

# The Adventist REVIEW & HERALD And Sabbath

HOLY BIBLE  
 IS THE FIELD  
 OF THE WORLD

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

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### HOW SWEET THE REST WILL BE.

AFTER the stormy voyage  
 Upon life's boisterous sea,  
 After the weary journey,  
 How sweet the rest will be.

After the night of sorrow,  
 Then the bright morn of joy;  
 After earth's tears and trials,  
 The bliss without alloy.

After the robe of sadness,  
 The spotless robe of white;  
 The songs of joy and gladness,  
 The everlasting light.

For in the quiet haven,  
 No storms shall reach us there;  
 Vanished will be earth's shadows,  
 And banished every care.

The King in all his beauty  
 Without a veil we'll see,  
 And dwell with him forever  
 Throughout eternity.

—L. Howard.

## Our Contributors.

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

### THE MISSIONARY SPIRIT.

BY MRS. E. G. WHITE.

WHEN Moses pleaded with the Lord, "I beseech thee, show me thy glory," the Lord made him the promise, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

It is his righteous character that constitutes the glory of God; and it is this same glory that Christ prays may be given to his followers upon the earth. Hear the petition that he makes to his Father for them: "Sanctify them through thy truth: thy word is truth. . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither

pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

This request of Christ has no limit to its fullness. He desires that his followers shall reveal to the world his spirit of unity and love. But before this unity can exist among them, there must be a genuine renovation of every heart; there must be a vital connection with God; the character must be formed after the divine similitude.

Though each is charged with responsibility, and each has a part to act, "none of us liveth to himself." God has designed by the unity of his people to impress upon a sinful world, and also to reveal to the heavenly intelligences, the fact that Christ has not died in vain. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." The pure and holy principle of love distinguishes the character and conduct of Christians from those of worldlings. Standing out from the world, we are to become representatives of the goodness, mercy, and love of God. Thus we may be spectacles unto the world, and to angels, and to men.

In the great plan of salvation it is the Lord's will that the members of his family on earth shall become workers together with him in fulfilling his purposes of love. He has called his followers to imitate his life of self-denial and self-sacrifice. Heaven's wonderful Gift, with his holy influence unites the family in heaven with the family on earth in this work, that they may co-operate in winning souls for Christ. God bids us with one hand, the hand of faith, take hold of his mighty arm, and with the other hand, that of love, reach perishing souls. Christ is the way, the truth, and the life; he desires us to walk even as he walked.

God calls for those who are at ease in Zion to be up and doing. Will they not listen to the Master's voice? He wants prayerful, faithful workers, who will sow beside all waters. Those who labor thus will be surprised to find how trials, resolutely borne in the name and strength of Jesus, will give firmness to the faith, and renew the courage. In the path of humble obedience are safety and power, comfort and hope; but the reward will finally be lost by those who are

doing nothing for Jesus. Weak hands will be unable to cling to the Mighty One; feeble knees will fail to support in the day of adversity. It is the Christian worker who will receive the glorious prize and hear the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

We are children of God, dependent upon one another for happiness. We cannot be happy while we are wrapped up in our interest for ourselves. We should live in this world to win souls for the Saviour. If we injure others, we injure ourselves also. If we bless others, we also bless ourselves; for the influence of every good deed is reflected upon our own hearts. The tenderness and love that Jesus has revealed in his own life should be an example to us of the manner in which we should treat our fellow beings.

God holds us as his debtors, and also as debtors to our fellow men who have not the light of truth. He has given us light, not to hide under a bushel, but to set on a candlestick, that all around us may be benefited. The grace of God ruling in the heart, and bringing the mind and thoughts into subjection to Jesus, will make us strong to work for him.

Jesus pleaded, not for one only, but for all his disciples, "Father, I will that they also, whom thou hast given me, be with me where I am." That earnest prayer included not only his disciples then living, but all his followers to the close of time. "Neither pray I for these alone, but for them also which shall believe on me through their word." Yes, that prayer embraces even us. We should be comforted by the thought that we have a great Intercessor in the heavens presenting our petitions before God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." In the hour of greatest need, when discouragement would overwhelm the soul, it is then that the watchful eye of Jesus sees that we need his help. When all human support fails, if we call upon him, Jesus comes to our aid, and his presence scatters the darkness and lifts the cloud of gloom.

Missionaries of God are wanted to carry the light of truth to those who sit in the shadow of death. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and this is the love his children are to manifest toward those that are without. Thousands who now reject the message of salvation would accept Christ if they could see the beauty of his character reflected in his followers.

Then can we be surprised that the enemy should put forth every effort in his power to create dissension, alienation, and strife in the church of God, that they may not reveal to the world the glory, the character, of Christ?

It is time that the people of God brought fervent love for one another into their daily experience. When the love of Jesus is abiding in the heart, it will be revealed in every action. Differences of opinion will disappear; for self will no longer seek the supremacy. Thus the church may become a bright and shining light, and Heaven, looking on, may see that there is a body with one spirit, one hope, drawing toward one great center—Christ.

**"WHICH SPIRITUALLY IS CALLED SODOM."**

**"Fulness of Bread."**

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

"THE deepest wound of France was the hostile discord between the different classes of the people."—*Von Sybel.*

At the time of the French Revolution, the bishops and abbots of the Roman Catholic Church held in their grasp a third of the territory, one half of the revenue, and two thirds of the capital of Europe.<sup>1</sup> Strange heritage for those who designated themselves as the successors of Him who said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."<sup>2</sup> These possessions, moreover, were not used for the benefit of the poor, but, as a memorial of the times tells us, "to nourish the passions of their holders."

In the year 1789, when the Revolution broke out, there were three classes of privileged persons in France—the clergy, the nobles, and the king. The total population of the land was about twenty-six million, of which 270,000 belonged to the privileged orders. Of these, 140,000 were nobles, and 130,000 clergy.<sup>3</sup> One fifth of the soil of France belonged to the crown and the communes, while almost one half belonged to the nobles and the clergy.<sup>4</sup> And this share was by far the richest in the kingdom; "for it comprised almost all the large and handsome buildings, the palaces, castles, convents, and cathedrals, and almost all the valuable movable property, such as furniture, plate, and objects of art, the accumulated masterpieces of centuries. We can judge of it by an estimate of the portion belonging to the clergy. Its possessions, capitalized, amounted to nearly four billion francs; the income from this amounted to between eighty million and one hundred million francs, to which must be added the dime, or tithe, which came to one hundred and twenty-three million francs per annum, making in all two hundred million francs, a sum which must be doubled to show its equivalent at the present day. To this must be added the chance contributions and the usual church collections."<sup>5</sup> How verily did the church glorify herself, and live deliciously. On this enormous amount of wealth the nobles did not pay half their just share of the taxes, and the clergy had the convenient privilege of taxing themselves.

The fat places of the church were largely kept for the younger sons of noble families. These youth did not even pretend to be Christians. It was an open secret that they donned the livery of heaven in order to get the revenues of the rich abbeys and bishoprics. Mockingly they said that the work of a clergyman was not to be the *shepherd*, but the *shearer*, of the sheep. O Christianity, what crimes have been committed in thy name!

Gold for the nobles and the clergy came in, in streams, and lavishly was it spent. The king had no less than 295 cooks; and his head butler had 84,000 livres per annum in billets and supplies, without counting his salary. All told, there were 9050 persons connected with the king's retinue. The queen's head chambermaid received 50,000 francs a year. Mme. de Laborde, keeper of her majesty's bed, had absolutely nothing to do, but received 12,000 francs each twelve months for her services. Mme. de Lamballe, superintendent of the queen's household, received 150,000 francs a year—money wrung from the sweating brows of the toiling peasants of France. Poor woman! terrible were the ret-

ributive judgments visited upon her in the Revolution. After Louis XVI had signed the so called "great reform of the mouth," of 1780, Mesdames, the daughters of Louis XV, three old spinsters, received \$2,400,000 for their table expenses; the queen, \$20,000,000 for hers; the two brothers of the king, \$41,500,000, not counting the \$10,000,000 from the crown estates allotted to them. In 1778 the king owed \$3,963,100 to his wine purveyor, and over \$17,000,000 to his purveyor of fish and meats.

Nor was the king the only man in France who had a fulness of bread. The bishop of Strasburg, M. de Rohan, used pots and pans upon his kitchen range made of solid and massive silver. The palace of this prince of the church was regal in its proportions. It would lodge two hundred guests at a time, besides their servants. At nine in the evening, dinner was served, and the entire company of noble lords, ladies, and prelates sat down to a repast which always looked like a fête.

The one hundred and thirty-one bishops and archbishops, and the seven hundred abbés-com mendatary were "all men of the world." At Clairvaux, the prelate never drove out save with four horses, and with a mounted groom ahead. His monks did him the honor of a messeigneur, and he maintained a regal court. The *chartreuse* of Val Saint-Pierre was a sumptuous palace in the center of an immense domain, and the father procurator, Dom Effinger, passed his days entertaining his guests. The abbess of the convent of Origny kept servants, carriages, and horses, and received men on visits, whom she sumptuously dined in her apartments. The abbess of Remiremont, with her lady canonesses, was almost constantly traveling in magnificent state; her crook was of gold, and six horses were harnessed to her carriage. When at home at the abbey, she "entertained a good many people there," "enjoying herself" the while. When in Strasburg, she went to the theater without scruple. "The twenty-five noble chapters of women, and the nineteen noble chapters of men, were so many permanent drawing-rooms and gathering places, incessantly resorted to by the fine society which a slight ecclesiastical barrier scarcely divides from the great world from which it is recruited." We are told that at Alix, near Lyons, the canonesses wore "hoop-skirts into the choir, and dressed as in the world outside, except that their black silk robes and mantles were lined with ermine." The members of the chapter of Ottmarsheim, in Alsace, have recorded concerning themselves: "Our week was passed in promenading, in visiting the traces of Roman roads, in laughing a good deal, and even in dancing,—for there were a good many people visiting the abbey,—and especially to talk over dresses." The bishops lived like monarchs, spent much of their time with the court at Versailles, and the remainder in giving banquets at their palaces. Such were the men and women who pretended that they were divinely commissioned to point souls to the Lamb of God. These were people who in their vows declared that they had "renounced the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

According to authentic records, Louis XV expended upon his vile mistress, Mme. de Pompadour, not less than thirty six million francs, which would be equal to at least seventy-two million nowadays. One gentle lady, Madame Elizabeth, said to have been very moderate in her expenditures, consumed fish amounting to 30,000 francs per annum, besides meat and game amounting to 70,000 francs. "The grand broth, day and night," which Mme. Royale, aged six years, sometimes drank, cost the modest little sum of 5201 francs per annum. In one year the king paid 200,000 francs for coffee, lemonade, chocolate, orgeat, and water-ices. Mme. de Guéméné thought nothing of a little bill of

60,000 livres which she owed to her shoemaker; while M. de Montmorin had an account with his tailor amounting to 180,000 livres. The dauphin had a carriage, the silver-gilt trappings of which were studded with rubies and sapphires. The Marshal de Richelieu gave to his grandson a purse filled with golden coins. The lad did not know how to spend them, and brought back the purse intact. The grandsire was angered that the money had not been spent and flung it into the street.

One day Mme. de B——, being with the prince de Conti, hinted that she would like a miniature of her canary-bird set in a ring. The prince gallantly offered to have the trinket made. His offer was accepted, but on the condition that the miniature be set plain and without jewels. Accordingly the miniature was set in a plain rim of purest gold. But to cover over the painting, a large diamond, made very thin, served as a glass. Mme. de B——, having returned the diamond, "M. le Prince de Conti had it ground to powder, which he used to dry the ink of the note he wrote to Mme. de B—— on the subject." This pinch of powder cost four or five thousand livres.

Yes, "fulness of bread"—enormous wealth in the hands of a few, illy spent on surfeiting, drunkenness, and general high living—was one of the great sins of France. A rich man thought nothing of paying six hundred francs for a single dish of peas. One place in the Rue Saint Honoré, Paris, is described as "a famous temple of gluttony," where truffles from Périgord, potted partridges from Nérac, and carp from Strasburg tickled the palates of a handful of people ready to burst with superfluities, while a famished multitude lacked the necessaries of life.

On they went in their mad career, little heeding the thick black clouds everywhere gathering over them. And while they were eating and drinking to excess, the beloved of God, by their orders, languished in pestilential dungeons, or wore away their lives chained to the galley-oar. But the judgment long delayed came at last, and swept them all away.

**KEEP THE HEART PURE.**

BY ELDER J. P. HENDERSON.  
(Goodland, Ind.)

ONE of the greatest dangers, and one which we need to guard against with vigilance, is that of losing our sensitiveness to evil. When first we were converted, the purity of the truth, and our love for, and conception of, its sacredness, sank deep into the soul; and wherever or whenever we heard it reproached, our feelings were shocked and insulted. The Christian believes that God exists, and that he is the one who creates, preserves, and protects. He feels also that his life, home, and happiness are all in the hands of God as his preserver, and Christ as his redeemer; therefore his love is not an intellectual love merely, but one that springs from the heart, and is full of tenderness and reverential esteem. To hear God or his word of truth maligned or blasphemed, makes the heart of his true follower quiver. It sends a shock of grief and pain that touches the tenderest cords of a Christian's nature, and that cannot be tolerated without destroying sensitiveness to sacred things, and should not be without manifesting disapproval. No soft words should paliate the one who abuses my best Friend, no smiles should sanction the words of the blasphemer, and no arm-in-arm should greet the one who mocks and scoffs at the precious hope of my religion. Any look or word of sanction to abettors of crime makes us partakers with them. How carefully, then, should we guard the things of heaven!

We are to defend the cause of which we become a part. If we suffer its abuse and listen to its being maligned without being affected to a disapproval, we lose our own heart, and give ourselves over to the works of the enemy. Eph.

<sup>1</sup> Taine, "Ancient Régime," book 1, chap. 1, sec. 1, par. 3.

<sup>2</sup> Matt. 8:20.

<sup>3</sup> Taine, "Ancient Régime," book 1, chap. 2, sec. 1.

<sup>4</sup> Von Holst, "Lowell Lectures on the French Revolution," Lecture 1, page 23; Lecture 2, page 87.

<sup>5</sup> Taine, "Ancient Régime," book 1, chap. 1, sec. 2, par. 1. A franc is equal to about 19½ cents. The purchasing power of money was double then what it is now.

19. No good woman can deliberately listen to a foul attack on virtue without lowering the standard of her character; neither can a pure-minded Christian suffer blasphemy or unchaste conversation to revel in his presence without being affected by it.

To keep ourselves "unspotted from the world" implies more than to resist the outward show of life. To keep the heart pure is to resist every thought of evil that would defame character. We are living in an age of infidelity. The common conversation of life tends to the vulgar and blasphemous. The daily literature is filled with sensational matter of the most careless nature. No one can read or converse on these subjects with safety. The heart of Christian character is seeking to mortify these members upon earth, and put away blasphemy and filthy communication out of the mouth. Col. 3:5-8.

Words impress thoughts more deeply, and in order to banish from the mind that which defiles the soul, it should not be so much as mentioned.

"Blessed are the pure in heart [literally, in thought]: for they shall see God." Matt. 5:8. Hence the warfare of the Christian is to keep the heart with all diligence, and not suffer the feelings of reverence—love and esteem in its tenderest nature—to be hardened by undue contact with evil, or the soul to be polluted by harboring foul thoughts. Where such contact is unavoidable, a prayer to Him who is able to keep from sin is as much needed as to keep from any outward attacks of evil. God's jewels are to sparkle more and more in this benighted world, and the slightest tarnish is the more easily discerned.

#### A ROBBER DISCOVERED.

BY F. A. BARLOW.  
(Glennwood Springs, Colo.)

WHEN I began to consider in earnest the cause of my wavering, vacillating spiritual experience, what did I find? When I turned my eyes inward, what discovery did I make?—Well, I must confess it, I discovered that I was a robber. A Seventh-day Adventist a robber? O, that cannot be! One expecting the immediate coming of heaven's King a robber,—hoping to be accepted by the Life-giver when he comes, and yet a robber? My neighbors do not regard me as a robber; but there is One who does, and that is God. Well, how could God thus regard me? How had I committed this great sin against God?—By taking what belonged to God, and appropriating it to my own use. Had I committed the same offense against my neighbors, I would now be securely housed within the walls of the penitentiary.

How can God bless us while we are stealing from him? Those who have been careless in the matter of tithes and offerings, and have pretty much succeeded in figuring God out of his ten per cent., will perhaps realize later that the heavenly scribes are keeping accounts also, and that the account kept by the one robbing God and the account kept in the books that are now open, will not agree. Now is the time to get into harmony with God's requirements, and not after the books of heaven are closed.

Dear brethren and sisters, let us begin now, and for every dollar received, drop ten cents into the Lord's box. Let it be a delight to do so, and then see if the Lord is not as good as his word, to open the windows of heaven for us. If all the fifty or sixty thousand of our people were doing this, if all were lifting together, would it not soon relieve our depleted exchequer? Would not the cause of God prosper beyond all former experiences? It would roll a heavy weight off the shoulders of those bearing the burden of the work. Our laborers would be supported, churches would be built, and institutions of learning would be maintained as never before. But best of all, we would appear on the book of God's remembrance as honest men and women, instead of

criminals. God is able to perform all that he has promised; don't fear to trust him. Now the question is, Will any of us live longer thieves and die criminals? When the plagues are falling, will not the tithes that we have withheld pierce our hearts like barbed iron? Let us not withhold his due from our Creator and Benefactor.

#### BETHEL.

BY FANNIE BOLTON.  
(Chicago, Ill.)

DISCONSOLATE fled Jacob from his home,—  
Motherless, fatherless, friendless, and unknown.  
The very love that stole the blessing for him  
Now thrust him forth into the night alone.  
How was he blessed by that great word just spoken?  
The birthright his, the blessing,—yet heart-broken.

The stars shone coldly down through silence chilly,  
The wilderness spread round—alone, alone!  
There was no mound of grass to make a pillow;  
He gathered for his head a couch of stone.  
Forsaken of man and God! and yet there came  
A shadowy ladder from the very skies,  
God looking down, angels that spoke his name,  
Coming and going in sweet ministries.  
And Jacob roused from sleep at that great token,  
The birthright his, the blessing,—though heart-broken.

"How reverend is this place!" he cried in terror;  
"This is none other than the house of God,—  
The gate of heaven,—and angels know my error,  
Yet come to soothe my soul beneath the rod.  
This wilderness, this silence, and this sorrow  
Are pregnant with a Presence all unsought.  
I'll raise an altar here ere dawns the morrow;  
For God is here, and yet I knew it not;  
And he'll be with me, so his word hath spoken;  
The birthright's mine, the blessing,—though heart-broken."

O comfort for the weary and oppressed!  
Here is sweet lesson for thee, lost and lone.  
Where art thou with thy heavy-laden breast?  
Where art thou with thy pillow made of stone?  
There is the ladder from the earth to heaven;  
There are the angels hovering o'er thy head;  
There is the Father saying, "Restored, forgiven;"  
There thou mayest weep, and still be comforted.  
The blessing's thine, the birthright,—God hath spoken;  
His love o'ershadoweth the bowed and broken.

There thou mayest find 'tis Bethel, house of God,  
Gate unto heaven, though a house of sadness;  
There find the cross, the ladder where Christ trod,  
And angels ministering to bring thee gladness.  
Rise from thy sleep of grief, and see the grace;  
Build up the altar, make thy vow to prove  
Thou knowest God himself is in this place,  
Giving thee tokens of almighty love.  
The birthright's thine, the blessing, and the token;  
God's comfort cometh to thee, O heart-broken.

#### THE KEYS OF THE KINGDOM OF HEAVEN.

BY ELDER R. S. OWEN.  
(Rome, Ga.)

"AND I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19. A false interpretation of these words of our Saviour spoken to the apostle Peter, is the basis of one of the grossest errors of popery. Each pope, as he takes the pontifical seat, is regarded as the successor of St. Peter; and by virtue of his receiving the "keys of the kingdom of heaven," he arrogates to himself not only the authority over all the other apostles of Christ, but also over the kings and rulers in the governments of earth and over the consciences of all men.

Whatever Christ meant by this statement, he certainly did not mean to establish a pope in his church, with such supreme authority over the other members of the body. God's word is its own best expositor, and by the great lamp of truth, this papal error is exposed, the darkness surrounding this passage is dispelled, and a precious gem of truth is revealed. That Peter was not given authority over the other apostles is evident from the fact that they were all en-

dued with the same power that is here given to him; for on another occasion, Christ said to them all, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18. He absolutely forbade the exercise of any such usurpation of authority over one another. "And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke 22:24-26. "But be not ye called rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant." Matt. 23:8-11.

In accordance with this instruction, the apostle Paul, instead of telling the believers that Peter was their head, taught them that God had given Christ to be the "head over all things to the church." And so far from regarding Peter as an infallible head over him, he says, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Gal. 2:11.

In seeking for the meaning of the keys given to Peter, we first inquire, What is he to do with them? By turning to Matt. 18:15-22, where is recorded the giving of the same power to the other disciples, we learn that the binding and loosing relates to sin and its forgiveness. The Lord is instructing them how to treat an erring brother, and it is in dealing with sin that whatever they bind on earth shall be bound in heaven, and whatever they loose on earth shall be loosed in heaven. The same thing is brought to view in John 20:23, where Christ, in sending his disciples out to preach the gospel, said unto them, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." It is sin that brings men into bondage, and it is from sin that Christ came to set them free. The Jews said to Christ: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8:33-36. By what means men are made free is told in verse 32: "And ye shall know the truth, and the truth shall make you free." It was the truth of the gospel which Christ preached that set men free. It was this truth by which they were cleansed and sanctified. "Now ye are clean through the word which I have spoken unto you." "Sanctify them through thy truth: thy word is truth." John 15:3; 17:17.

As the truth is the key by which Christ himself makes men free, so it is by this same truth that his disciples were to be made free and to make other men free. To this end the Saviour's prayer continues: "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." The truths of the gospel not only make the believers free, but will also place under condemnation all those who reject its light. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. The solemn responsibility of the ambassador for Christ is thus expressed by the apostle Paul: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of

life unto life. And who is sufficient for these things?" 2 Cor. 2:15, 16. This power was not that of his own will or authority, to dictate to the consciences of men, or to determine the destiny of this one or that one according to his own finite judgment; but it was the power of the truth of the gospel which he preached. This he shows as he continues in the next chapter: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." Verses 5, 6. It is in the ministry of the new testament, or the preaching of the gospel, that one becomes the savor of life and of death. In the gospel of Jesus Christ are the keys which will bind or loose men, as they may accept or reject it. The key is a symbol of power, and the gospel is plainly declared to be the power of God unto salvation to every one that believeth. Whoever has the true gospel of Christ has the keys of the kingdom of heaven; and just so far as a person has departed from the gospel truth, so far he has lost those keys, and so far he has lost the power to loose men from the bondage of sin.

The keys of the kingdom of heaven! What a grand privilege is here given to him who possesses them! Let us look a moment upon these appropriate emblems. Behold a kingdom glorious beyond description: its city walls are resplendent with rainbow hues, the entrances are gates of pearl, the streets are pure gold, and the mansions are prepared by the most skilful architect. The water is so pure and refreshing that it is called the water of life, and by this river of life stands a tree which has the power to impart immortality to all who partake of its delicious fruit. It is a kingdom whose laws are just, and whose inhabitants are free from every sorrow.

Look again, and behold another scene, — a country whose people are all afflicted with a fatal malady, and are dying off at the rate of one at each tick of the clock. In some parts of the country behold the desolations of war; in others, the scourge of famine; in all, misery, degradation, and death. Some are going east and some west, some north and some south, hoping to find a place of rest, a more congenial clime, or some plant, fruit, or flower whose medicinal properties can give relief from suffering; but all are doomed to disappointment. Outside the kingdom whose pearly gates are closed to every source of unhappiness, there is no surcease from sorrow nor escape from death. And now behold among this dying race a heavenly messenger bearing on high a bunch of shining keys that will admit their possessor into that kingdom of glory. Happy is the man who secures these precious keys at any price. Who would not sell all that he had in this world of death to obtain the key to the city of gold and the right to that beautiful home? Such a precious gift does the gospel afford to the people of this sin-cursed earth, and such a heavenly messenger is Jesus Christ, who brought to us the gospel of salvation.

#### ADVANCEMENT.

ELDER ALBERT WEEKS.  
(Lakeview, Mich.)

In the Christian life it is necessary that there shall be continual advancement. Where no progress is made, backsliding is inevitable. The soul withers, the evidence of acceptance is gone, and a sense of condemnation takes the place of hope.

The word of God tells us, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. Then, as light to us increases until we are ushered into the perfect day, where is the stopping-place in our Christian experience? Let that disciple whom Jesus loved answer: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John

1:7. Now, as to "walk" means to move, it is evident that there is designed to be no standing still in the service of God. To stand still is to go back; and thus to drift with the current of this world is to end in disaster and ruin.

Again: as long as probation lasts, we should not get beyond the desire for the sincere milk of the word, that we may "grow thereby." 1 Peter 2:2. The precious truths of the word of God and of the Testimonies of his Spirit should be allowed to change our lives until they illustrate before the world the life of Christ. We should not rest until every thought is brought into obedience to our Lord. Then our words will be seasoned with his grace, and every act will be right. The Lord speed the work with his people of complete consecration to his service!

#### WHO IS LORD OF THE SABBATH?

BY ELDER T. B. SNOW.  
(Milwaukee, Wis.)

THE word "lord" is defined by Webster to mean "a master, a ruler, a governor." The Sabbath was made for man by the Creator's resting on it and blessing and sanctifying it. The Creator of the universe is its governor, master, or ruler; so the maker of the Sabbath is its governor, its master. This being true, he has the sole right to govern it. None other can have any right whatever to decide which day shall be kept, how it shall be kept, or whether it shall be kept at all. Christ, the maker of the Sabbath (compare Col. 1:13-18, Heb. 1:2, with Gen. 2:2, 3), declares that he is the Lord of it. Mark 2:28. If he is the Lord, or governor, of it, he alone has the right to say which day shall be kept. This he has done in Ex. 20:8-11.

The Jews undertook to dictate to the Lord of the Sabbath how the day should be kept. The disciples, while passing through a field of corn, being hungry, plucked off some and began to eat, whereupon the Pharisees complained that their act was unlawful. Christ informed them that he was the governor of the Sabbath. This was simply telling them that it was not for them to dictate in that matter; that it did not concern them; that that was a matter that rested between the Lord of the Sabbath and the men, of whom he was also Lord. Christ's statement that he is Lord of the Sabbath being true, into whose place does that man put himself who dictates as to how or when the day shall be kept?—Manifestly, he usurps the place of the Lord of the Sabbath.

The controversy then was as to *how* the day should be kept. Christ did not agree with the Pharisees on this point, and they made this one of the pretexts for demanding his death. John 5:18; 7:1, 23. The controversy to-day is not so much *how* as *when*. It lies between the seventh day of the week and the first day. The Lord of the Sabbath has said, "The seventh day is the Sabbath." The man of sin, exalting himself above God (2 Thess. 2:4) says, in the language of "Father" Enright: "It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all persons to labor on the seventh day under penalty of anathema."

The question of which day is the Sabbath was decided, once for all, by the Lord of the Sabbath, to be the seventh day; but the Catholic Church substitutes the first day. Following this comes the discussion of this matter on the floor of the Congress of the United States in 1892. As an amendment to the sundry civil bill was offered, Mr. Quay, of Pennsylvania, wanted a Sunday-closing provision inserted, and moved the insertion of the following: "And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath day." Then the "book of the law" was sent to the

desk, that the reasons for this amendment might be read; and from this "book of the law," the Bible, the fourth commandment was read. The language expressed in it concerning the Sabbath day was found not to "meet the idea" of first day closing, so it was decided that the words, "Exposition on the Sabbath day," be struck out, and the words, "First day of the week, commonly called Sunday," be inserted instead. This was done, and on July 14 the amendment was adopted by the Senate, and by the House on July 19.

Thus the Congress of the United States constituted itself "lord of the Sabbath," thus becoming a usurper, and exalting itself above God as verily as ever the pope of Rome did that thing. Thus the government of these United States is helping to drag the people Romeward; and the people, led by blind leaders, follow on to be caught at last by the destruction which awaits all who continue with fallen Babylon being partakers of her sins, they will at last receive of her plagues. Rev. 18:4.

Who will "come out of her" and avoid her impending fate? The Pharisees wanted to kill the Lord of the Sabbath because he did not agree with them as to how the Sabbath should be kept. There are men behind prison bars to-day because they do not agree with the masses as to when it shall be kept. At last the Jews of old did kill the Lord of the Sabbath, and at last the people of to-day will decide to kill all who will not agree with them. Rev. 13:15. The leaders of the people are actuated in this matter by the same spirit which led to the crucifixion of our Saviour, and they are carrying many of the people with them. The ones who had a part in the matter of rejecting the Lord of the Sabbath, and putting themselves in his place, met their fate in the destruction of Jerusalem. In like manner, those who engage in the work of usurpation, of enforcing upon others a day which the Lord of the Sabbath has not enjoined, will meet their fate in the destruction of spiritual Babylon at the pouring out of the seven last plagues and the second coming of Christ.

#### THE PROMISED BLESSING.

BY WM. H. FINGER.  
(Battle Creek, Mich.)

In the last chapter of Malachi we read, "Will a man rob God?" The question comes to each one of us individually, How can we rob God? and the answer is, "Ye have robbed me. But ye say, Wherein have we robbed thee?" The reply is, "In tithes and offerings." Mal. 3:8. A curse is pronounced upon those who thus rob God. Verse 9. Would this be so if all were faithful in paying their tithes, as the Lord has commanded? He says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Verse 10. If we obey the Lord in this respect, he promises to rebuke the devourer for our sakes, and to make us a delightsome land. Verse 12.

This applies at a time when they that fear the Lord speak often one to another, and the Lord hearkens and hears it, and a book of remembrance is written before him for them that fear the Lord, and that think upon his name. Verse 16. Then the Lord promises, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

God's blessing is thus pronounced upon those who are faithful in paying tithes, and giving of their means to help forward the work of the gospel. Was there ever a time when the church needed the love of God in their midst more than now? If we obey God, and do as he commands, the blessing is ours to receive. Let us believe it, and act in harmony with our faith.

## Special Mention.

### PASSING EVENTS AND COMMENTS.

**Why He Cannot Vote.**—A Reformed Presbyterian minister of Pittsburg has been telling the country why he cannot vote. It is because the Constitution is so wicked. 1. It does not recognize God. To fail to acknowledge God is equivalent to rejecting him. This is rebellion. The rejection of God is emphasized by article 6, which declares there "shall be no religious test." An atheist is therefore as much a citizen as a Christian. 2. The will of the people is supreme law. The will of the people says that mail shall be carried on Sunday. This discriminates against the religion of Jesus Christ. 3. The Christian citizen cannot vote, because the Constitution does not require God's qualifications for official trust. The "no-religious-test" clause must cause Christians to pause and consider. It is contrary to the voice of God. All Scripture, all history, the interests of the present, the interests of the generations to come, call to this nation suitably to acknowledge Almighty God as the source of all authority in civil government. Until this is done, many God-fearing citizens are disfranchised through inability to subscribe by oath to an instrument of national union which does not recognize the rights of King Jesus.

**A Great Mistake.**—Such are the abbreviated reasons set forth why Christians cannot vote. These are not the sentiments of one man, or they would not deserve much attention. For from the standpoint of fact or logic, they are, from crown to sole, without soundness, full of putrefying sores. But these are the sentiments of a large and influential class. Not many of this class are as yet prepared to surrender their voting prerogative, but at heart they sympathize with the pernicious doctrine stated above. While Jesus was here upon earth, his misguided admirers insisted upon his assuming earthly dominion; but he continually rebuked their ambition for worldly power. He declared that his "kingdom is not of this world." Their sentiments, carried out in practise, would leave no place on earth for an avowed atheist. Every man who did not believe the Bible would have to cover his infidelity with hypocrisy, (as tens of thousands are doing for popularity's sake), or look for a jumping off place. And when atheists were driven to the covert of hypocrisy, how much better off would the church or the world be? Heaven knows that the church is foul enough now, without spreading the drag-nets of legal authority by which to scoop in what iniquity remains outside.

It were far better to remove the constraints and pressure by which wicked men are now drawn and driven into the ranks of professed Christianity, leaving religion to be purely a matter of voluntary choice, than to bring the curse of legal constraint to bear upon those who choose to have no lot nor part in the matter.

**It is Over.**—On the day on which this paper is published will close the most interesting political campaign, from some considerations, that has ever taken place in this country. The questions have been such as appeal to individual interests of a worldly nature, and this is a tender spot in the feelings of most men. As the crisis

approached, feelings became intense, and whatever the result may prove to be, exultation will be on one hand, and disappointment on the other. Notwithstanding the vast amount of logic, figures, and idle wind that has been exhausted in this matter, we doubt if the mass of the people are really any more intelligent on the subject of finance than they were six months ago. Argumentation in financial matters is one thing, and the carrying out of principles by political parties or successful candidates is quite another. Even if these men were very sincere in the carrying out of their professed principles, the results might be very different in practical matters from the logical conclusions of stump speakers. One thing is very certain,—so long as selfishness is the basis of human action, there will be no material change for the better in the administration of human affairs. It is altogether too much to claim that one party of men is actuated by purely benevolent motives, and all other classes are purely selfish. It will be far better for us to put our trust in the Lord than in princes or in the sons of men, whose breath goeth forth. Promises or pledges of political parties do not have the strength of a rope of sand to hold men to right principles when their own interests are involved. Relief comes not from that quarter. The word of God to the suffering poor is, "Be patient therefore, brethren, unto the coming of the Lord."

**Manitoba Schools.**—The statement that the troublesome question of the state schools for Manitoba had been amicably settled, was premature, it now seems. The proposal was to have the schools conducted on purely secular lines; but to give the Catholic Church the privilege of having half an hour at the close of each day's work in which to instruct the children that wished to remain. This proposition is not at all satisfactory to Protestants, and no wonder. The only rational settlement for this question is that those who wish to have their children taught in religious ideas or doctrines should make their own arrangements for having them instructed in the peculiar manner which will be satisfactory to the parents. The state never can do this acceptably; and to attempt it will result in manifold evils.

**Died a Catholic.**—Such is the declaration of the *Catholic Mirror* concerning the late Henry E. Abbey, celebrated as a theatrical manager. For years Mr. Abbey has stood in the forefront of amusement purveyors. He has employed costly talent in artists of various professions, and evidently gave but little thought to the work of preparation for a future life. He was lately stricken with what proved to be a brief and fatal illness. Conscious of the approaching end, he sent for a priest, declared his purpose to die a Catholic, though he had at some time been known as a Protestant, and received so-called baptism and the last sacrament within two hours of his death.

We have no disposition or right to judge other people's consciences or motives. We have no disposition to criticize the dead, or to reflect on what a person does who finds himself face to face with death and the Judgment. But there is occasion for a word of solemn protest and warning against the too prevalent idea that one can, at will, within a few minutes of death, by a profession of faith obliterate the past, bury a life of neglect, transform his mind, put off the habili-

ments of worldliness, and don the robes of righteousness, and step out of the downward path at the very verge of ruin into the upward path at the gate of heaven. We do not deny the power of divine grace thus to rescue a truly penitent sinner; but such repentance and faith do not always come when they are called. The fear of death or the wish to be saved cannot produce them. He who deliberately postpones the day of acceptable faith until the extreme moment of death, will call in vain for genuine repentance. We feel constrained to say these things for the benefit of the living, not in reference to the dead.

**General Lee's Retort.**—How rarely is it the case in this world that one is inclined to speak favorably or fairly of another who has spoken against him. In view of this, the following incident is most refreshing. Whether General Lee spoke as a Christian, or only as a gentleman, is not stated. But it is a good example of what the conduct of any one professing to be a Christian should always be:—

Early in the war, before General Robert E. Lee had proved his pre-eminence as a general, he was severely criticized on more than one occasion by a General Whiting. Whiting had stood at the head of his class at West Point, and was considered a bright and capable man. One day President Davis, wishing an officer for some important command, called upon General Lee for advice.

"What do you think of Whiting?"

Lee answered without hesitation, commending Whiting as one of the ablest men in the army, well qualified in every way for the most responsible place. One of the officers present was greatly surprised, and at the first opportunity drew Lee aside. "Don't you know what unkind things Whiting has been saying about you?" he inquired.

Lee's answer was of the best. "I understood," he said, "that the president desired to know my opinion of Whiting, not Whiting's opinion of me."

**Our Railways.**—A paragraph in the *New York Independent* states that the United States has not only more miles of railway than any other one country, but we have more than all Europe, with Asia and Africa added. There are in the world 418,700 miles of track, but the United States, including double, triple, quadruple, side- and yard-tracks, has nearly 237,000 miles. Our 180,700 miles of direct road would belt the globe seven times, with nearly 6000 miles to spare. Locomotives, 35,700; passenger-cars, 33,112; freight- and other cars, 1,237,459; officers and employees, 785,034; capital invested, \$10,963,584,385.

**A Difference.**—The difference between the Bible and other so-called sacred books is emphasized by the following: A native paper of Bombay asserts that the books of the Hindu religion nowhere indicate that God has any desire that man should be saved from sin, and become pure and holy. It is just because the Bible does thus take hold of a man to change his nature and reform his character, that the carnal heart is stirred against it. The *Bombay Guardian* relates this incident: "An infidel preacher in one of the London parks was asked, 'Why are you always attacking the Bible, and not any other book? Why can't you let it alone?' 'I will tell you,' he replied; 'I won't let the Bible alone because it won't let me alone.'"

## 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.

### LIKE AS A FATHER.

WHY art thou mindful, Lord, of me,  
That thus, with tender care,  
Thy watchful hand doth kindly guide  
My footsteps everywhere?  
About my path thine eye of love  
Doth watch me lest I fall;  
Thou knowest all my wanderings,  
O Lord, and mark'st them all.

Thy hand supplieth me with food,  
My board by thee is spread;  
And thou wouldst send me manna, Lord,  
Ere I should want for bread.  
Thou sendest raiment, too, that I  
May fear not winter's chill;  
And thou dost temper the fierce wind,  
That I may feel no ill.

Thou visitest me on my couch,  
And sendest unto me  
Most quiet sleep and pleasant dreams,  
That I refreshed may be.  
Yes, every good and perfect gift,  
My Father, comes from thee;  
But why art thou so mindful, Lord?  
Why dost thou visit me?

Hear what the Lord in love declares:  
"The humble and the meek,  
And him who has no helper, I  
In mercy came to seek.  
He who doth ask in humble faith,  
Knowing he shall receive,  
And trusting in my love alone,  
To him I love to give.  
'Tis that thou ownest 't is my hand,  
And trustest all to me;  
For this, of thee I mindful am;  
For this I visit thee."

—Mrs. C. E. R. Parker.

### HOW IT IS.

I have in mind some acquaintances who have always lived on the best [?] of everything, and the children have grown up with the best feeling between and among them; and those who know them well say they never heard anything unkind. All who go there have a good time, though they do not profess to be Christians. I don't write this to criticize, but I don't see how it is so.

H. J. G.

The conditions which trouble our correspondent have troubled many souls in the past. Even David nearly lost his footing over a similar view of the anomalies of life. Our correspondent reads about the salutary effect of a mild diet upon the disposition, and reads how the ordinary diet will produce dyspepsia and disorder, both physical and mental. The adoption of a lamb-like diet is recommended as a means of developing a lamblike temper and mind. But one sees carnivorous people wearing smiling faces; and professed reformers cross and peevish, snarling and snapping. One sees professed Christians living dolefully, unhappily; and unbelievers living joyful, jovial lives, fat and flourishing. How can these things be if our principles are good for anything? It is thus that the question is before us. If it be true that our principles are one thing in theory and another thing in practise, then they are not sound. But we do not wish to carry the hypothetical reasoning further. The principles we cherish accord with revelation, with science, and with reason. If the practise of them appears to be incompatible with the best good and happiness of those who profess to carry them out, then we hold it to be beyond question that there is a fault in the practise.

Allowances must be made with most people for natural temperaments. Some are naturally of a more cheerful and pleasant disposition than others. And no practise in the world will change a man's nature. The belief or adoption of principles or rules will not alter the tendencies of our natures. Eating fruit or graham bread will not eradicate peevishness or harshness from one's disposition. A change of diet may produce a

physical change that will make it easier for people to appear what they desire to be; but changes of heart are wrought only by the grace and Spirit of God. And change of heart only can produce radical changes in the life.

People who are sour, morose, querulous, at heart, will remain so in spite of any profession or practise whatever. People who are sunny, cheerful, jovial, will continue that way, especially if their surroundings are congenial, in spite of errors in diet. It is a great fallacy to suppose that the avowal of any belief, or the outward practise of any theory alone, will work any essential change in humanity for the better. Changes in practise are legitimately the outward index of changes of heart. Reformation in physical life always accompanies the regeneration of the soul. But changes of practise are of no essential significance unless they come from the heart; and thus the development of true virtue embraces the renewal of the heart and the reformation of the outward life. A man cannot be outwardly bad and inwardly good, and he will make very crooked paths trying to be outwardly good while he is bad at heart. These facts will, we hope, explain some of the incongruities to which our correspondent alludes.

T.

### CALLED TO BE ECONOMICAL.

BY MRS. B. J. CADY.  
(Pagoete, Tahiti.)

ECONOMY is defined as being that management which expends money to advantage, incurring no waste, and also as including a prudent management of all the means by which property is saved or accumulated. To know how to economize wisely is a very desirable thing; not in order that we may have a surplus of means to store away where it would be doing nobody any good, but that we may be able to do more to help our unfortunate fellow men, many of whom sadly need assistance either in spiritual or temporal matters.

We have an example in economy set before us by the great Teacher, at the time when he fed the five thousand with five loaves and two small fishes. Even though he was able to create food in that miraculous manner, he commanded that the fragments should be gathered up and saved, thus teaching us that we should never waste anything that might be of value to any one.

There are many enterprises for which means are needed, and where we might wisely invest any means we may have to spare. In the first place, we need more missionaries to go out to the millions who have not yet been reached by our workers, and who are living in darkness and superstition. Then again, there are among us promising young people who need means to obtain an education which will fit them to be workers in the cause of God. And when we think of the poor who are in the world, lacking food and clothing and other necessary comforts, and of the many without a home, we see that we could use in a hundred ways every cent we might be able to spare.

But instead of thinking of what they might do toward lightening the burdens of others, many are thoughtlessly squandering their property in the selfish gratification of the senses, or in extravagant display of dress. If we love our neighbors as we love ourselves, we shall not indulge the lusts of the flesh, but will deny ourselves, that we may be able to help our neighbors to be more comfortable and happy.

Let each ask himself, "Can I consistently do any more than I am now doing toward helping others?" Perhaps some can economize more closely, and they will be blessed in so doing. You may think that you have been as economical as you could be, but think about it. Are you spending any money for things that are of but little or no value to you? Would it not be a good plan to create a self-denial fund of your

own, as some others are doing? Let a simple and wholesome diet satisfy, without unhealthful titbits, or even healthful luxuries, to tempt the appetite and lead to overeating. "Wherefore do ye spend money for that which is not bread?" Isa. 55:2. Money that is used to obtain substantial, necessary food is not wasted; but the dainties which are eaten between meals or added to an already overloaded stomach might be dispensed with, and their equivalent used to feed the hungry.

So in the clothing, the extras which are put on for show are taking money which is needed to clothe the naked. It is not extravagance to purchase durable material for the clothing of the body. Cloth of close, compact texture and of good color is more economical in the end than that which is poor and flimsy, even though its cost is more; for it wears so much longer. But the most expensive material is often not the most durable.

Some thoughtful housewives find many ways in which they can economize and thus help the husband, who has the burden of supporting the family, and also help others. An old proverb says, "A penny saved is a penny earned." On the contrary, there are some women who want to buy everything that pleases the eye, regardless of whether it is really needed or not, so their income is entirely consumed for their own pleasure, and sometimes even debts are accumulated. There is a saying that a woman can throw more out of the window with a teaspoon than a man can shovel in at the door, and it seems quite applicable in some cases.

I trust that none of the readers of the REVIEW are of those who live beyond their means; for we are told to "owe no man anything, but to love one another." Rom. 13:8. I hope that all will think carefully about the matter, and see if they cannot just as well economize more closely in some ways, and so have more means to use in the Lord's work. The work of the gospel should receive our constant attention; for it is the greatest and most important work that is going on in the world at the present time. Let us study so to use the means at our command as to obtain as much real good as possible from it, not only for ourselves, but also for others.

If any one lacks wisdom to know how to use his means to the best advantage, let him ask of God, and the Lord will guide him in judgment. We need the Holy Spirit to direct us in everything, and we may have its direction in the use of every talent we may have.

### BICYCLING.

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

"WHEELS" have become a real craze with all ages and sexes. If we listen to the popular world, we shall conclude that no other exercise can take the place of bicycling, and that it is beneficial to almost every type of humanity and all classes of diseases. While it may be beneficial in some diseases, it can no longer be denied that it often produces others more serious.

Of late, considerable attention has been called to disturbances of the bladder, urethra, and prostate, which have been caused by the pressure of the saddle on the perineum. The severity of these disturbances is in proportion to the amount of riding done and the relation of the body and perineum to the saddle. Scores who are injured by this exercise apply to physicians for relief. Many others have disturbances brought about in this way, not serious enough to demand medical aid or advice, little suspecting their true cause.

There is danger in cycling, from overexertion in running races or climbing hills, etc. This has resulted in organic heart-disease, and in some cases in sudden death. Persons with weak lungs or with heart difficulty should be especially care-

ful not to overdo. According to records, athletes and those who practise overexertion are short-lived, and generally die of consumption.

That there is considerable danger from accidents with this mode of exercise will be acknowledged by all who read the columns of the press, and it certainly is an expensive way of getting outdoor exercise. In a small city of fifteen thousand inhabitants there are about three thousand bicycles in use, and probably not less than \$150,000 has been expended for them. The greater portion of this sum has been paid out by those who are in limited circumstances, and not in need of bicycles, since they could get all needed exercise by taking brisk walks or runs in the open air, with head erect and shoulders back, taking deep inspirations. *No all-round exercise can equal this.* But while some benefit may be derived by being in the open air and from the exercise of the muscles, the greatest benefit is never gained from exercise that is taken merely as exercise. The man who is unconsciously taking physical exercise receives the greatest good. Avenues are always open for young men and women to engage in useful, self-forgetful physical labor that will prove a blessing not only to themselves but to others.

I do not condemn the bicycle. It is a useful machine in some cases, when used in moderation. Its abuse is not the fault of the machine. But with the foregoing facts before us, we cannot say that the bicycle has proved the great blessing to mankind that is claimed by some. The president of the Women's Rescue League, Miss Charlotte Smith, of Washington, D. C., who is engaged in the work of rescuing fallen women, associates bicycle riding with the downfall of young women. The following are the propositions advanced by her:—

1. The alarming increase of immorality among young women in the United States is most startling to those who have been investigating the subject.
  2. A great curse has been inflicted upon the people of this country because of the present bicycle craze; and if a halt is not called soon, *seventy-five per cent.* of the cyclists will be an army of invalids within the next ten years.
  3. Immoderate bicycling by young women is to be deplored because of evil associations and opportunities offered by cycling sports.
  4. Bicycling by young women has helped, more than any other medium, to swell the ranks of reckless girls who finally drift into the standing army of out-cast women of the United States.
  5. Bicycle runs for Christ by the so-called Christians should be termed bicycle runs for Satan; for the bicycle is the devil's advance agent, morally and physically, in thousands of instances.
- Resolved,* That copies of these resolutions be sent where they will do the most effective good for the cause of purity and morality.

The evils resulting from the bicycle may be somewhat overdrawn in these propositions, but that the bicycle plays an important factor in causing these evils cannot well be denied by observing and thinking men and women.

#### POSSIBILITIES OF YEAST.

BY MRS. LAURETTA KRESS, M. D.  
(Sanitarium.)

BREAD has been proverbially styled the "staff of life." In nearly all ancient languages the etymology of the word "bread" signifies *all*, indicating that the bread of the earlier periods was in truth what it should be at present time, — a staff upon which all the functions of life might with safety depend.

Bread, to answer all requirements of a wholesome article of food, must be light, porous, and friable, so that it can be easily masticated, insalivated, and digested. It should contain nothing that will be in any way harmful to the body. The most nutritious bread is made from the whole grain of the wheat, after the outer husk is removed. Fine white flour has much of the nutrition of the grain left out in milling, and those who live upon this kind of bread naturally crave the food element which is lacking,

and as a consequence large quantities of meat are consumed with it.

Good bread must always be made from good flour. Select flour which is sweet, dry, and free from any musty smell or taste. Take up a handful, and if it falls from the hand light and elastic, it is pretty sure to be good. If it retains the imprint of the fingers, and falls in a compact mass, or is damp, clammy, or sticky to touch, it is by no means the best. Good flour, when made into dough, is elastic, and will retain its shape. The more gluten it contains, the better the flour is.

Yeast bread is the most convenient form of bread-making, although it is not as nutritious nor as easily made as many of the unfermented breads when one has learned how to make them. Much of the nitrogenous substance of the flour is used up in the growth of the yeast-plant, in making light the bread.

During the fermentation, or growth, of this plant, alcohol and carbonic-acid gas are formed from the sugar and starch found in the flour. Consequently, yeast bread cannot be as sweet as bread made light without fermentation. If dough is allowed to stand too long, vinegar is formed. Often bread-makers at this period will introduce soda to sweeten the spoiled dough. This is a great mistake, for it introduces another ingredient into the body, which is not only not at all necessary, but is positively harmful.

Soda or saleratus, cream of tartar, and even baking-powder, are all chemicals which are very irritating to the mucous membrane of the stomach. Carbonate of soda is made from potash, or lye. While baking-powder is not open to the same objection,—for the substances are accurately measured, and the housekeeper does not make the mistake of getting in so much of the alkali, or soda, as to make the bread yellow,—all brands of baking-power have some adulteration in them, and are not at all necessary to use.

Our bread-making as well as all our other work should be made as easy as possible, so as to give us all the time necessary for our families and the good work we wish to do. At the same time, the wholesomeness and lightness of the bread should be carefully studied to give the best health to those for whom it is provided.

I will add a few recipes which we have used to good advantage:—

*One-Rising Bread.*—Take a pint of lukewarm water, add one tablespoonful of lively liquid yeast, or one-fourth cake of compressed yeast dissolved in water. Add slowly, beating vigorously, three or three and a half cups of whole-wheat or some other nutritious flour. Knead thoroughly for half an hour, shape into a loaf (it is best to have small loaves), place in bread-pan, cover well, and let it rise until light. When perfectly light, bake in a well-heated oven.

*Potato Bread.*—Cook and mash perfectly smooth potatoes to make a cupful. Add a teaspoonful of best white sugar, one cup and a half of warm soft water, and when the mixture is lukewarm, one-half cup of yeast, or one-half cake of compressed yeast dissolved in water, and flour to make a very thick batter. Allow it to rise over night. In the morning add a pint of warm water and flour enough to knead. The dough will need to be considerably stiffer than when no potato is used, or the result will be a bread too moist for easy digestion. Knead well. Let it rise, mold into four loaves, and when light again, bake.

#### THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.  
(Reported by David Paulson, M. D.)

*Question.*—Are bilious attacks the result of liver action or non-action? What would be the best diet for a person suffering from them?

*Answer.*—A bilious attack has nothing to do

with the liver; that is a wrong idea. A gentleman once begged me to give his wife "something for her torpid liver," as she was vomiting so much bile. I told him that it must be that the liver was unusually active rather than torpid, as it is the business of the liver to make bile; and that there was surely no reason for stimulating the liver to make more. The trouble was not with the liver, but with the stomach. The vomiting of bile is due to the fact that peristaltic action has been reversed, and the bile is passing upward instead of downward. I have seen persons suffering with bilious attacks which were the result of a prolapsed stomach. The food being delayed in the stomach, it decays, and when it has reached a point where large quantities of poisons are produced, the person is made sick, and there follows a bilious attack as the result. Some vomit bile every morning. This is because the position of the prolapsed stomach causes the bile to flow directly into the stomach instead of the intestine, and the patient vomits it out.

The cure for this condition is to put the stomach back into its proper place. I have sometimes cured such cases by the application of the abdominal supporter, which so held the abdominal organs in place that the bile flowed through its natural channel, running downward into the intestine instead of running upward into the stomach.

*Q.—Slow Recovery.*—I have been under treatment for three months, and still do not seem to be much better of my difficulty. What is the matter?

*A.*—Well, the matter is that yours is a slow case, and it may be a hard one. It sometimes takes one person four times as long to do a certain amount of recuperating as it does another, for the reason that one has more recuperative force than the other. It is so in the natural kingdom; it takes a great deal longer to produce a palm-tree than a Lombardy poplar. An Australian eucalyptus gum tree will grow from twenty to fifty feet high in two or three years, but it takes a great deal longer to grow an oak. Some trees have a capacity for growing fast, while others have not. It is exactly so with people in getting well. The time varies, according to the capacity of the individual to recuperate. Hence it is no discredit to the treatment that some are slow in getting well. Some people have such a capacity for sleeping that they sleep three or four times as much as others in the same length of time; some will sleep as much in three hours as others will in six, just as some people will do as much work in one hour as others will do in three. So, as I have said, some people will have a much greater capacity for getting well faster than others. We have to be content with what nature gives us.

*Q.—Is honey wholesome?*

*A.*—Honey is perhaps as wholesome as most sweets, although it is likely to contain some things which are not wholesome. You will find bees in some very unwholesome places, and it is very certain that there is both dirt and poison with the pollen that they carry home. Honey is very likely to contain germs. If you want to create fermentation, stir together water and honey, and you will soon have fermentation. If you are going to eat honey, you would better sterilize it. Nature does not allow concentrated sweets to remain in the stomach; as fast as starch is digested and converted into sugar, it is carried off. This occurs very rapidly when the digestion is normal; and consequently in healthy stomachs there is never a concentrated solution of sweets. But if we take much honey, we have concentrated sweets remaining in the stomach, and these act as irritants, producing catarrh of the stomach, and interfering with the digestion of starch.

"BLESSED art thou, O land, when . . . thy princes eat in due season, for strength, and not for drunkenness."—*Bible.*

## The Review and Herald.

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

{BATTLE CREEK, MICH., NOVEMBER 3, 1896.

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### THE CHRISTIAN ERA.

A CORRESPONDENT sends us a paper advocating the position that the birth of Christ occurred between three and four years before the beginning of the Christian era, or before the year reckoned as A. D. 1. An explanation of this matter is asked through the REVIEW.

The paper referred to is correct in its contention. The fact that Christ was something over three years of age in A. D. 1, harmonizes history with the Scriptures. Thus, according to prophecy, Christ commenced his ministry in A. D. 27; yet the Bible asserts that he was then thirty years of age. Luke 3:23. Now if Christ was born in the year A. D. 1, he would have been only twenty-seven years old when he began his ministry, which would not agree with the statement of Luke.

The mistake in the date of Christ's birth arose on this wise. It was not till the year A. D. 532 that a move was made to introduce a new era dating from the birth of Christ. This was by Dionysius Exiguus, a Scythian by birth, but an abbot in the Christian Church. The first point was of course to ascertain the true date of the birth of Christ, as the beginning of the new era. The era which had been in use for nearly thirteen hundred years previous to this time was the Roman era, reckoning from the building of the city of Rome. It was expressed by the Latin formula, *ab urbe condita* (that is, "from the building of the city"), abbreviated to A. U. C., usually more briefly still, to U. C. According to the best light Exiguus had, Christ was born in the year from the building of Rome, 753 (U. C. 753). He accordingly set this year down as the one to be reckoned as A. D. 1. Two centuries later, in the time of Charles Martel and Pope Gregory II, this era began to prevail, and people commenced to date their documents according to the years, not from the building of Rome, but from what they supposed to be the year of the birth of Christ, A. D. (*anno Domini*, the year of our Lord). But this era was not fully established in Christendom till the time of Pope Eugenius IV, A. D. 1431, who, according to Dr. Hales (Chronology, Vol. I, pp. 83, 84), ordered this era to be used in the public registers.

Later scholarship discovered that a mistake had been made; but the era had become so well established that it has not been thought best to attempt any correction. Thus Christ was born, according to the Scriptures, before the death of Herod; and it is now ascertained, on the clearest evidence, that the death of Herod occurred as early as April, U. C. 750, not 753. Allowing a few months for the events recorded in Christ's life before the death of Herod, his birth is carried back to the latter part of U. C. 749, between three and four years before the year U. C. 753, or A. D. 1.

This mistake does not disarrange, in the least particular, dates B. C. and A. D., and causes no confusion in chronological reckoning. It simply

causes dates B. C. to appear four years more and dates A. D. to appear four years less, than they would have stood if A. D. 1 had been placed on the actual year of Christ's birth.

To illustrate: The Jews told Christ that the temple had been forty-six years in building. John 2:20. This was the temple as rebuilt by Herod. He commenced the work B. C. 19, and finished it in A. D. 27, when Christ began his ministry, as the reckoning of B. C. and A. D. now stands. But if the division between B. C. and A. D. had been placed on the real date of Christ's birth, then the record would have stood that Herod began the work B. C. 15, instead of 19, and finished it A. D. 31, instead of 27.

Some claim that the present year, 1896, is really A. D. 1900. But it is not so. It is the year 1900 from the birth of Christ, but not A. D. 1900. For the year A. D. 1 is four years this side the birth of Christ, and only 1896 years have elapsed since A. D. 1.

U. S.

### WHAT OF THE NIGHT?

THE greater the danger, the more imminent the critical moment, the more appropriate becomes the frequent inquiry, What of the night? The question is always in order; for the word of inspiration says to the anxious inquirer, "If ye will inquire, inquire ye: return, come," or, Come ye again.

There never was a time when the people needed to be more keenly alert than now. There never was a time when the faithful watchman needed to be more wide-awake to the issues of the hour than now, and more ready with an intelligent and wise reply for those who ask of him the time of night. The answer of the watchman, as given by the prophet, is timely at this juncture: "The morning cometh, and also the night." Both light and darkness are overspreading the land. Both the agents of heaven and the emissaries of Satan are striving to win souls. Faith presents its noblest and most mighty work, and holds aloft the everlasting prize. Unbelief mocks and scoffs and brandishes the most cunning weapons of sophistry and doubt. A glorious light beams upon the Bible and the heavenly way, and a bewildering, dazzling glare of many colors invites the throng into the paths that lead to death.

Humility and self-denial plead in tearful earnestness with the wayfarer. And, on the other hand, pride and self-gratification hold out the most alluring prizes the world has ever seen. There are to be seen instances of heroic devotion and deep consecration; and on the other hand there is prevalent a flood of religious hypocrisy and pretense. Philanthropic work in city and jungle is being carried forward under the most trying circumstances, while at the same time much that is being vaunted as missionary work or civilization results more in debasing than in elevating benighted men and women. It is a fact which every candid observer knows full well that in many instances simple-minded, childish natives—pure children of nature—have been cursed by the introduction of the more terrible vices of so-called Christendom; and under the blight, they are the unhappy victims of their own weakness and of the white man's corruption.

So it is, turning in whatever direction we may, we behold some rays of the approaching day,—some tokens of rising activity on the part of the agents for good. At the same glance we are

saddened and alarmed at the rising clouds of darkness and evil.

The heavenly powers unite their earnest call to the most thrilling exhortations of the Bible, directed to the people of God in the last days, inciting to vigilance, to diligence, to devotior, and to humbly seeking God. We are pointed to the fields all white for the harvest. We are admonished of the shortness of time, of the soon-coming judgment, when all work for sinners will cease. Our attention is continually directed to the soul-stirring scenes now taking place on earth and in the heavenly sanctuary, all of which mark the speedy close of probation. On the other hand, Satan has come down having great wrath, because he knoweth that he hath but a a short time. All the powers of darkness are at work as never before to complete, if possible, the work of ruin. Truly—

"We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling,  
To be living is sublime."

The controversy is between superhuman forces. Earth is the battle-ground; the human race is the stake. Whose side are we on? Are we indifferent while Christ and angels contend for our souls? Do we favor him in whose wake follows eternal destruction? God help us all to see the infinite consequences that are now pending, and to see the importance of being fully and forever in sympathy with Him who is to his people "the bright and Morning Star."

To the weary people of God we say, Behold, the morning cometh! "The night is far spent, the day is at hand." Earth's night of sin and sorrow is passing away. Everlasting joy cometh with the morning. A few more brief days for toil; a few more burdens to be borne; a few more chastenings; "and then the sunshine of our Father's home." To the careless professor, the worldly church-member, as well as to the godless sinner, we say, The night draws near. Those ominous clouds which cause the nations to look with apprehension into the future, are charged with justice that has waited long. When they shall obscure the sun that lights earth's little day, that day will be blotted out forever. Beyond this twilight there is no day. No rising morning will greet those who trust only in the present hour. Turn your faces toward the rising Day Star now. Withdraw your confidence in earthly hopes or prospects, and transfer your interests to the everlasting kingdom that is soon to be established. Surely, "The morning cometh, and also the night."

G. C. T.

### LIVING BY THE WORD.

"MAN shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Even physically, man cannot live on what has no life in it. Dead air is death to him who breathes it. Dead water or dead food likewise. Whatever we take in the way of food or drink must have in it the element of life, or else we cannot live on it. So also in order that men may live by the word of God, in the nature of things that word has in it the element of life. Therefore this word is called "the word of life."

It being the word of God, and being imbued with life, the life that is in it is necessarily the life of God; and this is eternal life. Therefore it is truly said that the words of the Lord are "the words of eternal life." Whenever the word of God comes to any man, at that very time and in that word, eternal life comes to that

man. And when the man refuses to receive the word, he is rejecting eternal life. Jesus himself has said it: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life." He "is raised from death unto life."

Jesus used the example of our living by bread as an illustration of our living by the word of God. This thing was not chosen at random. In all the words of the Lord, whatever was brought to them was definitely to teach an all-important lesson. Physically, we do live by bread—using the term "bread" as embracing all proper victuals. But in order that we shall live by bread, it is essential that it be *inside of us*. And in order to live by the word of God, it is just as essential that it shall be inside of us.

No one supposes that he could live by buying the very best of bread and looking at it occasionally, or by analyzing it, and endeavoring to solve the mysteries of its composition and *how* it could sustain life. Yet thousands of people really seem to suppose that they can live by the word of God that way. Many people buy a Bible of eight or ten times the proper size, with a lot of notes of darkening counsels in it, lay it on the center-table, and pride themselves that they "believe the Bible;" and they really seem to think that by this in some mysterious way they will live. But it would be just as sensible and just as beneficial for them to buy a beautifully decorated loaf of several times the usual size, and lay it on the center-table, but not eat any, and then proclaim that they "believe in good living."

Men do not expect to live by bread in any such way as that; and they *cannot* live by the word of God in any such way. In order to live by bread, everybody knows it must be taken into the mouth, and be properly masticated and prepared for the digestive process, and then by swallowing be committed to the digestive process, that the life that is in it may be conveyed to all parts of the system. So with the word of God; it must be received as it is in truth the word of God; it must be meditated upon the word of God; it must be given a place in the heart as the word of life; then it will be found to be indeed the word of life.

In fact, in the Bible, this very idea of living by bread *by eating it*, is carried over and applied to the word of God. Look at Eze. 2:8 to 2:14, 10: "But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that which I give thee. And when I looked, behold, an angel was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them." "Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears."

Before the prophet could speak the word of God to others, he must find it to be the word of

God to himself. Before he could convey it as the word of life to others, he must know it as the word of life to himself. And in order that this should be so to him, he was commanded to eat it, swallow it, and fill himself to the innermost parts with it. He was to hear it and receive it in the heart. And this instruction is to every one who would live by the life of God. Every one who has taken upon him the name of Christ, is directed to "hold forth the word of life;" but it must be life to him in the innermost parts before he can hold it forth as the word of life to others.

This same thought is expressed in another place: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." It is worth noting that this does not say, I did eat the chapters, or, I did eat the verses, or even, I did eat the subjects. No. It says, "Thy words were found, and I did eat them"—the words. Here is where thousands miss the real benefit of the word of God. They try to grasp too much at once, and so really get nothing. Words are nothing to us if we do not get the real thoughts that they are intended to express. And the greater the mind of him who speaks, the deeper are the thoughts that are expressed, even in the simplest words. Now the mind of him who speaks in the Bible is infinite; and the thoughts there expressed in simple words are of eternal depths because they are the revelation of "the eternal purpose, which he purposed in Christ Jesus our Lord."

With our less than finite minds we are not capable of grasping at once the thoughts conveyed in many of the words of the Bible—we are not capable of comprehending the words of a whole chapter, or even of a whole verse at a time. One word at a time, of the words of God, is as much as our minds are capable of considering with profit. This every one must certainly admit who believes and receives it as the word of God, expressing the thoughts of his infinite mind in his eternal purpose. Certainly any one who professes to receive the words of the Bible as the word of the eternal God, expressing his thought in his eternal purpose, would have to have a good deal of conceit of his own powers of mind to think himself capable of grasping at once the thought of a number of those words.

"Be not wise in your own conceits." "Be not high-minded." Do not think it too small a thing for you to take one word of God at a time, and consider it carefully, and meditate upon it prayerfully, and receive it into your heart as the word of life to you. Do this, receive it this way, and you will find that word to be to you indeed the word of life, and the constant joy and rejoicing of your heart. Do not think this too slow a process of getting through the Bible, or through some book or chapter of the Bible. In this way you will get through it to infinitely better advantage than to run through it without comprehending it. In this way you get every word, and every word that you get is eternal life to you. For Jesus said that man shall live "by every word that proceedeth out of the mouth of God." This shows that there is life in every word, and as certainly as you receive a word of it into your mind and heart, in that word and by that word you have eternal life.

Look again at the words of Jesus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How do you live, physically, by bread? Is it by

gulping great chunks or whole slices at a time?—You know it is not. And you know that if you should attempt to live by bread in that way, you would not live at all very long. You know that in living by bread, you do so by taking a bite at a time, and a proper bite, too. And knowing this, then did not Jesus, in using this fact as an illustration, and in the dependent expression, "every word of God," intend to teach us that one word of God at a time is the way to live by it, just as one morsel of bread at a time is the way we live by bread? Is not this same lesson also conveyed in that other scripture, "Thy words were found, and I did eat them"?

"Son of man, . . . eat that I give thee." Eat this word of God. Eat "every word that proceedeth out of the mouth of God." Then you will live healthfully and strongly in spiritual and eternal things, just as by eating the best of food, you live healthfully and strongly physically. Eat this bread of heaven as you eat the bread of earth, and you will find it to be to you in the things of heaven just as the other is in the things of earth.

A. T. J.

#### CONSTANTINOPLE.

Our Bible school in this city closed on October 7. From fifteen to twenty were present. Three of the six who had been laboring the past year, being Armenians, were unable to come to Constantinople. Our classes continued to the close, forenoon, afternoon, and evening, without interruption. Under repeated threats by the Armenian committee of another outbreak, the feverish state of the city was kept up. Citizens of all classes, especially the Armenians, are still leaving the city for safety; and all suspected Armenians are sent away by the government. In consequence, the streets of Constantinople are quite dead, compared with the past. In some Armenian quarters, few houses are occupied. These troubles have caused immense loss to property-owners.

The city is strongly guarded by Turkish soldiers, foot and cavalry. Whichever way one turns, his glance is met by a squad of these guards; many are Kurds, or the ancient Medes, who have been for centuries deadly enemies of the Armenians. They are dressed very much as the Cossacks of Russia, and have a better appearance than the Turkish soldiers.

Various rumors were circulated of strange things that were done in the city during our sojourn; but as it is impossible to tell where the truth begins or ends in any of them, we lose no time in repeating them. If one can handle a coal without being burned or blackened, then he can repeat error without being affected by it.

During our school, guards passed our house frequently, sometimes glancing up to the windows as they heard singing on the Sabbath; but we were unmolested, while houses adjoining and opposite us were searched, and some of the inmates arrested. Armenians composed nearly half of our meeting, while the leaders of the meeting were foreigners; this was a very suspicious combination; but we were not in the least disturbed. This is but another evidence of the Lord's special care in time of danger.

Our house was really considered one of the safest places in the city, though it is in Stamboul, in an Armenian quarter. Several, in fleeing from danger, came to our house for safety. Some said they felt as though the angels of the Lord were guarding it. Of course they were; and in

such a guard there is infinitely more safety than in all the ironclads. If the Armenians could only sense this fact, and act upon it, how much trouble it would save them!

It is a significant fact that while our place of meeting is considered a safe place, the Armenian patriarchal church near by is one of the most dangerous; it is closely watched by Turkish soldiers and secret police. Not knowing this, one Sunday morning Dr. Waggoner stepped into this church to see an Armenian service. On leaving, two men spoke to him several times; and when he paid no attention to them, not understanding what they said, they followed him to the house to learn who he was, and why he went to the Armenian church. They were secret police. On learning that Brother Waggoner was of our people, and went only as a visitor, they dropped the matter.

In consequence of the recent troubles, commerce in Constantinople is paralyzed, and building operations are at a standstill; hence many of the class depending on daily wages for bread, are leaving the city to find employment. For this reason, a number of our people have gone abroad, to Bulgaria, the Crimea, Asia Minor, the island of Cyprus, and Egypt. Thus through temporal calamities, the truth will be spread abroad the more.

The tithe of our people in Turkey the past year was 7331.25 piasters (twenty-four piasters equal \$1). This was employed to aid six laborers who partly supported themselves by their own work. The coming year, five will work as last year, and a sixth will work wholly on the self-supporting basis. These will labor mostly in Asia Minor, from the Black Sea on the north to the Mediterranean on the south.

An Armenian laboring at Tarsus reports five as having accepted the truth there. The Lord willing, Brother Baharian will soon visit that field, to labor there for some time. As we leave this field, it is with deep gratitude to God for his special care over his people and work here. None of our people have been injured in all the Armenian massacres. To his name be all the praise!

H. P. H.

*Smyrna, October 10.*

### 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.]

#### 700.—OTTOMAN SUPREMACY.

WE have held that the second woe (Rev. 11:14) ended with the fall of Ottoman supremacy, Aug. 11, 1840. But do not the recent atrocities by the Turks in Armenia and Crete show that the second woe still continues?

H. H. F.

*Answer.*—The condition of the Ottoman power which marked the end of the second woe in 1840, has not changed since that time; that is, the Turkish power has existed since that time simply through the sufferance of the European powers, who then took into their own hands the management of the sultan's government. The recent atrocities are an exhibition of Moslem fanaticism and hatred of Christians, which the powers strangely permit. We speak not of massacres of political revolutionists, for which some necessity might be pleaded, but of barbarities inflicted upon innocent women and children, who ought to be shielded by the principles of common humanity. This conduct on the part of the Turks will undoubtedly force other nations soon

to interfere, and bring upon that power the crisis which the Scriptures foretell.

#### 701.—THE SABBATH AND ROOMERS.

In a rooming flat, who is the stranger that is within my gates? Is it the roomers whom I awaken Sabbath morning, as on other mornings, for their daily avocations?

ASPEN.

*Ans.*—The stranger within your gates would be guests who would be under obligation to conform their actions to your custom or desires. Your roomers are not such. They simply purchase of you privileges which you have to grant. You are not responsible for their course of action any more than you would be for that of boarders.

#### 702.—SPEAKING IN PARABLES.

Will you please explain Mark 4:12? "That seeing they may see and not perceive; and hearing they may hear and not understand," etc.

R. V. P.

*Ans.*—The Lord does not force truth into any mind. It seems to be his chosen method that none shall be blessed with truth except those who desire it enough to search for it. He therefore sets it forth in such a way that unbelief, worldly wisdom, and selfishness will miss it, while the sincere and humble heart will understand the instruction and learn the lesson, be converted, and be saved. The same thought was again expressed by Christ, when he said: "I thank thee, O Father, . . . that thou hast hid these things from the wise and prudent [in their own eyes], and hast revealed them unto babes." Luke 10:21.

#### 703.—DAVID FEIGNING MADNESS.

In 1 Sam. 21:13 it is said that David changed his behavior before the servants of Achish, king of Gath, and feigned himself mad. Was his deceit in this case approved of God?

J. L. J.

*Ans.*—We have no light upon the question further than is contained in the record, and that does not specifically state how God regarded David's course in this matter. But his scheme succeeded, and Jewish cunning outwitted the king of Gath. One might moralize on the question how far it is allowable to resort to artifice to save one's life; but it would be only speculation. It does not appear that he wronged any one; and probably he saved the king from a great crime; for he would undoubtedly have taken his life but for this ruse. Some are of the opinion (see Clarke) that he was thrown into so great fear by the danger to which he had exposed himself, that he was seized with uncontrollable frenzy, and became really subject to epileptic fits. The Septuagint translates the words "mad" and "madmen" in verses 14, 15, by the words, "an epileptic man" and "epileptics." It is difficult to see why David might not have fled in the first place to the cave Adullam (chap. 22:1), and so have avoided this humiliating exhibition.

#### 704.—EX. 4:24 — WHAT BECAME OF THE TABLES OF STONE?

1. What is the meaning of Ex. 4:24? 2. What is thought to have become of the tables of stone on which the ten commandments were written?

H. O. C.

*Ans.*—1. An understanding of the facts in the case would doubtless clear this text of all perplexity. The most probable idea of the situation seems to be this: According to Gen. 17:14, every uncircumcised son was to be cut off from the people of the Lord. Moses, it seems, had strangely omitted to circumcise his son; and as a rebuke and punishment for his negligence, the Lord, appearing in personal form, was about to carry out the arrangement he

had ordained, and slay the one in whose case his instructions had not been complied with. Zipporah, learning the situation, hastened to repair this neglect of duty by performing the rite herself, calling Moses a bloody husband by way of reproof for having exposed his son to death by his failure to have the instructions complied with at the proper time. 2. The tables of stone were in the ark in the temple up to the time of its destruction by Nebuchadnezzar. The book of Maccabees (2 Mac. 2:4-8) says that Jeremiah, being warned of God of the destruction that was coming, took the ark, and the altar of incense and the tabernacle, and going forth to Mount Nebo, found a hollow cave in which he deposited them, and shut up and concealed the entrance to the cave, so that no one could find it. Some tried to find it, and Jeremiah reproved them, saying, "As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy."

#### 705.—GOSPEL REAPERS.

What is meant by the word "reap" in John 4:38? "I sent you to reap that whereon ye bestowed no labor." When does this apply?

S. K. C.

*Ans.*—To the disciples whom Christ addressed, and to all gospel laborers. The latter part of the verse brings out the thought more fully: "Other men labored, and ye are entered into their labors." The word "reap" doubtless refers to what one is able, through his labors, to secure to the cause of Christ in means membership, etc. And how often it is the case that the results achieved by one laborer are largely owing to the seed sown by some one before him. The lesson taught is that no one should take all the credit of his success to himself. Heavenly agencies,—prophets and apostles,—heavenly influences, and oftentimes human instrumentalities, have been in the field before him, preparing the way for the harvest which he reaps.

#### 706.—WHEN DID CHRIST EAT THE PASSOVER SUPPER?

Please explain Matt. 26:17; Mark 14:12; and Luke 22:7, and harmonize them with the fact that the paschal lamb was to be slain on the fourteenth day of the month, between the two evenings. Ex. 12:6; Lev. 23:5, 6. How could Christ eat with them the Passover, and yet be crucified the next day as the antitype of the paschal lamb? If Christ was crucified on the fourteenth day of the month, how could it be said, "Now the first day of the feast, . . . he said, Go into the city" etc.

G. W. R.

*Ans.*—From articles on the New Moon and Passover, in Smith's Bible Dictionary, it appears that there was always a liability of a difference of a day, among the people, as to the time when the month commenced, a point which depended on the appearance of the new moon, and was decided by the report of those who were stationed at different places to watch for its coming. If a day's difference existed as to the beginning of the month, of course the same difference would exist as to the Passover at the full moon of that month, some placing it on the 13th, supposing that to be the 14th. The statements of the evangelists can be harmonized only on the supposition that this difference existed at the time of the Passover in question. Christ could then eat the supper with his disciples on the day which they, and doubtless many of the people, supposed to be the right day, and then die himself the day following, the true 14th day, as the antitype of the paschal lamb. See this question discussed at length in the REVIEW of April 10, 1895.

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.

### NOTHING IS LOST.

LITTLE is much when God is in it;  
Man's busiest day's not worth God's minute;  
Much is little everywhere  
If God the labor does not share;  
So work with God, and nothing's lost;  
Who works with God does best and most—  
Work on! work on!

— A. A. Rees.

### THE WORK AT THE COLORADO SANITARIUM.

SINCE the dedication, which occurred July 1 of the present year, the work at the Colorado Sanitarium has been progressing favorably. The patronage has been good from the beginning, and is constantly increasing. Frequently there are times when there are only one or two vacant rooms in all the four buildings of the institution. At the present writing the patronage is greater than it has ever been before. It is indeed an encouraging sight to step into the large, sunny dining-room, located on the fourth floor, and see nearly every place at the tables occupied at meal-time. Our guests have come from nearly every State in the Union, and a few are here from foreign lands.

By far the greater number who have come to us have been entirely cured or greatly benefited. In some cases the improvement has been really wonderful, and often unexpected by the physicians. I think it may be truthfully stated that for the treatment of that dreadful disease, consumption of the lungs, which yearly causes the death of one hundred thousand people in the United States alone, there is no other place in the United States, and perhaps no other place in the world, which offers so many advantages as does the Colorado Sanitarium.

The climatic conditions are the very best, and such as are recognized by the medical profession to be the most suitable for the treatment of almost all forms of illness. The atmosphere is dry and sunny. Observations made by the United States Signal Service in the neighborhood of the Colorado Sanitarium show that there are three hundred and forty "sunny days" in the year. The elevation is five thousand three hundred feet above the sea-level.

These natural advantages, together with our methods of treatment, careful regulation of the daily life of the patient, pleasant surroundings, and Christian influences, certainly offer to those who are suffering with any form of chronic trouble the very best possible means of regaining their health. Chronic dyspeptics who have been afflicted for years with some form of indigestion, or who are suffering with poor nutrition, are relieved of their trouble, gain in strength, and grow fat. The dry atmosphere and abundant sunshine, when used in conjunction with proper treatment and diet, have a wonderful influence on the nutrition of the chronic dyspeptic.

Every individual who visits the institution passes through a careful and critical examination. A careful history of his case is taken, and every organ of the body is examined. Chemical, microscopical, and bacteriological examinations are made of the sputum, urine, and blood. A careful record of the results of this examination is kept, and notes of the progress of the case are made from time to time.

The patient's program is carefully arranged by his physician, and he is usually kept busy "getting well" by taking treatment in the different treatment apartments, medicated-air rooms, sun-baths, taking physical training and exercises and climbing mountains, in order to increase his vitality. Those who are weak and feeble

are often put to bed at least for a time after their arrival at the institution, and are given such treatment as may be adapted to their condition.

In the treatment of various diseases the matter of diet is one of the greatest importance. No doubt many complaints have their origin in a deranged stomach and disordered digestion. The histories given by a large number of those who visit our institution corroborate this statement. The tables at the Colorado Sanitarium are spread with an abundance of the most wholesome and nutritious food. No tea or coffee, except caramel coffee, is found on the tables of the sanitarium dining-room. The use of meat is discouraged. Complimentary remarks concerning our diet are often heard from the patients. One man gained twenty-five pounds in six weeks; another gained sixteen pounds in about a month; another gained twelve pounds in a few weeks; and still another gained ten pounds. Reports of this kind might be continued at length.

While the Lord has thus far blessed us in the work of the institution, we feel that we must not in any way slacken our efforts, but that we must be active and vigilant, or we shall not be doing our duty in the Master's cause. The institution at Boulder is young, and has many difficulties to contend with that older institutions do not have. Our sanitarium is not as well equipped as we hope it will be in the near future. In order that the institution may grow, and its influence and usefulness be increased, it must have the constant support of our brethren in the field.

As the winter months are just before us, there are many individuals all over the country who are eagerly looking for a place in which they can spend the winter. There are no doubt hundreds, and I might say thousands, who would be glad to know of the advantages offered at the Colorado Sanitarium. Many of these people are really obliged to leave their homes, and move to some distant place for the benefit of the climate. Often they have to put up with the most unsanitary surroundings, unwholesome and poorly cooked food, etc., because they know of no better place to which they can go. We hope our friends will feel some responsibility in directing invalid sufferers to the Colorado Sanitarium. I am sure that if we all do our duty in this matter, many lives may be saved during the coming winter by having the advantages which the institution here affords. It is of the greatest importance that those who are suffering from any form of trouble should use proper remedies in the earliest stages of the disease, before it becomes far advanced, and hence incurable. We often see sad illustrations of the neglect of proper measures in the early stages of disease. Thousands of lives are being lost annually that might be saved if they could only have advantages such as the Colorado Sanitarium offers.

Our people certainly ought to be very thankful to the Lord for the establishment of the Colorado Sanitarium. It has already done much for a large class of unfortunates, and the physicians and management of the institution feel grateful to the Lord for the many blessings that have attended the work thus far, and for the many tokens of the Lord's care and help. For whatever means are used in the treatment of disease, it is the Lord that does the healing.

W. H. RILEY, M. D., *Supt.*

### FROM AMERICA TO AUSTRALIA.

AFTER a hasty preparation, we left America from Vancouver, August 8, on the steamship "Warrimoo." Our voyage was as pleasant as such voyages usually are, and most of the time the ocean was said to be calm by the sailors. We encountered only one storm. The first stop our boat made was at Honolulu the ninth day out from Vancouver. We stayed here only from 6:30 in the morning till 3 P. M. We were made

glad by the welcome we received from the brethren and sisters here. As the boat neared the pier, and we saw Elder Gates's familiar face, we were inclined to forget all the inconveniences of the voyage. Brother Burgess took us to Brother and Sister Gates's "own hired house," and here we were refreshed.

After a brief rest we visited the sanitarium which has recently been started here. The sign in front of the house was itself an inspiration—"Sanitarium: Branch of the Medical and Surgical Sanitarium, Battle Creek, Mich., U. S. A." Dr. P. S. Kellogg and his wife, who are in charge of the institution, gave us a warm welcome. They have just begun to work here. I noticed that quite a large share of the furniture was home-made. The bath-tub, massage tables, and nearly all the furnishings except those in the front room, were made by Dr. Kellogg and his assistant. I could not but think how fortunate it was for a missionary to be able to do all kinds of work. Dr. Kellogg has been able to save quite an amount of money in this way. When we were there, the institution had been open but a brief time, yet several patients were in attendance, and the circumstances connected with their coming showed the special guidance of the hand of God. I have no doubt that this sanitarium will be a great blessing to the cause in the islands. We were treated to a genuine sanitarium bath, and then to a good, hygienic dinner, which, after ten days' board at the steamer's table, was greatly appreciated.

Brother and Sister Brand are laboring among the Chinese in the city. A beginning has been made, and some success has already been seen. Two or three have embraced the truth, and others were interested. There will be more fruit seen from this self-sacrificing labor. God's blessing attends the workers; and where God's blessing is, there will be success. It is needless to say that the few hours spent with them were greatly appreciated by all. When we left, the brethren and sisters brought us forward on our journey "after a godly sort." 3 John, verses 5-8.

Nine days from Honolulu brought us to the Fiji Islands, to the city of Suva. We were uncertain whether we should see any one here whom we knew. After the ship came to anchor, and things were at rest, we were waiting for the health officer, and during this time Brethren Cole and Fulton came aboard. Brother Cole had moved from Levuka, a city sixty miles north, a few weeks before, and Brother Fulton had recently joined him at Suva, coming from New Zealand. We were soon made welcome at their home. Brother Cole has been among the islands of the Pacific for several years, and it is difficult for one not thus situated to understand how a man feels when he meets a friend or acquaintance of his boyhood and youth, especially when that friend is united to him by the sacred bond of Christian love and labor.

Such was our meeting with Brother and Sister Cole. But we could stay with them only a few brief hours. We improved our time the best we could. These brethren are studying hard to learn the language of the natives, and while they are having fair success in this respect, other difficulties are very great, and progress is slow. Prejudice on one hand and ignorance on the other make it very difficult to labor. We think if medical missionary work could in some way be mingled with their efforts, it would give them an advantage which they do not now possess, and it seems to us that this must in some way be brought about. Our visit was cut short, and we were obliged to leave. We feel sure that if our laborers who pass from Australia to the States could plan so as to stop off one boat at these and other points in the Pacific, it would be a source of great encouragement to our brethren who labor in these fields, and we recommend that this be done.

September 1 we entered Sydney's beautiful

harbor, one of the best in the world. Brother Semmens met us at the wharf, and we were grateful for a quiet home where we could rest for a little time. In our next we will speak of our labors and impressions since coming to Australia.  
E. W. FARNSWORTH.

#### SWEDEN.

LILJEDAL AND GÖTEBERG.—From September 29 to October 1, Brother L. Johnson and I were with the little company at Liljedal. During our stay I spoke three times, and Brother Johnson once. Two of these meetings were held in the home of Brother Carlson, the elder of the church. We had also a meeting for the celebration of the ordinances of the Lord's house. Brother Johnson and I each gave a discourse in the school-house to congregations of about one hundred. Liljedal is situated on an arm of Lake Wetter. At this place there are four extensive factories for the manufacture of glass bottles, in which 40,000 bottles are made daily. There were large ships loading whole cargoes of these bottles for Scotland and London. Unlike some manufacturing companies, the bottle company (that also owns the town) furnishes free house room and fuel to its employees, besides paying at the rate about twenty dollars a month, with steady employment.

In Göteborg, from October 2-5, we had six meetings. Brother Johnson spoke once, and I spoke four times. Here also we celebrated the ordinances, some twenty-five taking part. The work is comparatively new in Göteborg, but the interest is continually developing under the labors of the colporteurs, and the minister, Brother Carlson, who is laboring there. At the two discourses on Sunday the hall was quite well filled. The people listened with marked attention to talks on the gift of prophecy as connected with the work of the Lord. Several purchased "Steps to Christ," that they might learn still further the nature of the teaching which is brought forward in connection with this gift.

October 6 we came to Frederikshavn, Denmark, where I am to spend the remainder of this month, giving one lesson a day in the school, on the Spirit of God, its office and gifts, and the rise of the Advent message. Since coming over the Atlantic, I have given one hundred and ten discourses through interpreters, in five different languages. I have had no opportunity as yet to give a straight English discourse, without an interpreter, on this side the water. The Lord has blessed with freedom and health, for which I praise his holy name.

October 6. J. N. LOUGHBOROUGH.

#### ONTARIO.

LONDON.—By the request of the Michigan Conference, my wife, daughter Nellie, and I came to this place to engage in the work of warning this people to prepare for the soon-coming King. London is a city of about forty thousand inhabitants, situated on the Thames River, sixty miles east of Port Huron. It is said by travelers to be the most beautiful city in all the Dominion of Canada. One cannot help admiring the cleanly appearance of the streets and buildings. Everything indicates wealth and opulence.

The great question with us is, How can we arrest the attention of this people, and turn them from their pursuits to engage in the things of God? Aside from the sale of a few of our publications, nothing has ever been done to warn this people. We realize the magnitude of the work and our own inefficiency, and earnestly request the prayers of God's people.

The cost of living and carrying on the work in a city like this must necessarily be quite heavy, be as economical as we can. We extend an invitation to all who feel an interest in this people to aid us in any way they can, by money, provisions, or printed matter. We would say,

however, it would not pay to send fresh fruit, as that is quite cheap here. If those who have clean copies of the REVIEW, Signs, or Sentinel, are willing to pay the cost of sending, we will gladly receive them, and try to use them judiciously. All communications should be addressed to J. F. Ballenger, 305 Pall Mall St., London, Ont.  
J. F. BALLENGER.

#### NEWFOUNDLAND.

ST. JOHN'S.—The cause in this field is moving along slowly. Our church is now ready to occupy. We have held a few services in it. It is a new departure for the cause here. We have now a church organized with eighteen members, sixteen of whom are natives of Newfoundland. Others are awaiting baptism to become members. Nothing but the power of God can bring people here to take a stand for the truth; but the power of God's grace is stronger than the bands of creeds. Not a kernel of grain will be lost. When Christ is lifted up, the Father will draw the honest to him, and such will take the truth for this time. None but those whose works are wrought in God will come to this light. It matters not how much a person professes to love God, if he hates the light, it is an evidence that he is an evil-doer. Those who hate the fourth commandment show thereby that Sunday-keeping is an evil. John 3:19, 20. Brethren, remember the work in this field.

October 15. S. J. HERSUM.

#### FLORIDA.

AFTER our camp-meeting, July 7-15, Brother Walter L. Bird returned to St. Petersburg, on the Gulf Coast, to follow up the work in that section, and the writer returned to Kissimmee for the same purpose. August 2 I began a series of meetings at Campbell, five miles southwest of Kissimmee, which continued till September 14, resulting in fully establishing in the faith two persons who had begun to walk in the light from the few services they had attended at Kissimmee, and bringing four more to rejoice with them. There are now a company of six believers in Campbell.

I have spent some time with the companies at Apopka and Bartow, resulting in the baptism of two candidates at the former place, and eight at the latter place. At our October quarterly services there were accessions to our churches as follows: Tampa, two; Orlando, three; Bartow, four.

At this writing Brother W. L. Bird is encouraging the brethren at Chokoloskee. This place is amid the "Ten Thousand Islands" on the Gulf Coast, in the most southern county of the State. From this point we hope in due time to carry the message to the Seminole tribe of Indians, whose habitation is principally in the Everglades. Providence seems to be opening up the way in a marked manner for this proposed mission. Brother Bird reports some accessions to the Chokoloskee band. Elder S. G. Haughey and Brother C. P. Whitford will return from the North next month, and the former (after visiting and encouraging the brethren in the vicinity of his labors the past summer) and Brother Walter Bird will make Tampa the base of their labors during the coming winter. Brother Whitford will probably engage in Bible work in Jacksonville during the winter.

Brother Clarkson Bird and the writer are four miles northwest of Kissimmee, making a tent effort in a country settlement. Magnificent orange-groves marked this section before the great freeze. The trees have rallied remarkably, and will begin to yield some next year if they are not again cut down. We began here October 9, and are having a very fair attendance. The attention of the people is being directed to the things eternal, which will not pass away. Orange-groves, like everything else which is seen,

are temporal. They are likely to elude us. We sigh for something more substantial, more enduring, "which hath foundations, whose builder and maker is God."

As laborers in the cause of God, we cannot see that the work of the message is crippled by the disaster that befell the great industry of the State by the freeze. We are of good courage in the Lord, and by his guidance we will continue to "press the battle to the gates." Pray for us, brethren, that success may attend the work of the winter campaign.

October 20.

L. H. CRISLER.

#### OHIO.

I HAVE lately been laboring in Alliance, and the Lord blessed the work. Five were baptized. Others are deeply interested, and are studying their Bibles. I sold books to the amount of \$25, and took three orders for the REVIEW and one for the Signs. I spent Sabbath and Sunday, September 26, 27, at Wadsworth, holding quarterly meeting. The Lord's blessing was with us. Two were added to the church by baptism.

S. S. SHROCK.

#### MONTANA.

BELT.—Since my last report, I have held a tent-meeting at Belt, with fair results. This is a mining camp of between three thousand and four thousand inhabitants, and there are but few church-goers residing here. Our attendance ranged from thirty to one hundred, and we were told that we had the best attendance of any one that had ever held religious services in the place. We continued our meetings for seven weeks, and the interest was good till the close. Ten adults gave their hearts to the Lord, and made a start in his service. Among these is a young man who is quite a prominent physician. We hope he will become wholly consecrated to the Lord, that he may be a useful worker. We organized a Sabbath-school with twenty members. Our donations amounted to about twenty dollars, and we sold several dollars' worth of tracts, and a number of Bibles. We also secured the subscription of each for the REVIEW AND HERALD. This we hope, with our occasional visits, will help to get them fully established in the truth. We are now receiving some public opposition, and the literature of an apostate is being circulated. But we had forewarned them of these things, and they are having no effect. We thank the Lord for the privilege of a part in this glorious work and for his blessing in this effort.

W. J. STONE.

#### WASHINGTON.

SEATTLE.—In the past I have felt and indulged a prejudice against reporting my work, but I am convinced that I have taken an extreme view of it. My labor has been constant, and the Lord has given me many blessings. Some items may be of interest from this field. Three years ago we located in this city by request, and took charge of what is called the "Puget Sound country," containing about twelve churches and including much unworked territory. My first work was in New Whatcom, within twenty miles of British Columbia, being assisted by Elder Potter and Brother J. L. Wilson. A church was organized, which has been struggling along, receiving a few additions and losing some members. A few have been faithful, and others have joined them by letter. Of late an interest has been raised in places near there, and last Sabbath eight persons were baptized and added to the church. A short effort will bring several more in.

Seattle is the largest city in the State, having about sixty thousand population. The general

work in the field has taken my attention so much that comparatively little has been done in the city. There has been one, and part of the time two, Bible workers engaged, and the work has steadily advanced. Of those who have been brought in by preaching and by Bible and missionary work, I have baptized about seventy-five and received twenty-two by vote and fourteen by letter. Many have been dismissed during this time, but the church now numbers over one hundred and sixty. Several have been added by baptism within the last two weeks. Still the interest is unabated, and if I could give the time to this work, many more could be brought in. There have been but few laborers in the field, and yet there has been a steady growth. Of those who came in in various ways, I baptized over seventy persons during the year ending April 1. Some were baptized by others during this time. I have been called to Oregon to labor each summer, so my time here has been limited. At present there are many places calling loudly for the truth. Many other places might be mentioned where the work is growing. Personally, my faith grows stronger in the present truth, and my gratitude for its sanctifying power increases. D. T. FERRO.

**TENNESSEE RIVER CONFERENCE.**

MAY 21 I came to this conference to labor, first spending a few weeks in and near Bowling Green, Ky. One brother joined the church at that time, and subsequently I had the privilege of baptizing four others at Sand Hill, who also united with the Bowling Green church. From July 10 to September 3 I was with Elder Boyd at Clarksville, Tenn., engaged in tent labor. A company of believers has been brought out there, and we hope that there will be a sufficient increase so that a church will yet be organized there.

I have recently been occupied in getting settled in Nashville, and in the meantime holding some meetings with the church here. I now go to meet with the new companies that have been brought out at Wartrace and Murfreesboro by Brethren Reed and Beardslee (who are now at Bellbuckle) the past season, and to be present at the trial of Brother Philpott at Murfreesboro, October 19, for Sunday labor.

The canvassing work seems to meet with fair success in our field. We have reason for encouragement. The Lord is good. Praise be to his name! F. D. STARR.

**UPPER COLUMBIA TRACT SOCIETY PROCEEDINGS.**

THE sixteenth annual session of the Upper Columbia Tract Society was held in connection with the camp-meeting and conference at Walla Walla, Wash., June 18-28. Three meetings were held, at which the president, Elder R. S. Donnell, presided. The usual business was transacted, resolutions were passed, and the reports showed a prosperous year for the society.

The following officers were elected: R. S. Donnell, President; Mrs. M. E. Ford, Secretary and Treasurer; C. L. Ford, Assistant Secretary. Mrs. M. E. Ford, Sec.

**SOUTHERN INDIANA CAMP-MEETING.**

A LOCAL camp-meeting was held for Southern Indiana, October 12-19. The attendance was small, there being only about one hundred of our own people present. The outside attendance was good, the tent being filled to overflowing at times, and the people listened very attentively to the word spoken. The spiritual interest among our people was excellent from the beginning to the close of the meeting, and many said it was the best meeting to them that they ever attended. Lightness and frivolity were laid aside, also the spirit of visiting, and those present sought the Lord for a deeper work of grace, and

obtained what they sought for. The Lord came very near to his people, and the shout of victory went up from the camp.

Of our home laborers the ministers present were J. W. Covert, S. S. Davis, M. M. Kenny, and the writer. D. H. Oberholtzer, of Kansas, and J. W. Scoles and his wife, of Illinois, were present. F. L. Mead attended in the interest of the canvassing work, and his efforts in that line were much appreciated by all. The Lord gave his servants freedom in presenting the truth, for which we praise his name.

The last night of the meeting, as we were about to close, a lady arose and asked if she might speak. The privilege was granted, and with joy of heart, she publicly declared her intention to keep the Sabbath and live out the truth. Others are deeply interested, and the interest will be followed up by S. S. Davis and M. M. Kenny. The work in Indiana is onward, for which we praise the Lord.

J. W. WATT

*News of the Week.*

FOR WEEK ENDING OCTOBER 31, 1896.

**NEWS NOTES.**

There is a shortage of wheat in Europe, and bread has advanced half-penny a loaf in London. The failure of the wheat crop in India and Australia contributes to the scarcity in England, and will create a demand for wheat from this country. There is a serious famine in the interior provinces of India, and great suffering is anticipated. The price of wheat has materially advanced. This advance received a check on account of the scarcity of money with which to handle our large crops. But the Old World will probably supply that, and it is confidently predicted that breadstuff will command good prices this winter. While this means suffering for the poor in the East, it will be great relief to the farming communities of this country, where ruinously low prices have prevailed for a long time.

Prince Bismarck is gradually "getting even" with those who deposed him from office. The Continent is agitated over a revelation which he makes of a Russo-German alliance which has been in existence for years. The existence of this agreement is prejudicial to the famous *dreibund*, or triple alliance, formed by Germany, Austria, and Italy. It shows double dealing on the part of Germany, and is particularly offensive to France, who regards Russia as her fast ally, but does not so regard Germany. Now it transpires that Germany and Russia are secretly bound together, and at the same time Germany is a party to the other alliance, which is a menace to France; and all this time the poor republic stands out in the cold, and doesn't know it. Well, there are tricks even in politics.

The annual Horse Show in Madison Square Garden, New York, is one of the society fads of the rich people of that city. The sale of private boxes for spectators was held the other day, and the sale of one hundred and fifty boxes brought over \$25,000. One box was sold for \$540, and several brought over \$500. This affair is alluded to here only as being a specimen of modern fashionable life, and not as anything extraordinary. The people who thus lavish their money have plenty of it. To them a matter of \$500 is of no account. But to the poor, the suffering, the matter looks different. The missionaries toiling in pestilential countries unable to secure an adequate support from home must look with sorrow on such prodigality. God says, "Ye have lived in pleasure on the earth, and been wanton."

Advertising is a science that is receiving due attention in these days. Advertisers paint the fences, barns, walls, and rocks, but a New York firm goes a degree further, and utilizes the clouds. *New Ideas* for October says: "On the summit of the tower of the Siegel-Cooper Company's new store on Sixth avenue, New York, is one of the most powerful search-lights ever produced. When in full working order, it is estimated that the candle-power will be seven million. It has a mirror lens projector thirty-six inches in diameter, that can be directed at any angle of any point of the compass. The light is to be used in conjunction with lettered slides to place on all the big walls in and about Greater New York. A few nights since, in a test of the light, a particular brand of corsets was offered for sale in this manner upon the back of the Statue of Liberty, and rubbers and umbrellas were advertised upon

a threatening cloud which hung over the Palisades at Hoboken. It will also be used for the benefit of the public in announcing weather-signals, and arrangements have been made to flash election returns on election night to every village and hamlet within a radius of fifty miles of the big store."

The disgraceful scramble for the office of chaplain for the Lower House of the United States Congress last year will be remembered by our readers. There are some signs of a renewal of the strife this year. One man we have heard of is already on the ground. He wants to be chaplain to Congress because he thinks he has a duty in reference to the salvation of the senators and representatives. He wants to save the nation, and claims that the only way to do it is to have congressmen converted. He is impressed that this is his mission. He announces in the start that if he is elected, he will refuse all salary or other emoluments of the office. He takes this position because he is opposed to the union of church and state, and considers this the opening wedge to such a union. We would have no objection to this aspirant's success in office seeking. But his ambition is not less than sublime. He aspires to one of the biggest jobs a man ever undertook.

**ITEMS.**

—The Pacific elevators at Chicago were burned Oct. 26, with a large quantity of grain. The loss will approximate \$1,500,000.

—The exports from New Orleans to Europe Wednesday were the largest on record, including 60,000 bales of cotton, 338,000 bushels of grain, and enough miscellaneous freight to fill eight large steamers.

—The newspapers in St. John's, Newfoundland, publish frightful accounts of destitution in Labrador, upon the authority of Dr. Grenfell, superintendent of the Mission to Deep-sea Fishermen. He says that words are inadequate to do justice to the wretchedness of the people.

—The University of California is likely to be enriched by gifts amounting to \$4,000,000 by donations from various persons, the chief donor being Mrs. Phoebe Hearst, widow of the late millionaire senator. The condition of the gift is that the State must expend \$500,000 in buildings.

—A boy sixteen years old, named Elmer Clawson, has been convicted of murdering a farmer in New Jersey, and is sentenced to be hanged Dec. 16. Young Clawson was employed by the farmer; a dispute arose about wages, and in the quarrel the boy shot his employer, killing him instantly.

—A despatch states that the queen of Madagascar, accompanied by the general commanding the Antananarivo garrison and a strong escort, was attacked by insurgent Fahavalos while making a tour of the capital, Sept. 15. Five of her escort were killed and ten wounded. Thirty Fahavalos were killed.

—They have a way of their own in China. Li Hung Chang has been appointed Minister of Foreign Affairs, but simultaneously with the announcement of the fact, an imperial edict orders him punished for presuming to enter the precincts of the ruined summer palace while visiting the dowager empress.

—In St. Paul last week, a telephone wire becoming dis severed, a young man grasped the two ends, and the experiment of sending messages through him was tried with entire success. Messages were sent to a town one hundred miles distant with as much distinctness as when the wire was complete. The young man felt a severe shock, but was able to hold the wires.

—Two brothers named Day, prosperous farmers near Boscobel, Wis., quarreled while on their way home from town under the influence of liquor. The cause of the quarrel was a trivial matter, and one of the brothers, becoming exasperated, drew a revolver, and killed the other almost instantly. As soon as the murderer became sober, he was overcome with grief. He remembers nothing of the quarrel. Both men had families, and are widely known and highly respected. This is a dreadful comment on the evils of intemperance.

*Appointments.*

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

**GENERAL MEETINGS IN WISCONSIN.**

MAIDEN ROCK and La Grange will both hold meetings Nov. 11-17; Granton, Nov. 18-23. Arrangements have been made to supply laborers for these meetings. I expect to be at Maiden Rock, Nov. 11, 12, 13; at La Grange, Nov. 15, 16, 17; and at Granton during the entire meeting. All members living within thirty or forty miles of these meetings are invited to attend.

WM. COVERT.

The next annual session of the Atlantic Sabbath-school Association will be held in connection with the Atlantic Conference in Jersey City, N. J., Nov. 10-15.  
O. O. FARNSWORTH.

PROVIDENCE favoring, Brother J. E. White, whose field of labor is at Vicksburg, Miss., appoints to speak at the church in Convis, Mich., Nov. 7, 1896. It is expected that those living within reasonable distance of this meeting will make an effort to be present. Those coming should be present at the Sabbath-school also.

I SHALL visit the churches of District 2 of the Nebraska Conference as follows: Beatrice, Oct. 15-21; Liberty, Oct. 22-27; Bostwick, Oct. 28 to Nov. 3; Red Cloud, Nov. 4-9; Bloomington, Nov. 10-12; Alma, Nov. 13-16; Beaver City, Nov. 17-22; Ragan, Nov. 23-30; Bartley, Dec. 1-6; Sett, Dec. 7-19.

F. STEBBEDS, *Seward, Neb.*

## Special Notices.

### BATTLE CREEK COLLEGE.

#### Special Classes for Bible Workers.

BEGINNING Nov. 5, 1896, special classes in Bible, History, and English will be formed for the accommodation of ministers, licentiates, Bible workers, canvassers, and others, who are unable to spend a whole year in school. These classes will continue sixteen weeks, and will be carried on as outlined below. This department is intended to take the place of the course of study conducted by the General Conference Bible School, during the past two or three years. The instruction will be given by members of the College faculty, and credit will be given for satisfactory work accomplished.

A course of study will be conducted on the Last Days of the Republic of Rome, and the End of the Republic of the United States. It will be the aim of this line of work to set forth the similarity of the condition of the world at the time of the first advent of Christ and its condition at the time of his second advent; to compare the political and social troubles of that time with the political and social troubles of these times; and to show the relation which the early Christians prior to the apostasy sustained to these things. The separation of the early followers of the Lord from the world will be dwelt upon especially. The fact that the whole Roman system was wrong from beginning to end, and that it was of such a nature that Christianity could have nothing to say to it, will be emphasized and lessons drawn for the guidance of the church in this time.

A course of study on the French Revolution and the Impending Crisis will also be offered. This is a line of work never offered in our Bible Schools heretofore. The class will study the same topics of this important historic tragedy that have been outlined in the series of articles which have been appearing in the REVIEW by Professor P. T. Magan.

Two lines of work will be conducted in the Bible: (1) A careful study of such books of the Old and New Testaments as may be necessary to form a good foundation for an intelligent study of the gospel as it is now revealed in the third angel's message; (2) The careful study of the message itself in as many of its features as the time allotted us will permit.

Book-study is almost indispensable to an impartial study of topics, inasmuch as it leads one to notice the connection and bearing of a given text, with what precedes and follows, before making any use of it in a line of argument, thus diminishing the liability of doing violence to the true meaning of the Scriptures. We cannot reasonably expect to deal with all, or even a majority of the books of the Bible within the short time allotted us in a term of four months, yet we can study quite exhaustively one or two books; and by so doing get a basis and form a habit which will enable us to pursue with greater ease and accuracy any other book or portion of the Scriptures by ourselves.

For all who can continue the work during two or more years, advanced lessons will be given each succeeding year, but owing to the fact that a majority of those who have attended this kind of school in the past have been unable to continue more than one term, the work will be so arranged as to make each year's program complete in itself.

#### ENGLISH LANGUAGE.

The object aimed at in this class will be to give the student a good knowledge of the language, so that he may be able to use it correctly and effectively, both in speaking and in writing.

#### OTHER STUDIES.

Students who enter this department may take any other study taught in college, for which they are prepared, four studies being regarded as full work.

#### EXPENSES.

Students who desire may live in the College Home

and have all its benefits, together with tuition in the school during the entire term, for fifty dollars, to be paid upon entrance. Those who board themselves will be charged ten dollars tuition for the term of sixteen weeks, payable also in advance.

For further information address the president, G. W. Caviness, A. M., Battle Creek College.

### THEY ARE COLD.

THE family of homeless men at the Working Men's Home in Chicago has now increased to nearly two hundred, and as the cold weather comes on, we find our supply of bedding getting short. One cold night last week there were many bitter complaints of insufficient covering. If there are any who read this who have extra woolen blankets, if they are ever so much worn or of ever so poor a quality, but thick and warm, which they can spare, there is no place in the world where they can do more good just now than at the Working Men's Home, 42 Custom House Place, Chicago, Ill. We can manage to keep comfortable for a week or two longer by means of extra fires; but when severe cold weather sets in, a considerable amount of extra bedding will be required, and the funds of the mission are too low to make it consistent for us to purchase blankets. Any help our friends may send will be greatly appreciated.

In sending, please get a number to send together, so as to make up a hundred-pound package. Blankets may be sent along with carpet-rags or worn garments of any description.

### RAGS WANTED!

THE industrial department of the Working Men's Home in Chicago is now in full operation. Several looms have been started, and the workmen have become expert enough to turn out a good many yards of matting, carpeting, and other fabrics daily. We now want material. An almost unlimited amount of carpet-rags can be used, and a liberal supply is needed right away. Just now there is great need of such material as worn-out soft woolen goods, worn calico dresses, worn sheets, and worn-out woolen blankets—anything made of soft wool or cotton. If you have not time to prepare the material, send it right along as it is, without any preparation whatever; we have a workroom for poor women, and can prepare the material ourselves. Be careful to put at least one hundred pounds in a package, or if it is more than one hundred pounds, avoid small fractions of one hundred pounds, as any excess will be charged for at the rate of one hundred pounds. It will cost just as much to send ten pounds as one hundred pounds. If you have not enough for so large a package, get your neighbors to contribute. Those who wish to organize sewing-circles to prepare carpet-rags for the mission should send for directions.

Freight and communications should be addressed to the Working Men's Home, Industrial Department, 42 Custom House Place, Chicago, Ill.

To all who are interested we should be glad to send a little leaflet giving a full description of the mission.

### ATLANTIC CONFERENCE.

THE seventh annual session of the Atlantic Conference of the Seventh-day Adventists will be held in the church building at 27 Oak St., Jersey City, N. J., Nov. 10-15, 1896. All churches in the conference are entitled to representation as follows: One delegate for each church, and one additional delegate for every fifteen members, not counting fractional parts of that number. Lodging in private houses will be provided for one dollar for the entire time of the meeting. Board will be supplied at twenty cents a meal. Checks for baggage should be taken to the place of meeting, and given to Brother Amos Mitchell, who will see that the baggage is carried direct to the rooms assigned.

Regular round-trip tickets should be purchased, as they can usually be obtained at less cost than the single trip first-class ticket. Those arriving in Jersey City at the Pennsylvania depot will cross the street to the right, and take the Greenville or Bayonne trolley-cars to Oak street. Parties coming over any other railroad should buy their tickets to New York City, cross the river, and take a Pennsylvania ferry at either Courtland or Desbrosses streets for Jersey City and take the Greenville or Bayonne street-cars to Oak street. Passengers over the D. L. & W. should take the Barkley street boat at Hoboken to New York, and those coming over the Erie should take the Chambers street boat to New York.

All are requested to send their names and the accommodations desired to Amos Mitchell, 624 Evergreen St., Brooklyn; and so far as practicable, arrangements for their accommodation will be completed before their arrival. Unless this is done, it cannot be promised that all will be in readiness. Church treasurers and tract society librarians are requested to bring their record-books, that the State treasurer may have them for comparison, and also that the auditor may have ready

access to them in his work. Brethren T. A. Kilgore and C. D. Zirkle will be pleased to meet with the local church officers representing their lines of work, and impart any information within their power. If desired, special meetings for this purpose will be arranged.

Either Elder O. A. Olsen or G. A. Irwin, and Brother F. L. Mead, from the General Conference, besides one or more presidents of local conferences, and all our conference laborers, are expected to attend the meeting. The instruction usually received at camp-meetings will be given, and the work usually performed there will have attention. Brother F. L. Mead will devote a portion of each day to instruction to regular canvassers and to those desiring to sell periodicals, also small books for the holiday or other trade.

The Lord's blessing has richly attended our efforts during the last year. Plans for future work must be carefully arranged at this meeting. The results must largely shape the work for the coming year. It is a most important meeting, and we hope all who can possibly do so will attend. Remember the date. Preserve this paper.  
J. E. JAYNE.

### GRAYSVILLE ACADEMY.

#### Special Announcement.

THE winter term of the academy begins Dec 2, and continues four months, closing March 23. It is the plan of the managers to make this the *special term* of the year, and arrangements are being made to accommodate all who may come.

The work will be so arranged as to take the place of the institutes that have been held in the past, and a special invitation is extended to canvassers, Bible workers, and ministers to attend. The time of the year selected is a most favorable one. The winters here are mild, and a pleasant and profitable time is expected.

Class work will be arranged in such a manner that all may be accommodated. The work will all be made *practical and interesting*. Some of the special classes that will be conducted during this term are as follows: Bible (two or three classes), history, civil government and religion, physiology and hygiene, bookkeeping, stenography, public reading and speaking, vocal music, and English language. Besides these the regular classes of the academy will be open to any who may wish to join them, without extra charge.

A special rate of \$45 for the entire term has been made for those who board and room in the academy home, if paid in advance. Where a man and his wife attend, they may possibly reduce their expenses by coming prepared to board themselves. In order to make the necessary arrangements, all who are planning to attend are requested to inform the managers of the school at their earliest convenience.

W. T. BLAND.

## Publisher's Department.

### A REMARKABLE INSTANCE.

SOME months ago a lady who was studying present truth had a copy of "Steps to Christ" placed in her hands. After reading it herself, she became so much interested in it that she sent a copy of it to a little twelve-year-old girl friend as a present. The little girl read the book, and shortly afterward was called upon to take part in a Sunday-school convention. She chose to write an essay, with "Steps to Christ" as her subject. It has been our privilege to read the essay that she prepared, and it is certainly a very remarkable production for a child twelve years old. It shows that she drank in fully and deeply the sentiments expressed in the book.

This book we regard as one of the most remarkable productions from the pen of Sister White, and certainly if children twelve years of age can understand the book, and feast upon the plan of salvation so clearly outlined in its pages, how much more helpful may it be to those older in years. We believe that this book should be sold by the million. It is too bad that its sale has been so limited in the past. There are a great many people who have very wrong ideas in regard to Sister White and her work in connection with this people, and there is nothing that we can do that will be more helpful in setting people right than to give a wide circulation to this little book. There should be hundreds of agents in the field working for it from now until the holidays.

A. O. TAIT.

### OUR CHURCH PAPER.

I HAVE been made glad to see from time to time articles in the REVIEW expressing gratitude and appreciation for our excellent church paper. My parents embraced present truth in the fall of 1852 under the labors of "Father Bates" (as I always heard him called). My impression for years was that all who embraced the message took the REVIEW AND HERALD,—they were in my mind associated together. Having taken it myself ever

leaving home, it has influenced all my life, directly and indirectly. I owe much to its influence. I have ever had an interest in extending its circulation; but recently by a little effort I have taken thirty-yearly subscriptions, more than one half of which are new ones. It has often occurred to me of late as pastor, that it afforded one of the best means to advance the work in all its branches. I find it a good means sometimes to call attention both in public and private to some special article in the REVIEW as a means of creating an interest in the paper. It seems to me it tends to keep an individual or a church in touch with the message up to date. My heart is filled with praise to God for such an excellent paper. May its influence ever deepen and widen until the Lord comes. W. H. SAXBY.

WANTED.

TO SELL.—I have two tracts of good land for sale very cheap, and prefer Adventists as neighbors. Address Fred Mydell, Coveseville, Va.

HELP.—I wish to employ a man by the month or more who understands farm work and knows how to take care of cows. L. E. Hilton, Stoughton, Wis.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth. 1 Cor. 14: 13.

THOMPSON.—Died at the home of her parents, in South Londonderry, Vt., Sept. 13, 1896, of typhoid fever, Miss Nettie A. Thompson, aged sixteen years. Her sister Nettie was converted at an early age. She was bright and cheerful, and it was her aim to follow the footsteps of her Saviour. HARRY H. WOOD.

SWAYZE.—Annie Maria Swayze was born in Ireland, March 6, 1824, and died Aug. 24, 1896, at the home of her daughter, Mrs. J. J. Bolton, near El Monte, Cal. Sister Swayze embraced the third angel's message nineteen years ago, and remained faithful to the last. The funeral was conducted by the writer. L. A. PHIPPENY.

FOSTER.—Died at her home in Horton, Kan., Sabbath morning, Oct. 10, 1896, Laura L. Foster. She was born July 3, 1868, and was left an orphan when about ten years of age. She first came to a knowledge of present truth about five years ago. Through her faithfulness she has led others to obey the Saviour. I. A. CRANE.

ARNOLD.—Amelia Arnold died at her home in Locke, Mich., Sept. 25, 1896, aged 94 years, 4 months, and 15 days. Looking over her numerous descendants, she could see the fifth generation. For many years Sister Arnold was a believer in the Seventh-day Adventist faith, and fell asleep in Jesus with the full assurance of part in the first resurrection. L. N. LANE.

LUDWIG.—Died at Sycamore, O., Sept. 16, 1896, Mary A. Ludwig, aged thirty-eight years. Sister Ludwig was a member of the M. E. Church from her tenth year till 1886, when she embraced the Seventh-day Adventist faith. By a faithful life and patient endurance of affliction, she leaves the assurance that she sleeps in Jesus. CHARLES A. SMITH.

BROWN.—Phidilla Hunter Brown died at her home in Clyde, O., Sept. 28, 1896, after an illness of three weeks. She had been a devoted Christian for fifty-four years. Fourteen years ago she and her husband, J. F. Brown, accepted the message. She has been a true mother in Israel. During the twenty years she has lived in Clyde, she has given a home to twenty-seven persons. E. J. VAN HORN.

MORTON.—Died at New Vineyard, Me., Aug. 6, 1896, of cancer of the stomach, William Morton. For many years he has been one of the standard-bearers in the work in this State. He leaves a wife and one daughter, Eliza H. Morton, whose name is familiar to the readers of the REVIEW. A sweet and patient disposition won for him the love of all who knew him. H. C. BASNEY.

OSBORNE.—Elizabeth, wife of George Osborne, and daughter of Daniel and Tamsen Geiger, died of consumption at Noblesville, Ind., Sept. 16, 1896. Sister Osborne was a little more than thirty-one years of age when she died. She was baptized and united with the Seventh-day Adventist Church sixteen years ago. It is fully believed by those who were best acquainted with her that she sleeps in Jesus. WM. COVERT.

WYNN.—Winnie Alice, infant daughter of James B. and Adelia Wynn, died at their home in Wrightstown, Minn., Oct. 4, 1896. GEORGE A. WRIGHT.

BENTON.—Died near Lakeview, Mich., Sept. 25, 1896, Winnie R., infant daughter of Arthur C. and Florence M. Benton. PARENTS.

JESSIP.—Died near Northport, Wash., Sept. 24, 1895, of consumption of the bowels, Sarah A. Jessip, aged sixty-nine years. MRS. STELLA REEDER.

ELWOOD.—Died Sept. 27, 1896, at Flint, Mich., of cerebro-spinal meningitis, Ethel F., our only child, aged 4 years and 7 months. Ethel was a loving child. MR. AND MRS. W. B. ELWOOD.

NELSON.—Died Oct. 7, 1896, at the home of her brother, Elder N. P. Nelson, Hurley, S. Dak., Mrs. Anna Louisa Nelson, aged forty-one years. She died in hope of eternal life. C. P. FREDERICKSON.

PEYTON.—Freedom W. H. Peyton, aged twenty-four years, died Sept. 29, 1896, of typhoid fever. Since July 4 the disease has been raging in the family. He told his mother that he put his case in the hands of the Lord. They mourn deeply, but not without hope. D. E. LINDSEY.

GEER.—Irena Geer died at her residence in the town of Pitcairn, N. Y., Sept. 29, 1896, of heart-disease, aged eighty years. For about twenty years she has been a devoted member of the Seventh-day Adventist Church. Her husband and two sons survive to cherish her memory. P. Z. KINNE.

GRANT.—Died Oct. 8, 1896, at her home near Oswego, Kan., Margaret A. Grant, wife of Graves A. W. Grant, aged sixty-nine years, after five years of suffering from consumption. She embraced the third angel's message in 1860, and has ever since been a firm believer in the views held by our people. E. L. FORTNER.

REITTER.—Died at her home near Minnewaukon, N. Dak., Oct. 3, 1896, Katie Reitter, aged thirty-eight years. She was German by birth, and a member of the Lutheran Church till about one year ago, when she embraced present truth. With her husband, she was baptized last June at the Jamestown camp-meeting. J. W. SHIELDS.

SLACK.—Died near Montrose, Colo., Oct. 10, 1896, Sena Slack, daughter of Brother and Sister Philip Slack, aged sixteen years. Sena was converted and united with the church at the age of thirteen, and lived a consistent life. She was willing to die if it was the Lord's will. The parents are sustained by the Christian's hope. GEORGE O. STATES.

WHITE.—My dear mother, Sabrina L. White, fell asleep in the blessed hope, July 20, 1895, aged seventy-eight years, at our home near Dayton, Wash. She embraced the Adventist faith in Iowa about 1880. She was very patient, and rejoiced in the Lord. She said she was ready to go, and wanted every one to know how happy she was. JENNIE L. HENSLEY.

MOGLE.—Mrs. Elmira Mogle, wife of William Mogle, died of rheumatism of the heart at Altura, Cal. Oct. 2, 1896, in the sixty-fifth year of her age. In 1888 she accepted the third angel's message, and lived a consistent life until her death. She was a great sufferer, but in all her affliction, manifested patience, fortitude, and entire submission to the will of our Father. G. W. REASER.

BENNETT.—Della Grady was born in Ireland in 1872, and grew up under Roman Catholic influences. She came to this country in her fourteenth year, and was united in marriage to E. G. Bennett in 1892. Shortly afterward she gave her heart to God, and embraced the third angel's message. She remained a faithful, consistent member until her death, which occurred Aug. 6, 1896, at Mt. Vernon, Ill. W. H. BENNETT.

JEWETT.—Died at Crystal Springs Sanitarium, Sept. 10, 1896, of paralysis and other diseases, Susan N. Jewett, aged fifty-five years. Sister Jewett was born in Weybridge, Vt. She came to California about thirty-two years ago, and followed the occupation of school-teaching, till paralyzed while engaged in her work in the city schools of Oakland, about eighteen years ago. A second shock came later, after which she never walked again. Notwithstanding her great infirmities

and much suffering, she was ever a devoted, working member of the church. Services conducted by the writer, from 1 Cor. 15: 47-57. H. A. ST. JOHN.

JOHNSON.—Died Aug. 30, 1896, at the home of his son in Lansing, Mich., of old age, George W. Johnson. His age was not certainly known, but it was somewhere between eighty and ninety years. Brother Johnson's parents were slaves in Maryland, but on the death of their master, were set free. Brother Johnson was born subsequently. For over sixty years he tried to follow the Master. He accepted present truth at the Lansing camp-meeting in 1894. Funeral held in the Adventist church in Lansing. Discourse by the writer, from Job 14: 14, assisted by the pastors of the African M. E. church and Zion Baptist church. L. G. MOORE.

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

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

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 27, 1896.

Table with columns for EAST and WEST stations, including Chicago, Detroit, and Buffalo, with departure and arrival times.

Daily + Daily except Sunday. Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:25 p. m. and 6:35 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST (Read down) and GOING WEST (Read up), listing stations from Chicago to Boston with departure and arrival times.

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. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

## The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 3, 1896.

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### Editorial Notes.

We are sorry to report that two of our esteemed laborers, Elder P. S. Cady, of Wisconsin, and Elder J. H. Morrison, of the General Conference Committee, are at present confined in the Sanitarium with serious illness. Brother Morrison came here to attend the semi-annual council, and was deprived of its privileges; but we are glad to report that there is a good prospect of his recovery. The progress of Brother Cady is more slow and uncertain. Let us remember these dear brethren at the throne of grace and help.

News from Australia brings the word of Elder E. W. Farnsworth's arrival and reception in the colonies. He, with his wife, was present at the dedication of the new church in North Fitzroy, Melbourne, which took place September 13, on which occasion Elder Farnsworth delivered the dedicatory sermon. His report in the Progress department does not cover this part of his experience, and we shall wait with interest to hear what he has to say of his labors and impressions since his arrival. We know they met with a cordial reception, and trust that a good work awaits them.

For the accommodation of certain classes of our readers we have admitted a few business notices to our columns. Those who desire to sell in order that they may more fully engage in the Master's work; those who wish to employ Sabbath-keepers; and the poor among us who desire to obtain employment are those whom we especially wish to benefit. As a matter of business advertisement we do not invite such notices; indeed, we feel called upon to refuse many that come to us. The REVIEW is not open to advertisers as such. But for those of our people who are poor, and suffering for employment, we publish their wants without charge. Those who wish to employ help are generally able to pay for their notices, and our price is one dollar for not over four lines and twenty-five cents for each additional line. Sometimes we receive a notice to

publish accompanied by ten or twenty-five cents. If that is all they have, they would better keep it; for it by no means pays for setting up a notice and printing it in ten or fifteen thousand papers. One dollar is a very small price for such a notice. Those who are able to do so should pay it. Those who are not may have it free if their case is worthy.

Many people present petitions to the Lord for that which it is very doubtful if they would accept, if the Lord should grant it to them in his own way. They ask the Lord to show them his light; but would they walk in it if he should show it to them? They pray, "Show me thy truth;" but are they ready to obey the truth when he reveals it to them? They petition him, "Show me thy way;" but would they be prompt to walk therein if he should open it before them?

The path of the just is described "as the shining light, that shineth more and more unto the perfect day." David also says that "light is sown for the righteous, and gladness for the upright in heart." But the whole body of this light does not stand at the threshold of the way, so that one can have it all at one time and in one place; but it increases all the way along to the later and last stages of the journey. Then we cannot find it by *standing still*. "Speak unto the children of Israel, that they go forward."

Copies of a new publication, the *Twentieth Century Review*, have come to hand. The first number is devoted to a discussion of the leading financial issue of the day, in which, however, our people generally have not taken an active part. We have no desire to criticize nor to approve of the matter of this first number. We are free to say that the original plan upon which the proposed journal was projected, that of a prophetic expositor, seems a very commendable one, and likely to produce good fruit.

The committee appointed by the General Conference Association to consider this plan approved of it, and expressed their belief, that "if properly developed, it would meet with a hearty reception." The committee wish it to be understood that they did not contemplate the introduction of partisan political issues, upon which it is evident the author has very decided views. To these views he has an undoubted right, and their correctness is not called in question here; but the committee do not wish to be understood as suggesting the matter contained in this first number.

For some weeks the Sabbath services in the Battle Creek Tabernacle have been characterized by unusual solemnity and feeling. It has been realized by many that there is an urgent call for greater spirituality and more of God's blessing in our midst. The testimonies that have come to the church have been read from Sabbath to Sabbath, and the discourses have been of a heart-searching character. During the week, special services have been held throughout the church in districts. This work has also been taken up by the Sanitarium, the College, and the Review Office, and we are glad to say that the outlook is improving. The prospects for a better state of things are encouraging. By the request of the church, Elder Durland will be left at liberty to continue his work in connection with the church for a period of time; and Elder

Olsen will also devote time and strength to work here as he may be able to do. Other will be brought into requisition; and we trust that our people at large will remember the one in Battle Creek in their prayers.

We are glad to greet Miss Hattie And who has returned from a banishment of several years to Pitcairn Island. We do not speak of banishment as a punishment in this connection for it is one to which almost any of us might be glad to submit. The privilege of being separated from the strife and turmoil of the world and spending a few months in some solitary spot, surrounded by the company of congenial brethren and sisters, is one which strikes our mind with some sense of desirability. We are glad to see Sister Andre in apparent health.

A correspondent sends us two copies of the *Christian Evangelist*, published at St. Louis, Mo., containing articles against the observance of the seventh day as the Sabbath, by T. Knowles. At this late stage in the discussion of the Sabbath question, they are entitled to consideration; for the whole substratum of the argument is a denial of the distinction between the ceremonial and moral laws—a distinction plain that there is no excuse for overlooking, and which cannot be ignored without reducing the testimony of the Scriptures on this subject to a mass of contradictions, confusion, and chaos.

The following item appears in our changes: "It is stated that the pope is sending special instructions to Archbishop Martinelli regard to the attitude of the Catholic clergy in America in the present political campaign. This is another instance in which the infallible intermeddler presumes to dictate the course of others in matters which they understand much better than he. Cannot the clergy who are here and can study the situation for themselves, decide upon a proper attitude as well as an old man cooped up in the Vatican, on the banks of the Tiber, can tell them? How well does this illustrate the absurdity of Rome's assumption of the humiliation of her unfortunate devotees.

Now and then remarks are heard deprecating the frequency of the calls for means to carry forward the work of the Lord. Why cannot the General Conference Committee, they say, give us a rest, and not press upon us so many demands for money, and the support of funds, some of which are in debt? But think a moment. When you pay money on these calls, whom and for what purpose do you pay it? Not to some one else to help *him* out, but to a cause which you have espoused, to help *it* out. The General Conference Committee and the trustees of the various institutions are not in debt, only so far as you have made them agents to act for you, and upon whom demands must be made, agents of the church. Whatever needs exist and whatever debts are due, they pertain to the work of the general cause; and in this every church and every individual member is a partner. It is in your behalf, therefore, that appeals are made. Will you meet your obligation? We hear, in these days, a good deal about "repudiation" and "dishonest dollars." But the only dishonest dollars we know of are those upon which the Lord has claims, and which are not forthcoming.