

The Advent HOLY BIBLE REVIEW AND HERALD AND SABBATH



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

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ABOVE ALL OTHERS.

THAT holy One
Who came to earth for thee —
O strangest thing beneath the sun,
That he by any mortal one
Forgotten e'er should be!

The Son of God,
Who pity had on thee;
Who turned aside the smiting rod,
And all alone the garden trod —
Forgotten shall he be?

The blessed Lord,
Who came to die for thee,
Whom Jew and Gentile then abhorred,
While heavenly hosts his name adored —
Forgotten can he be?

That Brother, Friend,
Who daily waits on thee,
Who every want doth comprehend
With love divine that has no end —
Forgotten can he be?

— M. Gallagher, D. D.

Our Contributors.

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

LABORING IN THE SPIRIT OF CHRIST.

BY MRS. E. G. WHITE.

"SON of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

Here are represented souls that might have been saved if the watchman had spoken to them the words of life. But this he neglected to do. He chose his own course, was indolent and self-indulgent; and although brought into close contact with souls, he made no personal effort to save them. The work of the watchman is to speak as from the lips of God. By so doing he might save a soul from death; but, neglecting his God-given work, the soul is left to perish in his iniquity. But God declares, "His blood will I require at thine hand." It is not enough for the minister to preach; he is to be a watchman. The duty of a watchman is arduous; he is to show untiring vigilance. He is to be a discerning man, able to see the dangers and understand the peril of souls.

Many love to preach, but shun the labor that

is required to lift souls out of sin. Men are dying all around us, and we have not made any special efforts to address them earnestly, interestedly, affectionately, as Christ would have done had he been on the earth. We are Christ's ambassadors, watchmen unto the house of Israel, to see the dangers that await souls, and give them warning. The pastor is a shepherd of the sheep, guarding them, feeding them, warning them, reproving them, or encouraging them, as the case may require. There is visiting to be done, not to have a pleasant chat, but to do the work required of a watchman. There should be earnest conversation and prayer with these souls. This is the kind of work that gains valuable experience in the upbuilding of Christ's kingdom.

But if this work is neglected, the wolves will find access to the flock. They will work for their master, as the watchman has failed to work for his. The sheep will be wounded and bruised, owing to the cold indifference and irresponsible course pursued toward them by the shepherd.

God has enjoined upon the watchmen to watch for souls as they that must give an account. Said the apostle Paul: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Joseph felt the need of strength from God in his youth. He sought the kingdom of God and his righteousness. Although a lonely exile, his life was marked with fidelity. He sought to do others good, and the beauty of holiness, of faith and trust in God, manifested in his life, was a living illustration of a child of God, an heir of heaven.

Jesus, our precious Saviour, was the majesty of heaven. But what a life was his, marked with self-denial, with love, with tenderest compassion for the fallen race! He was a man of sorrows, and acquainted with grief. With his own special sorrows?—No; but with the griefs and sorrows of men. Jesus was a living illustration of what man must become. That which he experienced and exemplified in his life he expects us to practise in our lives. He made himself of no reputation; he was holy, harmless, undefiled; his life was glorified by the light that shines from the throne of God.

The kingdom of God must be our first consideration. There must be obedience to God's requirements. With sorrow for sin, and patient love, we must have that faith which works by love and purifies the soul; we must work as Christ worked. We shall have greater earnestness and zeal when we take in the plan of redemption, and what a great sacrifice has been made to save the fallen race. We must participate in that sacrifice. Ministers must arouse from their lethargy, and labor for the salvation of the souls for whom Christ has paid so infinite a price.

This work is done leisurely and indifferently. There must be more earnest and determined effort. John Welch, a faithful minister of Christ, felt so great a burden for souls that he

often arose in the night, and sent up to God his earnest supplication for their salvation. His wife pleaded with him on one occasion to regard his health, and not venture on such exposure. Mark his answer: "O woman, I have the souls of three thousand to answer for, and I know not how it is with them." John Knox, when in an agony of prayer for his beloved land, cried out in the burden of his soul, "O God, give me Scotland, or I die!"

In a town in New England a well was being dug; and when the work was nearly finished, while one man was still at the bottom, the earth caved in, and buried him beneath an avalanche of sand and gravel. Instantly the alarm went forth, and mechanics, farmers, merchants, lawyers, and ministers hurried breathlessly to the rescue. Ropes, ladders, spades, shovels—all that could be needed and used were soon brought by eager and willing hands. "Save him! O, save him!" was the cry. They worked with desperate energy, till the sweat glistened like beads upon their brows, and their arms trembled with exertion. At length a tin tube was thrust down, through which they shouted to the man to answer if he was still alive. The response came, "Alive, but make haste! It is fearful here." With a shout of joy they renewed their efforts, and at last he was reached and saved, and the joyful cheer went up that seemed to reach to the very heavens, "He is saved!" and the cry was taken up and echoed through every street and alley in the town.

Was this too great zeal and interest, too great enthusiasm, to save the life of one man? It surely was not; but what is the loss of one life in comparison with the loss of a soul? If the threatened loss of one life will create such intense excitement in human hearts, should not the loss of a soul create greater and deeper solicitude in the hearts of men who claim to realize their danger? Shall we not show as great zeal and perseverance in laboring for the eternal salvation of souls as were manifested for the life hanging in the balance, of that man buried beneath the sand and rubbish?

The Son of God, who was equal with the Father, gave his life to save the souls of men; and he has enjoined upon his followers that they love one another as he has loved them. Souls are perishing around us for the want of light. They are to be labored for, prayed for, attracted to God by the good works of those who profess the truth. Thus shall we follow the injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the light of the world." Then let the light shine in true goodness, in the beauty of holiness, leaving a bright track heavenward. Reflect light, and it will be reflected back to God in thankful praise from men whose hearts are quickened, whose imagination is kindled, to grasp the glories that eye hath not seen and hear the melodies which ear hath not heard. Grasping the things that are unseen, let heaven's glory shine forth upon others.

A Presbyterian lady once made the remark: "O that we could have the pure gospel as it used to be preached from the pulpit! Our min-

ister is a good man; but he does not take in the wants of the people. He clothes the cross of Calvary with beautiful flowers, which hide all its shame, conceal all its reproach. My soul is starving for the bread of life which came down from heaven. How refreshing it would be to hundreds of poor souls like me to listen to something simple, plain, and Scriptural, that would nourish our souls. The ministers do not have what we want. We want light, and peace, and holiness."

The cross of Calvary alone can reveal the worth of the soul. No man can correctly estimate its value unless he is able to comprehend the height and depth of the glory from which Christ descended that man might be saved and join in the glad song of triumph and everlasting praise to God and the Lamb. The price of man's ransom could be paid only by One equal with God, the spotless Son of the infinite Father. Unless this sacrifice had been made, souls would have perished.

The greatest blessing that God can give to man is the spirit of earnest prayer. All heaven is open before the man of prayer. The prayers offered in humble faith will be heard. "The Spirit itself maketh intercession for us with groanings which cannot be uttered." The ambassadors of Christ will have power with the people after they have, with earnest supplication, come before God.

Jesus has a deep, earnest interest in every sinner. He withheld not himself. We see him constantly engaged in earnest labor. He did not excuse himself from bearing burdens. He toiled; he was often weary and hungry. The souls he came to save were of such value that he could not leave them in peril unwarned; and this is the way that his representatives must labor, coming close to their fellow men. Christ's true ambassadors will labor with the spirit of earnestness and zeal of which he has given an example in his life. They will labor not alone for time, but for eternity. They will look to Calvary, and present Christ and him crucified as the sinner's only hope.

Those who have the love of God in their hearts, will, in exact proportion to their love, feel a solicitude for souls. The love of Christ will be revealed in earnest efforts to bring sinners from darkness to the light of truth. Ministers who feel the burden of the work upon them will not hesitate at any sacrifice, at weariness or toil, that they may present those for whom they labor perfect in Christ Jesus.

FASTING AND PRAYER.

BY ELDER E. J. WAGGONER.
(London, Eng.)

WHEN Jesus was on earth, he taught his disciples how to pray, and the Bible abounds with instruction on this point, both by direct precept and by illustration; yet of the number of those who profess to pray, comparatively few have rightly understood what real prayer to God is. What wonder, then, that the matter of fasting, which is associated with prayer, has been very generally misunderstood? The Bible, however, gives us as clear instruction, even if less in quantity, on this point as upon the other.

In the prophecy of Joel we find fasting explicitly commanded, and that with special reference to the last days—the time just before the coming of "the great and dreadful day of the Lord." "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." Joel 1:14. Again: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O

Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer." Joel 2:15-18.

Christ has also indicated that his people should fast often in the days between his ascension and his return to this earth. When the disciples of John asked Jesus, "Why do we and the Pharisees fast oft, but thy disciples fast not?" he replied, "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast in those days." Matt. 9:14, 15.

From the instances recorded in the Old Testament, we find that fasting was resorted to in times of great perplexity and distress, in extreme need, when special help and blessings from the Lord were desired. When Esther was about to go in before King Ahasuerus to seek deliverance for her people from the destruction decreed against them, she said to Mordecai, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law." Esther 4:16. We all know the successful result.

Fasting was resorted to by Ezra when he was on his way to Jerusalem to restore the city and the worship of God. He had a difficult and dangerous journey before him. "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was entreated of us." Ezra 8:21-23.

WHAT FASTING IS.

Fasting, in itself, whether as a religious act or otherwise, is entire abstinence from food and drink. The case of Daniel (Dan. 10:2, 3) is sometimes referred to as indicating that eating to a certain extent is compatible with fasting; but the careful reader will note that Daniel does not say that he was *fasting*, but that he was "mourning three full weeks," in which time he "ate no pleasant bread." A person may mourn without fasting; and this Daniel did. Whenever instances of fasting are recorded in the Bible, we find that neither food nor drink was taken during the time of the fast. It is as impossible for a person to be fasting while eating and drinking, as it is to be awake and asleep at the same time, or to be at once running and sitting still. Our common word "breakfast" indicates this. The longest period of abstinence from food is in the night, when we are asleep. When the morning comes, we *break our fast* by partaking of food, and we do this even though our breakfast be very light. At the ninth hour of the day, Cornelius said, "Four days ago I was fasting until this hour." Acts 10:30. If we should substitute, "Four days ago I ate very little until three o'clock in the afternoon," it would make the whole affair ridiculous. So it is senseless when pope or bishops prescribe how much may be eaten during a so-called fast. Each individual must decide for himself whether or not he will fast, and also at what time and how long; but no one can possibly have the choice of eating or not eating during a fast; for as soon as anything is eaten, the fast ceases.

THE OBJECT OF FASTING.

What is the use of fasting? What is it for? From its connection with prayer, and from the

scriptures that we have read, it is evident that it is for the purpose of gaining special help and strength from the Lord, for the performance of some necessary work, or the overcoming of some peculiarly strong temptation. This is indicated in the Lord's description of an acceptable fast, where he says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isa. 58:6.

But while fasting means special earnestness and importunity in prayer, it must not be considered as a penance, nor as buying the favor of God by the mortification of the body. God does not delight in human suffering, and we could not buy his favor, even with the sacrifice of our lives. He bestows his grace freely, because he is love and mercy; and as an evidence of his favor he has given himself for us. Christian prayer is not like heathen prayer. The heathen think that they shall be heard for their much speaking (Matt. 6:7), and in their importunity they lacerate themselves and afflict their bodies. See 1 Kings 18:28. God's servants do not do so, for they know that God is their Father, tender and loving; that he knows what they have need of before they ask him, and that he has already richly provided every necessary thing for them. Read Matt. 6:8; Rom. 8:32; Eph. 1:3; 2 Peter 1:2, 3. True prayer is, therefore, simply the claiming of the promises of God with thanksgiving (Phil. 4:6), by faith demonstrating the reality of those promises. Since fasting means special emphasis in prayer, it of course means special confidence in God's word and an exceptionally strong grasp of and dependence upon his promises. Fasting with prayer indicates such complete dependence on God's word that we for a season depend on it instead of on the ordinary means of sustaining life.

(Concluded next week.)

ABRAHAM A MISSIONARY.

BY ELDER O. A. JOHNSON.
(Milton Junction, Wis.)

A CAREFUL study of the life of Abraham shows that he was a true missionary, traveling from place to place teaching the true principles of the law and the gospel, and illustrating them by his daily life.

Abraham was a descendant of Shem through Arphaxad. There seems to be reason to believe that Arphaxad settled, after the deluge, not very far south from where the ark rested, north of Assyria and east or southeast of the Caspian Sea. It is also believed that he was the father of the Chaldeans, who migrated in large numbers south to the land of Shinar, which was afterward called Chaldea.¹ From a very early date the people in southern Babylonia, or Chaldea, were idolaters, worshipers of the sun, the moon, and the host of heaven,—the five principal stars, after which the days of the week as we now have them were then named.²

Although Abraham's immediate ancestors and near relatives were idolaters, he continued to worship the true God. Josh. 24:2. Josephus would have us believe that Abraham was compelled to leave Chaldea on account of the persecution raised against him because he taught that there was but one God, and that the people ought to worship the Creator of the sun, moon, and stars instead of worshiping these created objects.³

There is no doubt that Abraham taught the knowledge of the true God, and worshiped him; for God appeared to him and advised him to

¹ See "Origin of Nations," page 232; Geikie's "Hours with the Bible," Vol. 1, page 204; Sacred Chronology, page 292; Josephus's Antiquities, book 1, chap. 6, sec. 4, etc.

² Geikie's "Hours with the Bible," Vol. IV, pages 157, 158; Universal Cyclopedia, art. Babylonia.

³ Josephus's Antiquities, book 2, chap. 7.

ave that country. Acts 7:2-4 Abraham immediately left Chaldea, with his father and relatives, and went north, and settled for a while at Haran, or Charran, in Mesopotamia. Gen. 11:31, 32. In this place he remained for a longer period of time, till his father died. While here, he must have taught the worship of the true God. We find that there were still believers in the true God at that place at the time of the Exodus; for Balaam, who was sent for to curse Israel, lived there. Num. 22:5. God appeared to Abraham again, after his father's death, and told him to go to the land which he would show him, and that he should be a blessing to all the families of the earth. Gen. 12:1-4. Although Abraham had great "substance," he hesitated not to break up and move. While the special blessing that was to come through Abraham, was to come through Christ (Gal. 3:8, 16), yet that could not be a blessing to the people of Abraham's time unless they heard or learned of this salvation. In order for Abraham to have become a blessing to the families, tribes, or nations of his time and country, he must have told them of this blessed religion, and lived it out before them; for the blessing that Abraham was to confer, consisted in turning men away from sin, to serve the true and living God. Acts 3:25, 26. Abraham sojourned in the land of Canaan, and moved from place to place. But wherever he pitched his tent, there he built an altar and worshiped the true God. Gen. 12:7, 8; 13:18. He at the same time "called" or "proclaimed" the name of Jehovah, or according to Young's translation, he "preacheth in the name of Jehovah." Gen. 12:8. Thus Abraham did missionary work wherever he went, and thus he became a blessing to mankind.

But at the same time he lived his religion. When Lot's herdsmen began to quarrel with Abraham's herdsmen, he immediately pacified them by permitting Lot to choose the land he wished to occupy, and then he withdrew with his herds. Genesis 13. Not long after this Chedorlaomer, an Elamite king, and some others with him, came and made a raid upon Canaan, and took Lot and all he had, with much spoil from several of the kings in Canaan, and returned to his own land. Abraham pursued Chedorlaomer, overtook him in Syria, and overthrew him completely, recapturing all he had taken from Canaan. According to the laws of conquest, all this spoil was now Abraham's; but he would not keep so much as a "shoe latchet," but gave it all back to its original owners. Genesis 14. This course was different from what they had ever seen before; but it was in harmony with the religion he believed and taught; thus he exemplified the religion of Jehovah.

Abraham was a mighty man, having three hundred and eighteen soldiers born in his own house, besides other members of his household. He could not have had less than one thousand persons with him. Besides this, he had very much cattle, silver, and other goods. With all these possessions he journeyed from place to place; yes, even to Egypt and back to the land of the Philistines and the land of Canaan; but he left his mark wherever he went. The testimony of others, even of kings, was: "God is with thee in all that thou doest." Gen. 21:22.

In consequence of this, the Philistine king Abimelech desired to make a covenant with Abraham, but ere the covenant was ratified, Abraham informed Abimelech that his servants had taken a well from Abraham's herdsmen, whereupon he apologized to Abraham. Gen. 21:23-32. From this it is evident that Abraham did not complain immediately when wronged; but when a proper opportunity came, he reproved the erring one. Now it should be borne in mind that God had promised Abraham the land of Canaan for his possession, yet he simply sojourned there, and never quarreled with those who held possession when he was there.

Abraham's life and instructions were such as to make his household a model family, large though it was. Gen. 18:18, 19. While Abraham doubted God's care for him, as when he denied his wife in Egypt (Gen. 12:9-20), and when he tried to raise up a seed through Hagar (Genesis 16), he afterward learned to trust in God with all his heart, as may be seen from his readiness to offer up Isaac, his only son. Genesis 22.

Would to God we had many such missionaries to go to other places in our own country and in foreign lands. How many to-day are as willing as Abraham was to "pull up stakes," and go cheerfully to other places to be a blessing to others, by teaching and living the religion of Jesus Christ, so that the people can say, We can see that God is with you?

Abraham must have sacrificed much when he left his home and friends in Ur of the Chaldees; and he must also have sacrificed again when he left Haran, in Mesopotamia. But he cheerfully did this when he knew that God called him.

As we near the end of time, and as there is much that can be done by self-supporting missionaries, such as Abraham was, may God move upon hearts to go to those sitting in darkness, and may we be able to say with Isaiah, "Here am I; send me." Isa. 6:8. But do not go till you are sure God calls you, and you have sought careful counsel from the servants of God who stand at the head of the work.

WHISPERS FROM THE HOME-LAND.

BY S. E. HYATT.

As wand'ring so lonely in exile from home-land,
The days seeming heavy and darkened and drear,
I hear wafted sweetly from portals of glory
The song of a land never seen, yet so dear.

'Tis borne, O so sweetly, on wings of the angels,
In musical cadence from realms of the blest,
That there in that country, the beautiful home-land,
We'll dwell evermore with the Saviour at rest.

And now as I'm walking the thorny path homeward,
Through the valley of sorrow, with sin-laden air,
I see just before me the home of my longing,
And catch its sweet fragrance from blossoms so fair.

When dark seems the valley, and long seems the waiting,
I hear the sweet, musical accents of love,
That down through the ages so sweetly come flowing,—
That quickly He's coming from realms of above.

And casting my eyes to the heavens of glory,
I see in that sky the millennial hue;
And hearing once more the sweet songs of the angels,
In joy I forever bid earth's night adieu.

THE CHURCH OF THE DESERT.

A Striking Parallel.

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

THE Revocation of the edict of Nantes by Louis XIV, in 1685, put the Protestants without the pale of the law. Their worship was prohibited; their factories, stores, and shops were closed and confiscated. Thus, practically, they were forbidden to buy or sell. Catholics were forbidden to employ them as servants. If a male Huguenot entered any family, Catholic or Huguenot, in the capacity of a servant, he was, if discovered, sentenced to the galleys, which was tantamount, in most cases, to being sentenced to death; in fact, death by the headsman's ax would have been a thousand times preferable. If a female Huguenot was taken in similar employment, she was flogged and branded, and this also resulted in death in thousands of cases. In fact, the government and the church intended and hoped that it would; the only reason that the death penalty was not named outright was because a decree of punishment in the galley or at the whipping-post looked a little better; in reality, there was no difference.

One clause of the Act of Revocation provided

the death penalty for the Huguenot pastors who remained in France; another made it death for the layman to flee from France. The country was converted into one vast prison, each province being only a different ward. Military sentinels patrolled the frontiers; detectives watched the ports; and ships of war hovered on the coast, to prevent escape beyond those dismal limits within which the Protestant had only the dreadful alternative of sacrificing his conscience or his life. It is true that numbers did escape, in every kind of guise, hidden beneath heaps of coal, in bales of cotton, or even stowed in barrels, with only the bung-hole to breathe through; but it was no fault of the government that this was so.

The royal edicts decreed the extermination of books as well as men. Not only Bibles but all Protestant works were committed to the flames. A list of the latter was made out, and suspected houses were entered and searched. So thoroughly was this species of inquisition carried on, that many books of rare value, known to have then existed, are now extinct, not one copy having escaped.

Fearful were the tortures inflicted upon the captured Protestants who refused to abjure their faith. The worst cannot be told; but the appended citation from Quick will give a faint idea of their sufferings:—

The Catholics bound the Protestants as criminals are when they are put to the rack; in that posture putting a funnel into their mouths, they poured wine down their throats till its fumes had deprived them of their reason. . . . Some they stripped naked, and after they had offered them a thousand indignities, they stuck them with pins from head to foot; they cut them with penknives, tore them by the nose with red-hot pincers, and dragged them about the rooms. . . . From others they plucked off the nails of their hands and toes. . . . They blew up men and women with bellows, till they were ready to burst in pieces. . . . They kept them waking seven or eight days together, that they might not get a wink of sleep or rest. In case they began to nod, they threw buckets of water in their faces, or holding kettles over their heads, they beat on them with such a continual noise that these poor wretches lost their senses.¹

Another form of vengeance was the dungeon. The sufferings of one poor shepherd are recorded. He was placed in a dungeon in the Château d'If. The descent was by a ladder; the light of day was wholly cut off. The floor was filthy mire, upon which the shepherd, divested of almost all his clothing, was obliged to lie. His body soon became the prey of worms. And this was the fate, not of one only, but of hundreds. When a Christian was led to the scaffold, the drums were beaten, lest from that awful pulpit the word of light and life should be preached to the people.

In the mountains of Dauphiné and the Cévennes, the remnant of the Huguenots gathered. In cañon deep, with towering walls of rock, they sang the psalms of David, and prayed to the God who weighs the mountains in scales, and the hills in a balance. They met on mountainside and lonely moor, in deserted caverns, or beneath the leafy canopy of the great chestnut forests. In these temples not made with hands they were ministered to by men who had learned their theology in no school or college, but who had the anointing of the Holy Spirit. Notices of the meeting were never circulated earlier than the evening before. Sentinels stationed all around, on lofty crags and hilltops, warned the worshippers of the approach of the soldiers, indicating at the same time the direction from which they were advancing, so that the people might know in what direction to flee.

As these persecuted ones assembled, the service was opened by the singing of a psalm, the hundredth being commonly selected:—

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture.

¹Quick, "Synodicon in Gallia Reformata," Vol. I, pages 130, 131. London, 1692.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

What volumes are expressed in this hymn of praise! From the sunny fields of Languedoc those Huguenots had been driven. The humming of their factory wheels had been silenced. Their clothing was ragged and worn, and their food scarce and of the coarsest kind. Many of them had seen their nearest and dearest ones cruelly put to death. And yet in the face of all this they clung to the promise, "All things work together for good to them that love God." And instead of bemoaning their lot, they came before the Lord of Hosts with joyful lay. In the midst of all their hardships they gathered faith and courage. The rocky walls of their natural cathedrals spoke to them of that wonderful temple which went together without the sound of ax or hammer. The sun shone just as bright and clear above their heads as it had in the happy days in fair Navarre; and it spoke of Him in whom there is no variableness, neither shadow of turning, and who is the same yesterday, and to-day, and forever. Says one:—

The worshipping assemblies were often convened at night, the more effectively to avoid pursuit. When they met in a wood, as very often happened, they hung lamps on the boughs of the trees, that they might see the passages of Scripture which were read, and the psalms that were sung. . . . Their worship, how simple in its outward forms, but in spirit how sublime, and in its accessories how grand! The open vault above, the vast solitude around, the psalm and prayer that rose to heaven amidst the deep stillness, the dangers that environed the worshipers,—all tended to give a reality and earnestness to the devotions, and impart a moral dignity to the worship, compared with which the splendor of rite or of architecture would have been but desecration.²

Such was the Church of the Desert, the condition of the "woman" when she fled into the wilderness. And it must ever be remembered that all these things happened unto the Christians, not in an age of savagery and barbarity, but in an era considered more cultured, delicate, and refined than any other since the world began,—a period, the fashions and manners of which are looked upon as the acme of perfection, even by members of the last decade of nineteenth-century society. This state of affairs described above lasted until the Revolution came, which, with red hand of retributive justice, smote into nothingness that church and throne which had for so long persecuted the children of God.

Two hundred years have rolled into eternity since the edict of Nantes was revoked. On the western shores of the Atlantic a great nation has sprung into being, which, in wealth and opulence, is rapidly distancing her competitors. What lessons can she learn from France?

The Reformation was preached to the people of France, and they would have none of it. Another reformation began to be preached in the United States about the year 1840. "Prepare to meet the Lord!" was then and still is the cry. But the churches scoff at the idea, and the state legislates against those who proclaim it. As a result of their scoffing, the spirituality of the churches is being blasted, and is withering to the death. This is as it was in France when the church there rejected the light which Calvin, Farel, and others brought to her. Now as then there are grave political and financial crises impending; the message of peace and mercy would soothe the passions of men, and make the solution of many troubles easy. It would change the hearts and lives of men, and thus remove many of the causes of discontent. But it cannot be potent for good when it is persistently refused.

The crash came there in the Reign of Terror. It came without the healing influences of the Holy Spirit; and awful was the vengeance which

men wreaked upon one another. Like causes produce like effects, and another crash will come,—not the Reign of Terror, but the "time of trouble," which will, however, be similar in all its great features and outlines to the former time. To-day the French Revolution stands unparalleled in the troubles and atrocities into which it hurled that unhappy land. But the time of trouble which is to come will be worse than the French Revolution; for it will "be a time of trouble, such as never was since there was a nation even to that same time."³

Prior to the French Revolution, France had become one vast prison to the people who gave the message of reform. Death was decreed upon them. They were tortured, or placed in lonely dungeons, or driven to the solitary wilds of mountain, moor, and forest. The edict of Nantes, their Magna Charta of liberties, was revoked. They were forbidden to buy or sell, and armed men were commissioned to take the lives of the beloved of God.

All this will be again. The remnant church will be forbidden to buy or sell.⁴ The great charter of civil and religious liberties will be set aside. Again the death decree will be issued.⁵ Every principle of popery that existed in past ages exists to-day. Lofty and massive are the structures which Rome is piling up, and in their dark recesses, her former persecutions will be repeated. When that fearful time shall come, some of God's children will be in prison cells, and some in the forests and the mountains. And there once more beneath the vaulted arch of ethereal blue, the jeweled canopy of night, and the leafy shades of the forests, the strains of royal David's psalms and the prayers of hearts washed white in the blood of the Lamb will ascend to the Father who knoweth all. The time of trouble will fall upon the wicked, but as it was in France, those who have been mocked at and persecuted for their faith will be far safer than their persecutors. They have been placed in dungeon cell and driven to the mountains; but they are, after all, far more secure in these retreats than if abroad in the common haunts of men. In France, when the Reign of Terror came, the Christians suffered least of all; and it will be so in the time of trouble; for God has said, and his word is everlasting truth, that at that time his "people shall be delivered, every one that shall be found written in the book."

"Careless seems the great Avenger: history's pages but record
One death grapple in the darkness 'twixt false systems
and the word;
Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and behind the dim
unknown
Standeth God within the shadow, keeping watch above
his own."

KEEP YOUR BADGE IN SIGHT.

BY ELDER D. T. BOURDEAU.
(*Marquette, Wis.*)

It has become quite a popular custom in this country for each political party, a short time before and during a presidential election, to have and make prominent its own specific badge, and especially may this custom be observed at the present time, when the presidential campaign is attended with more than ordinary enthusiasm, gigantic efforts, and the outlay of large sums of money in preparing, adorning, and illuminating grounds, publishing, and attending mass-meetings, securing grand music, the most suitable speakers, etc., etc. Each political party tries to surpass all others, and to convince all that it has the best man to fill the presidential chair—the man who will certainly bring better times to this country.

Shall we not learn lessons of wisdom, even from what is taking place around us in connec-

tion with the present presidential campaign? Or will these words that our Saviour applied to the Jews in his day be applicable to us? "The children of this world are in their generation wiser than the children of light." Luke 16:8.

God forbid that this should be true of us! May we even be wiser than the children of this world, by exalting our coming President, "the King of kings, and Lord of lords." He is the best candidate that was ever put up for the office of ruler. He has done more for us than any one that ever sat in the presidential chair of this nation, or ever will; and he will soon give better times to all those who accept him, wear his badge, and publish him as the coming Ruler *par excellence*, the Lord of Glory, the Prince of Peace, whose glory fills the grand temple above, and whom all the angelic host will soon escort on a grand excursion to our earth. Then will follow the most glorious times that men have had since sin and its curse entered our world,—times of unparalleled prosperity, that will never be replaced by hard times through a change of administration or by any other circumstance that so often changes the tide of prosperity of nations.

If political parties will wax so enthusiastic, expend such enormous sums of money, bring into requisition such consummate ingenuity, put forth such gigantic efforts, and pull on every cord to attract and interest the crowds; and if they will laud fallible, mortal men, who cannot do more than contribute to bring about a *temporary* change for the better in our once favored land, what enthusiasm should we not display, what willingness, what burning desire, should we not have, to give freely of our means, to use our greatest skill and ingenuity, and put forth our best efforts, that the near coming of the Redeemer may be proclaimed to earth's remotest bounds, to the end that people in every land and of every clime shall be so charmed by the unsurpassed love, glory, and excellence of our coming King, that they will accept him as their Saviour, be prepared to meet him at his second coming, and then enter upon those endless times of prosperity and perfect happiness of which we can have but a faint idea in this mortal state!

Brother, sister; let the presidential campaign, which towers up above all others in magnitude and in importance, not distract your best thoughts and endeavors, and do not be turned away from the grand object before you by the great political excitement in the land, or by any attractions that the transitory things of this fading world may present to you. Let the salvation of men from the thralldom of sin and from eternal ruin engross your attention, and call forth your most earnest efforts. Remember that we are nearer the coming of Christ and the glorious city than we were fifty-two years ago, when the first message was going forth with mighty power, and that the time has fully come for the third and last message to be proclaimed with ten times more power than attended the proclamation of the first message. Shall we have it so? Shall we have it so speedily? Shall we keep our badge bearing our lovely, philanthropic, magnanimous, adorable, mighty Conqueror and Redeemer and proclaiming his soon coming in sight? Shall we make it prominent and conspicuous by our lives as well as by all the laudable means at our command and under our control? Or shall we be ashamed of it, and have it to say that we have been unfaithful and recreant to our trust? If this is the case, Christ will be ashamed of us at his coming. Mark 8:38.

"SOMETIMES we hear it said that it is ours simply to do our duty, and leave the results with God. In a certain sense that is true. Once duty is made clear, it only remains for us to do it. But sometimes the consequences must be studied in determining what our duty is. The prayer of the apostle is that we may be filled with the knowledge of the will of God in all prudence."—*United Presbyterian*.

²Wylie, "History of Protestantism," Vol. III, book 22, chap. 7, par. 5.

³Dan. 12:1.

⁴Rev. 13:16, 17.

⁵Rev. 13:15.

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.

THE WANDERER.

UPON a mountain height, far from the sea,
I found a shell;
And to my listening ear the lonely thing
Ever a song of ocean seemed to sing,—
Ever a tale of ocean seemed to tell.

How came that shell upon that mountain height?
Ah, who can say
Whether dropped there by some too careless hand,
Or whether cast when ocean swept the land,
Ere the Eternal had ordained the day?

Strange, was it not? Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide—
Ever with echoes of the ocean rang.

And as the shell upon the mountain height
Sings of the sea,
So do I ever, leagues and leagues away,—
So do I ever, wandering where I may,—
Sing, O my home! sing, O my home! of thee.
—Eugene Field.

COVETOUS BROTHER ALLISON.

* * *

FARMER ALLISON was a thrifty and energetic man, who, in spite of a disability received while in the army, had secured a neat home, and with a small pension allowance he was able to live comfortably, and had some money to spare. He was disposed to do good with his means rather than to accumulate it. He had a large family, composed partly of his own children, and partly of those whose care he and his estimable wife had taken upon them. Some of his brethren in the church were tempted to look with envy upon what they regarded as his good luck, while they discontentedly considered their own struggles with poverty. That he was a good, kind brother nobody could deny. He was ready to help the poor, and always responded to the call for means; but still there were some who whispered about that Brother Allison did not do as much as he used to. They were afraid he was getting covetous. They noticed that he seemed to wince when the hat went round, and that he was not as liberal as he was at first. This being talked over considerably, raised a breeze of suspicion which Brother and Sister Allison felt, though no formal complaint was made against them.

Foremost among those who thought and talked that Brother Allison was becoming covetous, were some families that were principally noted for their improvidence. They thanked God that they could say with the poet, "No foot of land do I possess; no cottage in this wilderness." Yet they had the idea that the world in general, and such men as Brother Allison in particular, owed them a living. They knew when Brother Allison's quarterly allowances were due, and it almost always happened that they had some pressing need of money about that time.

These circumstances came to our knowledge at one of these seasons. Brother Roy, whose property consisted of a shiftless wife and a large lot of children, came to the Allison home for the loan of ten dollars. It was a small amount, and would be a great help just now.

"I don't like to refuse you, Brother Roy," said Mr. Allison, "and yet I shall need all my money."

"But I will have it for you in a week or two," was the reply.

"Well, if I can be sure of it, I can accommodate you."

"You can; you will have it all right," said Brother Roy, and he got his money.

That was two years ago, and that money is

not paid yet. A year later Brother Roy felt that he wanted some more money, as winter was coming on; and knowing that Brother Allison had plenty, he went to him, saying: "Brother Allison, I have n't got around to settle up that little bit of money you let me have; I don't suppose you have missed it. Now I need fifteen dollars more, and if you can let me have it, I will try and pay you all up in a month or so. I don't know how I am going to get along. I have a doctor bill to pay, and if you will let me have the money, I will give you a mortgage on my cow." Brother Allison thought that a mortgage would probably stir the man to do something, so in order to help him, and also to get what he had already lent, he gave him the money required, and took the mortgage.

This ran another year. Brother Allison needed the money, for Brother Roy was only one of numerous other brethren (?) who were living in the same way. At the end of another year Brother Roy came around again, and said, "You didn't come to get your cow, and now she has gone. I sold her. But I knew, as you were a brother in the church, that you would not care. Now I want another very small favor. If you will let me have six dollars, I will pay you all I owe you."

Even Brother Allison could not stand that, and said that he needed all his money this time. Brother Roy went home angry, and denounced this covetous man in severe tones, declaring it would be a long, cold day before he ever got his pay for what he had done.

Brother Allison was quite disheartened, for it pained him to turn any one away, and yet he felt he had duties to his family and to the church. As they were retiring for the night, he said to his wife: "I have belonged to this church for ten years, and have all along felt that I wanted to bear my part, but I do not see how I can respond to the calls that are coming in for means. I know I am already looked upon as being indifferent to the cause and covetous, but the fact is, I have been borrowed to death. Those who call me 'brother' think I am made of money, and that I ought to lend them all they ask for. To lend to a brother is in their minds the first and greatest commandment; but to pay a brother in the church is one of the last things they think of doing. They think I don't need it. They promise to pay in two weeks, and never speak of it again, until I am driven to ask them for it, and then they think I am mean. I would rather lend my money to outsiders, for then they would expect me to deal with them on business principles. They would expect to pay, and would not take the advantage of church relationship for depriving me of my due. Now Brother Roy owes me twenty-five dollars, and Brother Jenkins seventy-five, and they declare they will never pay, because I have refused to keep up lending, though I might have compelled them to do so."

"I hope," said the wife, "that we shall be able to send Willie and Amy to college this year. You know they need it, and have been allotting on it so much."

"No, we cannot do it. I have five hundred dollars owing to me in small sums that might have been paid, and that were promised faithfully in a short time. O how much good I might do with that money? It is a shame!"

"Yes," said faithful Mrs. Allison, "but how could you refuse them?"

"I do not need to refuse them," said the husband; "if they would only do as they agree, I could favor them. I am willing to help my brethren, but when they make a promise, I do wish they would keep it. But they seem to think it is all in the family. Well, I am going to be more careful."

"Then they will call you more covetous," was the reply.

"I suppose they will. But if I lend less, I can give more." And Brother Allison blew out the light.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—Why do women cry when they are nervous? Men do not.

Answer.—Men do not cry when they are nervous, but they very often do something worse. I don't know but there is some therapeutic value in crying. It is said by some to be a really good thing to cry when one is in a state of great mental depression,—he feels better when he gets over it.

Q.—Can a diseased organ of the body be restored to its normal condition by giving it proper care?

A.—That depends upon the nature of the disease, how much the organ is diseased, and how it is diseased. If it is the liver that is congested, the organ may become normal. Why?—Because it is natural for the liver to be congested; it is more or less in that state after every meal. It is always pressed upward after eating, and swells out half an inch in diameter as the result of a single meal. That is physiological congestion.

A man recently told me, with a very grave face, that he was suffering from congestion of the brain, and that he doubted whether he could be cured. I told him that was not a serious matter; that I had had a severe attack of the same trouble that very morning, but that after getting some sleep, it had passed away; in fact, that this was quite a common thing with me, being merely a physiological state. I think it was Henry Ward Beecher who said, "I would n't give anything for a man who never had a hot head." When a man gets tired and his brain is fatigued, he has congestion of the brain.

Congestion of any sort is a kind of physiological disease, and, as a rule, can easily be controlled, unless it becomes chronic, in which case the blood-vessels get so overstretched that it takes some time for them to get back to their normal size; still, even in these cases, at least an approximate cure is entirely possible.

Functional disease is always curable to a certain extent, yet not perfectly so, as the organ can never be got back entirely to the condition in which it was before it became diseased; but it can be cured so that it will perform its proper functions. For instance, a congested eye may become perfectly well to all appearances, but it will never be quite the same as it was before. An organ in its normal state will endure considerable abuse, but when it has been abused to such an extent that it becomes diseased, and has to be cured, it will no longer stand abuse. That is the difference between an organ which has never been diseased, and one which has been cured of disease.

Q.—Why are burns sometimes kept immersed in water?

A.—It was formerly believed that baths were very weakening; and I myself used really to think they were so, but later experience has corrected that impression. The fact is, man is really in some degree an amphibious animal. If the skull is opened and the brain examined, water is found there. The spinal cord is always immersed in water, the brain also; and the blood corpuscles swim in water. The skin is a water-proof sack. We may be said to live, move, and have our being in water—and salt water at that. So there are good reasons why it is not injurious to apply water to the outside of the body. A person having a bad burn or scald cannot do better than to get under a waterfall, because the water will cleanse the skin; and by frequent applications of water the poisons are carried off, and the skin is cleansed and protected from germs.

Q.—What causes the feet and hands to be hot and feverish when the temperature of the body is normal?

A.—This condition does not indicate a state

of fever. There is a great difference between fever and feverishness. The hands and feet may be feverish because they contain too much blood, due to the action of the vasomotor centers, which have let the blood-vessels of those parts relax, and thus too much blood is carried there. This is what sometimes causes a red nose. This burning of the hands and feet is a symptom of gastric neurasthenia, due to a disturbance of the abdominal sympathetic nerve, arising from a condition which is very often found in cases of dilated stomach.

Q.—What does the reverse of this condition, namely, cold hands and feet, indicate?

A.—It indicates the reverse of the causes mentioned in the previous case; it denotes that there is an excited state of the nerve-centers, which causes a contraction of the blood-vessels, so that the blood cannot get into the hands and feet. Cold hands and feet are not, as is very commonly supposed, due to a weak heart and poor circulation, but to a contraction of the blood-vessels, caused by an irritated state of the lumbar ganglia of the sympathetic nerve.

WHAT SHALL WE DO WITH OUR BOYS?

BY MRS. M. NEWMAN.
(Kansas City, Mo.)

GIVE them something to do, by all means. I have reference especially to boys who live in the cities, for it is much easier to answer the question for those who live in the country. Many a mother's heart is made to ache as she sees her boy grow out from under her influence, and come under the influence of bad associates. How many mothers there are living in cities, who, half the time, know not where their boys are after school hours. Whose fault is it?—The parents, of course, for not giving them something to employ their time at home. Boys are restless and active, and if we do not find something for them to do, they will be out in the street in spite of all we can say.

But you say, How can we who live in the city manage to keep our boys busy? First, it will require a good deal of thought and prayer on our part. What shall we give them to do?—Whatever we have to do ourselves. Teach your boy to cook. Take him into the kitchen with you, and take as much pains teaching him as you would your daughter, and I assure you he will learn as fast. Have him learn to wash the dishes, sweep the floor, and make the beds. Go with him and show him how and help him. But you say, I would a great deal rather do it myself. Of course you would, and that is why your boy is away from home so much. He has to work off his surplus energy in some way.

Inspire him with a desire to look neat and tidy, and teach him how to keep his clothes cleaned and repaired. Let him launder his own shirts. Show him how to cut and make his shirts and overalls. Of course some will say that boys cannot learn such things, and besides, mothers have not the time to be continually bothering with their children to teach them how to work. Yes, I know it takes time; it takes patience, and much of the grace of God in the heart, to enable a mother to be vigilant and faithful at all times in the training of her children. But when your boy gets away from home, and comes to disgrace and ruin, you will then take time to grieve and mourn over his sins and your own neglect.

Let your boy run errands for you. Send him to order your groceries, and don't scold him if he does n't do just as you would have done. Let him feel that he is an essential part of the family, and that it would be hard to keep house without him. Purchase a few tools, get him some lumber, and let him make sleds, wagons, and other things for himself. He will soon be able to make boxes for the knives and forks, shelves and tables for the kitchen, and many

other useful things. Then let him buy paint and brushes and paint them. Use the things he makes for you, and after a while he can make better ones to take their place. Of course he will make a muss. But give him a place for his tools and lumber, and have him understand that it is a part of his work to put each thing in its place and clean up all the muss he has made.

Make home so pleasant that he will not wish to go somewhere else to find amusement. Read to your children evenings. Be their companion and confidant. Go with them where they want to go, and take an interest in whatever interests them.

THE USE OF COFFEE.

TRANSLATED FROM THE GERMAN BY C. O. FRANZ.

NOT till the middle of the seventeenth century was the coffee-bean introduced into Europe. In the year 1672 the first coffee-house was opened, in the fashionable city of Paris. The clergy were at that time the main opposers of the use of coffee; but the nerve-exciting quality of coffee won the victory over all the reasonable arguments against it. Since then men have given themselves to its use to such a degree that many have become actual slaves to coffee-drinking. Surely the use of coffee and tea has much to do with the constant increase of nervousness. Of course it is not alone responsible, yet it has surely helped; and a return to a natural mode of living certainly embraces the giving up of coffee-drinking.

Pastor Sebastian Kneipp writes about coffee as follows: "Coffee belongs to the stimulants, and causes one to feel quite agreeable and well as long as its stimulating effect continues; but as soon as this is past, one feels the same as before. It is not easy to describe how the whole nervous system can be wrecked through it, but so damaging is its action upon the mind that it causes melancholy, low spirits, fear, fright, etc. Particularly is coffee much used by the gentler sex, and it is with regard to them rightfully called a murderer of mankind, inasmuch as it ruins strength, health, and sometimes life itself. Six years ago there came to me the daughter of a respected people, who had been completely given up by the physicians. She was well built, and came of quite healthy, strong parents. The girl confessed to me that she drank coffee three times daily, but found she did not care for other food. I advised her to eat nothing except every hour one spoonful of milk and three times daily a small portion of bread-soup. Only the fear of sure and early death brought the inveterate coffee-drinker to this diet. After several days, nature accustomed itself to this diet, and in a few weeks the girl was well again. I am fully convinced that coffee is a prime cause of the prevalent blood-poverty among the female sex, and whereto shall this lead if no halt is made? If such fallen individuals then commence life's career, and with their sorrow-bent shoulders carry the load of the matrimonial state, then it comes to pass that only misery follows. Many a young man has complainingly told me, 'I expected at marriage to receive a helpmeet to carry the burdens of life, and now I have to exert my utmost to pay the doctor and druggist, and have constant trouble for my prospect.'"

"Away with the miserable coffee-bean, which only eats and wrecks the nerves!" cries Pastor Kneipp to his patients; and that call we also would extend to all. Dr. Hahnemann, the founder of homeopathy, who expresses himself quite at length about the evil effects of coffee-drinking, declares that while it appears to remove weariness, hunger, and thirst, it weakens and retards digestion. But this is not all. The activity of the bowels is retarded, and the half-digested food, in a semifluid condition, is chased through the body without having imparted much of its nourishing substance. The lower parts of the bowels are not stimulated, but are

hindered in their functions. This is the first stage of coffee-sickness, and if there were a second stage, it would hardly be regarded as dangerous. But through this stimulation of the whole system, the bowel-movements often become more difficult and painful; muscular movements all through the system become weak; the extremities become cold; the patient has the "blues;" a strong hunger makes itself felt, and head and stomach feel more or less under pressure. In this stage, coffee-sickness becomes serious. Dr. Hahnemann also points out other diseases that result from the use of coffee, particularly nervous headache, toothache, cramps in the breast, stomach, and abdomen, constipation, scarlet fever, and diseases of the liver, the uterus, and bones. The tenderer and younger the human body is, the more will the use of coffee be found to retard its upbuilding.

TWO TYPES OF CHRISTIAN WOMANHOOD.

THERE are two Christian women. We know them both. They are good, true, and faithful each in her sphere. One attends conventions, makes missionary addresses, manages societies, and collects a vast amount of money for missionary and church enterprises. She is doing a great work for God and humanity, and many heathen homes are transformed through her labors. I know another woman, timid and shrinking from public gaze. You never see her name among the delegates to religious conventions, nor an account of an able paper that she has read before some religious body, for the simple reason that she has n't read any papers, but I have met her many a time by the sick-bed of the poor and destitute, sitting up with the sick who had no friends, night after night, and of her own slender means providing food for the hungry, medicine for the sick, clothing for half-naked children. No one except her pastor knows anything of it, yet she also is doing a great work for God and for humanity.—*Alabama Christian Advocate.*

CURE FOR SCANDAL.

HERE is a cure for a terrible disorder of the mouth, commonly called "scandal." "Take of 'good nature,' one ounce; of an herb called by the Indians 'mind your business,' one ounce; mix these with a little 'charity for others,' and two or three sprigs of 'keep your tongue between your teeth.' Application: The symptoms are a violent itching of the tongue and roof of the mouth, which invariably takes place while you are in company of a species of animals called 'gossips.' When you feel a fit of it coming on, take a spoonful of the mixture, hold it in your mouth; which you will keep closely shut till you get home, and you will find a complete cure. Should you apprehend a relapse, keep a small bottleful about you, and on the slightest symptom repeat the dose."—*Selected.*

USEFUL RECIPES.

BY ELVA G. WILCOX.

PERHAPS my recipe for crackers might be useful to some one. I also use it for pie-crust. In one cup of milk or cream, scald one cup of oatmeal (flake). When cold, add salt if desired, and knead well with one cup each of white flour and graham. Roll, cut in desired form, and bake until brown.

In making flour gravy, I use about three table-spoonfuls of cream, browning it, and stirring it to prevent burning; then add the desired quantity of water or milk, or both, according to circumstances, and thicken with flour paste. Cornstarch makes nice gravy. This cream gravy is somewhat similar in taste to meat gravy.

A nice gravy can be made by thickening water in which potatoes are boiled, with browned flour.

Special Mention.

PASSING EVENTS AND COMMENTS.

Shocked Society.—Chicago seems to be somewhat shocked over the fact that a few days ago in the most fashionable club in the city or in the West, a regular knock-down prize-fight was had between two very popular and aristocratic members. The fight was deliberately planned for two months, thousands of dollars were wagered, and when the time came, these two gentlemen (what a name!) came together and pounded each other in the most brutal bull-dog fashion. One participant was beaten into insensibility, and the victor pocketed \$1000 as his reward. This was not done by professional thugs nor witnessed by the raffia; it was in ultra-respectable society, and the brutes were honorable members.

It is due to the club to say that but a portion of the members were aware of the arrangement, and those who were not there seem quite shocked—that is, they are rather “put out”—over the matter. Possibly some are angry that they could not have been there.

Religious Kuklux.—Years ago the close of the civil war left bands of desperadoes in the South, who adopted the name of the Kuklux Klan. Many were their deeds of darkness and violence. They were fitly represented by the symbol of the skull and cross-bones. But with the return to peaceful avocations, these relics of the barbarism of war have nearly passed out of our history. The following letter was handed to us the other day, having been received by one of our laborers in Ontario. We know it does not represent the better classes of our Canadian neighbors, but it shows that a Satanic spirit may exist under the name and form of religion:—

To ——. We now give you warning about your Sunday work as you and — were seen drawing some sort of grain in Albana on last Sunday. Now this is a warning. You must stop such work, or you may suffer more than jail or imprisonment. All five members of us agree with you that Saturday may be the Sabbath, but then keep two days. You say that it is the “mark of the beast.” Very true, but you must keep Sunday while you remain in Essex. We will not spend money for nothing on posting mail. Just take warning. Watch buildings and grain. Now just take warning. Act your pleasure, all of you.

The Voice of the Sea.—“The sea and the waves roaring” is one of the signs given by our Lord himself to denote his near second coming. The sea unites its testimony with that of all nature and all nations that the coming of the Lord is near at hand. We have in two past numbers spoken of the violence of equinoctial storms, and these have continued during the past week. On the 12th instant, a hurricane prevailed in the vicinity of New York, which agitated the sea to an extent hitherto unknown. For many miles the beach was swept with ruin. Pavilions, piers, hotels, and all the paraphernalia of pleasure resorts were demolished by gigantic waves, which visited their fury upon slender buildings that were supposed to be at a safe distance from possible harm. The storm was furious all along the Atlantic Coast. The waves rose to an unprecedented height, and dashed inland to spend their force in unfamiliar places. The disturbances at sea have been more notable the past few weeks than formerly; and in some instances they come nothing short of being phenomenal. A despatch

says: “Never within the history of the Maritime Exchange has the Atlantic in the vicinity of the American coast been so thickly strewn with wreckage, much of which is so broken up as to preclude the possibility of identification. Every ship coming in from the sea reports passing derelicts afloat, while miles and miles of lumber, ties, and deals are being sailed through, showing that innumerable vessels have met their end in the storms.”

English Justice.—Uncle John Bull is giving some of our folks a sample of British law. It seems that a Mr. Castle and wife, he a wealthy merchant of San Francisco, have been traveling in the Old Country. On their way home, they had proceeded as far as London when the wife was detected stealing from a store. The couple were placed under arrest, and a search of their trunks revealed a large number of stolen articles. The police reckoned they had some professional thieves, and they were locked up in Holloway jail. The news of their arrest quickly spread abroad, and their friends in England as well as America rallied to their relief. The court would not admit them to bail as the charge was grand larceny, and their wealth would enable them to purchase their liberty. The matter was brought to the attention of Secretary Olney, and the state machinery was put in motion to save the people from humiliation. Claus Speckel's Liverpool agent hastened to the rescue. Mr. Castle's church telegraphed help, the people protest, but all in vain. The mill grinds on, and no favors.

It appears that Mr. Castle was entirely ignorant of what was going on, and that his wife is a victim of kleptomania. We are sorry they are not in America; and we hope that for once English justice will let up a little.

At a later time we learn that the unfortunate people are admitted to bail in the sum of \$200,000. It is claimed by the British police that the proof of Mrs. Castle's guilt is unquestionable and that against her husband is quite decisive. If these people are actually guilty of thievery, there would seem to be no more reason for granting them immunity than there would be if they were poor,—not so much, in fact.

An Appeal for the American Sabbath.—By appointment of the Presbyterian General Assembly, the Methodist General Conference, and the Synod of the Reformed Church, the last Sunday of October is to be devoted by the pulpits to the “claims of the fourth commandment.” Not the fourth commandment which God gave, but the one that reads: “The first day of the week is the American Sabbath. In it you shall not run Sunday trains or do anything else that will help keep people from going to church. For our work depends upon the contribution-box; the contribution-box depends on the congregation; therefore bicycles, street-cars, newspapers, railway trains, etc., are out of place on the American Sunday, and must be stopped.”

It is argued that people who respect the American Sabbath will not patronize public conveyances on Sunday; hence others should not be allowed to do so. Rich Sunday-keepers ride in their own conveyances; poor ones should go afoot; and wicked sinners, rich and poor, ought not to be treated any better than the good people are treated. That is about the way in which a contemporary religious paper puts the case.

Helen Keller.—The papers inform us that Helen Keller has passed successfully and with credit the preliminary examination that admits her to a course of study in Harvard University; and she will enter college at an earlier age than is usual. Those who conducted her examination did not know whose papers they were handling, so that no favors were shown her. This remarkable young woman was born in Alabama in 1880. At the age of eighteen months she lost the use of all her senses, except that of touch. Blind, deaf, dumb, tasteless, and scentless, her life seemed hopeless. No effort was made to educate her until she was seven years of age. She was taken to an institution for the blind in Boston, and one of the teachers, Miss Sullivan, has since devoted her life to teaching the unfortunate girl. In three years she had learned articulation. She knows what others say by putting her fingers on their lips, and replies audibly. Her acquirements are extraordinary even in a youth who has the use of all his faculties. But when we consider the apparently insurmountable obstacles with which she and her patient teacher have grappled, her attainments are a marvel. Her intelligence is no more remarkable than is the sweetness of her disposition. Surely, the Lord giveth more grace.

ANOTHER TRIAL IN TENNESSEE.

The trial of Brother Philpot, of Rutherford county, Tenn., for Sunday labor, will no doubt occur between the 19th and 25th of the present month. There is little doubt that he will be convicted if the court follows the precedent of other courts of the State of recent years. The evidence is clear that Brother Philpot did labor on the first day of the week, which, by the courts of the State of Tennessee, is declared to be the Sabbath day. The people of that State generally accept the decision of the courts in this matter; but there are some who believe the word of God to be of supreme authority on such questions, and as a result of this belief, observe the seventh day of the week as the Sabbath of Jehovah, which was blessed and sanctified by him. Brother Philpot is one of this number, and he finds his practise in conflict with the law of the State as now interpreted by the courts.

There is no denying the fact that the Sabbath is an ordinance of God, and it is equally true that “the powers that be are ordained of God;” but it is not possible that God has ordained the state to conflict with himself and his law, and therefore it must be that the difficulty lies in the fact that the administration of civil affairs has fallen into the hands of sinful men, who are themselves in rebellion against God.

It is important that the people of this great State, as well as of every other, should understand the true position that the State should occupy in order that it be not found fighting against the very power that ordained it.

The Religious Liberty Association has secured the names of more than two thousand families in and about Murfreesboro, the county seat of Rutherford county, and for some time past has been supplying them with appropriate literature. The special number of the *American Sentinel* of October 8 has been mailed to all these families.

We sincerely hope that people professing to believe in the religion of Jesus Christ will be led to seek more of his compassionate spirit.

ALLEN MOON.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 20, 1896.

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DO WE KEEP PACE WITH THE WORLD?

WE are aware that this heading will need a little explanation; and yet we think it involves a point that is entitled to consideration. For while there are many courses of action in which we should not only not keep pace with the world, but go directly contrary to it, there are other directions in which we should not allow the world to outstrip us.

We are not to follow the world in its race for power, pleasure, fame, and riches; we are not to imitate its pride and folly; we are not with it to turn our back upon God, and wander in the gloom and darkness of unbelief; and yet there is one respect in which we should keep pace with it, and not allow it to outstrip us; and that is in the parts we are respectively to act in the fulfillments of God's word.

In pointing out the characteristics of the last days and the signs of his coming, the Lord gives us the impressive illustration of the days of Noah. In Matt. 24:37-39 and other places, he tells us that as it was in the days of Noah, so also shall it be in the days of the coming of the Son of Man. In looking back to the days of the flood, there are two classes of people and two lines of action which demand attention: (1) The world, and the course they were pursuing; and (2) Noah and his family, and the work they were doing. In both these respects we are to find in the last days a parallel to the days of Noah. The world, the people in general, will be doing as people did then; and the people of God, corresponding to Noah and his family, will be doing such a work as he did then; and both will constitute equally a characteristic of the last days, and a sign of the coming of the Lord.

In thinking of the days of Noah, we are perhaps too apt to fix our minds upon the world and its condition, and, in the parallel, overlook that which corresponds to Noah and his work. In Noah's day the two went forward together, and one kept pace with the other. The more the world apostatized, and became violent and riotous in their opposition, the more intense and devoted did Noah become in the work which God had given him to do for that time. And the same correspondence between the temper and condition of the world and the progress of the work of the Lord should be seen at this time. There is to be no correspondence, of course, in the nature and direction of the work accomplished by the two parties; but in the progress and advancement the parties make in their respective spheres, the correspondence must lie. One part of the work should not advance faster than the other; or at least our part of the work should not fall behind that of the world.

The reader will now see the import of the question, Are we keeping pace with the world? That is, are we going on with our work as fast as the world is with theirs? Are we as rapidly nearing that condition in which we and our work must be found when the Lord appears, as the world is approaching the condition in which it

will be found when the crisis is reached, and the door is shut forever?

In the days of Noah, the earth was filled with violence. But men could not engage in violence without inflicting robbery, pain, disaster, bereavement, and poverty upon others, presumably innocent parties. Besides this, they were swallowed up in eating, drinking, marrying, and giving in marriage, and, as it was in the days of Lot, buying and selling, planting and building. These things shut out every other consideration. They were planning for years to come, gloating over their abominations, and fondly anticipating greater indulgences in the long future, when twenty-four hours did not stand between them and that flood of wrath which was destined first to give them a rude awakening from their pleasing dreams of pleasure, peace, and safety, and then to engulf them in a watery grave.

Meanwhile the voice of Noah was heard in warning and entreaty, and the sound of his hammer echoed through the land, as he bolted the timbers and nailed the siding upon that mysterious ark. That hammer was the great gavel of mercy by which Noah was trying to call the world to order, that they might give attention to the warning, and avert, or prepare for, the coming danger. But they gave no heed. They "knew not [not because they could not, but because they would not] until the flood came, and took them all away. So also shall the coming of the Son of Man be."

The world to-day is fast filling out its part of the picture. Violence treads upon the heels of violence. The columns of the daily papers are filled to bursting with the record of deeds of depravity by fiends in human shape, from whom every trace of the divine has seemingly been eradicated. The Spirit of the Lord, which, in the days of Noah, he said should not always strive with man, and which did soon cease to strive with that generation, seems again to be fast leaving the earth. The rush and roar of Mammon-worshipers and pleasure- and office-seekers, grow louder and louder. Lust vaunts itself in public places. The commercial spirit seeks marvelous avenues through which to expend its energies. Men are heaping up riches with the wild glare of maniacs. They are taking leases for ninety-nine, or for nine hundred and ninety-nine years, just as if even now the Judge was not, as James says he is, standing right before the door. A so-called "higher criticism" repudiates the Scriptures. Evolution talks learnedly of "myriads of ages past," and myriads to come, regardless of God's revealed purpose in the creation and redemption of this world. "Science" challenges inspiration. Human discoveries and achievements boldly challenge the power of God. And a flood of iniquity both challenges and invites the wrath of the Almighty. So by "wisdom" men will continue to be ignorant of God, ignoring his power, and even denying his existence, till, as he brought the antediluvian dispensation to an end by a flood of water, he closes up the present by a deluge of fire.

And now the question again recurs, What is the condition of that branch of the work represented by the mission of Noah? Are those who are defending the truth and warning the world to-day, as earnest in their work as Noah was in his? Are we as much of a sign to our generation as Noah was to his? To what state of advancement have we brought the message—the

spiritual ark which we are building? Are we making every timber and brace secure, and driving every nail in a sure place, as was done in the ark of old? Do we confine our efforts to our specific work, and make every stroke tell, as Noah did? It is not to be supposed that he had any other work on hand while building the ark. He was not engineering other lines of business, and forwarding other enterprises. He was not even experimenting with other kinds of boats. But he concentrated all his powers of mind and means upon that one specific object,—the completion of that ark which God had called him to build. Are we thus concentrating our efforts upon the specific message committed to our hands? Are we causing its sound to ring through the land like the echoes of Noah's hammer, as he brought to completion the ark he built? The world is fast doing its work. If the Lord should come to-day, could any one say that the comparison which Christ draws between these days and Noah's was not fulfilled? But if he should come to-day, would anything be found in our work uncompleted which ought to have been done? This is but another form of the same question, How does the condition of our work compare with that of the world? Are we filling out our part of the picture as they are filling out theirs? In this great closing drama of the gospel, are we, in what the prophecy declares we are to do, keeping pace with the world in what the same word declares they are to do?

U. S.

THE COUNSELS OF SATAN EXPOSED.

"THE prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." 2 Kings 6:12.

The above scripture brings out a very important and instructive lesson; one, too, that is full of comfort and encouragement. The king of Syria was holding councils with his men of war, and was planning an invasion of Israel. He was doing this secretly, that his plans might not be known, that he might enter the realm of the king of Israel unexpectedly, and, finding no preparation to withstand him, he would thus make more sure his booty. But in this the king was disappointed. Although his council had been a secret one, and all his plans of operation had been carefully kept from the outside world, still, when he came to the place where he had planned his campaign, he learned that the king of Israel had been made acquainted with his secret plottings, and had saved himself; and it was impossible for the king of Syria to carry out his designs. This, we are told, happened "not once nor twice," but many times. Thus the king of Syria was thwarted again and again, until he became exasperated. "Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel? And one of his servants said, [None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." Verses 11, 12.]

This lesson reveals the care that God has for his people, and the course he takes to bring to naught the plans of Satan to injure and destroy. It also brings very forcibly before us one line of the prophet's work, and the importance of not only having a prophet, but also of giving careful heed to the instruction that God may send to his people through his prophet.

It has fallen to our lot to live in a time which, in a special sense, is described as perilous, and when Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish" (2 Thess. 2: 9, 10); and this will be carried to such an extent "that, if it were possible, they shall deceive the very elect." Matt. 24: 24. This is the condition of things that is to exist in these last days; and if ever a people needed a prophet to expose the plottings of Satan against God's work and people, it is certainly at a time when he is putting forth such tremendous efforts, and laying such exceedingly deceptive plans, for their destruction. For this reason God has placed this gift in the remnant church.

The spirit of prophecy is coexistent with the third angel's message, and its influence and work have been of the greatest importance to the cause of present truth. The remarkable unity that has existed in this work, and still exists, is due to the recognition of the spirit of prophecy and the operations of the Holy Spirit. There never was a time when every means of grace has been so much needed as just now, and that which is of the greatest importance to us is to heed the counsel and warnings that God shall see fit to send his people from time to time.

Here was where ancient Israel failed so often. If they had always given faithful heed to the counsel given them of God through his prophets, they might have been saved from every destructive scheme the enemy inaugurated against them, just as the king of Israel saved himself by heeding the counsel of Elisha.

Often they took the course of Manasseh, of whom it is said: "And the Lord spake to Manasseh, and to his people; but they would not hearken." 2 Chron. 33: 10. The consequence was that both the king and his people were carried into captivity. A disbelief in, and a rejection of, the warnings and admonitions which God may send his people to-day will bring the same results. On the other hand, in every instance when the message of God through his prophets to his people was believed and obeyed, it resulted in the greatest blessings and prosperity, and wrought the most remarkable deliverances. The experience of King Jehoshaphat and his people, recorded in 2 Chron. 20: 1-25, is a most decisive testimony; and well may we exclaim, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." This is as true now as it was then. O. A. O.

THE POWER OF THE WORD.

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The earth can bring forth vegetation only because of the moisture that comes upon it by the rain or the snow from heaven. Without this, everything would fade and perish. So also is it with the life of man and the word of God. Without the word of God the life of man is as barren of power and of good as is the earth without rain. But only let the word of God fall upon the heart as the showers upon the earth;

then the life will be fresh and beautiful in the joy and peace of the Lord, and fruitful with the fruits of righteousness which are by Jesus Christ.

Notice, too, it is not *you* who are to do that which he pleases; but, "It shall accomplish that which *I* please." *You* are not to read or hear the word of God, and say, *I* must do that, *I* will do that. You are to open the heart to that word, that *it* may accomplish the will of God in you. It is not *you* who are to do it, but *it*. "It," the word of God itself, is to do it, and you are to *let* it. "Let the word of Christ dwell in you."

This is stated in another place thus: "When ye receive the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Thus it is the word of God that must work in you. You are not to work to do the word of God: the word of God is to work in you to cause you to do. "Whereunto I also labor, striving according to *his* working, which worketh in me mightily."

The word of God being living and full of power, when it is allowed to work in the life, there will be powerful work wrought in that individual. As this word is the word of God, the power, of which it is full, is only the power of God; and when that word is allowed to work in the life, there will be the work of God manifested in the life—it is his power working mightily. And thus it is *God that worketh* in you, both to will and to do of his good pleasure. "It shall accomplish that which I please." Let it.

From these scriptures it is plain that we are expected to look upon the word of God only as *self-fulfilling*. The word of God *is* self-fulfilling. This is the great truth presented everywhere in the Bible. This is the difference between the word of God and the word of men. And this is just the difference emphasized in the passage that says, "When ye received the word of God, . . . ye received it *not as the word of men*, but as it is in truth, the word of God, which effectually worketh also in you that believe."

There is no power in the word of a man to do what it says. Whatever may be the man's ability to accomplish what he says, there is no power in the man's word itself to accomplish what he says. A man's word may express the easiest possible thing for him to accomplish, and you may thoroughly believe it, yet it is altogether dependent upon the man himself to accomplish it *apart from his word*. It is not his word that does it. It is he himself that must do it; and this just as really as though he had spoken no word at all. Such is the word of men.

It is not so with the word of God. When the word is spoken by the Lord, there is at that moment *in that word* the living power to accomplish what the word expresses. It is not needed that the Lord employ any shadow of any other means than that word itself to accomplish what the word says. The Bible is full of illustrations of this, and they are written to teach us this very thing,—that we shall look upon the word as the word of God, and not as the word of men; and that we may receive it thus as it is in truth, the word of God, that *it* may work effectually in us the will and good pleasure of God.

"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." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." At first there were no worlds at all. More than this, there was none of the materials of which the worlds are made. There was ~~nothing~~. Then God spoke, and all the worlds were in their places. From whence came the worlds, then? Before he spoke, there were none; after he spoke, there they were. Whence, then, did they come? What produced them? What produced the material of which they are composed? What caused them to exist? It was *the word* which was spoken that did it all. And this word did it all, because it was the word of God. There was in that word the divinity of life and spirit, the creative power, to do all that the word expressed. Such is the word of God.

"And this is the word which by the gospel is preached unto you." The word of God in the Bible is the same,—the same in life, in spirit, in creative power,—precisely the same, as that word that made the heavens and all the host of them. It was Jesus Christ who spoke the word at creation; it is he who speaks the word in the Bible. At creation the word which he spoke made the worlds; in the Bible the word which he speaks saves and sanctifies the soul. In the beginning the word which he spoke created the heavens and the earth; in the Bible the word which he speaks creates in Christ Jesus the man who receives that word. In both places, and everywhere in the work of God, *it is the word that does it*.

Let the word of Christ dwell in you richly. Receive it, not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you. Then, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but *it* shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "To you is the word of this salvation sent." "And now, brethren, I commend you to God and to *the word of his grace*, which is able [literally, 'full of power'] to build you up, and to give you an inheritance among all them which are sanctified." A. T. J.

CONSTANTINOPLE.

MONDAY, September 14, in company with Dr. Waggoner and my companion, I arrived here, ready to open the Bible school appointed to begin the 15th. Shortly before leaving Switzerland, we heard of the recent massacre in Constantinople, but judging it to be like the one which took place last year during our school, we decided to come at the time appointed.

On our arrival we found that the situation is much worse than last year; some say it is from ten to twenty times worse. As nearly as we can learn, the trouble was begun by Armenian anarchists. It is claimed that they came from Russia, well armed with dynamite. The Armenians knew in advance that something would happen, and many of them left their homes for safety in the morning; the outbreak took place the following afternoon in two parts of the city at the same time. The chief attack was at the

Ottoman Bank, a fine, large building in Galata, the European quarter of Constantinople. A number of well-armed men took possession of the bank, and used it as a fortress, holding it till the next day. Many bullet marks about the windows and on the front of the buildings opposite the bank, indicate that there was considerable shooting.

The perpetrators of this bold act claim they took this course to wake up the powers to do something; they have been set at liberty, and threaten that if nothing is done, the same or worse will be repeated. This has terrorized the people, who are leaving the city in large numbers. In some Armenian quarters, many houses stand empty. Business in the city is paralyzed. Armenians abroad are not allowed to come to the city; and most of those in the city are arrested and kept in ward till they can satisfy the authorities that they are not of the revolutionary party.

One of our Armenian brethren was arrested, but on learning that he is a Sabbatarian, the police released him, they having learned that our people do not cherish revolutionary sentiments,—that they are not a political body in any sense.

The number killed in the recent massacre is estimated by Turkish authorities at from six hundred to eleven hundred; by others, at thirteen thousand.

When we arrived at Constantinople, Brother Baharian was in Rumania, where he had gone to labor among some Armenians. On account of the new troubles, the Turkish consul refused to visé his passport, so it was not possible for him to return to Constantinople for the school, except contrary to law; this he ventured to do, leaving the results with God. In the ordinary course of events, he would not be allowed to land, or would be sent to prison. We went to the steamer to meet him, and to see what the Lord would do. What was his surprise to meet at the gangplank the police director whom we had met four years ago in Mersin, near Tarsus, where our pockets had been searched and all books and papers taken. At that time this director had learned that our work was not dangerous to the government; he at once recognized Brother Baharian and was friendly to him; wrote a note to the police court, requesting that he be allowed to land, on the ground that he knew him to be a safe man; and sent with him a policeman in citizen's dress; for he said it would be humiliating if he had to go with a policeman.

At the police headquarters, he was put in ward till the president should come; but before his arrival, the minister of police, whose office is in the same building, arrived; the case was brought to his attention, and he at once sent an officer to bring Brother Baharian to his room, where he received him very cordially, and set him at liberty without a word of reproach because he had come to the city contrary to the law. On the contrary, he began at once to speak to the gentlemen in his room in such high terms of the character of Brother Baharian, that our brother was much embarrassed. At ordinary times, those allowed to land without previously having had their passports viséed, must pay double the regular price, but the minister overruled all so that Brother Baharian had no expense at all. Thus the hand of the Lord was plainly seen working in behalf of his truth and people.

On our arrival the prospect was rather dark for our school,—people leaving the city in large numbers, and our only translator, an Armenian,

in a distant land, unable to obtain permission to return. The good hand of the Lord being with us, the school is now in progress. Dr. Waggoner holds two Bible classes daily; I devote time each day to instruction to the workers; and my wife gives instruction in cooking and English. Several already know some English, and others have begun its study. In no part of this General Conference district is the overruling providence of God so visible as in Turkey. For the Armenian nation, prospects were never darker than now; for our work in this field they were never brighter. To the Lord be all the praise!

H. P. H.

THE MICHIGAN CAMP-MEETING.

AN apology is due our readers for our failure to continue the report of this meeting, the first part of the report having appeared two or three weeks ago.

The time of the meeting was at a season when the weather is usually precarious, and it sustained its reputation at this time. The equinoctial storm (of which there seem to have been several recently) struck the meeting in the forepart of the second week, and for three days there was but little comfort except in remaining in a cosy tent by a good fire. The grounds became exceedingly unpleasant. The floor of the pavilion was very wet and muddy, and these circumstances interfered with the meeting. The conference took in the situation, and very wisely voted to have the next year's meeting at an earlier period.

But we do not mean to carry the impression that the weather ruined the meeting. Far from it! There was a prevalent spirit of cheerfulness and good courage. We heard no word of complaint, and no one said he was sorry he came. People continued to arrive even during the worst weather, and most of the meetings were held according to the daily program. The last three days the weather became favorable, the attendance increased, and on Sunday a vast crowd of people were upon the ground, who listened with attention to the word spoken.

The meetings on both Sabbaths were solemn and profitable, and throughout the occasion, the Spirit of the Lord witnessed to the word spoken. There was a willingness to hear and to receive the word, on the part of the people, and a desire to see the cause of God advanced. The stringency of money seems to stand in the way of most of our people's doing what they would like to do in the way of supporting the cause with their means; but these times call for the exercise of faith. We must move out trusting in the providence of God.

The business meetings were harmonious. All the measures proposed were freely discussed. Elder I. H. Evans, who has for five years stood at the head of the conference, was again elected president of the conference and tract society. The minutes of the conference, presented by the secretary, which will appear in our next issue, will give to our readers the various items of business, so that we need not refer to them here.

The Michigan Conference is our strongest organization of the kind, but its real strength is not fully developed. Its churches are very numerous for the care of one committee; and, in common with all our churches, they need a greater measure of the blessing and power of God. We trust that the coming year will be one of signal blessing to the cause in this grand State. Let the people of God arise and put on

strength. Let them seek a nearness to God, where his power and blessing may be manifested through them, and we shall see a work accomplished in our midst at which this generation will stand in wonder. So near the heart of the work, with all the important institutions located in its midst, the Michigan Conference should be a model conference; and we are sure, from our brief acquaintance with the laborers and people at large, that they are earnest and devoted as a class, and that God has great blessings in store for us.

G. C. T.

In the Question Chair.

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

695.—INFANTS IN THE NEW EARTH.

PLEASE explain through the REVIEW Isa. 11:6-8. Does not this refer to the condition of things in the new earth? If so, it must be after the second resurrection. And considering that a thousand years intervene between the first and second resurrections, how can there be nursing children there, as stated in verse 8?

A. F. V-D.

Answer.—We are inclined to think that the whole description in the verses referred to is a figure to represent a certain condition of things, which is held up as the great object in view; and that is the entire absence of evil or danger in the redeemed state, as set forth in verse 9: "They shall not hurt nor destroy in all my holy mountain." And then the reason for this happy condition of things is stated, which seems to furnish a key to the whole passage. It reads thus: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But this fact could have no influence on those too young literally to understand such knowledge. We all know the ferocious nature of wild beasts here, and the deadly effect of the poison of adders and asps; and we know how impossible it would be for the peaceable domestic animals and the wild carnivorous animals to associate happily together; and we know how fatal it would be for an infant to creep around among the holes and dens of poisonous reptiles. It would be sure and speedy destruction. The prophet wishes to show how entirely opposite to this will be the condition of things in the kingdom of God; and how could he use a more forcible figure than to present a condition which would be so destructive here, with a view to showing that if it could exist there, no harm would come of it, so free from every deleterious influence that kingdom will be. Wild beasts will not be ferocious, and the reptiles will not be poisonous; and all the people will be led by love for one another and all things; for all will know the Lord. Isa. 65:25 describes substantially the same state of things, applying to the same time; but this passage makes no mention of infants. Thus the prophecy could be strictly fulfilled, that is, the harmlessness and holiness of that state, which it is the object of the prophecy to set forth, could exist in its completeness,—though there should be no infants there. An example of this way of speaking is found in Rev. 4:8: "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty." This is spoken of beings before the throne of God, where there is no night. But the thought is to express *unceasing* adoration, and that condition is therefore set forth by an expression which would denote that fact *here*, where there is day and night, though the same circumstances do not exist there.

U. S.

Progress of the Cause.

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

THE LITTLE HARVESTER.

"I HELP to gather in the wheat,"
The reaper's daughter said,
With dimpled smile and accent sweet,
And toss of golden head.

The child was young and very fair,
Her cheeks were all aglow;
Her eyes like purple pansies were,
Her teeth a shining row.

"You help to gather in the grain?
You are too young, my child!
You could not fill the creaking wain—
Why speak a thing so wild?"

"I am a harvester, I say,
And papa says so, too;
I bear his dinner every day
To yonder shady yew.

"And though I cannot cut the blade,
Nor fill the creaking wain,
I do my part," she gently said,
"Toward gathering in the grain."

To do her part, what more could she?
Could you or I do more?
The lesson still abides with me,
I can it o'er and o'er.

O, rich would be the golden yield
If each would do his part
Upon the world's great harvest-field,
With brave and earnest heart.

—A. D. Walker.

INDIA'S NEEDS.

WE have now been in this country ten months, and therefore have a fair idea of what the climate is throughout the year. Europeans and Americans will find little fault with five months out of the year, beginning with the last of October. During that time it is warm in the middle of the day, but the mornings and nights are plenty cool enough for comfort. About the first of April the extremely hot weather sets in, which continues till the rainy season, beginning about the middle of June. The hottest days of this year were in April, when the glass registered one hundred and ten degrees in the shade.

The rainy season runs from the middle of June till about the middle of September. During this season many parts of the country are under water. In traveling over the country, one will notice the peculiarity that the native villages are generally located on elevated ground, and the necessity for this is seen during the rains, when so much of the land is under water. During this season it is necessary to move about in boats where a few weeks before there was not a drop of water to be seen. When it rains, it pours. Some of the streets in Calcutta during these heavy downpours are flooded with water several inches deep until it has time to run off after the shower ceases. For about nine months there is no rain. The country then becomes parched and dried so that the "bursting of the monsoon" in June is very welcome to everything and everybody, at least for the first week or two.

Toward the last of August the rains come less frequently, the sun begins to come out hot, and for about a month onward, we are told, is the most trying season of the whole year for those from colder countries. Judging from the past few days, it is easy to see that such may be the case. For weeks everything has been soaked with water. As soon as the rain is entirely over, and we have again an unclouded sky, the bright, hot sunshine upon this wet region gives a condition of things like such a steam-bath, with peculiar Eastern odors thrown in, as the steam-baths at our sanitariums know nothing of. A steam-bath under proper circumstances, and taken at the proper time, is an excellent thing; but the trouble with this steam-bath is that you have to take it when it comes, and stay in it as long as it lasts.

During this trying part of the season, thousands of Europeans and Americans flock to the hills. Those unable to bear the expense of going to the hills remain where they are, and make the best of it they can. Many get accustomed to it, and seem to get on well for years; others are unable to stand it, and in a little time, succumb.

After a study of the situation here for the past ten months, my sober conviction is that this country presents one of the finest openings for sanitarium work under the sun. The need for such work here is too evident to require any arguments to show it. Of course there are other countries where the need is just as great as here, but they do not all possess the same natural advantages that India does to meet this need. In April, May, and June, when it is scorching hot in the plains of Bengal, a ride of three hundred and fifty miles will take one in sight of the everlasting snows, and into the pure, bracing atmosphere which, with its life-giving power, imparts new vigor to those sweltering in the plains, who are fortunate enough to be able to avail themselves of a stay in the hills.

A properly equipped sanitarium at Darjeeling or some other of these hill stations would not suffer for want of patronage. Indeed, there is little question but that it would very soon be self-supporting. The principles we hold on the question of health and temperance, a part of the one gospel we have to preach, we are under solemn obligations to make known everywhere, and it seems to me it is of peculiar importance that they be made known here. The devout Hindu refrains from eating flesh because he regards many of the animals as objects of worship, and a non-flesh-eating Christian is to him an object of great interest. Here we can get his attention at once. Why should we not teach him that the God of the Bible gave to man for his meat the fruits and grains of the earth, and at the same time bade man worship no object in all the universe save him who made all things? Not a few of these people believe that Christianity enjoins the eating of cows, sheep, and hogs, and the drinking of wine and the smoking of cigars. And why?—Because so many who have broken caste and made a profession of Christianity have learned to do all these things? O, it is not creeds we want among these people,—it is lives in harmony with the great principles of Christianity!

Shall our people be content to multiply institutions of this character in America, and do nothing on this line in this great India? God forbid! We need a sanitarium, and should our people decide to open one in this country, the sooner it is done the better, for reasons which I will not here mention.

We also need a place in Calcutta where the sick and suffering can be relieved, where treatment can be given, and where the people can receive instruction on the great theme of how to live. It is proposed that we do something in this line when our doctors and nurses arrive, but at most, it can be only in a small way; for the house we occupy is on a short lease of three years. We ought to have a larger place, where facilities for treating the sick could be arranged in a more permanent manner than we shall be able to arrange in this house.

Nor is this all. If we had an orphanage for boys here in Calcutta, it could do a work which I am sure would meet the approval of the Lord. Scores of cases are constantly occurring where little lads are left to the mercies of a cold world. Many of them are taken by Mohammedans and brought up to a life of practical slavery. Others are being gathered by the Catholics. Aside from a small work which one Baptist minister here carries on on his own account, I know of no Protestant effort in behalf of these helpless, homeless boys in this great city. Only a short time ago I was asked to take nine of these waifs who were picked up in an absolutely destitute condition.

In these cases the parents had died of cholera. A Baptist minister took two of them, but had not room for more, and I was obliged to say we could take none. Seldom do I place my head upon my pillow at night without thinking, What can be done for these helpless, homeless, destitute little ones?

To one here on the ground these cases are perfectly heartrending, and they are of frequent occurrence. I see no one branch here more promising than this very line, but I do not feel at all disposed to rest it upon its promising character; for the truth is, the work ought to be done, and I know of no people who are under greater obligations to do it than Seventh-day Adventists. If any of my readers do, will they kindly let me know who the people are, that I may appeal to them in this matter without delay?

The following quotations from recent writings of one whom we all hold in high esteem seem to me of peculiar force on these questions. In conclusion I commend them to the careful perusal of the reader:—

God's blessing will rest upon every effort made to awaken an interest in health reform, for it is needed everywhere. There must be a revival in regard to this matter, for God purposes to accomplish much through this agency. Present temperance with all its advantages in reference to health. Educate people in regard to the laws of life, so that they may know how to preserve health.

If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body.

Let forces be set at work to clear new ground, to establish new, living interests wherever an opening can be found. . . . Enlarge ye, spread, yes; but not in one place. Go out and establish centers of influence in places where nothing, or next to nothing, has been done. . . . Diffuse the saving beams of light, and shed light into the darkened corners of the earth.

A great work must be done all through the world, and let no one flatter himself that because the end is near, there is no need of making special efforts to build up the various institutions as the cause shall demand. . . . When the Lord shall bid us lay off the armor, and to make no further effort to establish schools, to build institutions for the care of the sick, for the shelter of the orphans, the homeless, it will be time to fold our hands, and let the Lord close up the work; but now is our opportunity to show our zeal for God, our love for humanity. . . . We are to be partners in the work of God in all parts of the world. Wherever there are souls to be saved, we are to lend our help, that many sons and daughters may be brought to God. . . . Schools must be established, that the youth may be educated, that those in the work of the ministry may reach higher attainments in the knowledge of the Bible and the sciences. Institutions for the treatment of the sick must be established in foreign lands, and medical missionaries must be raised up who will be self-denying, who will lift the cross, who will be prepared to fill positions of trust, and be able to educate others.

All these things mentioned in the foregoing quotations are to be done,—yes, they will be done,—and if you and I are true to the trusts committed to us, we shall do all in our power to have them done. D. A. ROBINSON.

Calcutta, September 7.

OUR WORK IN SOUTH AMERICA.

No more encouraging field for the gospel worker can be found than the states of South America. Possessing as they do a cosmopolitan population, the operations of the missionary may embrace labor for nearly every nationality in the world. For years the tide of emigration has been pouring into this great country from the nations of the Old World. Europe has contributed some of its best citizens to the building up of this southern hemisphere; and this emigration has not stopped with recent years, but is greater to-day than ever before. In consequence, neither the religious nor the social life of the people has become as fixed and settled as in older countries. All classes are much more ready to listen to new ideas, and to receive that which commends itself to their judgment, than are those in other countries where long years

have stereotyped the customs and associations of the people to that extent that it is almost impossible to break away.

The prevailing religion, aside from that of Dutch and British Guiana, is Roman Catholic. However, in Southern Brazil, Argentina, and Chili, there are large colonies of Germans and Scandinavians, who hold to the religious belief of their fathers. This great field is less liberally supplied with Protestant missionaries than any other field of any note in the world. It is even more destitute in this respect than India, Persia, China, or Japan, there being only one Protestant missionary to each two hundred and seventy-five thousand of the population.

It will be seen from the above that there are vast opportunities for our own denominational work in this continent. It is cause for rejoicing that we have already made a small beginning, and for regret that we have not more largely entered upon the many openings which exist. At the present time we have missionaries in British and Dutch Guiana, Colombia, Chili, Argentina, and Brazil.

The work is moving slowly in British Guiana, as our workers have had many obstacles to overcome. Added to the many other hindrances which Satan has thrown in their pathway, is the unhealthy climate of that country, from which our missionaries have suffered to no small degree. Owing to the stringency of the laws governing medical practise, Dr. and Mrs. Ferciot have been compelled to give up their work in this line. Brother and Sister Kneeland have suffered greatly with malaria, and have become so reduced in health and strength that it would appear criminal for them to remain longer in that field. They therefore expect to return home before the winter months.

In Bogota, Colombia, Brother F. C. Kelley has been laboring to the best of his ability, carefully and judiciously representing the truth before the people as the Lord has opened the way. In Chili an unusual agitation has developed during the last few months regarding the Sabbath of the Lord; and two native ministers have espoused the cause of Sabbath truth, and are now publicly laboring to bring the light they have received before others. Elder Baber and his collaborators are all of good courage, rejoicing in the omens of prosperity which they see opening before the work in which they are engaged.

The message is being prosecuted in Argentina in four of the languages represented in that field; namely, English, German, Spanish, and French. Many interesting items are reported, showing how the Lord is impressing hearts, even working outside of the human agent in bringing the message to those who are honest of heart. Our forces here have recently increased by the addition of Brother and Sister N. Z. Town, whose labors, we trust, will prove a valuable help to those already being put forth.

An additional laborer has likewise been added to our working force in Brazil. Elder F. W. Spies and his family, of Germany, have just reached that field and entered upon the work. The experiences of some of our brethren in this field, especially of Elder H. F. Graf in his labors among the German colonies, read almost like romance, so full are they of adventure and miraculous preservation. The Lord is abundantly blessing the work in this field, as he is in those already named. Two of our brethren have recently suffered with the annual scourge of this country, yellow fever, but the Lord has graciously preserved their lives.

From all these fields mentioned there comes the cry for additional laborers to supply the unfilled openings, and additional means to enlarge the facilities for work and to open up sub-stations in new territory. There is an earnest demand for the erection of a church building in Buenos Ayres, the capital of Argentina. A house of worship in this, the first city of the republic, would greatly increase the influence

and standing of our work. The demands both in Argentina and Chili are for the establishment of a monthly periodical, in order that the principles of the message may be brought before the reading people.

If the Foreign Mission Board had to-day ten thousand dollars to further the work in this vast field, every dollar of it could be invested with the greatest profit, and to the greatest advantage of the work. We trust that in the coming week of prayer, when the work in other lands is considered, and offerings are made to the same, the needs of the thirty million South Americans may come into generous remembrance on the part of our people. Remember the work in South America in your prayers and in your offerings.

F. M. WILCOX.

SOUTH AFRICA.

We left New York, in the "Paris," on August 5. Though we had very pleasant weather, we all were more or less seasick, Mrs. Druillard more than the others, but she never traveled by boat before with so little sickness. We arrived in Southampton the 13th. Many of the passengers on the "Paris" were going to South Africa. Think of our surprise when we found that the next eight boats for Cape Town were already crowded to the limit allowed by the Board of Trade.

We found our people, and it was most cheering to feel we were with real friends. I went to London, and with Brother Bacon's help secured passage on the "Dunnottar." We could have no berths assigned us, but must be willing to sleep on the floor or do any way. We remained one week with the brethren in Southampton, meeting with them for worship four times. Miss Webster talked at one meeting on the principles of health reform. Mrs. Druillard spoke at another meeting on mission work. We enjoyed our stay with the church very much. We missed the REVIEW, and wished our brethren here might have at least three or four copies in their church, that all might have a chance to read it, although they may not be able to have a copy in each family.

August 22 we sailed. We had very pleasant weather. The ship was crowded, still they did as well for us as they could, and we each had a berth. It was very hot passing off the West Coast, and many on board had the fever. Mrs. Druillard and Miss Webster both suffered much from the fever. The captain said he had not had so many sick on board for a long time. He put the ship out to sea one hundred miles so as to be away from the land of the West Coast. We thought of our dear missionaries who were in this fever climate, and realized as never before what it meant. Brethren, we must not forget such, but cry to God daily in their behalf.

The last nine days of the voyage we all began to long for the land, and suffered much. Mrs. Druillard could not eat, and became very weak. Miss Webster and I could eat or drink but little. September 8 we landed, and those who have not experienced it, cannot tell the joy of landing and receiving such a welcome as we did after such a long sea voyage. The dear friends here did all they could for our comfort. We found them enjoying the meetings of the institute. We were glad that we came in time to see Brother Haskell and Professor Prescott and his wife before they left the colony. It seems like home to us here, and all are so kind that it makes us quite ashamed to receive so much attention. We are feeling quite well, and begin our work with hope and courage.

Of all the friends that welcomed us here, none was more appreciated than the REVIEW. For five weeks we had not seen a copy. We wept with joy as we held it in our hands, and read from its pages. Brethren, we could do better on one meal a day with the REVIEW than on two

meals without it. We praise God for his blessing that has attended us on our voyage here. We often knew that dear ones were praying for us. God hears our prayers for one another, and not until the secret things are made known, will it be seen how much has been accomplished in this work by fervent prayer.

A. DRUILLARD.

SOUTH AUSTRALIA.

THE third angel's message was first preached in the colony of South Australia by Elder J. O. Corliss in the year 1886. The meetings were held in one of the suburbs of Adelaide, the capital of the colony. As a result of this effort, a church of thirty or forty members was organized.

At the beginning of 1889, Elder W. D. Curtis located in Adelaide, and remained until the close of 1891, at which time the membership of the church had increased to about one hundred and thirty. Since the departure of Elder Curtis to America in 1892, there has been no minister located in that colony, hence no aggressive work has been done there. Only brief visits have been made to the church by ministers from time to time, yet the church has held its membership, increased its tithes, donated liberally to the work being carried on in other parts of Australia, and has done noble work in the circulation of our literature. Through the work of the missionary society and the canvassers, people in all parts of the colony have learned something of the truths we hold; and in different parts, individuals have begun to obey. This of course calls for more aggressive efforts, and these we are arranging to make.

The next annual camp-meeting of the Central Australian Conference is to be held in Adelaide. The meeting is appointed for Oct. 8-18, 1896. We expect that this camp-meeting, like others held in this country, will open the way for a good work to be done. We have planned to have several of the best workers in the conference remain in Adelaide through the summer to follow up the camp-meeting interest. It is also the plan of the Conference Committee hereafter to keep at least one minister in the colony to carry forward the work. We believe that the Adelaide camp-meeting will be one of the best we have held in the colonies. We have been favored in securing a beautiful camp-ground in the center of a heavy population. The approaching meeting is being made known to the people by what we call a camp-meeting edition of the *Bible Echo*. This edition has a colored cover. On the front page of the cover is a large picture of a camp-ground with tents erected. On the inside of the cover are the description of a camp-meeting, full directions respecting the one to be held, the program, and a brief statement of the history and views of Seventh-day Adventists. The last page contains advertisements of our literature. We sell these papers from door to door. We have printed twenty thousand of these covers to distribute in Adelaide. Ten thousand will be put on the papers to be sold, and the other ten thousand covers will be given to families who will not purchase a copy of the *Echo*. This is a thorough, effective way of advertising. It requires labor, but it brings excellent results.

Sister White expects to attend the Adelaide camp-meeting. This will be a great help to the meeting; for hundreds of people who have her books desire to meet her and hear her speak. Her earnest exhortations deeply impress the people.

Elder E. W. Farnsworth and his wife have arrived in Australia, and will be at this meeting. All the ministers of the conference will be in attendance. We are very grateful to God for sending Brother and Sister Farnsworth to help us, and that our beloved Sister White is still able to bear her testimony with power to the people. Our camp-meetings in the past have

done much good, and we confidently believe the Lord will make the coming meeting a blessing to the people. This meeting will be reported through the REVIEW. A. G. DANIELLS.

NEBRASKA.

NEBRASKA CITY.—Some twenty years ago Elder George I. Butler held a series of meetings in Nebraska City, bringing out quite a nice little company; but removals, deaths, and discouragement so weakened their ranks that services have not been held for several years. About the first of June, in company with Elder Fred Stebbeds, we pitched our tent on a beautiful lot just across from the court-house. Our attendance was not large at any time, but was regular. All seemed glad to hear the message, but the cares of this world so choked the seed sown that but few received strength to obey.

Sabbath, September 19, I baptized four willing souls, the First Baptist church kindly granting us the use of their robes and baptistery. These, with others, united with the remnant people forming the present Nebraska City church, which now numbers twenty, with a Sabbath-school of thirty-six.

Elder J. H. Rogers was chosen as local elder of the church, Thomas Cole as deacon and treasurer, and Nellie Brown as clerk. Hoping that this little church will enjoy God's richest blessing, I now take up the work in Omaha. I greatly enjoy the work in this grand conference, and find many dear souls hungering for the bread of life. The Lord is blessing the church in Omaha, and we hope for great blessings in opening up the missionary enterprise in this, the largest city of our State. Brethren, remember this field. A. J. HOWARD.

WISCONSIN.

On the 2d of August I started with my wife in a private conveyance to visit some of the churches south of Sparta. We visited Viroqua, Mt. Sterling, Waterloo, Cassville, and Mt. Hope. We also visited many families, giving Bible counsel to all to be faithful to their loving Redeemer in all things, because he is faithful to us, giving us all things to enjoy that will encourage us to be faithful to him in all things that he has taught us to do and not to do.

I am now more thoroughly convinced than ever before that the main reason why the Lord cannot pour out his Spirit upon us as he very much desires to do, is because we do not practise what we profess to believe. We profess to believe that Christ, the True Witness, has spoken to us through the gift of prophecy; but how can we understand these things when not more than one family in ten has in the home the volumes of "Spirit of Prophecy" and of the "Testimonies to the Church"? Of these the Lord says they "should be in every Sabbath-keeping family, and the brethren should know their value, and be urged to read them." And "they should be read again and again. Let them be kept where they can be read by many." "Many are going contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge, in cautions, reproofs, and warnings. God will make his people responsible for this neglect. An account must be rendered to him for every ray of light he has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination."

"The rebuke of God is upon us because of our neglect of solemn responsibilities. His blessings have been withdrawn because the Testimonies have not been heeded by those who professed to believe them. O for a religious awakening! The angels of God are going from church to church, doing their duty; and Christ

is knocking at the door of your hearts for entrance. But the means that God has devised to awaken the church to a sense of their spiritual destitution have not been regarded. The voice of the True Witness has been heard in reproof, but has not been obeyed."

My dear brethren and sisters, is it not of the greatest importance that we awake now, and delay the work no longer? Surely the time is near when it will be too late. Satan says: "If we can keep souls deceived for a time, God's mercy will be withdrawn, and he will give them up to our full control."—"Spirit of Prophecy," Vol. IV, page 340. Speaking of the Lord's messages of warning to his church, Satan says: "Should the people read and believe these admonitions, we could have little hope of overcoming them."

In view of these facts may the Lord help us all to pray most earnestly that our hearts may be quickened by his Spirit, that we may love to read the Testimonies of the Spirit and his word. And then the refreshing will come upon us as the Lord has promised that it should. "What we need is to know God and the power of his love as revealed in Christ, by an experimental knowledge. We must search the Scriptures diligently, prayerfully. Our understanding must be quickened by the Holy Spirit."

I. SANBORN.

AMONG SCANDINAVIANS IN CHICAGO.

SUNDAY, September 13, we closed a series of tent-meetings, begun June 7, near Pullman, a suburb of Chicago. The meetings have been well attended by attentive listeners. The Lord has in a marked degree blessed the preaching of his word, and several have accepted the truth. A few of these gave their hearts to the living God for the first time in their lives.

Besides the work in the tent, we also have labored in other places in this great city, and our efforts have not been in vain. Sabbath, July 4, we baptized one brother, and received him as a member of the Danish-Norwegian church here. On Sabbath, October 3, the Swedish brethren had the privilege of welcoming nine new members into their church. Of these, eight were baptized at the same time, while one was baptized before.

We thank the Lord and praise his name for his mercies, and all the blessings we have received from his hands while working together. Our courage is indeed good.

A. J. STONE,

H. STEEN.

WEST VIRGINIA TRACT SOCIETY PROCEEDINGS.

THE ninth session of this society was held at Point Pleasant, Sept. 21-27, 1896. Four meetings were held. Only two resolutions were presented,—one upon the importance of the circulation of the *Signs*, the *Sentinel*, and tracts; and the other upon the canvassing work and the importance of more of our people's entering permanently upon it.

The treasurer's report showed that there was a loss of \$657.82 during the year ending June 30, 1896. This was due to some accounts being thrown out, payments to laborers, and for rent. This reduced the present worth of the society from \$1240.89 to \$583.07.

From the reports of labor and financial standing we take the following: Letters written, 914; received, 543; missionary visits, 3634; Bible readings held, 344; periodicals distributed, 5095; pages of tracts, etc., distributed, 206,148; donations, \$6.40; money received on subscription books, \$1833.15; on tracts and cash sales, \$313.35; on First-day offerings, 136.50; on annual offerings, \$109.86; on miscellaneous funds and offerings, \$197.49; gain on subscription-book sales over previous year, \$1137.26; gain on First-day offerings, \$74.44.

The following officers were elected: President, D. C. Babcock; Vice-President, S. F. Reeder; Secretary and Treasurer, T. E. Bowen; Canvassing Agent, P. W. Province.

T. E. BOWEN, Sec.

THE TEACHERS' INSTITUTE AT WALLA WALLA COLLEGE.

At the close of the school year of 1895-'96, it was decided by the faculty of the Walla Walla College to hold a three weeks' institute at the college during the vacation, in order to make a more careful study of the school work and the means by which it may be brought more into harmony with the mind of God. The institute began August 26, most of the teachers and several of our ministers and workers being present. From the first a spirit of unity and love and a desire to become better acquainted with the will of God, pervaded all the work. Some of the subjects considered were, The Advisability of Urging Students to Select a Profession; The Present Situation of Our Work; Relation of the Schools to the Ministry; Duty of the Ministers to the Schools; Voice-Culture; An Ideal Seventh-day Adventist College; How to Make Our Schools of the Greatest Value to the Denomination; Industrial Work in Our Schools. Several lessons were given in physiology and hygiene, the study of the Bible, and other important subjects.

As a people we have not given our youth that education and discipline which they need to make them the most efficient in God's work. We have followed the world in educational methods as in other things, and so are years behind in giving the last message to the world. It is true that we have done something in the work of training laborers for the harvest; but the Lord calls for a more complete consecration on the part of ministers and teachers, and a greater faithfulness in carrying out the instruction he has given us in the Testimonies on the subject of education. Our schools should be training-schools in the strictest sense of the word. They should be conducted, not to suit the ideas of the world, but to prepare young men and women in the shortest time possible to do efficient work as laborers in the cause of God. They should be denominational schools, conducted by the denomination and for the denomination; and should seek to strengthen the work of the denomination by recruiting the ranks of those already engaged in the various branches of the work.

The last four days of the institute were spent in the consideration and arrangement of the course of study for the coming year. The old courses have been dropped, and an entirely new course has been provided. This course is so arranged that older students who desire to enter some branch of the work in as short a time as possible, can largely select their work, taking those lines that will assist them most in the preparation for their work. The teaching force of the school is given to those lines which are in greatest demand by our people; and it is hoped that such work will be done as will strengthen the faith of our ministers and workers in the educational work. The course of study offered by the school is not a cheap line of work, but on the contrary is more thorough in many respects than any of the old courses. The Bible has been made, we hope, the first and most important study of all, and other subjects are given that degree of attention which their importance to us as a people demands.

The college opened September 16, with an attendance of one hundred and thirty-two. Several have entered the school since that time, making the number at present (September 23) 150. Ninety of these are in the college home. The new students have been classified, and the old students have been allowed to continue their work with little or no inconvenience, and not a

word of complaint or dissatisfaction has been heard from any of the students on account of the new plan of work. It is hoped that this year will be the most prosperous yet experienced in the work of the Walla Walla College.

The Lord has said that our hope of future missionaries lies in the young people, — those who are to receive their education in our schools. Then may it be that the schools shall constantly come nearer and nearer to meeting the mind of God in their work, and that they shall do the work which will result in sending many consecrated and well-trained laborers forth into the field to carry the good news of salvation through our soon-coming Redeemer.

T. E. ANDREWS.

News of the Week.

FOR WEEK ENDING OCTOBER 17, 1896.

NEWS NOTES.

Dr. Edward White Benson, archbishop of Canterbury, primate of all England, and the leading official in the English Church, died suddenly of apoplexy on Sunday, October 11, in Mr. Gladstone's church at Hawarden. He was stricken during the service. The rector of the church, Stephen Gladstone, was engaged in reading the service, and Dr. Benson was kneeling. He was seen to fall, and in a few minutes, life was extinct. He was sixty-seven years of age, was born in Birmingham, and graduated from Cambridge. He was appointed chaplain to the queen in 1873, and in 1876 was chosen to the archbishopric of Truro. In December, 1882, on the recommendation of Mr. Gladstone, he was appointed archbishop of Canterbury, as successor to Dr. Tait. He was buried in Canterbury Cathedral.

It is announced from South Central Africa that the leaders of the British South African Chartered Company have had a final council with the chiefs that were lately in rebellion, with the result that the differences have been settled. Cecil Rhodes declared to the chiefs that they must yield their arms and the arms of all who had been engaged with them in the rebellion, and that they must limit themselves to specified districts of the country; that the principal chiefs would be held responsible for the future good behavior of the people, and that they would receive monthly salaries from the company. The chiefs all agreed to this proposition, and it is now confidently believed that the Matabele trouble is at an end. Just how the placing of the tribes on reservations will affect missionary work among them remains to be seen. It is certainly very satisfactory to learn that the trouble has finally been adjusted.

The Cuban struggle still drags drearily along. It has been reported that severe fighting has taken place during the past week or so, with heavy losses on both sides, and both sides, as usual, claim the advantage. A rather significant announcement is made through the papers from Spain, to the effect that if Spain has not put down the insurrection in Cuba by the first of next March, it is the intention of Spain to give up the struggle, and let the island go, as it is anticipated that with the change of administration in the United States government, Cubans will probably be shown more favor. This, however, may be a story for political effect. But it seems to be evident that Spain is becoming tired of the protracted war, and although she has sent 200,000 soldiers to subdue the island, the rebellion is as far from being subdued now as ever. It is reported that one of the leading Spanish generals has returned to Havana in discouragement and disgust, saying that it is utterly useless to try to conquer such an enemy.

It is rather gratifying to learn that the audacious bank robber is not always successful in his attempt. Last week three bandits entered a bank in Meeker, Colo., during business hours, when a large number of customers were present, and began shooting to terrify the people, and came very near killing two men. Having brought every one in the building into submission, and standing them up in a row with their hands aloft, the robbers then proceeded to fill their sacks with the booty, and were successful in looting the bank. But the warning shots did not subdue the entire town. On the other hand, it aroused the citizens to a sense of what was going on, and as the robbers emerged from the bank, after their leisure performance, they met a reception for which they were not prepared. Bullets began to whistle about their heads, and the result was that all three were shot, and died in the street. Returning the fire, they succeeded in seriously wounding two

men. The town was so rejoiced at the result that it celebrated the event during the night by bonfires and a general jubilation.

The succession of Martinelli to the place of papal legate in the room of Satolli, and the removal of Bishop Keane from the Washington University, have opened up a new and interesting chapter in papal policy and plotting. The removal of Keane was accomplished by the smoothest and softest words of paternal regard, and the answer was in the same tone. But the gentle words were only the sugar coating of a bitter pill which has proved the signal for internal strife. It is regarded as a blow at the American party in the Catholic Church, which is headed by Cardinal Gibbons, Archbishop Ireland, Bishop Keane, and others. There was some furor at first, but it is said that the party at which the blow was aimed surrendered the point. It is reported that the removal of Satolli is but a step in his advancement to the papal chair. Leo XIII has for many years been his constant friend. He is now eighty-seven years of age and becoming infirm. It will soon be necessary to appoint a new pope, and Leo desires that Satolli may be his successor.

ITEMS.

— The campaign career of Wm. Jennings Bryan entitles him to the sobriquet of the silver-tongued orator. Up to Oct. 15 he had made 352 speeches in 29 States, and traveled 12,127 miles.

— It is reported that Colombia is again on the brink of a revolution. Another plot has been discovered in Granada for the overthrow of President Zelaya, against whom great animosity prevails.

— The lower house of the Reichsrath has adopted a resolution in favor of the Austro-Hungarian government's making overtures to the powers for the formation of an international court of arbitration.

— A violent earthquake shook the city of Valparaiso, Chili, on the 14th instant. The shock was accompanied by alarming sounds from the earth, and created a great panic in the city, though the real damage was but slight.

— The signatory powers to the Berlin treaty and the sultan of Turkey have each and all withdrawn their objections to a United States war-ship's going to Constantinople as guard-ship to the American embassy. The "Bancroft" will proceed thither from Smyrna.

— It is stated on very good authority that President Cleveland is disposed to intervene in the Cuban struggle at an early date, and purposes to recognize the independence of the island unless the Spanish army shall be attended with success within the next few weeks.

— Dennis Myron, a Chicago boy eleven years of age, has been arrested fourteen times, and is now under sentence to the reform school for burglary, being too youthful to be sent anywhere else. As he received his sentence, he shook his fist in the detective's face, declaring that he would yet get even with him.

— A man named Wyatt, confined in jail in Canton, Ill., has confessed that he committed the murder of D. B. Gilham, in Alton, six years ago. For this crime Wyatt swore two innocent men into the penitentiary under thirty-year sentences. One of them has since died. After making his confession, Wyatt hanged himself in his cell.

— A woman in Atchison, Kan., witnessed a scrimmage between her son and the son of a neighbor, who were quarreling over the possession of a kitten. Her son being worsted in the encounter, she advised him to take a knife and stab his antagonist, which he did, killing him. Both the woman and her son are under arrest for murder.

— Professor Roentgen, of "X-ray" fame, refuses absolutely to be lionized. He recently intended to spend a few days in Florence, but hardly had his arrival become known, when two hundred students came to salute him. He bluntly told them they would have done better to attend their lectures. Later on, hearing that other demonstrations were planned, he took the first train out of the city.

— P. J. P. Tynan, the Irishman who was arrested in France for conspiracy against the British government, has been set at liberty. Immediately upon being liberated, the fire-eater opened his mouth in loud and deep imprecation on British rule in Ireland, and in boastings of his own anarchist exploits. It apparently would not have been amiss, from his own confession, had he fallen into the hands of British authority for safe-keeping.

— The great battle-ship "Indiana," the most famous vessel of the United States navy, was placed in peril the other day while on a trip from Hampton Roads to New York. The weather was very tempestuous, and the immense guns located on the upper deck on mid-ship, broke loose and threatened the destruction of the vessel. It was a perilous undertaking to fasten them while the ship was rolling heavily, but after smashing things around to some extent, the fractious cannon were made fast. The force required to tame the mon-

sters may be perhaps better appreciated when we state that a five-inch hawser was fastened to a thirteen-inch gun, and snapped like a cotton string. An eight-inch cable proved sufficient to hold them.

— An experiment of great interest to oil-well contractors was recently made at the old Fuller well, in Butler county, Pa. A full set of tools and two sets of slips that were lost in the well were completely dissolved by the application of sulphuric acid. The acid was put down in the hole with the bailer, and after it had been in some time, it was discovered that the acid, which covered the tools, had eaten, or dissolved, the iron and steel. Water was then put down, and the acid and all bailed out, leaving the hole clear and ready to begin the work of drilling deeper.

— William A. Beers, a prominent citizen of Madison, N. J., died the other day of a broken heart. This was caused by grief brought upon him by the misconduct of his son. The son was employed by his father, and on account of his bad habits was repeatedly discharged and admonished to leave his evil ways, and as often taken back and assisted to recover himself. Finally, on August 1, he committed suicide. The father brooded over his sorrows constantly, and daily visited the little burying-ground where his son was placed. His grief became inconsolable, and he died calling on his son, and nobody could comfort him.

WANTED.

EMPLOYMENT. — I desire to obtain work as head sawyer or engineer, or a contract for sawing lumber. I will pay for every board I spoil. Address M. D. Karr, 1224 Rokeby St., Chicago, Ill.

WHEREABOUTS. — Any one knowing the whereabouts of Mrs. L. Pugh and three children, please write at once to E. Pugh, Pleasanton, Kan.

PUBLICATIONS. — The Texas Tract Society desires to have literature sent to M. Hocknorth, Marshall, Tex., for distribution in missionary work.

The Kansas Tract Society makes a similar request in behalf of Mrs. Olive A. Jeffers, 818 Ottawa St., Leavenworth, Kan.

Elder Albert Weeks, Breckenridge, Mich., prefers the same request in behalf of his work.

ADDRESSES.

The address of Elder Victor Thompson is 423 W. Fourth St., Fremont, Neb.

The address of Elder S. N. Haskell, until further notice, will be *Bible Echo*, North Fitzroy, Melbourne, Australia.

Special Notices.

NEBRASKA GENERAL MEETINGS.

To encourage the work in the Nebraska Conference, fall general meetings will be held as follows: —

Dunbar, Nov. 4-9; Beaver City, Nov. 17-23; Loup City, Nov. 24-30; Grand Island, Nov. 30 to Dec. 4; Decatur, Dec. 15-21; Omaha, Dec. 22-28. As our camp-meetings have been, so we trust these meetings may be seasons of great profit to all who attend. At this time we hope to meet the scattered ones in these sections, and trust the churches where these gatherings are to be held will carefully notify all such persons living near, and urge them to come. No pains will be spared to make these gatherings all they should be, and we hope to see a good attendance at them all.

W. B. WHITE.

APPOINTMENTS FOR NEBRASKA.

If nothing prevents, I will meet with churches and companies as follows: Homer, Oct. 23-26; Martinsburg, Oct. 27, 28; Lime Grove, Oct. 29 to Nov. 2; Plainview, Nov. 3-5; Harold, Nov. 6-11; Cedar Rapids, Nov. 12-17. Where it is convenient, we shall at each place hold meetings evenings, and day meetings, including the first and last date indicated. We earnestly hope for a profitable time at all these places. The Lord is gracious, and the evidences indicate his soon coming. Let us pray for his power at these gatherings.

VICTOR THOMPSON.

BATTLE CREEK COLLEGE BIBLE WORKERS COURSE.

It has been decided by the managers of the Battle Creek College to open a special course for the benefit of Christian workers, beginning November 25, next, and extending to March 16, covering a period of sixteen weeks. During this time special instruction will be provided in the lines of Bible, history, and the

English language. A fourth line of study may be chosen by the student. Should students be sufficiently qualified in any of these lines, and choose some other branch or branches, they will be permitted, under the advice of the faculty, to select such studies as may be adapted to their wants.

The terms for this course will be placed at \$50, which will cover board and room in the College Home, including light, fuel, and common laundry work. To those living outside the Home, the tuition will be \$10 for the period of sixteen weeks.

It is hoped that there will be quite a general response to this arrangement; and it will assist the teachers in making their plans if those who anticipate coming to the school will correspond with the president, G. W. Caviness, A. M., College, Battle Creek, Mich. Any further desired information may be obtained by addressing Professor Caviness or the secretary of the board.

For the Board of Directors, G. C. TENNEY, Sec.

Obituary Notices.

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

DYE.—Sept. 7, 1896, Brother and Sister Millard Dye, of Barryton, Mich., lost their little boy, of cholera infantum. A. B. FRISK.

COONS.—Died near Alto, Howard Co., Ind., Sept. 12, 1896, Maria A., wife of Allen F. Coons, in her seventh year. She accepted the present truth in 1866, since which time she has lived in the patient waiting for the Lord. Her manner of life endeared her to all who knew her. W. A. Y.

FORD.—Died in Lansing, Mich., Sept. 12, 1896, at the home of Brother A. Riggs, Georgia Ford, aged one year. Sister Lauren Ford, who resides near Edmore, came to visit her mother, bringing "Baby" with her. She was suddenly taken away with cholera infantum. Words of comfort were spoken from Luke 8: 24. L. G. MOORE.

MORRISON.—Died at Eagle Corners, Wis., Sept. 12, 1896, of inflammation of the stomach, Lenora Morrison, wife of John D. Morrison, aged 26 years and 9 months. Sister Morrison and her husband embraced the third angel's message about one year ago. Just before she died, she exhorted all her friends to accept Jesus. I. SANBORN.

NICHOLS.—At Naples, Cal., Aug. 13, 1896, Brother Walter R. Nichols met a sudden death by being thrown off a bridge, from a load. He was born in Springfield, Ill., July 5, 1849. When the light of present truth came to him, he gladly received it, and rejoiced in the hope of a soon-coming Saviour. Discourse by the writer, from Job 14: 12-14. F. W. HARMON.

REED.—Died at Boulder, Colo., Sept. 11, 1896, W. L. Reed, in the forty first year of his age. Brother Reed was born near Fairfield, Minn. He early accepted of the Lord, and has always lived an earnest, consistent Christian life. One month before his death he came to Colorado in the hope that this climate would afford some relief from his disease, consumption. He came too late, and failed in the realization of his hopes. F. M. WILCOX.

OSBORN.—Mary Elizabeth Osborn, wife of George W. Osborn, and daughter of Daniel and Tamzen Giger, was born June 24, 1865, and died Sept. 16, 1896, aged thirty-one years. Lizzie was confined to her room for eighteen months with consumption, and suffered patiently. She became a member of the Seventh-day Adventist Church at the age of fifteen, and was a faithful Christian and devoted wife and mother. G. W. OSBORN.

Publishers' Department.

A SUGGESTION.

ONE of our leading Scandinavian workers, in a letter received a few days since, said that his work called him almost altogether into new fields, where there are none of our people; but he says that in a recent visit to one of our churches in Wisconsin, he secured \$14.50 from that church to assist in forwarding the circulation of our Scandinavian papers. He does not state just what the plan was, but we suppose that he got the church to take a club, the value of which was \$14.50. This brother says he believes that if more could be done in our churches for these papers, a great many clubs and subscriptions could be secured. Brethren and sisters, are we doing everything that we can to increase the circu-

lation of our Scandinavian papers? Let us remember that God has made of one blood all nations that dwell on the face of the earth, and that it is our duty to carry the truth to those who speak a different tongue from ours, the same as to those of our own nationality. Let us give this matter more earnest and careful consideration. A. O. TAIT.

"SKETCHES OF BIBLE CHILD LIFE."

This is the title of a beautiful little book just issued by this Office. There are 144 pages, divided into twenty-seven sections, or chapters. The book is 7 x 8 1/2 inches. The illustrations number twenty-two, besides the chapter heads. The matter is entertaining, instructive, and salutary in character. The book forms a suitable and valuable gift, and should be read by our children everywhere. Price 50 cents, post-paid.

"MODERN SPIRITUALISM."

THE subject of Spiritualism in its modern manifestations is treated by Elder Uriah Smith in a volume of 155 pages just issued by the REVIEW AND HERALD Company. The book contains seven chapters and four original illustrations. The subject is treated from the Scriptural, practical, and philosophical standpoints, in the lucid and forcible style for which the author is well known.

No one with his eyes open, or even half open, to the times in which we live, needs to be told that such a book is very timely. The inroads that this masterpiece of deception is making in the faith of those who think they believe the Bible, is astonishing and alarming. Other errors have slain their thousands, and Spiritualism its tens of thousands. Nor is its fatal work fully developed as yet. The part which it is to act in the closing scenes of history far exceeds what it has as yet done. So great is its deceptive power, that only the elect will escape. The elect are those who understand, and who believe in God. This is emphatically a book for the times. Sent by mail for 50 cents, bound in cloth. Pamphlet form, without illustration, 20 cents.

THE SALE OF OUR SMALLER BOOKS.

WITH much pleasure I have read the articles in recent REVIEWS in reference to the sale of our smaller books. We have never, in our past history as a denomination, been furnished with such a complete line of books as we have at present. These books are replete with truths which are not only applicable to the times in which we are living, but contain spiritual food for which souls everywhere are longing.

I do not desire to draw any comparison between our excellent books, as all are good, and each is well adapted to its peculiar field; but I do desire to mention a few of our later books. The book entitled "Mount of Blessing" is a recent publication, and should be placed, if possible, in every household in all lands in which the language is spoken in which the book is published. It is a companion to "Steps to Christ," and can be as readily sold. "Steps to Christ" has met with a large sale, but might have had a much larger one had not the price been so high. Now the right to print it has been secured by our publishing houses, and it now appears enlarged, and reduced in price.

We would also call attention to the little book entitled "Christ our Saviour." It is the book which, above all others, should be placed in the hands of youth and children. Then there are those valuable books well known to all the readers of the REVIEW, "His Glorious Appearing" and "Gospel Primer." They have been sold by the thousand, and thousands can yet be disposed of if proper efforts are put forth. Just before the holidays in 1895, we felt that these two books should be introduced to the public where our people live. To this end we wrote several articles in the Recorder, our Illinois State paper. We printed these articles the last of November, but they appeared so near the holidays that but few could arrange to commence work. Those who began did well. One middle-aged lady sold thirty-five copies of "His Glorious Appearing," another, twenty-five of "Gospel Primer." One young lady sold twenty-five copies of "His Glorious Appearing," and another sold three hundred copies of "His Glorious Appearing," "Gospel Primer," and "Steps to Christ." One little boy sold some twenty-five copies of "Gospel Primer." He has canvassed occasionally since. He is now at work in Chicago. A few days ago he sold forty-eight copies to a teacher, to be used in her work. One young lady has sold in one city of some five thousand inhabitants in central Illinois, five hundred of these smaller books in twenty-five days of ten hours each. Some others sold smaller numbers, so that in a few days' work, hundreds of books were shipped from our depository just before the holidays.

We are nearing the holidays for the present year. In spite of the hard times, people will purchase presents for their children and friends; and there are few presents more acceptable than a nice book. Will not our people in all States and countries meet the holiday demand for books? If any desire to work for books which will

make fine holiday presents, and which are undenominational, let them sell such valuable books as "Snowflakes," "All Sorts," and "Cats and Dogs." These books can be easily placed on the market. Reader, cannot you spend some time before the holidays in placing our small books in the hands of the people? If so, you will get the truth before the people, besides gaining an experience which will enable you to be of more use in the cause. May the Lord aid you all to become workers. S. H. LANE.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept 27, 1896.

Table with columns for EAST, WEST, STATIONS, and various train services (Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., N. Shore & Chi. Sp., Western Express, Kalam. Accom., Pacific Express). Rows list stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston.

Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8.30 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 (Read down) and GOING WEST (Read up). Rows list stations from Chicago to Boston, including South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Leeper, Inlay City, Tunnel, Detroit, Toronto, Montreal, Boston, and Susp'n Bridge.

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

Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

†Stop only on signal. A. R. McINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 20, 1896.

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Editorial Notes.

The meetings of the General Conference Council are now in progress, and matters of importance are being considered daily. Next week we hope to be able to announce some of the decisions which will be made, it being too early as yet. The following are in attendance from a distance: G. A. Irwin, A. J. Breed, W. B. White, S. H. Lane, I. H. Evans, C. H. Jones, J. H. Morrison, R. S. Donnell, W. S. Hyatt, Allen Moon, N. W. Allee, R. M. Kilgore, R. C. Porter, T. A. Kilgore, N. W. Kauble.

Dr. J. H. Kellogg addressed a large meeting of Chicago church workers, Sunday, October 11, on the subject of relief for the poor. The address was quite fully reported in the daily *Inter Ocean* of the following day. The speaker alluded to the work being done by the Working Men's Home, of which he is superintendent. One of the speakers referred to Dr. Kellogg in the following words: "Dr. Kellogg is not of my creed, but he is of my church, and that is a constantly growing church, that has the help of fallen humanity for a central thought. I unhesitatingly indorse him and his work. I have made many inquiries about him and his mission, among ministers, business men, and even members of his own profession, many of whom do not entirely agree with some of his medical ideas, and I have found him and the work all that they are represented to be—a noble and a loving effort to aid the lower classes to something higher and better in this life."

The medical Missionary College opened its year's work on the 15th inst., with appropriate exercises. The General Conference Council now in session, was in attendance. The exercises were held in the new chapel of the Sanitarium, consisting principally of a Scripture lesson and prayer by Elder O. A. Olsen, and an address by Dr. Kellogg, president of the faculty. There are nearly forty students in the class which now begins its second year's work, and about thirty in the new class. The address of Dr. Kel-

logg was replete with good sentiments and instruction. We have not room on this page for an extended outline of the address, though we should be pleased to give it in full. One thought especially worthy of note was that the only true way to succeed in life is by becoming attached to a right principle, and sticking to it.

A pleasant occasion was enjoyed at the dedication of the new Sanitarium chapel, Sabbath, Oct. 17, at 4 P. M. This chapel is so built that, when necessary, a sliding partition opens the floor space of the gymnasium, as a part of the auditorium, forming a room which will accommodate fifteen hundred people. The chapel proper, which can be shut off by itself, is finished in a very neat, appropriate style, and furnishes a creditable and much-needed addition to the Sanitarium. The order of exercises was as follows: Voluntary by choir; Hymn; Invocation, A. J. Breed; Scripture reading, O. A. Olsen; Hymn; Dedicatory sermon, J. O. Corliss; Dedicatory prayer, U. Smith; Anthem; Benediction, I. D. Van Horn. Professor Edwin Barnes had charge of the musical part of the program. Elder Corliss's discourse, from the text, "What mean ye by these stones?" was an able setting forth of the object of the chapel, which is to emphasize the fact that the Lord's presence and help are considered the essential part of the work of the institution. The congregation was so large as to fill all the available space.

A letter received from Elder Tripp from Bulawayo states that the mission family were to move back on the farm the day following that upon which the letter was written. He speaks of the financial loss as being undoubtedly very great, and says that they need more help. They want several young men and their wives to come to the country as self-supporting missionaries. It will be a year or two before they can do much work for the natives, as it will be necessary first to learn the language; but they can easily support themselves, and be the means of helping and uplifting the helpless natives. The appeal that Brother Tripp makes is a very earnest and pathetic one. He also states that the mission will require \$5000 to erect buildings in the place of the mud huts they have had, which afford but a slender protection for their valuable goods and far more valuable lives.

A recent writer, speaking against the Sabbath, and in opposition to the exhortations we present to the people to keep the commandments of God, says that it is not possible for man to do anything to please the Lord. Of ourselves of course we cannot; for "ourselves," that is, the carnal heart, is not subject to the law of God, and indeed cannot be. But the Lord has been pleased to give us strength which we can use in a way of obedience, which he declares is pleasing to him. Did this man ever read 1 John 3:22? "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." If God takes no pleasure in our yielding our hearts to him, and doing his will, it would follow that if we refuse to do this, and walk in ways of disobedience, it would give him no displeasure; and thus right and wrong, obedience and disobedience, would be placed on the same level as matters of indifference.

In speaking of a man's moral and religious standing, how would this description sound, "He has theorized religion"? That would not convey to the mind the idea of any very desirable condition, would it? But if we can say, "He has experienced religion," we tell a different story. The only real thing in religion is its experience; all else is theory; and while this may be good in its place, and in proper combination with practise, alone it is worthless. The Lord wants both the heart and the head; but the head without the heart will not answer his purpose. His first request is, "My son, give me thine heart."

How often is it the case that those who have lived lives of worldliness and unbelief, come down to their last hours with remorse and regret at the manner in which they have spent their time, and their efforts against the cause of Christ. But was one who had tried to follow the Lord and advance his work in the earth, ever known to feel any regret or dissatisfaction at this course? One may regret that he has not been able to do more than he has done, but was one ever found to regret what he had done for the Master? If not, should not this thought constitute a strong index-finger to point people to the way it would be wise for them to take?

We have all noticed how little birdlets in their nests, when anything approaches them, thrust up their heads and open wide their mouths, expecting some food to be dropped in. We always feel sorry to disappoint the trustful little creatures. Most of our readers will remember that a few weeks ago Elder Olsen made an appeal for dried fruits and vegetables in behalf of our workers in the South, where such things are always very scarce, and this year almost unobtainable on account of a severe drouth. A committee was appointed to receive and disburse the contributions. Well, the first and chief response has been from those whose hopes were thus aroused. Our dear brethren in the South, both white and colored, appeal for some of the good things which we have. Their mouths are open, and they are waiting to have something put in them. Shall we give them a stone? Shall we give them nothing?

Six contributions of fruit have been received, and two small sums of money. The latter and three of the former were from Iowa, one from Wisconsin, one from Pennsylvania, and one from a lone sister in Michigan, seventy-six years of age. The sum total does not make five hundred pounds. Battle Creek has dried nearly a ton, perhaps; that is, a few have done it. But there are thousands of tons of apples going to waste in Michigan and other States; and many of our people in the South have perhaps naught but corn-meal or the merest necessities of life. Some do not know where these are coming from. What are we thinking about? Certainly not about our suffering brethren. Here is practical missionary work. It is not yet too late for families and churches to club together and preserve food for these who appeal to our sympathy and love. Who will respond? Every church in Michigan and surrounding States should come up with a supply. When you have your offerings ready, notify the secretary of the committee, Miss Jennie Thayer, REVIEW AND HERALD, Battle Creek, Mich., and she will tell you what to do with them. When it is possible, accompany the gift with sufficient cash to carry it South.