the camp-meetings in the regular conference here, our company separated to engage in the work in various other places. It was not without some feelings of regret that we parted with our fellow laborers with whom we had spent such a pleasant season. Our hearts long for the time when, the labor ended and the harvest gathered, we shall all meet in that great camp of the saved, where the tabernacle will no more be taken down nor the stakes removed forever, and where the laborers and people whose hearts are knit together in love shall meet in eternal reunion.

R. C. PORTER.

ILLINOIS STATE CAMP-MEETING.

THE Illinois camp-meeting is now in the past, the last service being held Sunday evening, September 27. The meeting was held in Columbus Park, a pleasant grove about one and one-half miles from the city of Centralia, with which it is connected by a street railway. The first few days of the meeting were rather stormy, as was also the last day; but none seemed to feel like murmuring. The sun shone brightly the greater part of the ten days during which the meeting lasted.

The preaching was principally upon practical themes which were calculated to lead the hearers closer to God, and thus separate them from the love of the world. The campers seemed greatly benefited by it. While there was no excitement the meetings were characterized by earnest heart-searching and surrendering anew to the Lord.

The General Conference was represented by Elder J. H. Morrison, the district superintendent; Elder J. W. Watt, president of the Indiana Conference, was also present. The labors of both these tried servants of God were greatly appreciated by our brethren and sisters. Nearly all the ministers connected with this conference were present and assisted in the services. The attendance from the city was good, and doubtless would have been much better had the

rather been favorable at the close of the meeting. Several of the citizens became deeply interested, and asked that a minister be left in the city to continue the work. One family offered to provide a home for a minister while thus employed.

Meetings for the children and youth were conducted by efficient workers, and were attended with excellent results. On Sunday five persons followed their Lord in baptism. It was a very interesting service, and was witnessed by nearly all the campers as well as by many citizens, notwithstanding that the rain was falling steadily the time.

The business meetings of the conference and conference association were very interesting; and while all measures which came before these bodies were freely discussed, perfect harmony prevailed. Elder S. H. Lane was again elected to the presidency, and there was no material change in the other officers, except that two members were added to the executive committee of the conference. Elder A. W. Bartlett, of Indiana, was added to the ministerial force, and Brother Mitchell received ministerial license for the next time.

Notwithstanding the stringency of the times, the finances of the Illinois Conference are in good condition, there being sufficient money in the treasury to settle with all the workers, besides several hundred dollars already paid to workers on the present year's salary. The past year has been a prosperous one in this conference. There has been an increase in membership of about three hundred. Six newly organized churches were added to the conference during its present session, and there are others soon to be organized.

As we thus review the experiences and blessings that have attended the laborers of this conference during the year now closed, I am sure all are very grateful to our Heavenly Father for His presence, and I trust we shall all seek a closer connection with him, that our labors may be more efficient.

WILL D. CURTIS.

MAINE CONFERENCE PROCEEDINGS.

THE thirtieth annual session of the Maine Conference was held in Augusta in connection with the camp-meeting, Aug. 28 to Sept. 7, 1896. Fourteen churches were represented by eighty-seven delegates. One new church was received into the conference. The treasurer's statement of receipts and expenditures for the year ending June 30, 1896, showed that the receipts were \$5119.19, and the expenditures \$2383.83.

The following resolutions were adopted by the conference:—

Resolved, That we request the church elders to interest themselves in Christian Help work, and to assist far as possible in laying plans to enlist every member of their churches to engage in this important line of missionary work.

Resolved, That the *Vineyard*, our valuable conference paper, be continued another year, and that systematic efforts be made to increase its circulation.

Resolved, That in view of the needs of the General Conference, also of our own conference, of more means by which to meet immediate demands in the prosecution of the work of the Lord, we proceed to raise a fund for the purpose of relieving the present situation.

Resolved, That we recommend that a special call be made by the tract society secretary during the holidays to meet the deficit on the *Vineyard*.

The following officers were elected for the ensuing year: President, Elder H. C. Basney; Secretary and Treasurer, Eliza H. Morton. Executive Committee: H. C. Basney, M. G. Huffman, B. F. Davis, G. W. Whitney, E. C. Taylor. Delegate to the General Conference, H. C. Basney.

Credentials were granted the following individuals: H. C. Basney, P. B. Osborne, M. G. Huffman; colporteur's license to Albert Sturdevant, John Kristenssen, Andrew Iverson.

E. H. MORTON, *Sec.*

WEST VIRGINIA CONFERENCE PROCEEDINGS.

THE ninth annual session of the West Virginia Conference was held at Point Pleasant, Sept. 20-26, 1896. The attendance of our own people was the smallest we have known, but still it was the best meeting in many respects we have held. Elders R. C. Porter, G. E. Fifield, Dr. A. B. Olsen, and F. L. Mead were present from abroad to assist in the work of the conference. Only one resolution was passed, which was as follows:—

Whereas, Christ in his love for humanity set us the example of combining with his work for the sin-sick soul a ministry for the suffering body; therefore,—

Resolved, That we, the West Virginia Conference, do all in our power to encourage Christian Help work, and that we recommend our people to engage actively in the blessed work of ministering to the suffering and lifting up the fallen.

Many interesting circumstances were related showing God's presence and blessings with and upon those engaged in this work. The resolution was adopted heartily by all present, and we believe they will take pleasure in going to their homes to carry it out in their lives.

The conference voted that credentials be granted D. C. Babcock; ministerial license to W. E. White; missionary license to P. W. Province. Some who had been granted licenses in the past were not reported because they were not in a position to do active work, and these were left for the Conference Committee to appoint as it might become necessary.

The following officers were chosen for the ensuing year: President, D. C. Babcock; Secretary, T. E. Bowen; Treasurer, B. B. Johnson. Executive Committee: D. C. Babcock, S. F. Ross, D. Haddix, J. A. Traugh, P. W. Province. Elder D. C. Babcock was chosen to represent the conference at the next session of the General Conference.

The treasurer's report showed a gain in tithes over the preceding year. The conference passed off harmoniously.

T. E. BOWEN, *Sec.*

COLORADO TRACT SOCIETY PROCEEDINGS.

THE fourteenth annual session of the Colorado Tract Society was held in connection with the camp-meeting at Argyle Park, Denver, Aug. 19-31, 1896, Elder N. W. Kauble presiding. Five meetings were held. One of the most encouraging features of this branch of the work for the year is the improvement in the financial condition of the society. The treasurer's report showed a decrease in liabilities of more than \$1600, which places the society almost out of debt. In no previous year has there been such financial progress made.

Resolutions in behalf of the *REVIEW*, the *Signs*, and the *Sentinel* were unanimously adopted. The subject of personal home missionary work received considerable attention, and was earnestly discussed by Elder Kauble and others. An urgent appeal was made by Elder F. M. Wilcox for all to engage in this work. It was shown that to be a Christian was to be a home missionary. After careful consideration and discussion, it was decided to re-establish the office of district director.

The following officers were elected for the year: President, Elder N. W. Kauble; Vice-President, Elder Watson Ziegler; Secretary and Treasurer, Mrs. Bertie Herrell; Corresponding Secretary, Miss Elva Green.

MRS. BERTIE HERRELL, *Sec.*

MAINE TRACT SOCIETY PROCEEDINGS.

THE Maine Tract Society held its annual session in Augusta, Aug. 27 to Sept. 7, 1896. The annual financial statement was read by the treasurer, showing that the resources were \$2804.40, the liabilities were \$1087.36, and the present worth, \$1717.04. The merchandise

sales for the year were \$1765.09; periodical sales, \$377.99. Total, \$2143 08.

The following officers were elected for the ensuing year: For President, H. C. Basney; Vice-President, B. F. Davis; Secretary and Treasurer, E. H. Morton. Executive Committee, the Conference Committee, same as last year; State Agent, W. E. Gerald, subject to the call of the conference.

The following resolutions were adopted:—

Whereas, God's mercy and blessing have largely attended our work the past year; therefore,—

1. *We recommend*, That we do with gratitude recognize his goodness, and that we will by faith seek a closer relationship to the Lord the coming year.

Whereas, The Spirit of God and the angels have gone before us to prepare the hearts of the people for the reception of the last message; therefore,—

2. *Resolved*, That we plan for a more extensive sale of all our bound volumes relating to the truth, and also for a more extensive sale and free distribution of all our tracts, pamphlets, and periodicals, especially the *American Sentinel* and the *Signs of the Times*; and further, that in cities and villages we recommend the envelope plan.

Whereas, From a business standpoint it is essential to keep a record of the missionary work performed in the State; therefore,—

3. *Resolved*, That we urge the members of our churches faithfully to report all work of this kind to their librarians, that they may report to the State secretary.

E. H. MORTON, *Sec. and Treas.*

HEALDSBURG COLLEGE.

WE are glad to report that the college at Healdsburg opens this year with more encouraging prospects than it has enjoyed for several years. Notwithstanding the postponement of the beginning of the school year from September 9 to 23, the withholding of the printed fall announcement, and a somewhat general feeling of uncertainty as to what the exact character of the year's work would be, upward of eighty young people assembled in the chapel on the opening day, and twenty-five presented themselves at the primary department. Since then a number of others have arrived, and new students are coming in daily.

A specially encouraging feature is that a large proportion of the students are quite mature, and of a class that give evidence of more than average ability. With this quality of students, who come with a distinct purpose to fit themselves for the highest usefulness, the prospects are very favorable for doing more satisfactory work than ever before.

A large number who have been in correspondence with the school are still waiting to receive the announcement; but it has been thought best to prepare it in a new form, including a statement of such modifications of the course of study as were determined upon at the recent institute of the trustees and faculty. In the meantime we urge all who have been waiting for the announcement to start at once for the college. The courses of study already arranged are sufficiently extensive to meet the needs of all who come; and whenever it is necessary to form new classes for the requirements of those who ought to take certain lines of study, provision will be made to the full extent of the available teaching force. Students may feel assured, therefore, that their needs are amply provided for, and it is a great disadvantage to delay entering upon school work at the beginning of the year. What the students really need, who are yet to come, will largely determine the character of the work that will be provided.

The quality of the work will, if possible, be superior to what the school has done in the past. All are urged to come as soon as possible. Our accommodations are being rapidly taken up, and the school work is organizing in a form that cannot be easily modified later. We expect the blessing of God on our labors, and also the support of those who believe in the agency of Healdsburg College as a means of educating laborers for his cause.

F. W. HOWE

News of the Week.

FOR WEEK ENDING OCTOBER 10, 1896.

NEWS NOTES.

Last week we spoke of the unusual severities of the equinoctial storm. Since then reports have continued to come in, showing that the storm has proved to be one of the most severe and extensive in modern times. News from Europe speaks of its fury on the British coasts, where much destruction of property was wrought. At Cedar Keys, Fla., a town of fifteen hundred inhabitants situated on the Gulf of Mexico, the hurricane caused a tidal wave of enormous proportions, which swept over the town, and demolished nearly every building. Many lives were lost. One hundred vessels were at anchor off Cedar Keys. Of these, eighty disappeared in the storm. It is supposed they were lost with all on board. In Washington city the wind blew at eighty miles per hour, and much damage was wrought; even the White House did not escape. On the great lakes, shipping suffered severely.

Despatches from the Old World have a noticeably pacific tone just now, indicating a little lull in the storm of words which has prevailed the last few months. No one knows, however, how soon it may break out anew. The Turkish government has refused admission into the Bosphorus to the American man-of-war "Bancroft," which was sent there as a guard ship to protect American citizens. They also refuse to admit the ships of Greece and Holland, claiming that according to the Berlin treaty, none but the parties of that treaty were to have the privileges of Turkish waters. It is said that Russian influence is back of this refusal. Whether the United States will be satisfied to stand outside the Dardanelles, and trust her interests to the guard-ships of other powers, remains to be seen. There appears to be a state of alarm existing in Constantinople, and fears are entertained for another Armenian outbreak. In the meantime but little hope of deliverance seems to be held out to the Armenians.

The prevalence of awful crimes continues to shock our communities. They are of every description and degree. Last Wednesday two men rode up on bicycles to the bank in Sherburne, Minn., in the midst of the day. Entering, they, without warning or alternative, shot the cashier and a traveling man who happened to be at one of the desks. They then seized all the money within reach, about \$1000, and fled. The cashier lived two hours after being shot, while the other man was killed instantaneously. This occurred within a few miles of Northfield, where the Jameses and Youngses made their last raid. One of the bandits was arrested, and will probably be lynched. The other committed suicide after having killed one of his pursuers, and punctured his bicycle tire, which prevented his escape. The audacity of criminals, and their desperate spirit that hesitates at nothing, no matter how bloody, is one of the dreadful characteristics of these times. The case given above, shocking as it is, is but a sample of scores of deeds that are taking place each week.

Among the very numerous patent-medicine swindles extant, the United States Circuit Court for eastern Michigan has now placed the celebrated nostrum called Syrup of Figs, and extensively advertised as "nature's pleasant remedy," based on the supposition that the syrup of figs is a laxative. Suit was brought by the syrup company against a Michigan party for infringement. The result was a thorough airing of the matter in court, showing that the stuff is nothing more or less than senna tea, and that figs have nothing to do with the mixture. The manufacturers use the soluble part of one hundred pounds of figs to one thousand gallons of syrup; but they admit that there is not the least medicinal effect from that, and it is used only for the sake of the name. The laxative effect of figs is purely mechanical, being caused by the action of the skin and seeds of the fruit, and not by any medicinal property. If any of our readers have patronized this humbug, they may now realize that the fig is not there. And this is true of many of these famous nostrums. They are not what they seem to be. The name and the article have really but little relation to each other. Harmful drugs are thus palmed off on a too credulous public.

ITEMS.

—The city prison of New York, known as the "Tombs," is now so crowded that there are often three prisoners in one cell.

—The Michigan Crop Report states that apples are 118 per cent. of an average crop for the State, and late peaches, 96 per cent.

—General Louis Jules Trochu, the noted French soldier who defended Paris in the Franco-German war, died in Tours, Oct. 7. He was eighty-one years old.

—The strike of telegraph operators on the Canadian Pacific Railway came to an end, Oct. 7. A general strike was averted, and the difficulties will be arbitrated.

—The usurping sultan of Zanzibar, who took refuge at the German consulate when the British bombarded the palace, has been spirited away by German officers. The British agent protests against this as an unfriendly act.

—Dewey C. Gridley, aged nineteen, of Streator, Ill., died from excessive cigarette-smoking. So much had the habit fastened itself upon him, that during delirium he would continually go through the movements of rolling and smoking a cigarette.

—Reports from California show that the fruit crop in that State has been a very short one the present season. It is believed that the shortage of the raisin crop will be from thirty to forty per cent.; prunes are fully forty per cent. short, and the apricot crop is less than one fourth of what it was a year ago.

—P. J. P. Tynan has been released from prison at Boulogne, France, and will probably return to the United States this week. The charges against him by the Scotland Yard police failed of authentication, and the dynamite plot said to have been discovered at the same time, proves to be non-existent.

—The Niagara Falls Power Company ordered last month from the Westinghouse Company, of Pittsburg, seven dynamos, to be used exclusively for transmission of power to Buffalo. These machines have a capacity of five thousand horse-power each. The officers announce that before summer closes, Niagara power will be furnished to Buffalo.

—Postmaster-General Wilson has issued an order prohibiting such notices as "please send out" or "please post up," being written on the wrappers of third class mail matter. Such notices will subject the matter to first-class rates. The words "personal" or "to be called for" are deemed a part of the address, and are permissible.

—Advices received from Mazatlan, Mexico, state that the damage by the recent floods in the state of Sinaloa was much greater than at first estimated. All the rivers in that state were flooded out of their banks, and several villages and farmhouses were washed away. Over one hundred bodies have been recovered, and many persons are missing.

—One shoe factory in Massachusetts, employing two hundred and thirty-three persons, produces two thousand one hundred pairs of women's shoes in a day, or an average of about nine for each person employed. Each detail in making the shoe is done separately, even to the sewing on of the buttons. Thus a pair of shoes passes through fifty-three hands in making.

—A wealthy merchant of Youngstown, O., while boarding a Pullman sleeper at Jersey City last week, was held up and robbed of \$2250. He was walking through the narrow passageway next to the smoking compartment just before the train started when he was held up by three men, one taking his pocketbook, the others trying to secure his gold watch and diamond stud, but these were not successful.

—An electric locomotive of seventy-five tons' weight is to be built jointly by the Baldwin Locomotive Works and the Westinghouse Company, and will use the Wheelless current collecting system, in which system there is neither an overhead wire nor a conduit. The current is led to contact-boxes projecting five-eighths of an inch above the pavement, and an electro-magnetic device on the car switches the current onto each box as the car passes over it. At all other times the boxes are dead.

—The city of Guayaquil, Ecuador, has been visited with a terrible fire, which destroyed half of the place, at a loss which is estimated at \$30,000,000. The loss of life has been great, but the numbers cannot be given at present. The fire burned for more than twenty-four hours before it could be brought under control. It is thought that at least 20,000 people will be rendered homeless. The city has a population of 40,000, contains five churches, a cathedral, and other public buildings. Most of the buildings were constructed entirely of wood, many of them three stories high.

—Mrs. M. J. Evans, of Topeka, Kan., a believer in Christian science, has protested to the school board against physiology, which is being taught her son, and will go into court and test the matter. She maintains that the laws of health as outlined in the text-books are in direct contradiction to the laws believed in by the Christian scientists. For instance, the book says: "The human body is the frame in which the soul of man dwells while it is on earth." Her belief is that the human body is the house in which God dwells, and God is the soul. A very interesting question for the court to decide.

Special Notices.

KEENE INDUSTRIAL ACADEMY.

THE academy opens Oct. 28. This is favorable to those who were not prepared to enter school at earlier date. The energetic young man can earn enough during the school year to reduce his cash expenses to about seventy-five dollars. The academy offers preparatory, Christian workers', academic, and ministers' courses of study. Write for Calendar.
C. B. HUGHES, Prin.

WANTED.

EMPLOYMENT.—Employment among Sabbath-keepers, by a young man of twenty-one. Town or city, Illinois preferred. Address Max Trammer, Box 41, Windom, Cottonwood Co., Minn.

EMPLOYMENT.—A. R. Kellar, Chatham, Canada, desires to get employment at wood-chopping, among Sabbath-keepers the coming winter.

ADDRESS.

THE address of Elder A. J. Howard is 1515 Burt St. Omaha, Neb.

Obituary Notices.

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

WILSON.—Died in Bushnell, Mich., Aug. 5, 1896, of a complication of diseases, Ora Wilson, aged 2 years and 27 days.
O. R. STAINES.

BATES.—Died in Adair, I. T., Sept. 9, 1896, Gertrude infant daughter of C. H. and M. E. Bates, aged 11 months and 22 days.
C. H. BATES.

VONDERHEIDE.—Died at Cripple Creek, Colo., July 23, 1896, of cholera infantum, Anna Marie, only child of Richard B. and Jennie B. Vonderheide, aged 11 months and 24 days.
J. B. WILSON.

BRINK.—Died at Louisville, Kan., Sept. 13, 1896, Sarah E. Brink, aged 54 years, 6 months, and 22 days. Sister Brink suffered greatly in her last sickness, but endured it with great fortitude and patience.
E. L. FORTNER.

PARFITT.—James Parfitt, Sr., of New London, Wis., died Aug. 20, 1896, at the age of seventy-nine years. He was born in England. He embraced the message about twenty years ago, and was faithful until the last.
J. B. LOCKEN.

PETERSON.—Eric Lundberg Peterson died at Big Springs, S. Dak., Sept. 3, 1896, aged 8 years, 3 months and 29 days. His death was caused by the kick of a horse. Among his last words he expressed his love for Jesus.
E. C. KELLOGG.

WATT.—Died at her home in Leesburg, Ind., Serena Watt, after suffering patiently for many weeks. She was a kind neighbor, a loving mother, and a devoted Christian. At the time of her death she was seventy-nine years of age.
F. M. ROBERTS.

VALENTINE.—Died in New Palestine, Ind., Sept. 9, 1896, Samuel Valentine, in the ninetieth year of his life. Early in life he joined the Baptist Church. A little over three years ago he accepted the truth for this time. Eleven children remain. Funeral attended by the writer.
W. A. Y.

WILGUS.—Delilah J. Wilgus was born Feb. 15, 1838, in Logan county, O., and died suddenly at her home near West Mansfield, O., Oct. 3, 1896, the cause being unknown. She was engaged in household duties preparatory for Sabbath-school. She embraced the truth twelve years ago, and has ever since rejoiced in the love of a compassionate Heavenly Father.
A. G. HAUGHEY.

ASHCRAFT.—Died at Wichita, Kan., Sept. 20, 1896, of typhoid fever, my beloved sister, Ettie O. Ashcraft, aged fifteen years. She gave her heart to Jesus in early youth, and joined the Seventh-day Adventist Church. Her dying hours were marked by every evidence of her acceptance with her Saviour and a peaceful resignation. This is the second sister of our family that we have laid away in the last month to await the Life-giver's call.
J. B. ASHCRAFT.

REED.—Annie Reed died at Fontanelle, Ia., Sept. 16, 1896, of typhoid fever, after an illness of several weeks. For the last thirteen years she has been one of Iowa's faithful workers in the Fontanelle church. She rests from her labor, and her works do follow her. J. H. MORRISON.

NEWELL.—Died suddenly of heart-disease at his home near Williamsport, Pa., Sept. 10, 1896, B. F. Newell, aged fifty-four years. Brother Newell embraced the third angel's message about ten years ago, and died in the blessed hope of having a part in the first resurrection. K. C. RUSSELL.

SAGE.—Died in Townshend, Vt., Aug. 18, 1896, of heart-disease and dropsy, my dear companion, S. E. Sage, aged seventy-three years. He had been an observer of the Sabbath for thirty years. During the eight months of his sickness, he seemed to take a firm hold on God. He fell asleep to await the glad morning of the resurrection. MRS. L. J. SAGE.

HALL.—Died at his home near Turner, Ore., Aug. 29, 1896, C. F. Hall, in his seventy-seventh year. He had been severely afflicted for about three years, but bore his sufferings with Christian fortitude and patience. Father Hall was a believer in present truth for about forty years, he and his surviving companion being among the first to embrace the Sabbath in Wisconsin. His only son, Elder C. A. Hall, is laboring in the message in Jamaica, W. I. Elder W. W. Sharp spoke words of comfort from 1 Thess. 4: 13-17. N. J. BOWERS.

BUTLER.—Died in Chetek, Wis., Aug. 7, 1896, of cancer of the liver, Isaac Butler, aged seventy-two years. Brother Butler was from Ontario county, Canada, where in early life he was converted, and became a member of the Baptist Church. Two years ago last winter, he and his wife began to attend our meetings, and they were both led to accept the faith. By grace Brother Butler was enabled to endure his intense pain without murmuring, but he longed to sleep in Jesus and be at rest. The widow and two sons in middle life have much to comfort them in their affliction. W. W. AMES.

WEAVER.—Lois May Weaver died March 11, 1896, of pneumonia, at College Place, Wash., at the home of her brother, Jacob Weaver. Lois was born Dec. 9, 1878, in Sangamon county, Ill. She was a student of the Walla Walla College at the time of her death. Lois was a very good girl in school. She never was any trouble to her instructors, but was obedient and willing to learn. The same could be said of her home life. She was sick a number of weeks, but her death was a shock to all, as hopes were entertained to the last day that she would recover. The funeral was conducted in the chapel by the writer. E. A. SUTHERLAND.

Publishers' Department.

FROM a letter just received from a brother in one of our Western States, we quote the following in regard to the REVIEW:—

"In regard to the REVIEW, I can say and do say to all, that to my mind it is the best religious paper printed on earth. I have taken it many years, and my father took it before me. It fed him in his isolation and loneliness, and I love it for that. It has fed me the same, and I love it still more for that. It is my constant, unyielding, untiring support. I get and shall get all whom I can to take it. Not one of our people should do without it. They cannot afford to. I have persuaded quite a number to subscribe for it this summer, and hope to get others. It will ever have my prayers. God bless the REVIEW."

WHO ELSE?

A FEW days ago it was my privilege to have a conversation with a brother who devotes his time largely to paper-hanging and general interior decorating. He incidentally mentioned in our conversation that he had done with his own hands, during the past summer, fourteen hundred dollars' worth of work. He said, further, that oftentimes he finds a few hours to spare, and he devotes this leisure time to selling tracts in the city where he resides. He says he very frequently sells from seventy-five cents to a dollar's worth of our good tracts in two or three hours. There is no estimating the amount of good that may be accomplished in this way.

Now the question. If this brother can, with his own hands, do fourteen hundred dollars' worth of work in a season, and then can find, in addition to doing this work, time to sell our tracts, who else will undertake this same kind of work? Why should there not be hundreds of our people selling our tracts, papers, and little books, who now think they can do nothing because they are not able to go out and devote their entire time to the

work? Think about it, brethren and sisters; but do not think too long. Time is rapidly closing, and we must act as well as think. A. O. TAIT.

The Wars of the Cross OR THE History of the Crusades

Is a neat little volume with thirty-eight illustrations. The "Crusades" of the Middle Ages stand forth in history as one of the most marvelous outbursts of bloody enthusiasm to be found in the annals of time. One who has not read the history of the Crusades, but little realizes to what lengths of suffering and hardships both men and women may be driven by a wild enthusiasm and a misguided zeal. The History of the Crusades is a book that every one should read.

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DAVID LIVINGSTONE, ONE WHO FOLLOWED CHRIST. BY LOUISE SEYMOUR HOUGHTON.

A MOST interesting life-sketch of the most-noted missionary and martyr to Africa. One of the few who had united in him great achievement and a calm and sweet disposition. His early life is portrayed in a few well-chosen and striking incidents, and his trials and victories as a missionary, scientist, and explorer hold us spell-bound as we read. In the words of the author:—

"He needs no epitaph to guard a name Which men shall prize while worthy work is known; He lived and died for good—be that his fame. Let marble crumble; this is Livingstone."

332 Pages, Cloth, post-paid, - - - - - \$1.25.

HISTORIC AND PROPHECIC DIAGRAM.

BROTHER J. E. WOODWARD, 4327 Evans Ave., Chicago, Ill., has placed on our table a copy of a "Historic and Prophectic Diagram of the World, and God's Plan of Salvation for Law-Breakers," which he has devised as an aid to the study of prophecy, and of history from a prophetic standpoint. While there have been a number of good charts of this kind published, this is more elaborate and complete than any that has come under our notice. The field surveyed is from paradise lost to paradise restored, and the great facts which have determined both the secular and prophetic history of the world are strikingly condensed into one view along the stream of time. The chart is five feet six inches in length by three feet and nine inches in width. The price must necessarily be greater than that for smaller works of this kind. It will doubtless be in the neighborhood of three dollars per copy. Address as above.

THE APPROACHING HOLIDAYS.

As we are now approaching the holidays, we feel more and more the importance and value of this time as related to the circulation especially of our small publications. As already stated through the REVIEW, we have quite a large supply of several very nice holiday books that were printed several years ago, and that we desire to dispose of so that the means can be placed in the cause.

We are very much encouraged by the way in which our people in some parts of the field are taking hold of this work. A letter just received from one of our conference presidents states that they have decided to have their State agent devote almost his entire time to working up the trade on these books between now and the holidays. Among other things, he is going to make an effort to place a lot of these juvenile publications in the bookstores. Perhaps other State agents can do a similar work, and thus assist in disposing of these publications. We shall be glad to hear from them upon this subject. REVIEW & HERALD PUB. CO., DEPT. OF CIRCULATION.

NOW IS OUR TIME.

We have had a little to say from time to time in regard to the importance of increasing the circulation of our Scandinavian papers. Some of our brethren and sisters have taken these matters to heart, and are doing what they can to advance this important line of work. There are a great many Scandinavians in some States, and our experience has been that one of the most effective means of reaching these individuals is through our papers in their own languages. Our Scandinavian brethren and sisters especially should esteem it a privilege to take clubs of these papers, and send them to addresses that they may secure.

And then, as we have suggested before, why are there not many of our people who could canvass for these papers, and make a success of placing them in the homes of many who would thus receive the truth? We believe that the importance of this work demands that not only our Scandinavian brethren and sisters should take hold of the work, but that our English-speaking

people as well should do what they can to assist in it.

May we not hear from a large number of the brethren and sisters who desire to take up this work? The Zions Vaktare is furnished for \$1.25 a year to new subscribers, and the Evangelists Sendebud is the same price.

All that we have said concerning our Scandinavian papers applies equally to our German and Holland papers. The German paper, the Christlicher Hausfreund, is furnished for \$1 a year; and the Holland paper, De Evangelieode, is \$1.25 a year.

JUST A MOMENT

To let you know that now is the time for you to subscribe for the Instructor. Send in your name at once, and you will receive the paper during the remainder of this year, and all of the year 1897, for 75 cents, the regular price to new subscribers.

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Of course it is understood that clubs are to be sent to one address. Sample copies sent free on application. Make money-orders, drafts, etc., payable to the REVIEW AND HERALD.

For further information, commission to agents, etc., address— REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 27, 1896.

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

Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 6.35 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Lists stations like Chicago, Detroit, Toronto, Montreal, and Boston with corresponding train times.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 23, 42, daily except Sunday. All meals will be served on the night trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Chicago 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., OCTOBER 13, 1896.

CONTENTS OF THIS NUMBER.

POETRY.—Come, <i>J. Hart</i> —Sabbath Rest, <i>M. SOLLARS</i> —I Would n't Be Cross, <i>M. E. Sangster</i> —“He That Goeth Forth and Weepeth,” <i>E. H. HAFKORD</i>	645, 647, 649, 655
CONTRIBUTORS.—The Spirit of Sacrifice, <i>E. G. WHITE</i> —Contentment, <i>A. WEEKS</i> —Character-building, <i>A. SMITH</i> —Is the Church Losing in Her Influence over the Masses? <i>A. CLERGYMAN</i> —Our Sermons, <i>P. GIDDINGS</i> —Taught of God, <i>W. S. CHAPMAN</i> —The Church of the Desert, <i>P. T. MAGAN</i> —Fell among Thieves, <i>M. L. BROCK</i>	645-648
HOME.—Bible Glimpses of Domestic Life, <i>T.</i> —The Doctor and His Patients, <i>J. H. KELLOGG, M. D.</i> —The Normal Wrist, <i>E. L. PAULDING, M. D.</i> —An Inquiry, <i>T.</i> —A Nice Way to Dry Apples and Peaches, <i>M. L. HALE</i> —Bad Thoughts, <i>Reformed Church Record</i> —Bathing the Baby, <i>Journal of Hygiene</i>	649, 650
SPECIAL MENTION.—Passing Events and Comments, <i>T.</i> —The Power of Intemperance, <i>St. Louis Christian Advocate</i>	651
EDITORIAL.—Is Apostasy Possible? <i>U. S.</i> —Seek Ye the Lord, <i>O. A. O.</i> —Righteousness by Faith, <i>G. C. T.</i> —Kept by the Word, <i>A. T. J.</i> —In the Question Chair, <i>U. S.</i>	652-654
PROGRESS.—Reports from Barbadoes—Australia—Sweden—The Swiss Health and Medical Mission Work—Maritime Provinces—Southwestern Nebraska Camp meeting—West Virginia Camp meeting—Illinois State Camp meeting—Maine Conference Proceedings—West Virginia Conference Proceedings—Maine Tract Society Proceedings—Colorado Tract Society Proceedings—Heraldsburg College.....	655-657
NEWS.....	658
SPECIAL NOTICE.—Keene Industrial Academy.....	658
OBITUARIES.—Wilson—Bates—Vonderheide—Brink—Parfit—Peterson—Watt—Valentine—Wilgus—Ashcraft—Reed—Newell—Sage—Hall—Butler—Weaver.....	658, 659
PUBLISHERS' DEPARTMENT.....	659
EDITORIAL NOTES.....	660

Editorial Notes.

We will take the liberty again to call the attention of our friends to the necessity of making obituary notices very brief. We are greatly cramped for room, and cannot give place to much matter that we would like to. We desire to continue to publish obituaries, but they must be short; and we prefer that the writers would make them so rather than have to do it ourselves, as we do now.

We commend to the thoughtful consideration of all our readers the first article in this week's paper. The existing wrongs there pointed out are personal, individual wrongs. It is true they are so prevalent as to become almost general; but this fact does not shift the personal responsibility. It is a question that each one must decide for himself as to whether *he* is robbing God; for that is the way we shall have to meet it in the soon-coming Judgment.

Brother W. G. Buckner, of California, has reached home after a two years' sojourn on Pitcairn Island. As the result of his work there, the dwellers have a good supply of fresh, pure mountain water running into their village, and a windmill that furnishes power for grinding grain and running a turning-lathe. Brother Buckner was distressingly sick on his outward trip, but on his return he was well except for two days.

In reply to the many earnest inquiries about the health of Mr. J. T. Ringgold, we are pleased to say that Elder Allen Moon informs us that he is in his usual health, and engaged in his legal profession. At the time of the death of his wife, to whom Mr. Ringgold was devotedly attached, he was greatly reduced in physical and nervous vitality, and through the unwise treatment of physicians, his mind became unbalanced, as previously stated. But in less than forty-eight hours his mind was restored, though it required some time to get the necessary papers for his release from the State institution to

which he was sent. During this time a conspiracy was worked up to obtain his property, and this matter has given him some trouble; but we are told that his standing in health and business has been fully restored.

Word has been received from Elder E. H. Gates, in Honolulu, that failing health will compel him and his wife to retire from that field, at least for the present. According to the arrangements when he wrote, we suppose they are by this time in California. It is to be regretted that this step was necessary, but we trust that the California climate will be again favorable to the restoration of their health.

A report received from Constantinople just too late for this paper, states that the Bible school is in progress notwithstanding the unfavorable circumstances. This report will appear next week, and is of extraordinary interest as showing the remarkable providence that God has exerted in behalf of his work in that troubled country. We are sorry we cannot give the letter this week, for it is too good to be withheld. We rejoice to know that the Lord is for us.

Failing health has compelled the return of Brother and Sister Kneeland from their work in British Guiana. Doctor Ferciot, who went there to practise medicine, has found it impossible to obtain the privilege of carrying on his profession in British territory. These laborers will return to this country, and some of them are expected here very soon. Brother William Arnold, who has been canvassing for some months in British Guiana, reached his home in this city last week. He has been having an attack of malaria, but we are glad to report that he seems to be enjoying quite good health at present.

Such items as the following, which we clip from the *United Presbyterian*, are becoming quite common in the columns of the papers of the land. They express the growing sentiment of the people of the Old World; and it would not seem necessary for this sentiment to reach a much more intense degree before it will crystallize into action; and then, as the paragraph states, “the Turk must go:”

Our foreign exchanges indicate a feeling of intense horror and indignation among the Christian people of Great Britain and Ireland against the Turkish authorities. The recent butcheries in Constantinople seem to have fixed the determination in the minds of the people that “the Turk must go.”

The steamer “Monowai,” due in San Francisco about the 25th inst., will bring, it is expected, Miss Eliza J. Burnham, who has been connected with the editorial work on the *Bible Echo* published in Melbourne, from the time of its establishment, nearly ten years ago; and Mrs. Sarah E. Belden, whose husband died in Sydney a few months ago. Elder L. J. Rousseau and wife, formerly connected with the educational work in Australia, are now in this city. Elder Rousseau will enter the Medical College for the purpose of taking a course of medical study. His wife is taking some necessary treatment at the Sanitarium. Miss Fannie Bolton, who accompanied Sister White to Australia, has returned in feeble health, and will attend the Sanitarium for some time. Her many friends join in wishing for her a speedy recovery.

An exchange says: “It is difficult to read the words of some of the prophets without thinking of the present day.” And indeed it ought to be; for it is of the present day that many of the prophets have spoken. Wise would it be for men if, instead of trying not to think of the present day when reading the prophets, they would think of it, see the application, and order their affairs as they will wish they had done, in the great crisis just before us.

A very interesting meeting of the Michigan Conference at the recent camp-meeting was devoted to the interest of Battle Creek College. Spontaneously the meeting proposed and passed by a unanimous rising vote of the entire congregation a resolution that each church send one or more worthy students to the College. This was felt to be right in view of the great needs both of the cause for educated workers and also of our youth for proper training. Now is the time to act on this good resolution. Should any church be unable to select a candidate, the College managers know of numerous worthy cases where such help would be gratefully received. It will in nearly all cases be better to extend financial help in the form of a loan, so that when returned, it may do others good.

National Reformers, it seems, refuse to suffer their minds to be diverted from the end they have in view, even by the excitement of a presidential election. That end is to make men Christians by law; and this is what an Eastern paper, favorable to the religious-amendment movement, says on the point: “Whatever you may think of your duty as to voting with one or the other of the great political parties in the present election, remember the local elections for members of legislatures and Congress. Let us have the legislators who see something more than partizan interests; who see men in peril, and will try to save them by wholesome law.” This is from a religious paper; but has it lost sight of the gospel? Suppose it should have something to say about saving men by the gospel? or does it decide that the gospel has lost its power? Does it not know that the gospel is the power of God unto salvation, and that it alone can save individuals who are in moral peril? Does it not know that all that human laws can do is to keep outward peace in society, and not save men from their sins?

There is a spiritual intoxication, caused by the acceptance of error and giving up to wrong practises, as well as physical intoxication by partaking of strong drink. The prophet uses this expression, “They are drunken, but not with wine; they stagger, but not with strong drink.” Isa. 29:9. Those who fall into this condition think they have great freedom and very delightful rest. We have known some who have been thoroughly acquainted with the truth for this time, to give it all up, and then to feel, as they expressed it, “wholly at ease, contented, and perfectly happy.” Only recently one expressed a wish to be released from the restraints of church fellowship, because of a desire and intention to plunge into the pleasures of society, the opera, and worldly amusements; and this for the reason that so much more rest and freedom of spirit are found there! Alas for the blindness and deception under which such souls have fallen! There is no true rest, except rest in God, here, and the rest in glory which remaineth, which will be forever, and which those who find their rest by stifling conscience to enjoy the transitory things of this world, will certainly lose.