

The Advent HOLY BIBLE **REVIEW** **AND HERALD** IS THE FIELD IS THE WORLD

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

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GIVE ME THY PEACE. ISA. 48:18.

BY MRS. J. D. AVERY-STUTTLE.

(Battle Creek, Mich.)

THE world cries out for peace!
 Earth's weary sons and daughters seek in vain;
 For earth's most perfect peace is mixed with pain.
 O give them peace like gentle showers of rain,
 Which cheer and vivify the parched plain,
 'Mid summer's drouth.

Give me thy peace, O God,—
 Peace like a river flowing calm and free,—
 My troubled spirit crieth out for thee.
 O give me peace, my God, and comfort me,
 And let me wander 'mid green meadows free,
 Led by thy hand.

Yes, give me perfect peace,—
 Wealth gives it not, nor gems, nor riches bright;
 Though purest gold the glittering orb of light,
 Though turned to "diamonds all the stars of night,"
 And I could grasp them by my feeble might,
 'T would give no peace.

But thou canst give me peace,—
 Sweet, perfect peace,— and with my hand in thine,
 Grief may not cause my spirit to repine.
 These ills shall but the dross of earth refine.
 Then, O my God, let thy sweet peace be mine
 Forevermore.

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 RIGHT USE OF GOD'S GIFTS.

BY MRS. E. G. WHITE.

THE love and benevolence of God and the merciful designs of his government are proclaimed in his word. "The eyes of all wait upon thee," writes the psalmist, "and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." To God we are indebted for life itself. In him "we live, and move, and have our being," receiving from him "life, and breath, and all things." The sun, which brings us light, and ripens that which the earth produces, is his gift. Were it not for his miracle-working power, which by day and by night causes vegetation to flourish, there would be no harvest to gather. His blessings are new every morning, and his loving care is extended to all his creatures.

God crowned his love and benevolence by the wonderful gift of his Son. He "so loved the

world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The streams of salvation are poured into our hearts by the grace of Christ; every blessing, whether temporal or spiritual, comes to us as the purchase of his blood. And God desires that now, in the year 1896, our memories be freshened, and our hearts be filled with gratitude, as we connect our outward, worldly blessings with the great sacrifice, the wonderful atonement, made in our behalf.

Our indebtedness to God and our entire dependence upon him should lead us to acknowledge him as the giver of all our blessings, and by our offerings we acknowledge this. Of the bounties he has bestowed upon us, he requires that a portion be returned to him. By giving to the Lord his due, we declare to the world that all our mercies are from him, that all we possess belongs to him.

In every offering to God we are to acknowledge the one great Gift; that alone can make our service acceptable to him. When Abel offered the firstling of the flock, he acknowledged God, not only as the giver of his temporal blessings, but also as the giver of the Saviour. Abel's gift was the very choicest he could bring; for it was the Lord's specified claim. But Cain brought only of the fruit of the ground, and his offering was not accepted by the Lord. It did not express faith in Christ. All our offerings must be sprinkled with the blood of the atonement. As the purchased possession of the Son of God, we are to give the Lord our own individual lives.

Right and appropriate was the festal anthem of the Jewish nation, "Hosanna; . . . blessed is he that cometh in the name of the Lord." When the Jews held their services of thanksgiving, after the ingathering of nature's treasure, they offered sacrifices to God. To us it might seem strange that sacrificial offerings should have formed so important a part of the universal rejoicing; and to outward appearance, it was a strange combination to mingle the sacrifice of beasts with the expressions of joy. But this was built upon the true foundation; for Christ himself was the object of these ceremonial services. When, in these festal gatherings, blood was shed, and offerings were made to God, the people were not only thanking him for his present mercies, but they were thanking him for the promise of a Saviour, and by this expressing the truth that without the shedding of the blood of the Son of God, there could be no forgiveness of sins. These celebrations were right and acceptable in the sight of God. Christ is to be regarded and appreciated as the source whence all our blessings flow.

But when the Jewish people departed from God, they lost sight of the true significance of these festal celebrations. Christ, with his divinity clothed with humanity, stood among them, witnessing their jubilant festivities and solemn services, but he was unrecognized. He was the foundation and antitype of these services, but he was not honored by those who were celebrating them. His eye looked upon the leafy encampments, his ear heard the words of song and understood their deep import; but the actors

knew not the deep meaning of the words they uttered. Thousands of voices shouted, "Hosanna; . . . blessed is he that cometh in the name of the Lord;" thousands of voices prayed for the coming of Him who even then stood among them, and whom they would not receive. "He came unto his own, and his own received him not."

Thus by precept and example the Jews tore down what they were trying to maintain by outward ceremonies. So enveloped were they in darkness and unbelief, that the influence of their words and offerings of thanksgiving were destroyed by their example. The principles represented were not accepted by God. Their offerings did not bear the divine credentials; for they were neutralized by a wrong practise. While they praised God with their lips, they pledged themselves with the same mind to murder his Son. Their hearts were devoid of the spirit of true worship, and were filled with wicked purposes, hypocrisy, and all manner of corruption.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Beware lest, like the Jews, you thank God with your lips only. He will not accept this offering. "The sacrifices of God are a broken spirit," a heart filled with thanksgiving to him, and willing to prove the sincerity of its devotion by acts of ready obedience.

The Lord has committed talents to men, that they may be better fitted to honor and glorify him. To some he has entrusted means; to others, special qualifications for service; to others, tact and influence. Some have five talents, others two, and others one. From the highest to the lowliest, each has been entrusted with some gift. These talents are not our own. They belong to God. He has given them to us for conscientious use, and he will one day ask for an account of them.

The great lesson we are daily to learn is that we are stewards of God's gifts,—stewards of money, of reason, of intellect, of influence. As stewards of the Lord's gifts, we are to trade upon these talents, however small they may be. Many neglect this work because they think their talent too small to honor God. But you should not thus estimate the talents God has given you. Because you do not seem to be so highly favored as some others, you should not underrate your entrusted gifts, hiding them in the earth. We cannot place an accurate estimate upon our powers. However small your talent may appear, use it in God's service, for he has need of it. If it is wisely used, you may bring to God one soul who also will dedicate his powers to the Master's service. That soul may win other souls and thus one talent, faithfully used, may gain many talents.

God has bestowed gifts upon every man according to his several ability. Each one is to work in God's great moral vineyard. He bids you use your entrusted gifts, large or small, in whatever sphere you may be called to act, employing every capability, and improving the smallest gift for him. Many have left the one and the two and the five talents out of their reckoning; but by so doing, they rob God. He expects all to do their best, and he will require the interest in pro-

portion to the amount of entrusted capital. It is our privilege, on the great reckoning day, to bring our talents to the Lord, saying, "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more."

God would have us realize that he has a right to mind, soul, body, and spirit,—to all that we possess. We are his by creation and by redemption. As our Creator, he claims our entire service. As our Redeemer, he has a claim of love as well as of right,—of love without a parallel. This claim we should realize every moment of our existence.

Before believers and unbelievers we must constantly recognize our dependence upon God. Our bodies, our souls, our lives, are his, not only because they are his free gift, but because he constantly supplies us with his benefits, and gives us strength to use our faculties. By returning to him his own, by willingly laboring for him, we show that we recognize our dependence upon him.

Jesus asks us to consecrate ourselves to him. He has placed signal honor upon the human race; for he says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Shall we not, then, give to Christ that which he has died to redeem? If you will do this, he will quicken your conscience, renew your heart, sanctify your affections, purify your thoughts, and set all your powers at work for him. Every motive and every thought will be brought into captivity to Jesus Christ.

Those who are sons of God will represent Christ in character. Their works will be perfumed by the infinite tenderness, compassion, love, and purity of the Son of God. And the more completely mind and body are yielded to the Holy Spirit, the greater will be the fragrance of our offering to him.

If the spirit of self-denial and self-sacrifice imbued the hearts of all who claim to be children of God, every one would represent Jesus to the world. It is because of self-seeking on the part of his professed followers that the gospel of Christ is, to so great a degree, robbed of its power. If our hearts were free from all selfishness, the water of life, flowing from Christ to the world,—the gift of righteousness and immortality, brought to light through the gospel,—would be imparted to those who are ready to perish. By our unselfish devotion, other souls would be won to Christ.

God has ordained that men and women and children should be educated by his word to become collaborators with Christ in the great work of dispensing his gifts to the world. But those who do this work must be like Christ. They must bear his image, and live his pure, unselfish life. By too many the incarnation and work of the Son of God are but dimly comprehended. He was the Majesty of heaven, the King of Glory; "yet for your sakes he became poor, that ye through his poverty might be rich." He pleased not himself, but cheerfully gave his life to ransom the world. He went about doing good, and this we must do if we would cooperate with him. Selfishness, self-pleasing, self-serving, can find no place in the life of the true Christian.

The life of Christ is an example of what a Christian can do with the powers given him of God. Do not become discouraged because your gift is not so large as that of some one else. Cheerfully give what you have, and God will bless your efforts. As you press close to the bleeding side of Christ, you will be actuated by his Spirit, and your heart will respond to his call. You will work as he worked, revealing his loving, unselfish spirit. Your faith will be strong, working by love and purifying your soul. Strengthened by power from above, you will be enabled to meet the Lord's requirements, applying yourself resolutely to irksome tasks and self-sacrificing deeds for the Master's sake.

"WHICH SPIRITUALLY IS CALLED SODOM."

"They were Haughty and Committed Abomination."

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

"SODOM" is the term which the Lord has used to describe the state of society in France for some time before and during the Revolution. The last sin mentioned in the list of the iniquities of Sodom is licentiousness. This, the most debasing trait of human frailty, was the greatest sin of Sodom and of France. It was, however, nothing but the legitimate result, the logical consequence, of all the other sins of Sodom and of France.

An overwrought civilization undoubtedly does veneer and polish, but it does not assuage the fiercer and baser passions of human nature. What the world calls "refined life" corrupts while it makes polite the intercourse of the sexes. "The gross appetite of love becomes more dangerous when it is elevated, or rather, indeed, disguised, by sentimental passion. The elegance of dress, of motion, and of manners, gives a luster to beauty, and inflames the senses through the imagination. Luxurious entertainments, midnight dances, and licentious spectacles, present at once temptation and opportunity to human frailty."¹

It was in the very nature of things that the French clergy and nobility, who spent their time in dressing, playing, and barqueting, should be immoral. Taine has truly said, "Gaiety is a sort of intoxication which draws the cask down to the dregs, and when the wine is gone, it draws on the lees."² Wherever there are eating and drinking and pleasure to excess, there are also fornication and moral uncleanness.

The upper ranks of French society were, in fact, as vicious as they were polite. Refined and courteous they undoubtedly were. "To praise a woman's beauty to her face would have been to disparage her modesty. . . . No well-bred man would then appear in a lady's room carelessly dressed or in boots. In speech between the sexes, the third person was generally used, and a gentleman, in speaking to a lady, dropped his voice to a lower tone than he employed to men. Gentlemen were careful before ladies not to treat even one another with familiarity. Still less would one of them, however intimate he might be with a lady's husband or brother, speak to her of his friend by any name less formal than his title."³ All this may sound very nice; but when the reverse side of the picture is exhibited, it will only serve to make more plain the undeniable fact that good manners are not by any means always accompanied by good morals.

During the century preceding the Revolution, from the kings and queens upon their thrones, to the lowest nobles, society was literally reeking in moral pollution. "Never, perhaps, in a Christian country, have offenses against the laws of marriage been so readily condoned, where outward decency was not violated, as in the upper circles of France in the century preceding the Revolution."⁴ For more than half a hundred years before the bursting of the storm, the throne was occupied by Louis XV. This man, even in those evil days, was noted as an indolent, frivolous, and sensual debauchee. In vileness he was without a peer, save only for his still viler mistresses, of whom Madame de Pompadour was the most illustrious example. It was this woman, together with the other courtizans of the palace, who ruled the nation. How beautiful their garments, how resplendent their jewels, but how

hideous their souls! "Even the great goddess Lubricity," to use Matthew Arnold's graphic metaphor, is worshiped without hypocrisy, but in a tasty drapery purloined from chastity's wardrobe; yes, refined to the last degree of exquisiteness. However hollow or even rotten inside, the form was of masterful design, and the polish unsurpassable in luster and delicacy."⁵

During the reign of this monarch, society in Paris and at Versailles presented a curious character. "Adultery had acquired a regular standing, and connections dependent upon it were openly, if tacitly, recognized. Such illicit alliances were even governed by a morality of their own, and the attempt to induce a woman to be unfaithful to her criminal lover might be treated as an insult."⁶ If the records of the times are at all reliable, the rich and idle society of France was literally honeycombed with marital unfaithfulness.

Queen Marie Antoinette, the unfortunate wife of the unfortunate Louis XVI, was shamefully deficient in morals. Men and women of notorious reputation were her constant companions. Her brother, Joseph II of Austria, was shocked at the familiar manners which she permitted. One house which she was in the habit of frequenting he called "a real gambling hell." If any one ought to set an example in good morals, it is the queen of a great country; but Marie Antoinette was continually surrounded by dissipated young noblemen who, on race days, were allowed to come into her presence in costumes which shocked conservative people.

SEEKING JESUS.

BY MRS. M. E. DURKEE.
(Battle Creek, Mich.)

AFTER seasons of refreshing, when people have been fed with food from heaven, they are apt to allow the cares of life to absorb their thoughts, and thus they for a time seem to forget Jesus. Not so the multitude that Jesus fed with a few loaves and two fishes; for the record says they came the next day, "seeking Jesus." No doubt there were various reasons for their coming; perhaps some came to hear his precious words of instruction, probably the larger number hoped again to be fed and witness another miracle. How quickly will a crowd gather around a man who gives away something to eat! Many people are so willing to accept that which costs them nothing that they will even take what they do not need, if it is given to them, thereby depriving others who needed it more than they.

But those who seek Jesus must work. He did not sanction idleness. That multitude had to go to the other side of the sea to find him. It seemed like a game of hide and seek when Jesus withdrew from them so mysteriously, and they looked for him in one place, but after long searching found him in another. They knew there was but one boat, which the disciples had entered, and Jesus was not with them. No wonder they queried, "Rabbi, when camest thou hither?" In this circumstance Jesus teaches us that we need to draw apart from even our dearest friends and seek him alone, and that sometimes we must go some distance to find him. He wants us to take some pains, often inconvenience, to seek him; perhaps at a camp-meeting or some other large gathering, where he will give special instruction to his people. It is very unsafe to go on a journey without taking Jesus with us. The disciples rowed all night to cross that little sea, yet as soon as Jesus was on board, immediately they came to land.

¹ Gibbon, "Decline and Fall of the Roman Empire," chap. 3, par. 19. The ninth chapter is the famous one in which the author contrasts the purity of morals in the German huts with the sensuality practised in the palaces of the Romans.

² Taine, "The Ancient Régime," book 2, chap. 2, par. the last.

³ Lowell, "The Eve of the French Revolution," chap. 6, par. 8.

⁴ *Ibid.*, par. 17.

⁵ Von Holst, "Lowell Lectures on the French Revolution," lecture 2, par. 5 from the end.

⁶ Lowell, "The Eve of the French Revolution," chap. 6, par. 18. Witness Rousseau and Mme. d' Houdetot in the "Confessions." In what condition must the moral sensibilities of a society be in which Mlle. d' Aydie was accounted very virtuous for dissuading her lover from marrying her, even after the birth of her child, for fear of injuring his prospects?

THANKSGIVING.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

For sunshine, Lord,
In solemn splendor,
For clouds and rain,
For dew so tender,
For rose and leaf,
And green things slender,
For stars steadfast,
Fire on the fender,
I thank thee, Lord.

For helping hands
That lift and bless,
For gentle eyes,
The kind caress,
For tender thoughts
That heartaches guess,
For pardoning love
E'er lips confess,
I thank thee, Lord.

For daily sweet,
The common token,
That comforts so
The heart grief-broken;
For cross and shade,
Thy love unspoken,
Linking me still
In chains unbroken,
I thank thee, Lord.

Let me bow low,—
Yea, low and lower,—
Humbly to take
Thy glorious dower
Of common mercy
In sun and shower,
In love to love
From hour to hour,—
Let me bow low.

Here at this place
Of sweet contrition,
Thou and thy grace
Point out high mission,
Exceeding above
All my sad wishing;
Take me for love
Without condition,
Take me, O God!

Here, like to those
Who aid as brothers,—
Here, for the helping
And cheer of others,—
And after this
That life that covers
Eternity's joys with thyself
And all lovers,
Take me, O God!

"WHAT A SPECTACLE!"

BY A. F. BALLENGER.
(New York City.)

SABBATH afternoon, July 11, 1896, fifty thousand

"National Reformers" were assembled at the nation's capital. The report reads:—

"What a spectacle! The wide space enclosed by the east and west wings of the national Capitol was a sea of human beings,—a flowing sea, with currents and tides, with streams of humanity pouring into it from all avenues, with great bays stretching out along East Capitol street and Delaware and Maryland avenues, and with three mighty waves breaking upon and covering the flights of the Capitol steps.

"The Capitol windows were crowded, and the crowd overflowed onto the library grounds, and surged up on the pedestals of statues and bases of fountains, and pushed hard on the full areas allotted to carriages. . . . And the white figure of George Washington rose serene from the midst of it all. Was the spirit of the great patriot there, rejoicing over this, the mightiest gathering of young patriots ever seen in the country he loved, or in this wide world? Never before has our government permitted the area around the Capitol, the very heart of the nation, to be used for other than governmental purposes. And indeed a governmental purpose was that, since the fifty thousand represent nearly three million young people whose force of character

will make them the country's governors before many a moon has passed. That grand exhibition of young manhood and womanhood is the clearest omen yet seen of the coming time when Christ, whose right it is to reign, shall be supreme on Capitol Hill."

The foregoing is a partial description of a scene at Washington during the Christian Endeavor Convention held there last July, and is taken from pages 288 and 289 of the society's "Official Report." The reader may ask, Why call it a convention of fifty thousand National Reformers? The answer will be made plain. Let the description of the scene continue: "The trustees of the united societies filled one stone outpost. Justice Harlan's strong face and giant form were conspicuous in the fair setting of the topmost row of the chorus. The speaker's stand was filled with Dr. Clark, Secretary Baer, Chairman Smith, Director Foster, Dr. Mc Crory, of Pennsylvania, and Dr. J. Z. Tyler, of Ohio. 'Holy, holy, holy!' fit opening chorus that!

Dr. Tyler, in his speech accepting the banner, said:—

No clearer demonstration of the divine touch upon the heart of him who has led us in this movement can be found anywhere than in the suggestion that Christian Endeavor shall give special attention to Christian Citizenship.

The "Official Report" gives this description of the scene that followed Dr. Tyler's speech:—

After these stirring exercises came the praise service. Of course the Marine Band made matchless music. Of course the regiments of Endeavorers faithfully applauded every patriotic piece, gaily swinging flags and hats and umbrellas to the more sprightly tunes, such as "Yankee Doodle." And of course Mr. Foster's tremendous chorus took hold on the very heavens. The international hymn, "America," "There is a Royal Banner," Dr. S. F. Smith's "The Cross and Victory," and Mr. Foster's own "Loyal Soldiers,"—those were the songs they sang.

"What a spectacle!" What momentous meaning in these marching thousands with the millions they represent! Marching behind a banner which embodies the blighting principles



THE OPEN-AIR PATRIOTIC SONG SERVICE. CHORUS OF 4600 VOICES UPON THE CAPITOL STEPS.

And how the over four thousand young voices bore that glorious hymn to heaven! Dr. Mc Crory offered prayer, and then Dr. Clark made a brief address."

Dr. Clark is the founder and president of the Christian Endeavor Society, and the occasion was the presentation of the "Christian Citizenship Banner." The Christian Endeavor Society has a "Christian Citizenship Banner" which it presents annually to the local society which has been the most active in the modern church movement known as "Christian Citizenship." One of the principal objects of this movement is the enforcement of Sunday laws. In presenting this banner Dr. Clark said, in part:—

Just a word before I present the banner to the local union that has reported the best work in promoting Christian Citizenship. What a glorious spectacle is this—these tens of thousands! I think this scene will be photographed upon our minds as long as we live. We shall never forget this sight at the Capitol of the nation. It means that *Christian Endeavor stands for Christian Citizenship.* [Italics mine.] That is the significance of this meeting. . . . Many cities have done excellently, but Cleveland excelled them all. . . . In the name of the united societies I present this banner to the representative of Cleveland, Rev. J. Z. Tyler, D. D., who will accept it in the name of the fair city by the lake.

of national reform, of state-churchism, of Roman Catholicism, of the "image of the beast"! What a scene for the vision of the student of prophecy is this mighty army of twenty-five federated churches, fifty thousand strong, the representatives of many millions more, with crusader enthusiasm, marching in confident expectation that through Christian Citizenship—through human law—they are to bring Christ to reign as King on Capitol Hill!

Thursday evening preceding the scenes here described, was devoted to the subject of Christian Citizenship. Fifty-three pages of the "Official Report" were devoted to a report of the addresses on this theme.

A few quotations from the speeches will convince the reader that this movement embodies the principles of national reform which Seventh-day Adventists have been watching for more than thirty years:—

If we are praying for the preservation of our Sabbath, we must demand the nomination and election of men who will uphold its sanctity.—"Official Report," page 105.

The trouble at the garden of Eden was that Adam and Eve went out, and Satan stayed in. Here we must stay in, and put Satan out, and we will have paradise regained. What are some of the evils which threaten

to spoil the Almighty's design in America? What are some of the devils which Christian Citizenship should cast out? . . . The second great evil which, on account of its direful effect, may be called a devil, is Sabbath desecration. . . . Upon our national sky are clouds as black and threatening as ever threw their shadows or rolled their thunders over a people. Place your ear to the ground, and you will hear voices that bode no good to our country. . . . Let it [Christian Citizenship] stand for the Sabbath. Let it apply the gospel, and all of it, to the faith of the nation.—Pages 106-108.

Taking an interest in politics does not mean that the minister of the gospel should bring politics into the pulpit, but it does mean that he should take his pulpit into politics. It does not mean that he should bring politics into church, but it does mean, most emphatically, that the church should be translated into political power.—Page 109.

Any Endeavorer may be as much a missionary of God in American politics as in the forests of Africa.—Page 117.

To the Christian Endeavorer, politics means an instrument of righteousness, and party but the scaffolding around the rising kingdom of God.—Page 111.

To whom should our country look to give us these [a new conception of patriotism, a comprehension of civic duty] but to us, her Christian young people? . . . With our sisters we will strike hands that this country shall cast out her devils, and, sitting at the feet of Jesus, be clothed and in her right mind. We will no longer be silence-keepers to hell, but we will live for God, we will fight for God. And when we can no longer fight, we will pray for the mildew of God's wrath on whosoever worketh abomination, or would delay the coming of the kingdom of God. . . . We will force respect for the Sabbath.—Page 123.

The next recorded speech is that delivered by Dr. J. T. McCrory, one of the directors of the National Reform Association, a contributing editor of the *Christian Statesman*, its official organ, and president of the Pennsylvania Christian Endeavor Association. This speaker saw everything to encourage the hearts of the National Reformers. A great change has come over the Christian Endeavor movement. This change was noted by Chairman Page, who presided at the Christian Citizenship meeting held in Central Hall. He said:—

A few years ago it might have been necessary to apologize for introducing the subject of Christian Citizenship into a Christian Endeavor meeting, but it is now a timely topic.—Page 129.

Dr. McCrory, referring to this same change in sentiment, said:—

Let me call your attention to the fact that the aspect of the cross is undergoing a great change in this regard. There was a time, not so long ago, either, when the cross was viewed almost exclusively in reference to the salvation of the individual. . . . Now, if I understand it aright, it is one purpose of this great Endeavor movement to enthrone Christ in our national life. . . . The Covenanters stood, in their day, for what they called "the crown rights of King Jesus,"—the same thing precisely that the Christian Citizenship movement of Christian Endeavorers stands for in this country to-day.—Pages 125-7.

It will only be when Christian men, whose thought has been quickened by the divine life and energized by the Holy Spirit, are elevated to the places of trust and honor, and lauded as heroes by the patriotic sentiment of the republic, that Christian Citizenship will have reached the acme of its claims, and the government will become, in fact as well as in name, a Christian government.—Page 139.

Stand by every business man who closes store or factory on Sunday. Patronize him as far as possible. Bring all possible pressure to bear upon any who refuse to close.—Page 303.

We have a right to make and enforce human statutes that call for the observance of the laws of God. . . . Let us see to it that laws now in existence are enforced. . . . The home mission problem in all the denominations will be largely solved as soon as Sabbath laws are enforced.—Pages 304, 305.

The foregoing quotations are sufficient to sustain the assertion that the Christian Endeavor Society has been transformed into a great National Reform Association, and is engaged in disseminating with startling rapidity among the rank and file of the twenty-five confederated denominations which it represents, the cruel, persecuting principles of state-enforced religion.

No one who has not attended these Christian Citizenship meetings can begin to realize the zeal and enthusiasm manifested. These gatherings are composed largely of young people be-

tween the ages of twenty and forty, who are thoroughly persuaded that their organization is destined to usher in the kingdom of God,—a millennium of righteousness,—when he whose right it is will come and reign. This strong incentive, together with the fact that they have coupled with this movement some worthy objects, such as temperance reform, etc., make of them a zealous host hardly second in enthusiasm to the Crusaders of the middle ages.

The writer has attended a number of National Reform conventions before the rise of this movement, and was wont to wonder how the rank and file of the popular churches were to become sufficiently stirred with these principles to insure the final fulfilment of the prophecy. He wonders no longer.

But in the light of these stirring developments, what are Seventh-day Adventists doing? Have they kept pace with the progress of these movements? In 1892 we were startled with the sudden successful attack on the religious liberty principles of our government. We saw in the determined, destructive onslaught upon the citadel of our nation's liberties, a force which, if successfully united and wielded by a master hand, would fulfil every specification of the prophecy, even to the death decree. We were stirred. We sought God. We gave of our means. The work prospered. Missionaries were sent by scores to distant lands to proclaim the gospel of the kingdom. But the attacking army retired. It seemed to disband. Some grew careless. They said, in act if not in word, "My Lord delayeth his coming." Means was withheld from the cause, and those upon whom we had laid the burden of despatching and sustaining these missionaries have been greatly embarrassed for want of means. But instead of the armies' disbanding, in the very next year, 1893, they began to reorganize and recruit within the Christian Endeavor Society under the name of "Christian Citizenship." And now we awake, if we do awake, to find ourselves confronted with a confederacy of twenty-five churches, numbering millions, thoroughly organized, and actuated by the very principles and purposes necessary to complete the predicted work of persecution.

The call is to repentance. Let us seek God for forgiveness for having said in our hearts, "My Lord delayeth his coming." Let us seek the Lord for the outpouring of his Holy Spirit to fit us for the work and suffering before us. Let us go to work with a zeal befitting our work and our time. "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under the most discouraging, forbidding circumstances."

DUTY TO THE POOR.

BY M. E. KELLÖG.
(Battle Creek, Mich.)

Few seem to realize how much of Christianity is embraced in doing good to others, particularly to the poor, the sick, and the afflicted. Much of the four Gospels is taken up with the records of Christ's labors of love for the people. It is true that he taught in their streets and synagogues, but he also healed their sick, and fed those who were hungry. When the disciples were given their first commission, it was to "preach the kingdom of God, and to heal the sick." Luke 9:1, 2. After the day of Pentecost, one of the first acts of importance which is recorded is that of the appointment of "seven men of honest report," who were to devote themselves to caring for the widows. Acts 6:1-4.

One of the most striking evidences of the great importance attached to this particular portion of gospel work, may be gathered from an expression found in Gal. 2:9, 10. Speaking of the great council held at Jerusalem and the division of labor there made, Paul says: "They [Peter, James, and John] gave to me and Bar-

nabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do." Referring to the record of this council as described in the fifteenth chapter of Acts, we find that only those things of great consequence were taken into consideration. It thus appears that the first Christian council took cognizance of the state of the poor, and laid plans for the amelioration of their condition; and when the gospel field was divided, Paul and Barnabas going to the Gentiles, the apostles and elders at Jerusalem thought it worthy of their attention especially to request those taking the Gentile field to remember the poor. And this request was not in vain; for Paul says, "The same which I also was forward to do."

Years afterward we find Paul giving directions for the "collection for the saints," and also journeying to Jerusalem to carry it to the poor saints there (1 Cor. 16:1, 2); and in his letters the obligation to care for the poor is often referred to as a part of Christianity. Thus the duty of all Christians to care for their own aged, dependent relatives is plainly stated: "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." 1 Tim. 5:16. Some may ask, How far in the line of relation does this command extend? Does it extend further than that children must have a regard for their own parents?—Yes, it goes further than that. Hear the apostle further: "Honor [care for and support] widows that are widows indeed [or those who have no relatives]. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God." Verses 3, 4.

In one thing, his poverty, every poor person represents Christ. To despise one simply because he is poor, is to despise Christ. The poor are to be always with us, and as long as they are with us, they become the means of a continual test of our generosity and Christianity. Many people seem to think that poverty is but another name for idleness and extravagance. This is no more true than another fallacy,—that wealth always represents selfishness and dishonesty. It is true that men make themselves rich, and that men make themselves poor, by their own course of conduct. It is also true that circumstances over which they have no control do the same things for many persons. Men become rich from legacies and through honest business methods; and men also become poor through misfortune, sickness, and other causes. If we must err in our dealings with the poor, it is better to err upon the side of charity rather than on the side of selfish disregard for their condition and wants.

A long, cold winter is before us. Thousands of men, women, and children will be only partially clothed and poorly fed. Some of them will make known their wants; others will suffer greatly rather than allow any one to know their condition. There will be abundant opportunity for those who wish to follow Christ in dispensing temporal blessings, to seek out many persons who otherwise must suffer. To feed the hungry and to clothe the naked are as much a part of Christianity as to believe on the Lord Jesus Christ and be baptized. There is altogether too much one-sided Christianity in the world,—too much that makes a high profession, and says to the suffering, "Depart in peace, be ye warmed and filled." Let us have a whole religion. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

To say to one naked and destitute of daily food, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Please read also Matt. 25:31-46.

Special Attention.

IS IT CORRECT?

THE *Christian Statesman*, of October 24, says: "It is gratifying to note the increasing prevalence of the correct use of the words 'Sabbath' and 'Sunday.' Not many years ago the use of the word 'Sunday' for the day of rest and worship was common in all except two or three of the smaller Protestant denominations. But the word 'Sabbath' is now heard in the W. C. T. U. and other public gatherings from members of nearly all evangelical bodies."

It would appear from the above that, in the mind of the *Statesman*, to apply the name of the Sabbath to the first day of the week, is a correct use of the word. And this is another way of saying that in a question entirely to be decided by the Scriptures, it is correct to apply the name of Sabbath to a day which in the Scriptures is never so called, and that in the face of the fact that another day is distinctly and universally given that appellation. The writer, referring to those who believe that the Scriptures are correct in declaring which day is the Sabbath, further says: "We do not question their right to their own interpretation of the Sabbath law of the word of God, nor their right to observe the Sabbath according to their own interpretation." This is very kind of the *Statesman*, considering the fact that we make no interpretation of the Sabbath commandment and of the other scriptures relating to it at all! The commandment says, "The seventh day is the Sabbath." The universal voice of the word of God and the constant practise of the people of God while the Scripture canon was being formed, agree with the commandment. We simply seek to know the seventh day and keep it. The *Statesman* will admit this. If we are not keeping the seventh day, the *Statesman* is not keeping the first day. The *Statesman* mistakes our obedience for interpretation. On the other hand, the *Statesman* calls the first day the Sabbath, and observes it as the Sabbath. It claims to do this by the authority of the word of God, which says, "The seventh day is the Sabbath." To support this idea, the *Statesman* is obliged to interpret! It is obliged to hold that some other meaning than the obvious meaning is the true one! If one should interpret the fifth commandment, which says, "Honor thy father and thy mother," as meaning that one should honor his wife's father and mother, and dishonor his own parents, this would be a no more glaring misinterpretation of the fifth commandment than that which the *Statesman* holds on the fourth commandment.

HOW WE SHOULD PRAY.

BEFORE election, Bishop Satterlee, of the Episcopal Church, gave out a prayer for the use of his churches in the District of Columbia. One part of the advised petition was a prayer for the voters, that God would "direct and prosper all their actions at this present time, in the advancement of thy glory, the good of the church," etc. We hardly know how to understand or appreciate this prayer. Did the bishop think that the success of one party would tend toward the lending of government favor toward the church? It looks a little that way; for there is not a shadow of a probability that the success of any one of the parties in contention for the control of the gov-

ernment would lay a straw in the way of the church or the work of the church, whether by the word "church" is meant the Episcopal Church alone, or the general work of Christianity. And what more can the church ask than this? An apostle has commanded us to pray "for kings, and for all that are in authority," but for what purpose? That they may help the advancement of the church?—Not at all; but "that we may lead a quiet and peaceable life in all godliness and honesty."

All that Christianity asks of kings is to be let alone. Christians have a work to do for their Master. They are representatives of Christ. The power they need to do that work they receive from him. They do not seek the favor of governments, and naturally they shrink from the persecution of the same. They have been both favored and persecuted, and while the favors may have appeared to be a benefit to them, as far as the spiritual interest of the church is concerned, persecution benefits it more than do favors. This is the compensation which God has granted to the persecuted. Favor is deceitful. A church favored by the government grows corrupt; a church persecuted grows in grace and power. Let us pray for kings and for those in authority, that they may not interpose between us and the work of the Lord; but let us not ask that these powers may give us special favors more than others receive, when, by the granting of such favors, we should be in danger of being lifted up, and so lose our sense of dependence upon God. This does not prevent us from praying that right may prevail, and that in civil affairs, the greatest good to the greatest number may be secured.

TWO PARTIES—TWO METHODS.

THE Catholic Church poses before the world as a church of perfect unity of sentiment. Catholics delight to point out the differences in sentiment existing among Protestants, and contrast this condition with their own perfect union. Many things, however, which are continually coming to the surface, evince that the Catholic Church is not without its internal heartburnings and party quarrels. True, they may not refer to doctrines, but to methods, but sometimes questions of methods may be very important questions. It is a well-known fact that for some time there have been two parties in the Catholic Church in the United States. There has been a liberal branch of the church, whose best exponent is Archbishop Ireland. This prelate has thought it possible to be a Catholic and an American, too. Satolli was sent over here to pour oil on the troubled waters. Now that he has gone, and is snugly ensconced at Rome, he has expressed himself so decidedly against the danger here of the Catholic Church's becoming Americanized, that Bishop Keane has been compelled to retire from the Washington University. It is also known that both Gibbons and Ireland are not in favor at the Vatican. A Catholic priest of Washington, D. C., lately made the following statement, which sets forth the contention in quite a clear light. He said:—

It is true there are two schools of thought at the university, but on fundamental principles both schools agree. It is only in details that there is a difference. There is no heresy about it at all. These schools disagree on the best plan of presenting the Catholic Church to the age. One believes in winning the age by love and charity; the other believes in taking the age by the collar and dragging it in. That is all. There is no heresy anywhere.

It is apparent that Satolli believes in the

"dragging in" policy. He is a Catholic of the medieval type. Others oppose this policy. Just at this time those who are in favor of "taking the age by the collar and dragging it in" appear to have gained the ascendancy in the church counsels.

BABYLON IS FALLEN.

THE various absurd, grotesque, and sinful methods adopted by many churches in these days to raise money are well known. But it has been reserved for the Rev. (?) Morgan Wood's People's Church, of Detroit, Mich., to out-class all other churches in a ridiculous, shameful, and shameless performance to raise money for the church. November 10 a large party was given in the church parlors by the male members of the church, all of whom were dressed in women's costumes! The ladies of the church are reported as not taking very kindly to this affair at first, but they finally seem to have lost all sense of propriety and to have joined in the fun. First, the gentlemen—we suppose they call themselves so—gave an exhibition in the church of their skill in acrobatic feats. Of the success of this performance it is reported that "between the noise made by the performers and the band and the yells of the audience, one could hardly distinguish what was being said."

After the entertainment a supper was served in the basement of the church, which had been cooked and prepared by the men. They kept their costumes on during the progress of the meal, and waited on table in quite as ridiculous a manner as they had performed upstairs. They stumbled while bringing food to the ladies, and dumped dish after dish of celery into the laps of their guests. It was a funny night, and netted a considerable sum of money for the church.

The next thing will be for the ladies to reverse this performance, and exhibit themselves in men's apparel! A revival of religion is needed in that church.

AS OTHERS SEE US.

SOMETIMES people who can see nothing wrong in themselves may be greatly benefited by taking a look at themselves through another's spectacles. The evils in American civil life, which threaten the existence of the republic as a government of the people and for the people, are clearly seen by some persons in this country; but we do not recollect that we have seen them better stated by any one than was lately done by Henry Labouchere, in the *London Truth*. Mr. Labouchere said:—

There is a strong, growing feeling in America against huge accumulations of capital in the hands of individuals, obtained by means of the trusts, which are really monopolies, and gambling with cocked dice in the railroads. The greedy plutocracy, unsupported by an armed force, cannot long hold its own against the rights and well-being of all.

America's worst product is its dollarocracy, whose members have literally nothing to recommend them. The odds are that either they or their parents acquired huge fortunes by the most questionable means. As a rule they are ignorant and vulgar, building big houses, in order to dazzle by ostentatious entertainments, and buying pictures for which they care only because they have been acquired at high prices, selling their souls to any one who will enable them to hobnob with royalties, and their daughters to any one who will confer a title upon them, despising their own country and institutions, and regarding themselves as in every respect superior to others on account of their dollars. If the United States is not to become a mere plutocratic and oligarchic power, these worthies, who have increased and are increasing, must greatly diminish.

We are sorry to be compelled to say that we see no reason for believing that the evils which Mr. Labouchere points out in American affairs are likely to be soon abated. They have become like a fibroid cancer, affecting every part of the body politic,—a huge octopus, whose scaly tentacles are reaching out to strangle every noble and genuine American interest. M. E. K.

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.

TRUE GOLD.

BY MRS. M. E. HAYES.
(Boise, Idaho.)

I GAZED on a piece of shining quartz,
And cried, "It is full of gold!"
"Gold does not sparkle," the miner said;
" 'Tis but mica that you behold."
Then beneath his glass he placed the rock,
And bade me look, and see
A simple, dull, but yellow spot —
"That is the gold," said he.

"Now turn it this way and that," he said;
"It always looks the same;
Whether in sunshine or in shade,
You still can see it plain."
When I held the glass o'er the lovely spots
I had thought were gold so bright,
They, alas! grew dim and disappeared
As I turned them from the light.

Do we sparkle to fade and disappear
In the dark hours soon to come?
Or will we remain unchanged and true
Till He comes to take us home?
The miner gathered a pan of sand
Which close to the bed-rock lay;
He had labored to sluice off the clay and soil,
And now he hoped for "pay"

He held the pan 'neath the water clear,
And shook and washed away
Rocks and gravel; white sand and all
On the streamlet's bottom lay.
"Hold! hold!" I cried, "you are careless quite,
And have wasted the golden sand!"
And I fain would have grasped the miner's arm
To stay his reckless hand.

But he calmly smiled as he climbed the bank,
With the gold-pan empty now
Save for an ounce of fine black sand.
"Come here; I will show you how
The mine pans out;" and he washed the sand
Around in the pan, and lo!
About fifty "colors" of yellow gold
Followed after it sure and slow.

"But why did not the gold wash out?"
Still wondering, I said.
" 'Tis heavy, and sinks to the bottom," said he.
Then I thoughtfully bowed my head,
And sought my home, feeling awed and sad
As I thought of this symbol fair
Of the people Christ is calling out
For his coming to prepare.

The churches now are full, as the pan
Was full of golden sand;
But when the dross is all "panned out,"
How many of us will stand?
And I thought, Of all my good resolves
How many broken are;
Is there any gold in the black, black sand
To gladden my Rescuer?

GOD'S PURPOSE IN MANUAL WORK.

BY MARTHA WATROUS STEARNS.
(South Lancaster, Mass.)

ALL our work may be classified under two heads, "manual" and "intellectual." Strictly speaking, manual work is that done with the hands alone, representing mere executive force; and the people performing such work are simply "operatives," being directed by other minds. Intellectual work comprises all the mental processes—the creative thought that originates subject-matter for the hands to materialize.

The perfect man, as God created him, combined equally originative thought and executive ability. The classification and naming of "every living creature" was no small mental task, and necessitated in Adam a most perfect God-given knowledge of natural science. Yet God did not consider that that knowledge alone was sufficient; for he made Adam a farmer as well as a great naturalist, since he was put into "the garden of Eden to dress it and to keep it."

The first perfect man was a "scientific farmer." God created no servant for him. He

designed him to have the pleasure of manual as well as mental activity, but the enemy of all perfection sought in every way to change God's order. Having accomplished the fall of man, he next purposed that he should evade the curse if possible, and since God had declared that the ground was cursed for man's sake, and that he should eat his bread in the sweat of his face, the evil one made idleness and ease appear most attractive and desirable. What God had mercifully planned to occupy man's time so intensely that he would have no time in which to do wrong, the deviser of evil has used for the degradation of mankind. The fact remained that work had to be done if man would live; so by urging some on to a life of luxury and idleness, others were forced into a life of bondage. One class became simply human machines for the minds of the other class to operate; one class groaned under the burden of a double curse, that the other might waste life by "fulness of bread, and abundance of idleness." Thus ages of miserable conflict have followed because Satan put it into the hearts of men to persist in separating into classes that which God purposed to unite in the individual—mental and manual work.

When God would anew establish a people who would illustrate his thoughts toward men, he liberated a nation of slaves to make such a people, and made such laws that oppressive servitude would be impossible among them. Every man in Israel, whether he was destined for a rabbi or a humbler place in life, was obliged to learn some "craft" to insure his independence. What a picture of "labor and capital" was that of Boaz, the "mighty man of wealth," who could go to the field with his reapers, eat his parched corn with his servants, winnow his own barley, and sleep on the threshing-floor! Fancy the mighty men of wealth of this day working and eating with their employees! Yet they can hardly be blamed for the present condition of affairs; for the continual drudgery of generations of doing what somebody else thinks out, is degrading. The mind being left dormant, only the physical nature is used, and the animal nature is thus made to predominate, disqualifying this class to enjoy the society of people of refined minds, or to be enjoyed by them. But God never intended that some minds should be overeducated and others neglected,—that one part of society should have weakened physiques from insufficient manual labor, and another, overdeveloped animal natures, from insufficient mental exertion. He gave the world an object-lesson in the person of his own Son—the second perfect Man.

The garden-like condition of the earth when the first perfect man was placed in it required a knowledge of the natural sciences and farming to dress it and till it. To meet this demand the Lord made the first perfect man a scientific farmer in the garden of Eden. The artificial condition of life at the advent of the second perfect Man necessitated a knowledge of people and things, so Jesus Christ was sent as a mechanic in the city of Nazareth. To him was committed the greatest spiritual mission ever to be undertaken. He was "Christ the power of God, and the wisdom of God;" in him were combined the wise thought and the executive power. "My Father worketh hitherto," he said, "and I work." By first studying the physical needs of the people, the daily necessities of their common life, he was prepared to supply their spiritual needs. At least fifteen years of manual toil he gave by his carpenter's bench, that he might successfully accomplish his three years of spiritual ministry!

It was given to him to bear the curse, "In the sweat of thy face shalt thou eat bread," that he might show the blessing hidden in it. He was not humiliated by manual work, but by the touch of his divine hands, manual work was elevated and lifted up from the degradation into which Satan had cast it.

BUTTER AND ITS SUBSTITUTES.

BY MRS. E. E. KELLOGG.
(Sanitarium.)

A VERY common accompaniment of bread is butter. We use this for the purpose of adding the element of fat to our food; and this is a very essential element, as well as a very wholesome one. Some foods contain all the necessary fat in their composition, while others have to be supplied by the use of an additional fat, and butter is the common fat used for this purpose. The use of butter by some people is objectionable. Large quantities of fat in cooking, such as butter, suet, etc., are not wholesome, because they interfere with the digestion in the stomach. Cream is much more easily digested than butter, and so it is preferable for use. It is composed of minute globules of fat, each enclosed in a film of casein, floating in a liquid. As the gastric juice cannot penetrate casein, these little particles of fat thus protected are carried to the small intestines, where the pancreatic juice digests them, and thus they do not interfere with the digestion of the stomach.

Another reason why butter is objectionable is because of the germs it contains. It is just as liable to contamination by disease as is milk, and is always made from cream in a decomposing state. Butter is often adulterated with oleomargarin and other fraudulent substances, and the only way to avoid being deceived is to use sterilized butter. This may be prepared by heating cream to 150° F., and keeping it at that temperature for forty minutes. But sterilized butter will remain sterilized for only two or three days at the most, when kept on ice. A far better plan is to use something as a substitute.

Among the substitutes to be recommended is the fat obtained from nuts; or if this substitute cannot be obtained, a fat prepared in the following manner may be found palatable: Take one cup of rich milk or cream, add one teaspoonful of salt, and heat almost to the boiling-point. Then stir in one cup of gluten No. 3, and let it cook for about three minutes, after which the yolk of a well-beaten egg should be added. The white of the egg, beaten to a stiff froth, may also be added if desired. The white and yolk should be beaten separately, and added the last thing. This is a very pleasant substitute for butter, and should be eaten on bread in the same way as we use butter.

HOW CAN WE MAKE HOME ATTRACTIVE?

BY MRS. L. E. TAYLOR.
(College Place, Wash.)

To every one this is an important question, for each member of the family should have a part in the work of making the home happy, but to parents it is a subject for the most serious thought and study. The home-life exerts a powerful influence upon the character of the children. If that influence is right, the children will be fitted for lives of usefulness here and for the eternal life hereafter. If that influence is not what it should be, how terrible are the consequences!

The general tenor of the instruction from the spirit of prophecy is the same throughout, holding up love and its free expression in the home as the essential element. In "Testimonies for the Church," Vol. II, page 417, is found this precious assurance: "A house with love in it, where love is expressed in words and looks and deeds, is a place where angels love to manifest their presence, and hallow the scene by rays of light from glory. There the humble household duties have a charm in them."

The atmosphere of the home is perhaps the strongest power of attraction or repulsion that exists. If this be loving, bright, and cheerful, our children will need no other tie to bind them to their homes. Mr. Miller, in "Home-Ma-

king," says: "It is not so much strict fidelity in teaching and training that is powerful in our homes for holy impressions, as it is the home-life itself. The former is like the skilful training of a vine; the latter is like the sunshine and the rain that fall upon the vine."

This influence, or atmosphere, of the home is not premeditated, but only the love that exists and naturally shows itself in the mutual sympathy, the good-night kiss, the affectionate greetings after an absence, the loving, helpful acts. All these *little* things, which we do spontaneously, tell in making the home attractive. If any of us are so unfortunate as to find such expression of affection unnatural to us, let us cultivate this grace as one much to be desired.

There are times which should be especially devoted to our families; not to the clothing and food, but to the minds, the hearts, of our children. No parent can rightfully excuse himself from giving the hours at table to his family. Meals should not be taken hurriedly with the view of rushing off to work at the earliest possible moment; neither should they be eaten in silence, every one so busy, apparently, that he is unable to think of anything to say. This manner of eating is a violation of the laws of health, and is therefore a sin. We also thus lose many opportunities for improving the mind.

Parents should, at breakfast and dinner hours, lead out in bright, interesting, and instructive conversation. If you spend a longer time at the table than usual, you are adding strength and length to your life. Now I imagine that some one is saying, "O such conversation would take too much time for preparation." It is easier to talk about anything or anybody that happens to come into our minds. But the Lord has not given us an easy way to train and teach our children. Anything of real value costs painstaking effort.

No meal should be allowed to pass without some fact being added to the store of knowledge, or some new idea brought out for consideration. The talk should be freely engaged in by all, and adapted to the different ages, so that all will be interested. If this plan is faithfully carried out, these hours will be regarded with pleasure, both in anticipation and in memory, not simply because the appetite is gratified, but because of the social pleasure and profit which attend the meal.

NON-MUSICAL CHRISTIANS AND NON-CHRISTIAN MUSICIANS.

A YOUNG pastor, who was an enthusiastic musician, recently related his experience in trying to bring about a reform in an old-fashioned church. In an amusing manner he described the singing, which defied all musical law and order. But while we non-musicians smiled, we felt a little uncomfortable, wondering whether he might not have made our singing appear just as ridiculous as did that of the absent brethren and sisters who served for his illustration.

"My efforts were in vain," he went on to say; "for one evening old Deacon Brown got up and said: 'Our pastor means well, I know, and I think he is a good young man; but a prayer-meeting ain't a singing school, and wasn't ever meant to be turned into one. We have been singing these hymns this way all our lives, and singing them from our hearts to the glory of God; and I believe they've been acceptable worship in the ears of the Almighty, though we've sung 'em too slow or too fast, or too flat or too sharp, maybe, most of the time. I suppose I don't sing with expression appropriate to the sentiment of the song, but when I sing,—

"Jesus, lover of my soul,
Let me to thy bosom fly."

I do feel that I want to draw nearer to my dear Lord and Master; and sometimes my heart is so full that my voice trembles, and I suppose I hardly sing a note right. I'm sorry not to

come up to the mark on hymn-singing; but I want to say that the words do seem full of meaning to me, though I don't bring it out in expression according to the rules of music."

Some time after hearing this address, I attended a most impressive evening prayer-service out under the stars, in sight and sound of the ocean, and listened to a thrilling incident of shipwreck the winter before, near the very spot where we stood. The realization that the only firm, unchanging thing in this changing world is our trust in the Rock of Ages came home to our hearts as never before, and our souls were deeply stirred when the leader started the grand old hymn, and all voices joined in the melody, making it truly a prayer,—

"Rock of Ages, cleft for me,
Let me hide myself in thee!
Let the water and the blood
From thy wounded side that flowed
Be of sin the perfect cure;
Save me, Lord, and make me pure."

We knew that we sang the words slowly and softly, but we did not realize that the nerves of a non-Christian musician present were sadly shocked by our "dragging" and "utter lack of all expression."

As we finished the first verse, he spoke out briskly: "Excuse me, but may we not sing that verse again, more in accordance with the music and the words? I'll sing it first. Please notice the force on 'rock' and 'cleft,' and notice the upward intonation to express appeal in the second line."

Then his rich voice rang out in beautiful, full tones through the first verse, in startling contrast to our singing of it. We dutifully started out with him to sing it a second time, this time striving for the approved method. "Ah! that is much better," he said. "Now the next verse."

So we sang the whole hymn. But where had vanished the sacred vision of our divinely loving and suffering Saviour on Calvary, with riven side, "wounded for our transgressions," that we might have a refuge where to hide in every time of need? Where had flown the tender, soul stirring influences of the night, the brightness of God's heavenly hosts about us, seeming to shed his light into our hearts, and the voice of God's mighty, murmuring sea sounding the notes of his peace and his power into our souls? The sacred spell, the spiritual uplift, of the service was gone.

The "worldly choirs" of churches are no doubt often annoyed by "ear harrowing discords," "lack of proper expression," and "disregard of time on the part of the congregation;" but singing hymns is worship, and we would "worship Him in spirit and in truth," with our voices pouring out our heart's warmth of love and praise.—*Clara Smith Colton.*

STUDYING AND MARKING THE BIBLE.

BY ANNA PRAZIER.
(Aurora, Ill.)

For those who like to mark their Bibles, there may be helpful suggestions in the plan which, after some thought, I have adopted as being well suited to my needs and taste.

I make use of inks in seven colors. They are manufactured by Sanford, and may be obtained of stationers in small bottles. As an aid to the memory, I use, as far as possible in the following classification, words beginning with the letter P:—

1. *Violet.*—Last days, second coming of Christ, judgment, new earth.
2. *Green.*—Precept, proverb.
3. *Red.*—Promise, privilege, precious.
4. *Blue.*—Praise, prayer, purpose.
5. *Brown.*—Priest, pattern.
6. *Orange.*—Particular and peculiar passages.
7. *Black.*—Path-pointers.

The topic-words are intended merely to suggest classes of words and sentences, and I find that any passage I wish to mark may, by expansion of the thought in a topic-word, be brought under one of these heads. Thus I put, "He that committeth sin is of the devil; for the devil sinneth from the beginning," and, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope," in Class 2, though the quotations cannot correctly be considered as either precepts or proverbs. Any statement of truth which is doctrinal, and does not come in another class, I mark with green. Class 5 is meant to include anything pertaining to what we call the sanctuary question. The topic-words are the best I could recall beginning with P, and they answer the purpose, which is simply to suggest. In Class 6 I place all miscellaneous scriptures which I wish especially to emphasize, but which cannot be put in any of the others.

In marking for all but Class 7, I interline with a very fine pen, but in the use of the black ink I do quite differently, designating the words selected by neatly made brackets. As the word "path-pointers" indicates, the plan is to trace a reading on some chosen subject from verse to verse. A list of references should first be carefully made on a piece of paper. Having approved the arrangement thereof as satisfactory, find the first selection, enclose in brackets, and on the margin of the page, beside the passage, in dainty lettering, give the second reference. By the side of the second passage mark the third reference, and so on. It is important, in order that this work be neatly done, to use a fine pen.

In marking my Bible, I choose only such scriptures as impress me as being of special interest and value. No one else would be likely to make just the same selections. Make the work your own, and you will be blessed to an extent impossible if you copy that of another. Let the marking be the result of individual study, the expression of individual need and experience.

I have two Bibles in use. One is printed in bourgeois type, but upon India paper, so that it is thin and light. This I carry for use away from home, and in this I read ordinarily. Those who habitually study fine print are taxing their eyesight unwisely. The type of an ordinary newspaper is none too large for constant use.

Professor H. C. King, of Oberlin College, has prepared an admirable leaflet on "How to Make the Bible Real," which may be obtained for three cents. Any one beginning earnest Bible study will find it very helpful. He gives therein hints for marking which would please many students better than the above.

Oatmeal or Breakfast Food with Apple.—Take six tart apples, wash carefully, and put the fruit into a stew-pan with just enough boiling water to cover. Cover the pan, and cook slowly until the apples are soft, the skins are broken, and the juice becomes a rich red color. After removing the apples, boil the juice to a syrup, sweeten, and pour over the apples. Serve each apple in a grain-bowl, with oatmeal or breakfast food, previously cooked, turned over it.

White Sponge Cake.—Take the whites of six large or seven small eggs, one cupful of sifted granulated sugar, a tablespoonful of lemon-juice, and two thirds of a cup of flour. Sift the flour three or four times to make it very light. Add a pinch of salt to the whites of the eggs, and beat until stiff enough to remain in the dish if turned bottom upward. Then add the lemon-juice, and beat again until the whites are very stiff. Add the flavoring and sugar. Fold the flour in lightly and quickly, and bake slowly thirty-five to fifty minutes.

Mrs. E. E. K.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 24, 1896.

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THE LINE WILL BE DRAWN.

FOR two weeks past we have considered the service of Christ. "No man can serve two masters," has been the theme. The Christian serves Christ and Christ only. Even though he be employed by some other man, he is still only the servant of Christ and not the servant of any man. The New Testament word "servant," as applied to Christian service, signifies bondservant, or slave. It means unquestioning, unhesitating obedience, and menial, lowly service in any place or capacity where we may be called or needed. But it is the service of love. Duty is a silken cord, easily broken if we will break it, but of unquestioned strength, with every loving servant. To such a one there is no higher law than duty, and no more omnipotent motive than love. There is no joy that compares with the Saviour's approval, and no reward so satisfying as his smile. To lose his favor is the bitterness of death, and to do his will is a well-spring of life. Nor is the love all on one side, for to his faithful bondservants Jesus says: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends."

But notwithstanding that the service of Christ is thus exacting and exclusive, the great majority of his professed people are vainly endeavoring to serve two masters. They at best devote a certain portion of their time to the Lord's work, and the rest is devoted to what they regard their worldly interests. And too often the claims of Christ are held subordinate to those of Mammon, or the god of the world. This we have seen is wrong. It is fatal. Christ accepts only those who are wholly his.

Ever since Israel came out of Egypt, the mixed multitude have followed the fortunes of God's people. They have infested the camp of the saints. They have never ceased to spread abroad their evil influences in murmurings, doubts, criticisms, and discouragements; and they never were more numerous and active than now. But it is not always to remain thus. There is a final and everlasting separation soon to be made. Even now the line is being drawn; and the distinction will become more apparent, the difference will become wider, as time goes on. Very soon the Lord will return and "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." In his message to the next to the last, or Philadelphian, state of the church, Christ says: "I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie." The apostle writes of the last days concerning those who do not receive the love of the truth: "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." God by his Spirit and grace will lead his faithful servants very near to himself. He will do for them a great

and marvelous work and thoroughly take away their dross. By his providence the hypocrites and half-hearted will be led in another direction. They will become the victims of deception. They will depart from the truth by degrees imperceptible to them, but gradual and sure, and will eventually be found fighting against it.

Nor will this be the first occasion in which it has been necessary to cause the line of separation to be drawn. Every apostasy must lead to a separating work. When Israel made the golden calf, Moses proclaimed, "Who is on the Lord's side? let him come unto me." In the days of Korah a similar line was drawn; and at other times there has been a special call for a separation. It is a sad, sad fact that each time the line is drawn, it cuts the professed church of God asunder. This line is never drawn between the church and the world, but through the church, and a large portion of Christ's professed servants are found on the wrong side. The Saviour indicates how the line of final separation will be drawn when he, speaking of his second coming, says: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." The most intimate associations and companionships will be severed by the cleaver of God's discernment. Pretense will be cast aside; hypocrisy will be exposed; half-heartedness will be forever rejected. God will deal faithfully and truly with every soul, and the hypocrites in Zion will vacate the places they have long filled. Communities will be divided, churches will be severed in twain, families will be separated, and though Noah, Daniel, or Job be in the land, they shall deliver neither son nor daughter by their righteousness, but their own souls only.

Are we prepared for this most solemn test? Unless our hearts are fully in the Lord's keeping, the line will surely be drawn between us and heaven. It is time for Elijah to come, and in the power of the Spirit once more to proclaim: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." The times demand whole-hearted service. The conflict is too earnest, too much is at stake, to admit of vacillation now. Like Joshua, let us say: "As for me and my house, we will serve the Lord." G. C. T.

THE SHAKING TIME.

God's chosen people will have their faith tested to the uttermost. We have been long and faithfully warned of the mighty shaking that is just before us. We know that trials and difficulties will arise which will develop what is in our hearts, and test us to the uttermost. Just what form this shaking may take in each individual case is not of special importance. Different things will affect different persons. Only this is worthy of attention; namely, that the tempter will assail us where we are weakest. The object of Satan is ever to undermine faith and confidence in the word and work of God and in the testimonies of his Spirit. He loves to sow the seeds of doubt and discouragement.

The shaking time that is before us—yea, and it has already begun—may affect many of us in a way that we least expect; and we may see men in whom we placed the highest confidence fall by the way. This very thing may be a cause of

stumbling to many. O how much we need to seek God, that we may obtain the fitting up that will enable us to stand firm, and not become discouraged!

The present time is interesting from another standpoint. The Spirit of God has gone out before us, opening the way for the truth to be carried everywhere. Most urgent calls are coming for help from all parts of the world. Much study has been given to the question of filling these calls for help, and quite a large number of missionary enterprises have been undertaken, and laborers sent out. But what has been done can be only a beginning, as compared to what must yet be done, and that in the very near future. In the past we have lacked both men and means with which to do the work committed to us, but it is not God's will that this should continue. The time has now come for a decided forward movement. No doubt we shall find our way beset with many difficulties, such as scarcity of money, hard times, and many other things; but if God be for us, who can be against us?

There is really only one thing that we have to fear, and that is *sin*. We have been reproved of God for our departure from the real spirit and principles of the truth of God. We are becoming worldly, and are losing those characteristics which belong to Christ's peculiar followers. Selfishness and covetousness are taking hold of many hearts. Money is invested by believers in worldly enterprises which should be donated to the cause of God; but the world holds out flattering inducements, and makes promise of large returns, only to disappoint the investor, rob the cause of God, and thus hamper and hinder the work. Brethren, what will we answer when called to give an account of our stewardship?

It is the work of Satan to discourage the people of God. Standing on the very borders of the promised inheritance, Israel sent out spies to go and see the land, and report. Ten of these twelve brought an evil report. Much of what they said was true. There were great and walled cities. The people were also very numerous, and there were giants of great stature among them.

Our position at the present time is very similar to that of the children of Israel when they stood on the very borders of the promised land. We stand on the very threshold of eternity. Like them, we meet peculiar difficulties right at this point. The task before us seems just as impossible, perhaps, as theirs seemed to them. They did not stand the test. The whole congregation became discouraged, and wept before the Lord; and, in their great grief and sorrow, they became so exasperated that they stood ready to stone Moses and Aaron, charging all this evil to their faulty management.

But among the congregation were a Caleb and a Joshua. These men bore a different testimony. They said: "Let us go up at once, and possess it." "Only rebel not ye against the Lord, neither fear ye the people of the land; . . . their defense is departed from them, and the Lord is with us: fear them not." To this testimony, sad to say, the congregation did not give heed, but, in their discouragement and desperation, were ready to stone Caleb and Joshua.

We need Calebs to-day all through the ranks; we need men and women who have implicit faith in the success of God's work in the earth. The Lord has led in this work just as much as he led Israel of old. Like them, we can expect to meet difficulties. But shall we give ourselves to

murmuring and complaining, thus creating discouragement and weakening the faith of the people? God forbid! Rather, let every servant of the Lord come to the front with the testimony of Caleb, and thus we shall strengthen the hearts of the people. There is an abundance of means for every need of God's cause, when all do their duty. But the spirit of selfishness, worldliness, and covetousness has so taken hold of many to whom means has been entrusted, that they are robbing God in tithes and offerings.

I would say, in the language of Caleb, We be able to go forth and do the work that God has committed to us. Who will now come to the front, and declare for the Lord? Time is short; the work is urgent. The Lord is calling upon his people to go forward. The church is to rise and shine. She is to be clothed in the glorious garments of salvation.

What an interesting time this is! It is the privilege of every believer to have a part in the refreshing that is sure to come from the presence of the Lord. But how terrible it would be if, with so much light shining, we should still abide in darkness, with only a form of religion! We urge upon all to make the most of the annual season of fasting and prayer which is just before us, that the Lord may give us richly of his blessing.

O. A. O.

A FALSE CRITICISM.

THE Bible says that if the light that is in thee be darkness, how great is that darkness. So it may be said in reference to worldly wisdom, that if the wisdom that is in you be ignorance, how great is that ignorance. Some men assume to be wonderfully wise in reference to the Sunday question as against the Sabbath; and they would be if what they claim as wisdom did not turn out to be ignorance. A large and pretentious book against Seventh-day Adventism, which is exactly as shallow as it is pretentious, offers this criticism on Col. 2:16, 17:—

By a false and ungrammatical construction of the relative pronoun "which" in Col. 2:17, Adventists try to exclude the weekly Jewish Sabbath from the text. They make the pronoun "which" refer only to "the Sabbath days," making it read, "Those Sabbath days which are a shadow." This, they say, implies that there are other Sabbaths which are not a shadow, that is, the seventh day. But the Greek word for "Sabbath days" is *sabbátōn*, "sabbátōn," genitive plural, while the word for "which" is *hē*, "hē," nominative plural neuter. Hence *which* cannot agree with *Sabbath days*, as any scholar knows. "Which are a shadow" relates to the whole list given in verse 16; namely, meats, drinks, feast-days, new moons, and Sabbaths. The Revised Version renders it, "a feast-day, or a new moon, or a Sabbath day, which are a shadow." Not simply the Sabbath alone, but all these together were a shadow. Hence the phrase, "which are a shadow," applies to each item in verse 16. Does Paul then mean to say that only certain feast-days, certain new moons, and certain Sabbaths, were shadows, while there were other feast-days, other new moons, and other Sabbaths, which were not shadows, and so were excepted from his list?—No, he makes no exception whatever, neither of moons, nor Sabbaths.

We have quoted thus at length that the reader might get the full idea of the criticism. Now what are the facts in the case? The writer says, "Hence *which* cannot agree with *Sabbath days*, as any scholar knows." Why not? He says, "Because '*sabbátōn*' is genitive plural, while '*which*' is 'nominative plural neuter.'" Why insert the word "neuter" here, and be so careful not to state that the word "*sabbátōn*" is also neuter, and is the *only word* in all the preceding list which is neuter? In what particulars must a relative pronoun agree with its antecedent or antecedents?—In number and gender, but not necessarily in case; for the construction

may require one to be in one case and the other in another case, as in this instance. The words "meat" and "drink" are in the dative case after the preposition "*en*" (in); the words "holy day," or feast-day, "new moons," and "sabbath days" are in the genitive case after the distributive word "*merēi*," rendered in our version "respect;" and the relative "*which*" is in the nominative case as the subject of the following verb. But this relative must agree with its antecedent in gender and number. Now mark: the words "meat," "drink," "holy day," and "new moon," are every one of them of the feminine gender, but the relative "*which*" is neuter. If it referred to any one of them singly, the Greek would have been *hē* (he); if to all of them together in the plural, it would have been *ai* (hai), feminine, not *a* (ha) neuter. "*Sabbátōn*" is both neuter and plural, and hence is the only word to which the neuter plural relative can refer for its antecedent. But the relative, "*which*," says our astute author, cannot agree with sabbath days, as "every scholar knows."

The question may then arise, Does not Paul mean to say that meats, drinks, holy days, and new moons are shadows? He did not need to say that, inasmuch as there was nothing of that kind which was *not* a shadow, as all would understand. But a discrimination was necessary in regard to the Sabbath; for only the yearly, or ceremonial, sabbaths of the Jews were shadows, but not the weekly Sabbath of the Lord.

There is another point in this construction which shows that the word "sabbaths" means only the seven yearly sabbaths of the Jews; and that is the fact that the relative is in the plural number. Now as it must agree in this respect with its antecedent, the word "sabbaths" must be taken in its plural sense. But if it referred to the weekly Sabbath, it would be taken in its singular sense; for that is not sabbaths, but *the* Sabbath day; and then the relative referring to it as its antecedent would have been in the singular, and not as it is, in the plural. The plural form of the word "Sabbath," as where the Lord speaks, in the Old Testament, of "my Sabbaths," is defined by Gesenius by the singular number, the "day of rest," the "Sabbath." A number of weekly Sabbaths may of course be spoken of together, as in Acts 17:2, when there is connected with them a numeral adjective showing how many are intended. But when used unqualifiedly in a plural sense, as the plural relative shows that it is used in Col. 2:16, the word can refer only to the plural sabbaths connected with the Jewish ceremonial system. U. S.

THE ATLANTIC CONFERENCE.

I HAVE just returned from attending the Atlantic Conference. The meeting was held in the church in Jersey City, N. J. The attendance was not as large as would have been the case had the conference been held in connection with the camp-meeting. As it was, however, the churches were well represented, and we had a most excellent meeting. The Spirit of God was manifestly present from the very beginning. As the meeting progressed, the interest deepened, and the blessings increased. At the beginning of the Sabbath we enjoyed a most precious meeting. It was indeed a sitting together with Christ Jesus.

Elder A. T. Jones was present Sabbath and Sunday, and spoke with freedom and power.

The word of the Lord was much appreciated by all present. On the Sabbath it was my privilege to meet with the churches in Brooklyn. At 10 A. M. I spoke to the Scandinavian church, and at 12 M. to the English-speaking brethren. Both meetings were well attended, and our brethren seemed to feel much encouraged.

The Lord has greatly blessed the work in the conference during the past year. Four new churches have been added, and other marks of advancement equally encouraging are seen. During the past few months special efforts have been put forth in New York City, which have brought good results. We were glad to make the acquaintance of many who have but recently come to a knowledge of the truth. The business meetings of the conference were characterized by earnestness and harmony.

Elder J. E. Jayne was unanimously re-elected president of the conference, while some changes were made in the Conference Committee.

Sunday evening was our closing meeting. After some remarks by the writer, Brother John F. Jones was set apart by ordination to the gospel ministry. Then followed the closing praise-meeting. It was the general testimony of those present that this conference was the best meeting they ever attended. The brethren returned to their work with new courage.

O. A. O.

SUNDRY NO-SABBATH SOPHISTRIES.

I. "THE Bible nowhere says that the Sabbath was a memorial of the creation." This is one of the first assertions by which men try to rob the Sabbath of its sacred office. But what does the Sabbath commandment say?—"Remember the Sabbath day." What is it to remember?—To keep in memory something. ~~What is a memorial?~~ Here is one of the definitions of the word: "Something which serves to keep something else in remembrance." In remembering the Sabbath day, what do we remember?—Of necessity we call to mind the facts upon which the Sabbath is based, which are stated in the commandment itself, and which are given as a reason why we are to remember the Sabbath to keep it holy: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for which reason] the Lord blessed the Sabbath day, and hallowed it." The word "hallowed" is the same word that is rendered "sanctified" in the historical record of the making of the Sabbath, in Gen. 2:3, and means, to set apart the day by a specific injunction, or command, telling how to regard the day, and how to use it. "For which reason" he commanded the Sabbath to be used in a sacred and holy manner. And what was the reason?—Because he had created the heavens and the earth in six days. What, then, do we keep in remembrance by remembering the Sabbath?—God's act of the creation of the heavens and the earth. Now let any one read the definition of the word "memorial" again, and deny if he can, honestly, that the Sabbath is a memorial of creation.

The Lord has a memorial. He so declares in Ps. 135:13: "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." What means has the Lord taken to cause his name to endure among men? What has he given "to serve to keep in remembrance" himself? Whenever he would distinguish himself from all other objects of worship, to what

does he appeal?—To the great facts of creation, as set forth in the Sabbath commandment. What, then, is his memorial? It can be nothing less than this glorious institution in which he himself sits enthroned, declaring himself the maker of the heavens and the earth.

The authors of the assertion first quoted (for there were four "reverends" given as framers of the document of which it is a part)—these authors are Sunday-keepers. Now if the Sabbath is a memorial of creation, it sweeps Sunday at one stroke into oblivion; for there is nothing in that to call to mind the Creator or the creation. The reason is therefore at once apparent why they should manufacture the quibble, "The Bible nowhere says that the Sabbath was a memorial of creation." But the only command for a Sabbath found in the Bible, makes it a memorial; and all seem instinctively to feel that a Sabbath must be a memorial; for when they try to put Sunday in the place of the Sabbath, the first breastwork they throw up behind which to hide is, that it is a memorial—a memorial of the resurrection of Christ. Here is a chance for them to apply their own argument: "The Bible nowhere says that Sunday is a memorial of the resurrection of Christ." They insist on this expression in relation to the Sabbath, but studiously ignore it in reference to Sunday; because, we suppose, Sunday is so much *easier* to prove from the Bible than the Sabbath. But this is a total misfit; for there is nothing in Sunday which "serves to keep in remembrance" Christ's resurrection, any more than it does the creation.

That Sunday is a memorial must be admitted; but so far from being a memorial of any divine being and his power, it is a memorial of the power of that audacious and presumptuous horn which the prophet said would undertake to change God's law, and bring the Most High down to its terms. Dan. 7:25; 2 Thesa. 2:4.
U. S.

In the Question Chair.

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

710.—THE SPIRIT AND WORD OF GOD.

ARE the Spirit of God and the word of God the same thing?
C.

Answer.—Understanding the word of God to mean the Holy Scriptures, as is the usual idea, they are not the same. The Scriptures are given us by holy men of God being moved by the Holy Ghost to speak and write, and thus make known God's will to men. 1 Peter 1:11; 2 Peter 1:21.

711.—ROMAN AND BIBLE TIME.

Is there any difference between Roman and Bible time, in the hours and days as we observe them now? Is it obligatory upon us to observe the Bible method of counting time? Is it consistent to decline giving honor to the power which commands the keeping of the first day, and yet accept the method of that same power in computing time?
D. E. S.

Ans.—The only important difference between Roman and Bible time is in the commencement of the day; and the only important institution upon which this has a bearing is the Sabbath. But in this we adhere to the Bible method, beginning and ending the day at sunset. The hours of the day are more accurately divided by modern timepieces than by the sun-dials, hour-glasses, and water-clocks of ancient times. In the computation of years, the Jewish method of twelve months of thirty days each made the year far too short, as compared with the year as

measured by the revolution of the earth around the sun, or sun-time. The Jews remedied the difficulty by throwing in, every third year, a thirteenth month, just long enough to make up for all the lost time, bringing their calendar and the sun together again. In the light of modern astronomical science, such a method is unnecessary. The old Roman, or Julian, calendar, calling every fourth year three hundred and sixty-six days in length, was imperfect, in that it gave about eleven minutes too much time to each year. By the year 1582 ten days too much had thus crept into the calendar. In that year this was corrected by dropping out ten days from the month of October, making that month that year ten days short, and then adopting a new style, which omits three leap-years every four hundred years. This brings calendar-time and sun-time so near together that they would not vary so much as a day in thousands of years.

712.—TEMPERANCE VOTES.

1. Prohibition is a part of our South Dakota Constitution. The question is constantly up whether or not our constitution shall be amended so as to have open saloons. Now is there anything in the Scriptures or in the writings of Sister White teaching that it would be wrong for me to cast my influence by ballot against the saloon? 2. The U. S. Supreme Court has decided this to be a Christian nation. Now would I, by exercising the right of a citizen by voting, necessarily imply that I acquiesce in that decision, and thereby sanction its action?
C. M. E.

Ans.—(1) We know of nothing in the Scriptures that would restrain a person from casting an influence against wrong and in favor of right, through any channel that is open before him; and it often happens that decisions between right and wrong are made by the ballot. In such cases it is right to deposit our ballot in favor of the better cause. On this point Sister White has given some very plain and definite instruction. We have had occasion a number of times here in Battle Creek to make our voice heard at the polls on the temperance question; and on this matter she has spoken as follows: "There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Men deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land every voter has some voice in determining what laws shall control the nation. Should not that influence and vote be on the side of temperance and virtue?" This is quoted from the REVIEW of Nov. 8, 1881, page 289. On page 290 of the same paper she says a little more on the same point, as follows: "The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example, by voice and pen and vote, in behalf of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple this giant foe, our motto, 'No compromise,' and no cessation of our efforts till victory is gained." (2) The question whether or not this nation is a "Christian nation," in any legal sense, has never been before the Supreme Court for decision. In deciding another question, the court, as a part of its *obiter dictum*, or argument, in the case, called this nation a "religious people" three times, and a "Christian nation" once. But these expressions have no legal force; and we do not commit ourselves in favor of such views by voting on any moral issue that may come before the people.
U. S.

Progress of the Cause.

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

STRENGTH PERFECT IN WEAKNESS.

TIME was I shrank from what was right,
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin and indolence,
Such aim at heaven, was pride.

So when my Saviour calls, I rise
And calmly do my best,
Leaning on him with silent eyes,
Of hope and fear and rest.

I step, I mount, where he has led;
Men count my haltings o'er;
I know them, yet though self I dread,
I love his precepts more.

—Selected.

THE RUSSIAN MISSION.

IN spite of the ever-increasing difficulties of spreading the last message in the Russian field, the Lord opens ways and provides means to further its progress. Formerly our membership was nearly entirely confined to country districts, especially the German settlements on the Volga, Don, Caucasus, and Crimea. Of late, however, it is fast entering the larger cities. One of our workers began last year with Bible work at Riga, and when the writer visited this important seaport last May, it was his privilege to organize a church of twenty members. We spent four days very profitably together in Bible study. Part of the church is German, the other Lettish. Since then, Elder Löbsack has visited the city, and several more were added to the company, and now still others are ready for the same step. Brother J. Perk has since also begun Bible work at Vilna, a large Polish city near the German border, and a company has already been gathered. Also in Poland and Volhynia the number of Sabbath keepers is increasing. Elder Klein is laboring in the Caucasus and Don with another worker; two others are laboring in Bes-sarabia.

The work among the natives is steadily growing. The following extract serves as an illustration: "I visited lately D—, and found there thirteen Sabbath-keepers who have come to the knowledge of the truth by simply reading the fourth commandment. We had some blessed hours together, and they greatly desire our reading-matter. Here and there we learn of others who are interested, mostly such as received our publications by letter. Our German brethren feel deeply their being deprived of our periodicals and most of our publications. We do what we can by sending them some on tissue-paper, yet this is expensive. The harvest in some parts was a failure, so that the government must aid; in other parts, again, prices are very low, and the financial prospect is not the brightest. Any help for this noble purpose will be gladly welcomed and put to good use. Some of our books still enter. Of late, however, a new law has been enacted, centering the censure office at St. Petersburg, and they have already refused all publications pertaining to the second advent or the Sabbath. A number of copies of 'His Glorious Appearing' have been returned at our expense, else they would have been destroyed."

But while the enemy thus tries to withhold the truth, on the other hand he himself is an instrument in circulating for us what he is trying to forbid. A letter just received informs us that at the noted Russian exposition at Nizhne-Novgorod, a Russian book with a statistical map was widely circulated, which contained all the particulars about the different new sects. A

od share is devoted to Adventism, and men-ns the rise and disappointment in 1843, the bbbath, the sealing work, and our view on the mortality question and second advent. Our ferent publishing houses, and our efforts to culate these views by means of small tracts inted on tissue-paper, sent in closed letters ee, are also spoken of. I hope soon to have a py, and the writer suggests that we buy the mphlet, and circulate it ourselves. One brother as already embraced the truth from reading it. ruly the words of the Lord, "If God be for s, who can be against us?" are being fulfilled.

L. R. CONRAD.

WEST AFRICA.

CAPE COAST.—Since my last report I have held a series of meetings in Cape Coast, beginning May 23 and closing July 19. It was only an experiment in this country. It was a success as far as I was concerned; for I learned more about what this people need. While they need preaching, they need more house-to-house work than do those at home. However, some have heard, and we trust that some of the seed sown will grow to the glory of God. There are three men of solid character who believe, and we hope to see them obeying soon. Only one is obeying yet. He is a man of some years, and has considerable mining interests. He has donated to the work nine square miles of land on which to build an industrial school, and expects to donate a portion of his time to help about clearing the ground and putting up the mission buildings. The other two are at work for a firm here, and will have to leave the firm as soon as they begin keeping the Sabbath, and labor is so cheap that they cannot support their families. They are getting respectively twenty five and thirty-five dollars a month, and if they leave their positions, they can make only about five dollars a month, and they both have families to support. It is sad indeed to see them in such bondage, especially when their faith is so weak. Pray for them, that they may yet take their stand for God.

Brother Kerr and his wife have moved to the grant of land, and are living in a tent. They say that the air is much more bracing and healthful there than on the coast. I visited them the last two weeks of September, and found them enjoying good health. However, I left Sister Kerr on the 28th ult., ill with erysipelas. Brother Kerr was threatened with fever, but we hope it may be averted. They had a small piece of ground cleared, and some garden stuff planted, which was growing nicely. There are plenty of palm-nuts and plantains growing on the place, which make a fine food when made into soup and *fufu*. They live principally on it.

Brother Riggs's health failed, and we had to send him to England, where we hope he has now safely arrived. It is a sad loss to our work here. He was very loath to go, and even after Brother Kerr told him it would be best to go home, he remained several weeks, hoping that he might get better and do more work here for the Master. But God seemed to point very plainly that his work here was finished, and we hope he did not wait too long, but is safe in a better climate, and is ready for the Master's use in another field. He did a good work while here, and we hope to see fruit spring up all along the coast from the literature he scattered.

I had a very severe attack of the black-water fever the last of July. There was a profuse hemorrhage from the kidneys for fifty-six hours, and the fever rose to 106.8°, but God in his mercy preserved my life, and I am enjoying good health, it having been two months since I had any fever. In the eyes of the natives my getting well was so much of a miracle that they gaze at me on the streets as though I was one raised from the dead like Lazarus. Mr. Somerville, the Wesleyan white man on the coast, took

the same fever at the same time I did, and died.

I shall write soon in regard to the plans of the mission and buildings. Brethren, we need means that the work be not hindered. We are progressing nicely now, but the work will be greatly retarded if we do not get means to build with. Without a school, ignorance and fetishism will prevail. God is opening up the way very rapidly and plainly before us, and we hope to be able, with your help, to fill each opening.

The medical work was stopped by the government in July. We visited the acting governor, but he, in council with the chief medical officer of the colony, said it would have to remain stopped unless we could get an English physician or a physician recognized by the English government. But we had an opportunity of presenting our work before these officials, and they bade us Godspeed.

We are all of good courage, and the only wish one hears expressed is that we may have health to get the work in good running order at least. As for myself, if God sees fit, it will be a source of pleasure for me to remain here until Jesus comes, be that time long or short.

October 6.

D. U. HALE.

THE SOCIETY ISLANDS.

Soon after our missionary ship left us, I made a visit to the island of Raiatea, in company with my wife. We were to stay but a month, and sought to improve our time as much as possible while there in visiting, and teaching the truth. One white man and his native wife have recently commenced to keep the Sabbath. They seem quite in earnest, and we hope that after having opportunity to learn more of the truth, they will develop into consecrated servants of God.

When we returned to Tahiti, we brought three children with us. One is the daughter of a white man who is much interested in our work, and has subscribed for the *Signs* and the *Little Friend*. This little girl was with us much of the time while we were living at Raiatea. It is expected that she will be with us now for at least a year. The other two children belong to a half-caste, Brother Henry Deane, of Raiatea. Besides these, we have the three children who were with us during the past year, and a native boy from our Paea church. We have taken these children into our home to begin to train them in such a way that they will grow up to be good and useful men and women.

We felt very sorry to lose the help of Brother Dexter, but on account of Sister Dexter's poor health, and as she needs a long course of medical treatment, they have returned again to the States. A Frenchman and his wife here in Papeete have lately been baptized and united with our church. They are young people with two small children. Brother Paul Deane is soon to visit Raiatea, and spend a month or two there, doing what he can to forward the interests of the Lord's work. We can see that the Lord himself is working, and we feel very grateful for what he has done for us here. We know that he is able to carry forward his work, in spite of all the opposition the enemy can bring against it, and that the right will be victorious in the end.

B. J. CADY.

ARGENTINA.

CORDUBA, the central province of Argentina, has at last had the present truth brought to its chief city, Corduba, some thirty books in English, German, and Spanish having been sold there. It is the third city in the republic; it is clean, and has electric lights and horse cars. The situation is beautiful, being in a hollow surrounded by hills. As rains are infrequent, irrigation is employed. Near by are mountains where many resort for lung troubles and to enjoy the beauties of God's creation there displayed.

The poor natives are descendants of Spaniards

and the peaceable Lules, the same race that inhabits Peru. This place is the center of Catholicism in Argentina, there being fifteen large churches in the city. Priests abound, and consequently ignorance also; but God's light is here. The judge is a Protestant. Gospel services are to be held in Spanish, and hundreds of Bibles, Testaments, etc., have been sold in one month lately. Some bought these books out of curiosity, but the witness is there. Some have blamed the canvassers here for not stating the many difficulties of expensive journeyings, etc., but our lives are bound up with this message, and we lack nothing.

Brother Nowlen and I have just made a long trip among the Waldenses in Uruguay, and found some dear people interested in God's word. A young man has recently joined me from the Gran Chaco,—a dear brother who wants to help spread the truth. We need a school to instruct young men for the work, but there is a lack of teachers. People desire teachers in several localities. One place near Buenos Ayres has offered to guarantee a few months' pay to some one who can teach in English and Spanish. We could arrange for the latter if we had the English teacher. Will not some who see this consecrate themselves to the work of teaching in this needy field? Brother R. B. Craig, of Indianapolis, Ind., will testify that this work can be made self-supporting and more. The climate is healthful, and the need is great. Any one desiring information should write to Elder F. W. Westphal, 481 Casilla, Buenos Ayres.

L. BROOKING.

MANITOBA.

At the close of our good camp-meeting, July 5, it was thought best to continue tent-meetings here at Portage la Prairie. During the camp-meeting the people came out by the hundreds, but when the brethren had gone home, and the small tents were taken down, our congregation soon dropped off to about forty during the week, and from seventy to one hundred on Sunday evenings. Elder W. H. Falconer and family were with us until August 10, and their help was much appreciated. August 10 we moved our tent to another part of town, and continued meetings until September 13, when it became so cool that we were unable to continue them longer. Brother E. H. Huntley was with me all through the tent work, and assisted with the speaking after Elder Falconer returned home. We hope soon to see this brother engaged wholly in the ministry.

September 5 I baptized one brother who took his stand for the truth about the close of the camp-meeting. There are quite a number here who seem interested, and several families seem near the deciding point. We feel deeply impressed that the Lord has a people here, and that by continuing the effort here we shall see many brought to the truth.

September 25 I started on a trip over the province to visit the brethren and raise a city mission fund. I first visited the Austin church, where the brethren are of good courage, although their crops were light this year. The next place visited was Gladstone. Here I found most of the brethren of good courage. A sister who commenced keeping the Sabbath last winter had become discouraged and given up. Before I left, she expressed a determination to walk in the light of the word. One dear brother has been out of work the greater part of the summer because he will not work on the Sabbath. Praise God, he is willing to suffer for the truth's sake.

I then went to Roden, where I found the brethren busily engaged with thrashing. I spent twelve days at Roden, Oak River, and Hamiota. At all these places the brethren are getting along quite well. It was previously arranged to have a general meeting at Oak River, October 10, 11, and we expected Elder Falconer up to assist in

organizing a church, but on account of sickness he was unable to be there. We went forward, however, and organized a church of twenty-two members. Most of these had been members of the Winnipeg church, but as they never had the opportunity of attending quarterly meeting, it was thought best to form a separate organization. Six were baptized at this place. This church took the name of the Roden church, as that is the address of the elder. Brother James Arnot was chosen as elder and Brother John Ramsey as deacon. As these brethren were set apart for the work to which they were called, the Spirit of the Lord came very near. It was a precious season. One thing for which I am especially thankful is that all our churches in Manitoba have efficient and spiritual men for elders.

I next returned to Winnipeg, and then went to Morden to visit our German church. This was my first visit with these brethren, and I enjoyed it very much. I had to speak to them by an interpreter, but we all had the same Spirit and the same precious truth. A more warm-hearted people I was never with. The last church visited was the Wakapa church. These brethren had not been visited for almost a year, and our visit was timely. The ordinances of the Lord's house were celebrated, and we had a precious season together.

While in this part of the country, I went over into Dakota to see a French Baptist minister. I visited this man last winter, and after an all-day's Bible study, he told me we had the truth. During the summer, Brother McGill, the faithful elder of the Wakapa church, visited him several times. Upon the occasion of my recent visit, this minister and his wife, with a sister, took their stand for the truth. This man has had a number of years' experience in the ministry, and I believe he will be useful in carrying the message to his own people.

The city mission fund received special attention everywhere I went, and the brethren assisted nobly in this matter. In a number of instances every member of the family contributed something; even the small children brought their five- and ten-cent pieces to help the cause of God. Altogether we raised, in cash and pledges, \$162.25. We hope the brethren will make a special effort to meet these pledges, as we shall need the money soon.

I have returned home, secured a hall at a reasonable price, and will soon be ready to start a series of meetings. Sister Mary Wilson is here assisting in the Bible work; and we expect, by the blessing of God, to see a church raised up at this place. I am well and of good courage.

November 3.

J. C. FOSTER.

QUEBEC.

SOUTH ROXTON.—On account of the sickness of Elder Rickard, I came to help in the tent-meeting here. September 18 a heavy rain set in, and the weather was cold, so that but few came out. We took down the tent on September 28; one family embraced the truth. I remained there one week longer, and two more went forward in baptism. Others have said that they will obey. Many say that they believe the seventh day is the Sabbath, but time will tell how many will have faith enough in God to keep it.

I met with the church at South Stukely, October 17. Two united with the church, and the ordinances were celebrated. It was a precious season. Sabbath, October 24, I joined Brother C. Eldridge at Dixville. Brother Eldridge gave us a good talk on the rise and progress of the canvassing work. Earnest, faithful workers are needed. A good social meeting followed.

The school at Fitch Bay is running nicely, with W. J. Blake and his wife in charge. We expect to see the number of students increased as the school progresses. God bless the school!

November 1.

J. B. GOODRICH.

NEW YORK.

CANASERAGA.—September 15 we began laboring for the truth in Gas Springs, a farming community a few miles north of here. We have had thirty-one meetings, the congregation being principally addressed by Mrs. Wightman. We have also made fifty-two family visits, and distributed three hundred and seventy denominational papers and tracts. As a result, through the blessings of God, nineteen have taken a firm stand for the truth, and there are yet many interested ones. We have organized a Sabbath-school of twenty-two members. All the meetings were largely attended, the building being generally crowded. We thank the Lord of the harvest for the privilege of taking part in the redeeming work, and our faith increases with the march of time.

JOHN S. AND LULU WIGHTMAN.

WISCONSIN.

VANCE CREEK.—Brother D. C. Burch, of Dundas, Minn., came here by invitation the 15th of October, and held meetings for two weeks. There was some opposition at first; but the Lord's work must be done, and he was here to help us. Every hindrance was removed. The people seemed hungering for the truth, and the Spirit of the Lord came very near and helped his servant to speak the word with power. The attendance and interest were good throughout. Thirty six signed the covenant to keep the commandments of God and the faith of Jesus, twenty-seven of whom were adults. Brother Burch said he never had such an experience before. There are others whom we hope soon to see step out into the light. We praise the Lord for what he has done for us here.

November 4.

MRS. MATTIE V. SMITH.

COLORADO.

DURANGO.—We came to this place the 15th of September, and began meetings in our large fifty-foot tent the evening of the 18th. The interest has been good from the first. Our tent was well filled with interested hearers every night when the weather would permit. We have had a great deal of rain since coming here, but notwithstanding this, the interest continued to increase. We held meetings over five weeks in the tent, when the nights became so cold that it was uncomfortable even with two stoves; so we moved into a large hall where we are now holding meetings. The interest is still excellent. Eighteen are now keeping the Sabbath, and many others are deeply interested for whom we have strong hopes. We have organized a Sabbath-school which now numbers sixty-nine members. All take a deep interest in the lessons. We expect soon to administer the ordinance of baptism to a good number of willing souls who will no doubt be organized into a church. This is a town of about six thousand inhabitants, and we believe that the work has only just fairly begun.

G. W. ANGLEBARGER,
L. F. TRUBEY.

COLORADO AND KANSAS.

FROM October 12-28 I followed up the interest of the Delta, Colo., camp-meeting. The meetings were profitable, several new ones taking a stand for the truth; and if I can rightly judge, the meeting was timely for the church. My stay in Colorado was very pleasant, and I hope not fruitless.

November 1-4 I spent with the church at Preston, Kan. Two were baptized and added to the church. I am now at Tillsbury, Kan., where an open door is waiting to hear the message.

G. G. RUPERT.

MICHIGAN.

MUNITH.—I came to this place a little over a week ago, and as Brother L. J. Philo had engaged a building that had been used for a store, we seated it and fitted it up at very little expense, so that it makes a pleasant place for meetings. We have now held four meetings, with quite small attendance, but the interest seems to be deepening. I think as the weather settles, and it is more fully known that we are here, a good work can be done. There are some in the vicinity of Munith who are interested, and some are keeping the Sabbath who need encouraging. Brother Philo has sold some of our health foods and done missionary work here, which I think will be a help to the work. We feel the need of the prayers of our brethren and sisters that the Lord may bless the effort in this place. We are aware that Satan is not asleep, but we know that Jesus can give the victory.

I have had a pleasant visit with the M. E. minister, who is friendly. The class leader and quite a number of the members of the M. E. church have been out to some of the meetings. O for more of the power of Jesus' love to bring these dear souls to a knowledge of the truth! I cannot but say, "Who is sufficient for these things?" as I realize the importance of so presenting the truth that the people will be drawn to the Saviour, instead of being driven away from him by our defective way of presenting the truth. "How little can men do in the work of saving souls, and yet how much through Christ, if they are imbued with his Spirit."

J. O. HARRIS.

OHIO.

OWING to illness, the brethren last March kindly arranged for my transfer from the Southern field to Ohio, and on the first day of April I reported to Elder Wood at the mission in Cincinnati for labor until the State meeting at La Grange. I was there some six weeks, and met and worked with the company generally, forming a pleasant acquaintance with many dear souls. About the time of the close of the mission in May, a number of precious converts were "planted together in the likeness of His death."

I parted with the laborers in the Southern field with many regrets. I had been with them just long enough to learn to prize their example of devotion and self-denial, and to love them for their Christian worth. But here in this large and wicked city—one of the knotted and twisted and toughened ganglia in the satanic organism of this sinful earth—we also find a little band of faithful workers, and are reminded that the gospel message is world-wide.

From La Grange I visited the little band at Akron, O., and vicinity, repeating in a measure my experience in Cincinnati, thankful that the blessed Master cares for all, and that he "will regard the prayer of the destitute" and will withhold no good thing from them that walk uprightly. At the State meeting I was assigned to labor with Elder Shannon in tent work in the eastern part of the State, in Jefferson and Harrison counties. We pitched our tent at Unionport, and held our first service on the evening of June 12, continuing nightly until time for the camp-meeting at Findlay. On returning from the camp-meeting we moved our tent and fixtures out into the country, about four miles from the railroad, and pitched it in a quaint little old village called Salem by the people thereabout, but known to the post-office authorities as Annapolis. Here we held a series of meetings nightly, closing on the evening of October 17, a snow-storm preventing a closing service on the 18th as we had intended.

The message and our people were scarcely known to this part of the State. No work of this kind had been done before in this entire

region. At both places, the audiences settled down to quite a regular number of pretty much the same people, and a deep interest and earnest inquiry marked the course of many. What the result of the summer's work will be the Lord only can tell. He will attend to the watering and the increase, and we trust he has controlled the sowing. We had the joy of seeing a husband and wife of mature years buried in baptism and raised to walk in newness of life, to keep the commandments of God and the faith of Jesus. It seems quite evident that, work having been begun in this section, it ought to continue until in the name of the Master every part of it has been warned of the "times" and the "seasons," and that the end draweth nigh.

M. S. BABCOCK.

KANSAS AND INDIANA.

AFTER our good camp-meeting at Council Grove, Kan., I visited Chiles, where Brother Field and I had our tent pitched last summer, and I found that the interest had not abated in the least. I labored there almost two weeks. One family promised to keep the Sabbath, and others are entirely convicted, yet custom holds them with chains so strong they cannot break them. October 10, 11, I visited Pomona, and celebrated the ordinances with the company there. This church has been very much afflicted by the enemy, but confessions of wrongs were made by some, and forgiveness was granted by others, and light came into the meeting as a result. We hope that better times are before this church.

After this I visited my old home in Indiana, and had a precious season at the Carlisle camp-meeting. It was precious to meet so many who in the earlier experience of my ministry embraced the truth under my labors. It seemed a foretaste of the great meeting that will soon take place. From here I went to my own home, and recuperated my strength by working with my children upon the farm. It was just what I needed. My health was all run down, and so I was scarcely able to labor. I began to fear that my usefulness was nearly at an end. My head was dizzy, my mind was dull, and my stomach was inactive; but a month's active work has put new life into me, and now I return to my field of labor in Kansas feeling like a new man, for which I praise the Lord.

D. H. OBERHOLTZER.

SOUTH CAROLINA.

OUR tent effort at Laurens was productive of some good results. It caused a wide-spread agitation of the truth, and some three or four are endeavoring to obey. Some of our brethren can little understand the easy-going carelessness which has to be met. Tertullian of old tells us the people were more deterred from embracing Christianity by unwillingness to forfeit pleasures than by fear of persecution. So it is now; all or nearly all are church-members; but with the people generally, and the country folks particularly, reading the Bible is a thing of the past. More than half the population in some sections cannot read at all. Many good precepts are given from the pulpits, but they do not carry the weight of inspiration, and are soon forgotten. Consequently the Bible is very little understood; and when we exalt the standard of truth and duty, and appetites and passions are shown to be contrary to God, the people cannot find faith or strength to obey. Some excellent people, however, have interested themselves in the truth this season. We hope the time is near when they will obey.

I went to Spartanburg the last of September for meetings. The church needed new organization entirely. Trials had sprung up, and all was wrong. I was there four weeks holding meetings nights, Sabbaths, and Sundays, closing with the quarterly meeting. Three were baptized, and five united with the church, one by letter. I

enjoyed my stay, and hope there are better days for the church there.

I came to Charleston, October 26. A large field is open here, and I very much need the prayers of all the workers. Also if any of our brethren have clean papers and literature bearing upon the message, and will send the same to me, I shall be very thankful.

My address is W. C. T. U. House, Charleston, S. C. I. E. KIMBALL.

News of the Week.

FOR WEEK ENDING NOVEMBER 21, 1896.

NEWS NOTES.

The New York *World* publishes two cartoons, one of which represents Peter Maher as a low-down, disgraceful prize-fighter, who a year ago was chased by the police of Texas and the forces of Mexico all through a howling wilderness to prevent his fighting Fitzsimmons. The other represents Mr. Peter Maher, who a few nights ago in New York City, in the presence of the reform police commissioner, Roosevelt, with a long row of police, and 4000 men, pounded a man into insensibility, and was applauded and approved by the head of the police force. Several ministers have also joined in the congratulations to the hero. O decency, where is thy blush?

Some of the most ridiculous and grotesque performances that could be imagined have been made since election as the consequence of betting on the results. Wheelbarrows have been in active use toting stalwart sapheads about the streets, who might far better have been engaged in some useful employment. One man is wearing his trousers and vest wrong side out. Two girls were compelled to stay alone in a lonely cabin where they were nearly frightened to death. In Nebraska we hear of a man who agreed to let his neighbor kick him if McKinley was elected. The bet was paid with interest, and the victim fell helpless to the ground, paralyzed. It is feared he will lose his life. If men have no more sense than to make such rash bets, decency ought to prevent their being carried out.

It appears that there is some agitation in German official circles over the circumstance of a lieutenant of the army killing a civilian by running him through with his sword because he accidentally jostled against the chair and uniform of the officer, and refused to apologize. The officer was court-martialed, and sentenced to dismissal and four years' imprisonment. The matter was brought up before the *Reichstag* by the minister of war, who said that the sentence had not yet been approved, and intimated that it might not be. He claimed that the honor of the uniform should be maintained, and that the martial efficiency of the army depended upon the spirit to maintain it. The emperor has also spoken in the same strain. But the civilian party see in these things a menace to their liberties, and do not approve of the sentiments which uphold the ruthless murder of a citizen who will not bow to the army.

The Central Y. M. C. A. of Chicago has determined to increase its membership; and the following plan has been adopted: The association is divided into two sections, each under a captain. Red is the color adopted by one company, and blue is chosen by the other. It is agreed that the party that secures the greatest number of members is to have a banquet on New-year's, while the defeated party must sit in the gallery, looking down upon their victorious competitors feasting on turkey and delicacies, while they have nothing but crackers and water. A penalty is attached to the failure to comply with conditions, and the strife is to be entered upon at once and in earnest. What inducements will be held out to recruits is not stated, but it is probable they will share the turkey. The contest is to close with a concert and sociable, to be followed with "watch-night" services. The Christianity of such work is difficult to see.

Ballington Booth, head of the new division of the Salvation Army, has joined Moody and Sankey in a grand revival effort in Cooper Institute, New York. Great interest is being manifested by all classes. More than one hundred ministers of New York and vicinity have decided to endeavor to make the move a general one, and to inaugurate the greatest evangelical move that has ever been witnessed. It is hoped to extend the work beyond the city to the whole country. Mr. Moody holds that the country is in great danger of civil war, and that nothing will avert a deluge of blood except a wave of righteousness. The questions of the late political

struggle are not settled. "They must be solved by the gospel, or they will solve us by fire." "True religion alone can now save the country from blood and fire." A great revival is in progress in Philadelphia, to which it is purposed to join the New York movement. We are not disposed to criticize Mr. Moody's foresight; but the only defense for the coming day is in the entire gospel of the coming kingdom.

It is estimated that the cost of the late presidential campaign was, to the McKinley party, \$2,500,000, and to the Bryan party, about \$1,700,000, or a total of \$4,200,000. This was raised by what might be regarded voluntary subscription, which in some cases it probably was, with a selfish object of course. W. K. Vanderbilt gave, it is said, \$150,000. This money was all spent in one hundred working days. We are prone to talk of the burdens of royalty, and how it oppresses the people to support them; but it may lessen our sympathy for other people to know that this hundred days cost the American people \$1,300,000 more than all annuities paid to royal personages in Great Britain and Germany combined.

Blank petitions in behalf of an amendment to the national Constitution to secure the recognition of God were sent out from Beaver Falls, Pa., last week. They were addressed to people all over the country. The postage came to \$1200. For weeks the people have been employed in addressing the envelopes, of which there were at least 60,000. Each envelope contained a memorial addressed to "The body of followers of the Saviour King on the Christian amendment now pending before Congress for the acknowledgment of God and Christ and the Bible in the Constitution of the United States." With each copy of the memorial was a blank petition addressed to Congress, asking for the adoption of the resolution recognizing God. Each petition will contain as many signatures as it is possible to get, and will be returned, to be afterward presented to Congress in such gigantic form that favorable action is expected. The work is being done under the direction of the National Reform Association.

A brutal prize fight took place in New York last week, which excited some comment. Among others, Dr. Parkhurst, the minister who is fighting in politics for reform, had the following to say: "Well, I believe in athletic exhibitions, in contests where two are evenly matched together in a trial of skill and strength, even when blows are given and taken, but not where the exhibition is a brutal, a disgusting spectacle; where blood is shed and bodies are maimed. I believe in a trial of strength between two men evenly matched if they keep within bounds. Boxing is a manly sport. The ancient Greeks used to make it a part of their games. It is a noble sport when not degraded. If everything brutal, everything bloody, everything calculated to rouse up the evil passions of the principals and the spectators could be eliminated, then I would approve of a boxing contest. I believe in that kind of boxing contest. If there could exist boxing contests with everything brutal left out of them, I could witness one." A prize-fight without brutality would be like whisky without alcohol, or vinegar without an acid. Brutality is the essential element of prize-fights; and yet the law tries to make the same discrimination that Dr. Parkhurst thinks he sees. But we do not wonder that a man who has made the step down that he has, imagines that he sees virtue in men's knocking each other's faces.

ITEMS.

— A Spanish flag was insulted, torn, trampled, and burned by Delaware State troops at a company reception in New Castle.

— Dr. Richard S. Storrs, the celebrated pastor of the Pilgrim's Congregational Church of Brooklyn, has just celebrated the fiftieth anniversary of his pastorate.

— It is reported that Russia is mobilizing the Caucasus army with the intention of invading Asia Minor, on the pretext that brigandage makes the occupation of the country a necessity.

— At a meeting of the National W. C. T. U. in St. Louis last week, Miss Willard was again elected president. A resolution disclaiming and deploring the "Woman's Bible" was adopted.

— While the czar was in Germany and France, he used his influence to restore harmonious feelings between the two countries over the boundary question. Germany was willing, but France would not listen.

— It was two weeks after election that the result was definitely and officially known. Twenty-three States went for Wm. McKinley, giving him 272 electoral votes. Twenty-three States went for W. J. Bryan, giving him 175 electoral votes. Mr. McKinley's majority is therefore 97 votes, and his popular majority was 800,000 votes. The gold party will also have a majority in both houses of Congress.

— It is stated that Mr. W. J. Bryan is under contract to deliver fifty lectures on non-partisan topics, for which he is to receive \$50,000. That is better than being president. He is writing a book on bimetalism, and the fight is to be kept up on this line till another election.

— E. W. Curry, chairman of the Democratic State Committee of Iowa, died last week at his home in Leon, Ia., as the result of injuries received while being initiated into the secret order of Elks at Des Moines. It is reported that he was severely burned in the performance, and blood-poisoning setting in, caused his death.

— Judge Isaac C. Parker, of Fort Smith, Ark., died of Bright's disease on the 17th inst. In the twenty-two years in which he sat on the bench, he sentenced not less than 200 men to the gallows. From 80 to 90 per cent. of the trials brought before him resulted in conviction, and he rarely permitted the culprit to escape.

— A man named Brambel in Sleepy Eye, Minn., has invented a steam-engine that does away with the crank principle, and is very simple and compact. He claims that a fifty-horse-power engine will weigh but one hundred pounds. They may be applied to anything requiring motive-power. He has sold his patent to an English syndicate for \$1,600,000.

— A few weeks since, A. J. Shute, of Denver, took his family, consisting of wife and four children, boat-riding on a small lake. The boat was in some manner upset, the whole party were drowned except Shute, who barely managed to escape. It now transpires that the man deliberately drowned his family because he was in love with another woman.

Special Notices.

NOTICE TO STATE CONFERENCES.

CREDENTIALS for delegates to the General Conference should be sent to the recording secretary of the General Conference, W. H. Edwards, Battle Creek, Mich., as soon as possible after you have decided who shall represent your conference at that meeting, so that confusion may be avoided at the opening meeting of the General Conference, and thus time saved by having the credentials deposited in advance with the recording secretary, and the list prepared. The same applies to delegates at large. Send in your credentials.

O. A. OLSEN, Pres. Gen. Conf.

HELP WANTED.

ELDER OLSEN and others have given accounts of our work and its progress, having been on the ground and seen how the Lord has worked for us. I can say that at present the work is still onward, and the workers are full of courage. Great interest seems to be awakening among the white population, and the colored people are taking hold one by one. But, brethren, we are greatly in need of proper clothing for many of our colored people. Wraps and shoes are greatly needed, in order that our brethren may attend meeting. In fact, all kinds of clothing can be used to great advantage. Cannot some of our churches send us, prepaid, a barrel or box of second-hand clothing? This is the first call Birmingham has made, but my heart aches as I go from house to house and see the need of proper clothing. Having begun to keep the Sabbath, it seems almost impossible for our men to get work of any kind to do. In spite of all this, some are taking hold. My address is 2205 8 Ave., Birmingham, Ala. M. C. STURDEVANT.

KEENE ACADEMY—SPECIAL COURSE.

THERE will be a special course for ministers, canvassers, and other workers, furnished by the Keene Academy, beginning December 7 and continuing sixteen weeks. Special classes will be conducted in Bible study, language, history, vocal culture, Bible hygiene, reading, and penmanship, and those entering this course will be permitted to enter any class in the academy that may be suited to their case, without extra charge.

A charge of only \$10 will be made for the entire term, and this must be paid in advance, or satisfactory arrangements be made concerning the payment of it. You can get board and room in the school Home or outside, or you can rent houses or rooms and board yourselves.

This is a special opportunity which you may not have again soon, and we trust that many will improve it. Many of the canvassers will be in after the holiday delivery is over. If some cannot come the first month, they can enter at any time, and will be charged for the time from the date of entrance, but all who can, should enter at the first, and none should think of waiting longer than the second month.

We have an excellent field to offer workers as soon as the school is out, and a special drill for canvassers will be given the last month. Those coming from other

conferences will not be expected to remain here to work unless they desire to.

Those who are coming should write to Professor C. B. Hughes, Keene, Tex.

C. Mc REYNOLDS, Pres. Tec. Conf.

PRIVATE SCHOOLS IN THE SOUTH.

IN the camp-meetings that were held in the South during the past summer, the subject of schools and of education in general received special attention. In the list of resolutions on this subject that were unanimously adopted, was one relating to private schools for both white and colored people in the cities and towns. The resolution referred to was substantially as follows:—

“Resolved, That a cordial invitation be extended to properly qualified persons in the North to enter the cities and towns of the South, and open private schools. But that before doing so, they confer with the General Conference Committee, and receive recommendations and advice from it.”

To those unacquainted with the South, a part of this resolution may seem unnecessary. It may seem to them that every one should be at liberty to go where he pleases and do what suits himself, especially in a work intended to be self-supporting. However, the resolution is a very important one, and means much both to the denomination and to the individual engaging in the work. It means that, in order to make the undertaking a success, good judgment and sound wisdom must be exercised. It means that if the work is made a success,—and it can be done,—the individual engaging in it not only finds for himself useful and profitable employment, but is placed in one of the best positions possible to reach the people and to present to them in a proper manner the truth for the last days.

Private schools in the South are much more numerous and better patronized than they are in the North, for the reason that the public schools, or “free schools,” as they are usually termed, are yet in their infancy. Schools for the white and colored people, whether public or private, are kept separate, thus making necessary a larger number of schools and teachers than would be needed if both attended the same school. In many places in the South the public schools are either entirely wanting or continue but a few weeks in the year, and the private school is depended upon to supply the deficiency.

In order to make any undertaking a success, one must be properly qualified for that particular work. Especially should those who contemplate dealing with and training the human mind be well fitted for their work. There can be no more delicate work, and the inexperienced and unqualified should consider carefully before undertaking it.

Certain lines of teaching may be made especially profitable. Among these might be mentioned the kindergarten school. An experienced teacher in this line ought to have little trouble in making it a success, and to the consecrated worker, what opportunities it presents! Thorough teachers in the common branches, especially if they have some knowledge of sloyd, will easily find openings for work. The same is true with specialists in many lines. In addition to this, if the teacher could possess some special accomplishment, as music, stenography, physical culture, or elocution, it could be made the means of additional profit and good. Could the teacher also have the advantage of a year's special work at the Sanitarium, it would be found most helpful.

Possibly some may think the qualifications required are great, and it is true, but the work to be done is a great and important one. The reason there are so many failures in the schoolroom and in the field at large is not so much because of the children or the people, but because those undertaking the work are not qualified for it.

But let no one be discouraged; the work is to be done, and the laborers will be found. Scores of young men and young women should be fitting themselves for these positions. Young persons of ability, of address and consecration, who are practical and willing to take advice, may here find a wonderful field of usefulness opened before them.

W. T. BLAND.

Obituary Notices.

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

DICKERSON.—Abraham, infant son of Mr. and Mrs. E. O. Dickerson, fell asleep Nov. 1, 1896, at Sparta, Tenn. THE PARENTS.

WOODFORD.—Sophia Woodford, wife of Elder Wm. Woodford, died at her home in Mt. Vernon, O., Nov. 7, 1896, after a lingering sickness of five months, aged forty-five years. Sister Woodford had been a member of the M. E. Church until eight years ago, when she united with the S. D. Adventist church at Mt. Vernon, O. Her husband and eight children mourn her loss. H. M. MITCHELL.

HOUGH.—Died at our home near Battle Creek, Mich., of typhoid fever, our daughter, Iva B. Hough, aged fourteen years and six months. She had a bright hope of eternal life, and we have the assurance that she sleeps in Jesus. E. E. AND ANNA P. HOUGH.

HALL.—Died Nov. 2, 1896, at Berlin, Wis., Mrs. Hall, of a complication of diseases, aged seventy-two years. She embraced present truth about thirty-two years ago. She had been an invalid for the last sixteen years and entirely helpless for ten years. She died with the assurance of a part in the first resurrection. Text, Ps. 17:15. T. B. SNOW.

HENDRICK.—Died at Battle Creek, Mich., Nov. 2, 1896, Alonzo C. Hendrick, in the sixty-fourth year of his age. Brother Hendrick had lived a Christian life for more than thirty years, and left a good testimony of his faith and confidence in the Lord. He left a wife and seven children to mourn. The funeral service was conducted by the writer. J. H. DURLAND.

KENNEDY.—Fell asleep on Sabbath, Oct. 24, 1896, at his home in Lowell, Mich., Brother Sherman Kennedy, aged eighty-two years. Brother Kennedy had attended the Sabbath services as was his usual custom, and gave an earnest testimony, full of faith and hope. On his return home he started to bring in some wood, but before he entered the house, the angel of death laid his hand upon him; thus suddenly was he taken from life. He professed Christ for sixty-four years; and for forty years has been connected with the Seventh-day Adventist Church. He leaves a wife and five sons to mourn. L. G. MOORE.

MAURICE.—Died at Spencer, Colo., Nov. 5, 1896, of typhoid fever, Emma Maurice, aged twenty-eight years. Sister Maurice was held in high esteem by all who knew her. Her house was opened while we tried to tell her neighbors of the present truth. It was necessary to bury her very soon, so a pine coffin was hastily made and tastily draped, and we buried her by torchlight without funeral services. It was a somber funeral on the mountainside by the lonely grave, surrounded by hard-handed yet tender-hearted miners, who listened with bowed heads to the short service. A short time ago a son of the family was drowned, so the bereavement is a twofold one, and falls heavily on our brother. J. D. PEGG.

Publishers' Department.

IMPORTANT NOTICE!

THE old edition of “Christ Our Saviour” was printed in blue ink, but the new edition is printed in black ink. Our canvassers who are taking orders for the book, if they are canvassing with the blue-ink prospectuses, should make a note of this. The criticisms that we received on the book were to the effect, almost unanimously, that it would look much better in black ink than in blue, and we decided so to print it. Perhaps very few subscribers would notice this change, but it is well for our agents to note it. We think the appearance of the book is very much improved by the use of black ink. REVIEW AND HERALD PUB'G CO.

IMPROVING THE PRESENT.

“To everything there is a season, and a time to every purpose under the heaven.” Eccl. 3:1. These words are very significant to us at the present time. There never has been a time in the history of our world when it was so important to understand the time, and to know how to improve it as at the present. The great issues which have been before the country for the last few weeks have now subsided, and the people are inquiring the meaning of all these things. Now is our opportunity to step in and give them the light which the Lord has so graciously given to us.

This season of the year is perhaps the best of all the seasons for the circulation of our literature; for now people are looking about for presents for their relatives and friends for the holidays. Then, too, most people have more money at this time of the year than at any other time, and are better prepared to buy books. A great deal of time and money have been expended to prepare books for both old and young, which will contain the principles of the present truth. These books are being sold at very reasonable prices, and good discounts are given to those who will take hold of the work, and sell them. Shall we not take hold of this work in earnest, and sell thousands of copies of our small books between now and the holidays?

All who will may have a part in this work. Both old and young, educated and uneducated, can do something along this line, and there is no work so small but that the Lord sees and recognizes the effort put forth. We are glad that so many of our young people especially

are taking hold of this line of work, and are making a success of it. One young lady in a Western State secured fifty-three orders for "Gospel Primer" and "His Glorious Appearing" in one week.

Then, too, our church paper, the REVIEW AND HERALD, should have a much wider circulation than it has. It should be in the home of every Seventh-day Adventist, and should be studied closely each week.

I. A. FORD.

HER FIRST EFFORT.

As I am penning this note, a letter is lying before me from one of our tract society secretaries, in which he gives an encouraging account of the success that society is having in selling our small books for the holiday delivery.

A. O. TAIT.

"AMERICA'S CRISIS."

OUR brethren who were engaged in the tract and missionary work a year ago will readily call to mind the tract "America's Crisis." Several hundred thousand copies of this tract were circulated, and we know they did a great deal of good.

You will remember that it takes up in brief the United States in prophecy, and shows what is foretold concerning this government. The tract is also well illustrated, which makes it all the more salable and readable.

REVIEW AND HERALD PUB'G CO., DEPT. OF CIRCULATION.

A GOOD PROSPECT.

WE have had quite a good deal to say through the columns of the REVIEW in regard to the holiday trade on our books. We wish to say, for the encouragement of our brethren and sisters throughout the field, that the reports that are coming to us from those who have taken hold of this work are most encouraging indeed.

The agent of the Michigan Tract Society has just reported to us that that society has recently been able to get from fifty to seventy-five new agents in the field canvassing for our holiday books.

Of course those of us who understand the prophecies know that this success can be of only short duration, and hence we should push things all the more while there is a little prospect for better times; for we know the better times cannot last very long.

Some agents are sending most encouraging reports of their success. We have a report from one agent who tells us of three days' work in which he has sold from ten to nineteen books each day.

a week. All our reports are not as encouraging as these, but we have given one of the best and one of the medium. All seem to be of good courage and doing something. Now is the time to strike. If you are not already engaged in selling some of our books for the holiday delivery, stop and ask yourself the question whether or not you do not have a duty to perform in that direction.

A. O. TAIT.

"MODERN SPIRITUALISM"

Is the title of one of our new books. It should be placed in every home in the land. Will you help do it? Liberal terms to agents. Retail price, cloth, illustrated, fifty cents; paper, twenty cents.

REVIEW AND HERALD PUB'G CO., Battle Creek, Mich., and Atlanta, Ga.

BEING RAPIDLY FULFILLED.

AUGUST 24, 1850, I saw that the "mysterious rapping" was the power of Satan; some of it was directly from him, and some indirectly, through his agents, but it all proceeded from Satan. . . . I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more; that Satan's power would increase, and some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men.—Mrs. E. G. White.

Who cannot vividly see in modern Spiritualism a fulfillment of the foregoing sentences? And in view of all these things, what are you doing to circulate our literature that exposes this great delusion?

A. O. T.

IN GERMAN.

WE think all our Seventh-day Adventist friends are aware of the fact that we publish every week a paper entitled the Christlicher Hausfreund. This paper, as it has been circulated among the Germans, has been the means of bringing a great many into the truth, and of encouraging and strengthening those already connected with us; but it has not enjoyed the circulation in the past that it should have had.

Now is the time of year when people are subscribing for periodicals more than at any other season, so let every one who lives in a German neighborhood endeavor to get one or more subscribers for this paper. We hope our English-speaking people who may know of Germans that they think might be interested in reading this paper, will take clubs of the same and distribute them to these German friends.

Address all orders to the Christlicher Hausfreund, Battle Creek, Mich.

WANTED.

HELP.—A good, energetic Adventist to farm my place. Address Mrs. M. E. Rice, Box 463, Sturgis, Mich.

PAPERS.—The Florida Tract Society desires to obtain quite a large supply of papers for free distribution. Send to Josephine Grannis, Orlando, Fla.

PUBLICATIONS.—The Atlantic Tract Society desires to have literature for ship-missionary work sent to Chas. T. Wood, 623 N. Payson St., Baltimore, Md.

READING.—Will those having clean copies of the REVIEW, Signs, Little Friend, and Youth's Instructor, or health literature, send such as can be spared to Elder I. E. Kimball, at the W. C. T. U. House, Charleston, S. C.?

EMPLOYMENT.—A married man aged thirty-five, a coach-carpenter, a good framer and finisher, wants steady work where he can keep the Sabbath. Address S. H. Williamson, 256 N. Washington St., Battle Creek, Mich.

SONG-BOOKS.—The S. D. Adventist church in Washington, D. C., has organized two mission Sabbath-schools during the year, which are greatly in need of help in the line of song-books. All who have old copies of "Joyful Greetings" which they do not need are requested to send them, prepaid, to Mrs. Allen Moon, 118 D St. N. E., Washington, D. C.

READING.—I would like all the reading-matter our brethren can send me in the line of Signs, Sentinels, etc. Our brethren have been very faithful in the past, for which I send many thanks. J. F. Sturman, 432 W. Frank St., Kalamazoo, Mich.

JUST A MOMENT . . .

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

No gift will please your child or young friend more than the Youth's Instructor for one year. Start your subscription present at once, and thus take advantage of our special offer.

Yearly subscription, single copy, \$1.00
to new subscribers, only .75
Six months' " " " " .40
Clubs of five, per copy " " " " .65
Clubs of ten, " " " " .60

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

For further information, commission to agents, etc., address—

REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 27, 1896.

Table with columns for EAST, WEST, and stations like Chicago, Detroit, Buffalo, etc. Includes times for various services.

*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, GEO. J. SADLER. General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Lists stations like Chicago, Valparaiso, South Bend, etc.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 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. †Stop only on signal.

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

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 24, 1896.

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Editorial Notes.

We call particular attention to the article in another column, "What a Spectacle!" This "Christian Endeavor" movement, with its "Christian Citizen Leagues," we are firmly persuaded is the beginning of the end, in the fulfillment of Rev. 13:11-17.

Dr. J. H. Kellogg and wife have been in Mexico during the past week. The new building at Guadalajara and the medical work there received his attention; and the opportunity to attend the pan-American Medical Congress, which met in the City of Mexico on the 16th inst., was improved.

The special season of prayer appointed to begin on Thursday, the 26th, will be fully observed by the church in Battle Creek. There will be services in the Tabernacle at 10 A. M., 2 and 7:30 P. M., each day, besides other meetings held at the Sanitarium, College, Office, and church districts. It is felt that we need to draw nearer to God, that we may have more of his blessing and presence. Elders Olsen, Corliss, and Durland will participate in the work during the week. We sincerely hope this may be the beginning of better days.

The apostle emphasizes the "deceitfulness of sin." Would not the same expression be equally applicable to money? What is there about it that deceives all the world into such a mad scramble for its possession? It is not omnipotent. The dearest blessings of life are not to be purchased by gold or silver. Money will not bribe the hand of death to release its grasp from ourselves or our friends. The love of it is the root of all evil; and the covetousness which it inspires is a many-pointed dart of sorrow. 1 Tim. 6:10. Its most abandoned devotees are soon to weep and howl for the miseries that will overtake them on account of their ill-gotten gains. James 5:1-6. In the coming day it will not deliver them (Zeph. 1:18); and it will be found at last that the only heirs for whom they have studied and toiled and sweat are moles

and bats. Isa. 2:20. Above all, it cannot purchase the possession of the joys to come. Why should any one allow it to lead him in a steeplechase to ruin?

The workers for India sailed from New York last Wednesday, except Dr. and Mrs. Place, who left us evening after the Sabbath, and will sail from New York December 2. Those going to South Africa left us Sunday evening, and will sail the 25th.

One of the editors went to Chicago last week, and spent some time at the Working Men's Home. The results of his observations will be given next week. A great and good work is being done there by the devoted managers and helpers, who hesitate not to grapple with evil on its own territory, and to extend the hand of help and sympathy to all whom they can reach.

Elder Francis Hope reports, through *Field Tidings*, that he has just spent three Sabbaths in Birmingham, England, where a small company have been brought into the faith by Misses Ginley and Fisher. Six of these he baptized, October 31, in the Baptist chapel, kindly granted for that purpose. November 1 he spoke by invitation at the Railway Mission, Wolverhampton.

When a vessel is filled to the brim with water, how much oil can you pour into it and cause it to retain? Just so the way to guard the mind against evil, is to keep it well filled with that which is good. "Whatsoever things," says the apostle, "are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In the *Phonographic World* of November appears what is intended to be a humorous set of "Office Rules," to govern the time to be devoted to visitors during business hours. But some of them would be good for every place and all hours. Among these we find the following:—

	Hours.	Minutes.	Seconds.
To customers in general,		10	
Friendly calls,		05	
Life-insurance agents,			0½
Accident, " " "			01½
Friends who want to talk about their neighbors,	00	00	00
Friends with an ax to grind,			01
Friends who want to borrow,			??

How religious politics is getting to be, or how political religion is getting to be, is shown by a little item of information sent us by Elder W. H. Saxby, of Cleveland, O. On the night following the day of the presidential election, the Epworth Memorial Church of that city ran a telegraphic wire to their church building, and threw open its doors for the crowd who might wish to get the first returns. The ladies served lunch from 6 P. M. till the following morning. All the people had to do was to pay twenty-five cents admission fee, fill their stomachs with the viands set before them, and cheer or groan for the different candidates as the despatches came in. What a scene for a house ostensibly dedicated to the worship of God! Brother Saxby writes that probably a dozen other leading churches in the city, and many saloons, did the same thing.

THE ANNUAL OFFERING TO FOREIGN MISSIONS.

HERETOFORE it has been the custom to make these offerings during the week of prayer, which has been held in the winter holiday season. This year the annual prayer season will be held November 26-29, four days only, instead of one week, as heretofore. The annual offerings, sometimes called "Christmas offerings," will be taken up on one of these days, probably First day, November 29.

We have looked forward to this season of prayer with more than ordinary interest and solicitude. Never was a people in greater need of God's blessing than we are at this time. But the Lord knows this even better than we do, and he will surely come very near to those who seek him with all the heart. This is the time of the *latter rain*, and it is our privilege to receive it in copious showers.

We also look confidently for larger contributions to the missionary work. The time is urgent. Everything goes to show that the end of all things is right at hand. What is to be done must be done quickly. O. A. OLSEN.

TO GENERAL CONFERENCE LABORERS IN THIS AND OTHER LANDS.

THE time set for the next meeting of the Auditing Committee is Jan. 29, 1897, at College View, Neb. As that is less than a month after the close of the year, it will be necessary for all to be prompt in sending their annual reports to the treasurer of the General Conference, W. H. Edwards, Battle Creek, Mich., to verify by the books. If they come too late, they will be forwarded to College View.

Blanks, both annual and for the last quarter of 1896, will be sent in time to the workers in this country; those in other lands have a supply already. O. A. OLSEN, *Pres. Gen. Conf.*

AN IMPORTANT PARAGRAPH.

OUR people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness, and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love-stories and exciting tales of villainy and murder, which injure the minds of all who read them. Those who consent to do without the REVIEW AND HERALD lose much. Through its pages, Christ may speak to them in warnings, in reproofs, and counsel, which would change the current of their thoughts, and be to them as the bread of life. Mrs. E. G. White.

THE FOURTH-SABBATH MISSIONARY OFFERING.

THE missionary offering usually taken up the fourth Sabbath of each month in our several churches will not be taken up this month (November), as it comes during the special season of prayer, when the annual offerings for foreign missions are to be taken up. It is desired that all offerings taken during this season of prayer shall go to foreign missionary work.

O. A. OLSEN