

# The Advent REVIEW AND HERALD And Sabbath

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

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### OUR NEED. REV. 3:18.

BY MRS. S. L. STOUT.  
 (Mackinaw, Ill.)

ARISE, O church of God!  
 The world stands looking on  
 To see thee don thy garments white  
 Provided by God's Son.  
 Those garments dyed in crimson tide  
 Make ready to put on.

His miracle of grace  
 He's waiting to bestow.  
 Thou art diseased. O seek his face!  
 His cleansing power will flow  
 To make thee whole, and cleanse thy soul  
 From power of sin below.

Naught will attract the throng,  
 Save power from heaven's own King.  
 O why delay to claim thy dower  
 Of righteousness within?  
 He'll not deny a full supply;  
 He longs to make thee clean.

The purchased flock will then  
 Be brought from hill and plain,  
 And waters from the Healing Spring  
 A multitude will claim.  
 Make large demands; his outstretched hands  
 The victory will gain.

Weigh well the dross of earth,  
 That keeps thee from the prize.  
 The world but scoffs thy lack of power;  
 Anoint thy sleeping eyes.  
 Thy feet are on enchanted ground.  
 Arise, O church! Arise!

## 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 talents that God has given to each one of his children are to be used to honor and glorify him. They are the instrumentalities with which we are to work, and our final reward will depend upon the piety, the earnestness, and the unselfishness, which now characterize our lives. Day by day, hour by hour, in the use we make of these gifts, we are deciding our eternal destiny, determining what decisions shall be made in the Judgment. Day by day we are making our mark for eternity. Our whole life-work is bound up with the solemn period of the Judgment.

Our eternal interests are involved in the use we make of our property, our time, our strength, our capabilities. The whole value of our life-work is measured by the employment of our en-

trusted talents. God will one day reckon with his servants, that he may know how much each one has gained by trading; and the rewards bestowed will be proportionate to the work done. "Behold," said Christ, "I come quickly, and my reward is with me, to give every man according as his work shall be." Please read the third chapter of Malachi. The subject is there presented in a striking and decided manner. It is not traced by human pen; the voice of God is speaking for the benefit of all who live upon the face of the earth.

The property we possess is given us by God, and it is to be used in his service. It is not to be regarded as our own, to be used as our fancy shall dictate; but is to be employed in doing the will of God in behalf of truth and righteousness. The Lord has need of this talent; and rich and poor should awake to their God-given responsibility in this matter, and work to the utmost of their ability to honor and glorify God.

Those who allow a covetous spirit to take possession of them cherish and develop those traits of character which will place their names on the record-books of heaven as idolaters. All such are classed with thieves, revilers, and extortioners, none of whom, the word of God declares, shall inherit the kingdom of God. "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Covetous attributes are ever opposed to the exercise of Christian beneficence. The fruits of selfishness always reveal themselves in a neglect of duty, and in a failure to use God's entrusted gifts for the advancement of his work.

"They that will be rich,"—those who are fully determined to obtain riches and to enjoy the pleasures of this world,— "fall into temptation and a snare, and into many foolish and hurtful lusts." For a time Satan holds out before them many worldly attractions and opportunities, but that which the word of God declares to be the sure result must come upon them. Their end is destruction and perdition. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

As Christians, we are to follow our Leader step by step in the heavenward way. His gifts are not to be absorbed in worldly pursuits. He has enjoined upon us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." By this sign the children of God and the children of the enemy are distinguished. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Life is a gift of God. Our bodies have been given us to use in God's service, and he desires that we shall care for and appreciate them. We are possessed of physical as well as mental faculties. Our impulses and passions have their seat in the body, and therefore we must do nothing that would defile this entrusted pos-

session. Our bodies must be kept in the best possible condition physically, and under the most spiritual influences, in order that we may make the best use of our talents. "Know ye not," asks Paul, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

A misuse of the body shortens that period of time which God designs shall be used in his service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws, are guilty of robbery toward God. We have no right to neglect or misuse the body, the mind, or the strength which should be used to offer God consecrated service.

All should have an intelligent knowledge of the human frame, that they may keep their bodies in the condition necessary to do the work of the Lord. Those who form habits that weaken the nerve power and lessen the vigor of mind or body, make themselves inefficient for the work God has given them to do. On the other hand, a pure, healthy life is most favorable for the perfection of Christian character and for the development of the powers of mind and body.

The law of temperance must control the life of every Christian. God is to be in all our thoughts; his glory is ever to be kept in view. We must break away from every influence that would captivate our thoughts and lead us from God. We are under sacred obligations to God so to govern our bodies and rule our appetites and passions that they will not lead us away from purity and holiness, or take our minds from the work God requires us to do. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The uncertainty of life should teach us the necessity of working to the utmost of our ability to serve God and to be a blessing to our fellow men. No one is sure of a day. Accident, sickness, or death may come to us at any moment. None of us know how long our life will last; and while we have it in our possession, it should be most precious in our estimation. We are not our own; this life is not ours; and as the property of God, it is our duty, as far as possible, to keep our bodies free from disease. We are Christ's purchased possession, and we read in God's word, "His servants shall serve him." Then let us devote our lives to his service.

Our influence is given us by God. In whatever sphere of life we may be placed, it is our duty to use this gift for him, and to strengthen it. The first great secret to learn is that whatever degree of influence we possess, be it great or small, it will increase only by being used.

We are God's servants, and individually we must yield ourselves to him; for he knows just what he would have us do, and just what posi-

tion we can acceptably fill. As we act the part assigned us, he supplies, by his own power, the qualities essential for the place he wishes us to fill. The life that is dedicated to God will not be left to become the sport of Satan's temptations, or to be used as natural inclination may choose; for God co-operates with the one who strives to do his will.

We must not attempt to shape circumstances for ourselves. Everything that has an evident tendency to dampen our zeal or devotion in the cause of God, must be avoided. Selfishness must be put away; for the love of God cannot dwell in the heart where self is enshrined. The inclinations which war against the holy principles of purity and godliness must be wholly given up.

In our work for God, we often create many of our worries and trials by endeavoring to reach the world's standard. God would have us fix our eyes upon Jesus, and study his will. Christ calls to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The true believer is brought into close contact with the Redeemer. And if we preserve the meekness and lowliness of Christ, if we walk humbly by the side of the great Burden-bearer, we receive his individuality, and work in his lines, and by the influence that we exert, others are drawn to him.

God is personally dealing with each one of us. Some may be given credit for natural energy of character, but God is the source whence all our capabilities spring. He has given us knowledge and endowments and opportunities, that by diligent use we may be better qualified to do the duties and bear the responsibilities that are required of us as his servants. We are to make the best use of the gifts he has bestowed upon us. They must not be allowed to weaken and decay through misuse or indolence on our part. The words of inspiration exhort us, "Work out your own salvation with fear and trembling." As we use our endowments in God's service, we become one with Christ. Our responsibility is then his, and he strengthens us for service.

We may add to our talents by improving those we already have. The Lord expects us to gain knowledge, to increase our ability, and to improve our talents; but we can never do this if we allow our minds to be molded by worldly surroundings. Only by obedience to God's plans can we fulfil his design for us. "Giving all diligence," writes the apostle Peter, "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

As we work on the plan of addition, we shall find that God is working for us on the still broader plan of multiplication; for he says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

All are to stand as minutemen, ready for service at a moment's warning. From hour to hour, in your varied life, opportunities to serve God will open before you. These opportunities will constantly come and go. Be ever ready to make the most of them. The opportunity to speak in the hearing of some needy soul the word of life may never offer itself again; therefore let no one venture to say, "I pray thee have me excused." Lose no opportunity that offers itself to hold forth the word of life, to make known to others "the unsearchable riches of Christ;" for oppor-

tunities neglected may soon be forever beyond recall.

Every true Christian will be ready for instant action, not depending on his own ability, but trusting in God. He will be instant in season and out of season. At all times and in all places he will be ready to speak, to pray, or to sing to the praise of God. He will use his influence only for the Master. His sanctified energies and endowments will be employed in exalting the Lord Jesus, in magnifying the truth, and in extending the interests of the kingdom of God.

#### WHY CHRIST'S MINISTRY WAS CONFINED TO PALESTINE.

BY ELDER J. O. CORLISS.  
(Battle Creek, Mich.)

HAD man never sinned, the death penalty could not have rested on the human race, because death came by sin. Rom. 5:12. In that case, the posterity of Adam would have continued to live and increase until the whole earth would have been filled with righteous inhabitants. Through the failure of the first pair to fulfil on their part the plan of God, iniquity multiplied to the extinction of the race, with the exception of a single family.

Through this family opportunity was again given to people the earth with a God-fearing race. The waters of the flood had so changed the face of nature, and buried from sight the former inhabitants of the earth, that, in some measure, all things had been made new. God's everlasting covenant was established with Noah, which meant that through him, the eternal purpose of God might be carried out as that covenant had provided from the beginning. Gen. 9:9-16.

But failure attended this man, as with Adam at the first; and in a short time sin abounded everywhere again. But once more God extended to man the privilege of being father to a faithful people. He did not, however, attempt to destroy sinners out of the earth and wipe out the traces of sin, but he called a man away from his family ties in a populous country, to go into an isolated land, made almost unapproachable by its mountain bulwarks and beasts of prey. It was a region specially reserved by Providence, from which the earth was to be provided with a united race of upright beings, entirely loyal to the interests of Heaven.

The everlasting covenant of God was renewed to Abraham, and he thereby was to be the "father of many nations." Gen. 17:5. That same covenant was extended to the seed of Abraham, and gave to it the land of Canaan, as well as to Abraham. But it was not designed that the posterity of Abraham should be confined to the limits of Canaan. The same conditions of God's everlasting covenant applied to Abraham and his seed as were spoken to Adam: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28.

So when the descendants of Abraham entered Canaan from their Egyptian bondage, the design was for them to multiply, and extend themselves abroad until the whole earth should be subdued to the sway of Israel under the guidance of Jehovah. But they rebelled against the authority of Jehovah, and so were themselves deprived of holding their inheritance. The psalmist, in reviewing the course of that people, exclaimed, in the words God put into his mouth: "O that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured forever." Ps. 81:13-15.

But even though that people failed to carry

out the design of their being placed in Canaan, God's everlasting covenant confirmed to Abraham, vouchsafed the land to his seed. As long as the seed remains, the promise therefore holds good. Christ is Abraham's seed. Gal. 3:16. True to his people, and to his heritage through Abraham, Christ appeared in the very region from whence the attempt had before been made to people the earth with a God-fearing race, and in that land he remained all through his earthly pilgrimage.

From that point, then, through Christ, the attempt was again made to people the earth with a race who would honor the decrees of heaven. The effort, too, will prove a success. Christ, the God-man, not only lived the divine life on earth, but he opened a royal way for all others who will, to do the same. His earthly work in the land of promise was the antitype of that which was given to Abraham and his seed to perform, but which they failed to accomplish, through worldly lust. In due time he will come again to gather his people from the "land of the enemy," that they may enter upon the inheritance which is theirs through being children of Abraham, by the gift of the Lord Jesus Christ. Gal. 3:29.

#### WHITHER ARE WE DRIFTING?

BY W. E. CORNELL.  
(Des Moines, Ia.)

ONE of the commands of the Saviour to his disciples was to "watch." This means to be awake—to keep a close lookout for transpiring events.

For the past two years there seems to have been a lull in the Sunday-rest movement, especially here in the West; but all of a sudden, since the election, it has begun active operations; and calls for "Sabbath conventions," "Christian Citizenship" meetings, etc., are numerous.

The day following the election there appeared simultaneously in the press of the State a call for a three days' convention to be held in this city, December 1-3, signed by committees of the Iowa Sabbath Association, Des Moines Ministerial Association, the Y. M. C. A., the Christian Endeavor, the Iowa Non-Partisan W. C. T. U., the Iowa Sabbath-school Association, and the W. C. T. U. The call states that "it is desired to place the Sabbath Association on a broader and better-understood basis, making it representative of all religious bodies in the State that are in sympathy with efforts to preserve the sacredness of the Christian Sabbath." It is proposed to have a center of organized activity that shall sustain the same relation to the work in general that a central committee does to a political campaign. In a circular sent out, great stress is laid upon the fact that we are in critical times, and that unless something is done, and done quickly, the Sabbath, which is the foundation of our national greatness, will be lost. An interesting feature in connection with this call is that the gathering is christened the "Sabbath Rescue State Convention."

Right on the heels of this appears a call signed by Dr. Vincent, bishop of the Episcopal Church, Edwin D. Wheelock, president of the National Christian Citizenship League, and other such noted personages, for an observance of the fourth Sunday in November as "Temperance Sunday." The recommendation is made that the day be devoted to disseminating right views regarding Christian temperance, and it is also suggested that wherever practicable, "Christian Citizenship meetings be held in the evening, . . . and that the Christian churches take their rightful place as leaders in the great reform movement."

An interested friend who is now on the ground in Pennsylvania writes that "the Na-

tional Reformers are sending out tons of literature and petitions to all parts of the United States, urging the friends of religious legislation to put forth renewed effort along the line of securing the amendment to the national Constitution and a national Sunday law. This exactly corresponds with a news note that appeared in the REVIEW last week announcing that blank petitions are now being distributed all over the country, calling for a recognition of God in the Constitution.

This concerted plan of action is not local, but general; so much so, that the president of the I. R. L. A. states that they are having calls from almost every State in the Union to attend conventions and look after matters in the legislatures.

Who cannot read between the lines of these transpiring events a fulfilment of the prediction made by Seventh-day Adventists more than forty years ago, that America would one day repudiate the principles upon which her greatness depended, and become a persecuting power? Already the head of the camel is in the tent; how much longer will it take for his whole body to get inside?

### GOD IS LOVE.

BY WILLIAM BRICKEY.  
(Kimball, Minn.)

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. There is nothing, either in the world or in the Bible, more conspicuous to the Christian than the love of God; but those who are of the world cannot realize that God is love. The fact that Christ died for us while we were yet sinners—enemies—is set forth as a proof and a commendation of God's love to us. Indeed, it was absolutely necessary to our salvation that he should die for us while we were yet sinners; for we are not reconciled to God but by the death of his Son. If Christ had waited for us to become friends before he died for us, we were indeed lost; for "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. We talk about love for our neighbor or brother, but much of our love is a manifestation of selfish friendship. The love of Jesus is a love beyond our comprehension. No wonder the angels desire to look into it. Such a manifestation of love ought to melt our hard hearts, and call forth in response the best impulses of our nature. O if we could only make the world believe the truthfulness of the statement that "God is love"!

### "WHICH SPIRITUALLY IS CALLED SODOM."

"They were Haughty, and Committed Abomination."

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

In such a condition of society as this, as may readily be divined, true love, "natural affection,"<sup>1</sup> was entirely and utterly lacking. Perhaps in no single word are the most sacred and endearing relations of life more exquisitely summed up than in the word "home." But this word has no place in the French language. That tongue has absolutely no equivalent for the word "home." This, however, does not appear so strange in view of the fact that, in French high life at least, there was no such thing as home, that most sacred conservator of family purity. Each lord and lady, although united in marriage, had his or her own household, or at least separate apartments, servants, equipages, receptions, and distinct society; and, as self-parade entails ceremony, in deference to their rank, on the footing of polite strangers, they addressed each other as "Madame," and "Monsieur," in pri-

vate as well as in public. They were shocked when they heard a good countrywoman say, "My dear," to her husband in the presence of company. "It looks well not to live together," was a stock society saying. Genuine affection seems to have forsaken their breasts. "People are mutually pleased and become attached; if one grows weary of the other, they part with as little concern as they came together. Should the sentiment revive, they take to each other with as much vivacity as if it were the first time they had been engaged. They have become enamored without love, they part without hate."<sup>2</sup> Yea, verily, upon their brows shame itself was ashamed to sit.

Such habits as these do not prove that the nobles of France were passionate, but worse, they were depraved. A marriage "merely from love," and a "pure and happy matrimonial life," were so rare that they were "much commented upon with a sort of puzzled admiration; but the contrary was too common to call for much of any notice."<sup>3</sup> Marrying for money was the order of the day; the sons of great families consented to repair their broken fortunes by marrying the daughters of financiers,— "manuring their land," they called it.<sup>4</sup> If a noble father could make a good bargain with a wealthy financier in behalf of his son for the daughter of the latter, the young people would seldom think of objecting. The young man would get the cash, and the young lady the coronet. "My father," said a young nobleman, "I am told that you have agreed on a marriage for me. Would you be kind enough to tell me if the report is true, and what is the name of the lady?" "My son," answered his parent, "be so good as to mind your own business, and not to come to me with questions."<sup>5</sup>

Married people not living together rarely lived with their children. M. de Talleyrand stated that he had never slept under the same roof with his father and mother. Tender infants were separated from their mothers, and sent into the country to be nursed.

A putrid stream of obscenity and lewdness flows through all the literature of the times. It wends its way through the writings of the great philosophers as well as through the lighter class of literature. But how much more can be expected from Rousseau, who lived illicitly with Madame de Warens, or of Voltaire, whose mistress was Madame de Chatelet? Even the titles of the plays exhibited in the best theaters in Paris are hardly fit to be put in decent print.

And lastly, the most striking witness to the immorality of the age is the standpoint from which the great French writers and philosophers of the eighteenth century viewed the whole subject of sexual morality.

The thinking Frenchmen of that time believed that there was a system of natural morals implanted by the Deity in the very nature of man. And in so thinking I deem them to have been correct; for the Bible speaks of the Gentiles, who have not the law, doing *by nature* the things contained in the law, and thus showing the work of the law written in their hearts. Besides the natural system, the French philosophers believed there was an *artificial* system, resting only upon the law of the state or the ordinance of the church. The thinkers of that period held stealing and murder to be violations of the natural code of morals placed in the breast of every man by his Maker. On the other hand, they held smuggling contraband goods, violations of the laws which say, "Drive to the right," and, "Keep off the grass," to be infractions of an artificial code, for which there was no foundation in nature. They therefore thought that there was a great difference between prohibited wrong and wrong in itself. To do something which was wrong only because it

was prohibited, they did not hold to be nearly as bad as to do something which was wrong in itself.

Now into the category of wrong only because prohibited, they put breaches of sexual morality. They held a truly remarkable and unsound theory—that "unchastity is but an artificial crime." By them chastity was not ranked among the virtues. In their eyes, adultery, fornication, and uncleanness were not one whit worse than trespassing on a man's lawn, or taking the wrong side of the road.

I have now enumerated the sins of France, spiritually called Sodom, and from the testimony of reliable secular historians it has been abundantly proved that in the appellation "Sodom," God gaveto France a name befitting her character in every respect.

Here the story must stop; but the reader may ponder on another parallel, not between France and Sodom, but one which is now being drawn on history's current page, shortly to reach its consummation, and foretold in the prophetic words of the Saviour, "As it was in the days of Lot [Sodom], . . . even thus shall it be in the day when the Son of Man is revealed."

### NOT ALONE.

BY MRS. M. M. STOWELL.  
(Battle Creek, Mich.)

WHEN overwhelmed with grief,  
And fears and sorrows that I cannot tell,  
Where shall I find relief,  
Or how the heart's deep yearnings may I quell?  
When 'neath a load of sin and woe I faint,  
Where shall I go to pour out my complaint?

So heavy seems the cross,  
I feel that I beneath its weight must sink  
While o'er life's billows tossed.  
Bitter the cup I oft am forced to drink—  
Is there no one who will my sorrows share?  
Must I alone each heavy burden bear?

Alone? No, not alone!  
For there is One who every heart-throb knows;  
And, though I see him not,  
I know he feels for all his creatures' woes.  
He will not leave me here to struggle on  
'Gainst Satan's hosts, unaided and alone.

He's suffered much for me,—  
More than my feeble lips can ever tell,—  
That I his way might see,  
And learn to say, "He doeth all things well."  
His hand presents the cup. O, shall I shrink?  
Whate'er he gives, shall I refuse to drink?

O Lord, to thee I take  
The words I cannot trust to mortal ear,  
And ask that thou wilt make  
The path that now looks dark, all bright and clear.  
I'll lay my burdens all at thy dear feet,  
And wait till thou shalt give me rest complete.

### UNCLE ELKINS AND HIS NEPHEWS.

#### A Conversation.

BY ELDER J. N. LOUGHBOROUGH.  
(Frederikshavn, Denmark.)

*Nephews.*— "Well, Uncle, we are here again this week to resume our conversation."

*Uncle.*— "I am glad to see you again. I suppose you read the 105th and 106th psalms, as I suggested at the close of our last interview?"

*N.*— "Indeed we did, and with profit, too. Surely those psalms present a wonderful picture. The people of Israel would acknowledge the Lord's hand with them when they saw the manifestations of his power and goodness, but how soon they let these things pass from their minds when trials came, and they were placed in an unfortunate position."

*U.*— "And how easily they departed from the Lord when worldly charms were around them, and prosperity attended them. As we think of their situation, and compare it with our own,—when we consider how many wiles of Satan and charms of this world surround the

<sup>2</sup> Crébillon fils, "La nuit et le moment," IX, 14.

<sup>3</sup> Von Holst, "Lowell Lectures," lecture 5, par. 4.

<sup>4</sup> *Ibid.*, chap. 20, par. 1.

<sup>5</sup> Babeau, "Le Village," 158.



Lord's professed people, and how readily many take to Satan's pleasing baits,—we are reminded that it is just as necessary for us to keep constantly in mind God's mercies and our nothingness without him, if we would prevail, as it was for them."

N.—"We think that it will be indeed good for us to read those two psalms once a week, and to be admonished by them that we also must take heed lest we fall."

U.—"It is necessary for us to keep our minds stored with the precious truth of God. Thus we shall fulfil the admonition of the Lord in Rev. 3:10: 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' After we yield ourselves to the Lord, we can keep ourselves in the love of God only by God's mercy. We must be 'kept by the power of God through faith unto salvation ready to be revealed in the last time.'" 1 Peter 1:5.

N.—"How true it is that man, without the constant power of God with him, is like 'the flower of the grass.'" James 1:10.

U.—"Since our last conversation I have been looking up some of the testimonies that speak of early times, comparing them with the present. I thought it might be well to look over some of them this evening."

N.—"That is just what we would like. That will lead directly to the points we wished to be informed upon more fully."

U.—"In a testimony published in 1863 ('Testimonies for the Church,' Vol. I, page 239), we read: 'It is now easy, compared with what it once was, to preach the third angel's message. Those who now engage in this work, and teach the truth to others, have things made ready at their hand. They cannot experience such privations as laborers in present truth have endured before them. The truth is brought out for them. Arguments are all prepared. Such should be careful how they become exalted, lest they be overthrown. They should be very careful how they murmur against those who endured so much in the very commencement of the work.'" "

N.—"We have often wondered how they managed back there, when they had no books to hand to the people to read, and no tracts to answer objections that might be raised."

U.—"Brother Bates and others would often speak till nine o'clock at night. At the close of their meeting some one would present some scripture that must be answered. When it had been explained to one, some other person would say, 'That is just what I want to understand,' so the same ground would have to be gone over again. Many times the minister was kept talking thus till midnight."

N.—"It is quite different now. We notice nowadays that there are tracts on every phase of the message, and every objection raised is answered by some tract. When a person comes to the minister with a query or objection, he opens his satchel, and handing him a tract, says, 'Please read that, and see me again to-morrow evening.' Thus he leaves the questioner to read while he quietly takes his usual night's rest. We can readily see that the preparation of reading-matter on all points of our faith must make a vast difference with the labor of the ministers."

U.—"But think of it from another standpoint. Perhaps the question asked, or the objection raised, was a new one to the minister, and he saw that it was important that a proper answer be given. In more than one instance has he spent much of the night on his knees before the Lord, with the Bible before him, seeking for the truth on that point. Such did not thus seek in vain. That Saviour who had said that those who pray to the Father in secret will be rewarded openly, gave them light to present before their hearers, that cleared away their queries and doubts."

N.—"From what you have stated we see more clearly the perplexing position the workers were placed in before the light was so clearly brought out, and how it must have worn upon them."

U.—"I will quote from the same volume (page 419) some statements that will set this matter more clearly before us: 'God has led out men who have toiled for years, who have been willing to make any sacrifice, who have suffered privation and endured trials, to bring the truth before the world, and by their consistent course remove the reproach that fanatics have brought upon the cause of God. They have met opposition in every form. They have toiled night and day in searching the evidences of our faith, that they might bring out the truth in its clearness, in a connected form, that it might withstand all opposition.'" "

N.—"Perhaps, Uncle, you could tell us more of how they studied the truth in the first days of the message."

U.—"You must remember that those who were studying the truth in those early days had to get rid of error as well as to learn the truth. They had many things to unlearn which had been taught them from childhood, but which would not abide the searching test of truth. It is sometimes as much of a task to unlearn as it is to learn, and when one has both to do, it is a double task."

N.—"It must be something like tearing down an old house, and clearing away the rubbish to find a place to erect the new house; and if the new one is to occupy the same spot of ground, of course the old must be removed in establishing the new."

U.—"That is just what many had to do, and on this point I will quote from 'Early Writings: 'Some of us have had time to get the truth, and to advance step by step, and every step we have taken has given us strength to take the next step. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn, and much to learn again.'" "

N.—"Perhaps you could refer to instances illustrating this process of unlearning, where the Lord has helped persons to learn the truth in answer to prayer."

U.—"There was a time when the seventh chapter of Romans caused great perplexity to those accepting the truth who had been First-day Adventists. The position they held was that the first husband referred to in that chapter was the law, and that the second husband was Christ; that when the first husband (the law) died, then we were free to be married to Christ. It was not easy to reconcile the text with the perpetuity of the law while holding such a view of the first husband. A First-day Adventist minister, near Norwalk, O., challenged a Seventh-day Adventist minister to a debate on the law and the Sabbath. Before the time came for the debate, he told one of the Seventh-day brethren that he was going to risk the whole question on the seventh chapter of Romans. This came to the ears of the Seventh-day minister, and he at once sought the Lord by fasting and prayer for light on the seventh chapter of Romans. One night, after praying till near midnight, he retired and had been sleeping but a short time when he was aroused from sleep as though some one had shaken him, and the words passed through his mind as vividly as though spoken to him, 'The first husband in the seventh chapter of Romans is the old man of sin. When the old man—the body of sin—is destroyed, we are free to be married to Christ.' In the debate the seventh-day minister took this position, to which the other simply responded, 'My brother says the first husband is the old man of sin. Whoever heard of such a position?' But he said no more on the seventh

chapter of Romans. From that time our people have thus explained the first husband of that chapter, and it now seems strange that any one should ever have taken any other position."

N.—"We suppose the reason it was difficult to get the truth on that chapter was that one was all the time looking at his old opinions, and so failed to grasp the truth in the matter, until the Spirit of God brought it out so vividly that it made the old ideas vanish at once."

U.—"There is one excellent thing in unlearning error and accepting new truth in its place,—the discovery of a new truth never abolishes the old truth, but it causes what truth we may have had before to shine out with still greater luster. As Brother Andrews used to say, 'The man who exchanges fifty old errors for one new truth is the gainer every time.' But our hour is up for this week. Come again next week, and we will be ready to pursue these early-day experiences still further."

#### HEALED BY PRAYER.

BY ALICE M. AVERY-HARPER.

(Lansing, Mich.)

BELIEVING it to be a duty I owe to God, and for the encouragement of those who know me, I cannot refrain longer from praising my gracious God through the pages of our dear REVIEW.

For some ten years in the past I had been afflicted with erysipelas and eczema in my face. For thirty years it had troubled my hands and arms. It was caused by my having been vaccinated from impure matter. I suffered most excruciating agony; it cannot be described. I used almost every remedy, and employed many doctors, but without any benefit. The last one said that if the disease was caused through vaccination, I never would get well, but it would grow worse as I grew older. Indeed it was growing worse, despite the many washes and remedies, until last spring, after much thought and prayer, I decided to call for the elders of the church, to have them pray for me according to James 5:5. But first I went to our Sanitarium in Battle Creek, as I, with others, thought best to do all in my power before calling for the elders. But the good doctors there, after having conversed with me, gave me no encouragement, either to come there for treatment or that I would ever be well; yet I had faith that the Lord would work for me, and I knew that no remedies from any physician would cure me, and had no faith in them. I had said and felt for some time that if the Lord failed me, there was no help for me.

The requirements of James 5 were followed in my behalf, and to-day I praise the Lord for what he has done for me. I am well, and the pain in my face is all gone. For many years I had suffered much with rheumatism at times, especially in my right arm. This was entirely removed. Before prayer, my general health seemed all broken up. I was discouraged, nervous, and very weak; my stomach troubled me much, and I was scarcely able to be around. But praise the Lord, my health has been good ever since, and I have been able to attend to all my housework, and am happy, trusting in God. In the silent watches of the night I joyfully praise my God. O he is so precious to me! My soul magnifies the Lord my Redeemer. He has loved me so much that he has died to redeem me. Praise his great and reverend name! The hope of eternal life is precious above all things. I love the Saviour, and henceforth by his grace I consecrate myself anew to him and his service. I bless his precious name; for he has been very gracious and merciful to me; and it is he who redeemeth my life from destruction, and crowneth me with loving-kindness and tender mercy; yea, it is he who has healed my diseases. Great and tender is the good Shepherd of Israel!

## Special Attention.

### PASSING EVENTS AND COMMENTS.

**The Breach Not Healed.**—The rent in the ranks of the Salvation Army, which occurred when Ballington Booth and his wife were ordered to yield their position at the head of the Army in this country and report at London headquarters, is not being healed. On the contrary, each party is animated with two purposes, one of which is to fight the devil, and the other is not to let its competitor get the start. It is probable that they will both make sorry work with their efforts so divided. A church that has an enemy in front and a worse one in its rear is no better off than a carnal army in the same situation. Last week a "Captain" Turner, who has lately come over from Scotland to help stay the tide of defection to the Volunteers, and was connected with the work near Chicago, left the Army and joined the new party. This captain is a lady, and she explains that the acrimony with which the seceders are regarded in the Army and by its leaders, is the cause of her leaving it. This quarrel has all the bitterness of a family feud, which it is, with all its painful features. In many respects the Salvation Army has been doing and is seeking to do a noble work. There is plenty of such work for a dozen armies. It is a pity that they turn against each other.

**Cuban Matters.**—A short time ago, with considerable bluster, General Weyler left Havana, and it was intimated that he would make matters exceedingly lively for the insurgents. In fact, the impression was given out that the days of the rebellion were numbered, and that Maceo and his forces were completely in the power of the Spanish general. Now he returns to Havana, having done nothing unless it be to burn some supplies and murder some *pacifists*, or non-combatants. Reports say that his men were defeated in two or three engagements. The doughty man gives out word, however, that the rebellion will surely yield soon, because the people are being starved to death! On the other hand, the Cubans are very hopeful of the success of their cause, and it seems to be their policy to keep out of harm's way as much as they can, trusting that continued delay will gain them the independence they claim but cannot win. The United States authorities are evidently determined to do nothing. The sympathies of the people are undoubtedly strong enough to settle the matter speedily; but President Cleveland would rather hunt ducks than have the Spaniards hunt him. Probably he is right; but we would like to see this pitiful war ended.

**A Powerful Line.**—The power of a cable, or line, has always been measured by its tractive capacity; but this is no longer. The innocent-looking wires that are strung along our streets are, many of them, possessed of an energy that is nothing short of terrible in its possibilities. Trains of cars are driven like a rushing wind across the country, whose only motive is a minute point of contact with the silent and unpretentious wire. At Niagara the mighty forces of the thundering cataract are gathered by immense turbine wheels, committed to a slender copper cable, and by it borne away to Buffalo. There this mysterious force is dis-

tributed, and used to create the roar and activity of a city's traffic and industries. The power of that little wire is seen in rushing cars, in factories, elevators, and dazzling lights. True, the power is not its own. It is received from a source of mighty energy. The wire is the transmitter of the boundless power of Niagara to the inert and lifeless machinery of Buffalo. When that lifeless mechanism is brought into connection with the vital current from the Falls, it springs into activity like a thing of life.

These things have their analogy in spiritual matters. God is the source of strength; we are the helpless instruments of service; and faith is the wire. Our faith may be insignificant and unpretentious; but if it be complete, forming an unbroken connection between us and Omnipotence, it possesses an energy that nothing can resist. Faith is the cable that connects God and human weakness. T.

### TREATIES AND TROUBLES.

NEVER was there a time when the nations of Europe were endeavoring to make themselves secure against all contingencies that may arise more than now, and never were they in more trouble. The revelations of Bismarck have so stirred Germany that the whole empire is thrown into political and social spasms. The emperor has sent an especial envoy to entreat Bismarck to be silent; but the aged and disgruntled statesman, finding revenge for the way the young emperor turned him down very sweet, refuses to yield his rights of free speech. The *Hamburger Nachrichten*, Bismarck's organ, now declares that there was also a secret treaty between Italy and Russia in 1891, similar to the one between Russia and Germany the same year. This would indicate that Austria alone, of the nations composing the Triple Alliance, kept honest faith with her allies.

So incensed is Emperor William that these things are known, that he would not remain in Berlin to open the *Reichstag*, but went away on a hunting trip. The *Reichstag* is now the very center of the storm, and the debates there are exceedingly bitter, the Socialist members especially displaying much animosity against the government. There is said to be much treasonable agitation in many parts of the empire. It would not be surprising if the great military colossus raised by William I, Bismarck, and Von Moltke, should finally fall, like the one raised by Napoleon and the great marshals of the first French Empire. And the fall of the German Empire would be likely to make a greater change of the map of Europe than the fall of Napoleon; for no matter what the government of France is, she is one great nation, with a homogeneity which Germany, with its many different nationalities, does not possess. At the present time the empire of Germany seems to be held together by bayonets only.

For the first time a formal and authoritative statement that there is an *entente* between France and Russia has been made public. November 21, in the Chamber of Deputies, M. Hanotaux, French minister of foreign affairs, being questioned upon the subject, replied in a way that leaves no doubt of the fact. He says that it has been known by leading men of the nation since the meeting of the czar and President Faure at Cherbourg. Referring to the British occupation of Egypt, M. Hanotaux said that France had yielded none of her claims on that country, and

then made the significant remark that now France is supported by a friendly nation. If this expression of one of the most astute statesmen in Europe means anything, England has done well to secure a settlement of the Venezuelan question. These things show that there is a tendency toward a dangerous state of affairs in Europe. War is always a dreadful calamity, in which the victor as well as the vanquished suffers; and with the present facilities for wholesale murder, one may well tremble at the thought of what a day may bring forth. M. E. K.

### PEACE AND FRIENDSHIP.

SUCH is the condition now prevailing between Italy and the ancient kingdom of Abyssinia. The circumstances which led Italy into the unnecessary and disastrous war with Abyssinia are well known. Some years ago the government, and to some extent the people of Italy, conceived the idea of making Italy a colonizing country like England. It was thought to be a good plan to secure some country where the surplus Italian population could be sent and still be retained under the Italian government. As Africa was near Italy, and just at that time was being partitioned out to appease the land-hunger of the great nations, the Italian statesmen determined to get a share of the spoil. By the use of the devious ways known to great statesmen who have their nation's interests to look after, and who have armies at their back, a footing at Massowah, on the Red Sea, was gained by Italy, and then the authority of Italy was cautiously extended farther inland.

In 1889 the king of Abyssinia was induced to accept an Italian protectorate, which was doubtless expected by M. Crispi, then premier of Italy, to blossom out some day into a complete possession of the country. The jealousy of France and Russia and the aroused fears of the Abyssinians prevented the success of Italy. King Menelik, of Abyssinia, or the "Negus," as he is called, was assisted in the reorganization of his army by French and Russian officers, and was also well supplied with arms and ammunition from the same sources. Last spring he declared the treaty abrogated, on the grounds that he had been deceived in making it, and prepared for war. The result was a most crushing and disastrous defeat for Italy, which nearly wrought a revolution in Italy, and for a time threatened the perpetuity of the Triple Alliance. The dead Italians were left unburied on the field, and many thousands were made prisoners.

Since then a new Italian ministry has been negotiating peace, which is now concluded. By its provisions, Italy gives up her protectorate over Abyssinia and retires from her dominions. She has spent millions of dollars, which have been taken by taxes from her impoverished people, lost thousands of soldiers, weakened her prestige in the eyes of the nations, and now she gives it all up! She has proved anew that a nation must have something besides a seized country and an army to be a successful colonizer. Two things are important in founding colonies, both of which Italy has not,—an intelligent body of immigrants, and administrative ability. It is in these two qualifications that England has excelled other nations as a colonizer. Even France, the next great colonizer to England, makes many failures in this line, and Germany, Austria, and Italy have never succeeded as colonizers. 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.

### SATISFIED.

"I SHALL be satisfied, when I awake, with thy likeness." Ps. 17: 15.

[This dear old poem is doubtless already familiar to many of our readers, but they will not object to seeing it occasionally. It is written from memory, and the author is forgotten.—ED.]

Not here! not here! not where the sparkling waters  
Fade into mocking sands as we draw near,  
Where in the wilderness each footstep falters —  
I shall be satisfied — but O, not here.

Not here, where every dream of bliss deceives us,  
Where the worn spirit never gains its goal;  
Where, haunted ever by the thoughts that grieve us,  
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling  
With rapture earth's sojourners may not know,  
Where heaven's repose the weary heart is stilling,  
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh enfolds us,  
Lies the fair country where our hearts abide,  
And of its bliss is naught more wondrous told us  
Than these few words, "I shall be satisfied."

Satisfied! satisfied! the spirit's yearning  
For sweet companionship with kindred minds —  
The silent love that here meets no returning —  
The inspiration which no language finds —

Shall they be satisfied? the soul's vague longing —  
The aching void which nothing earthly fills?  
O, what desires upon my soul are thronging  
As I look upward to the heavenly hills!

Thither my faint and feeble steps are tending —  
Saviour and Lord! with thy frail child abide!  
Guide me toward home, where, all my wanderings  
ending,  
I then shall see thee and "be satisfied."

### GOD'S PURPOSE IN MANUAL WORK.

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

It is a matter of interest to note that whenever God has had something great to do in the earth, his chosen instruments have been men tempered, physically and mentally, by the severe discipline of manual labor; not that he underrates intellectual ability, but that he sees no true intellectual ability that has not its complement in executive ability, which can only come through a practical knowledge of manual work.

When he would establish the first Christian church, he made its pillars of the hardy Galilean fishermen; for men who could successfully grapple with the daily vicissitudes of earning their bread, and could breast the storms of Galilee in their daily toil, had the needed hardihood for breasting public opinion, and pushing a new faith even to the death. When that first church became corrupted, and God would work a reformation, he took Melancthon and Luther, the sons of a German armorer and a German wood-cutter, the one to deal sturdy blows against the mountain of papal iniquity, the other to build up the church and bind on the armor of the Protestant faith. So when God would plant a nation where the Protestant faith might grow, he put it into the hearts of a brave little company of Separatists in the north of England, — a hardy band, who knew how to labor with their hands, — to seek a country where they could worship God in freedom; and on our rugged New England shores they landed to build up a great country and a great people. With their labor-trained hands and labor-keen intellects they made a success, in the face of great difficulties, of what all the ease-loving, adventurous colonies before them had failed to do, and the key-note of their success was intelligent manual labor. Eggleston tells us that Winthrop, the first governor of Massachusetts, "labored with his hands among his servants." "If you want a thing well done, do it yourself," was their motto, from Miles Standish down.

Two of the most important missionary enterprises ever undertaken were successfully put through, the one by an English shoemaker, the other by a former "piecer" in an English cotton-mill! William Carey, who studied Greek and Latin while making shoes, was the instrument God chose to give the Bible to India; and David Livingstone, who studied his Latin with his book in a spinning-frame, God used to open up the "Dark Continent." George Stephenson, the miner, gave the steam-engine to the world; and Franklin, who could "wrest thunder from the clouds and scepters from tyrants," learned first to make candles and set type.

It is said of Mary Lyon, a farmer's daughter and the founder of woman's education in America, that she could study, spin, weave, milk cows, and make bread equally well. Evidently manual work did not lessen her mental capacity, since it is stated that she mastered Latin grammar in a few days.

Is it not plain, from these instances, that God places the greatest value on those who have had manual as well as mental training? And why is it that manual education has been valued so lightly, and even regarded as degrading by some, when God has so many times, in so many ways, expressed his marked approval of it?

### EVENING AT HOME.

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

THE time which should be especially devoted to the family is the evening. On this point we find the following in "Christian Education," page 167: "As a rule the labor of the day should not be prolonged into the evening. If all the hours of the day are well improved, the work extended into the evening is so much extra, and the overtaxed system will suffer from the burden imposed upon it. I have been shown that those who do this often lose much more than they gain; for their energies are exhausted, and they labor on nervous excitement. They may not realize any immediate injury, but they are surely undermining their constitution. Let parents devote the evenings to their families. Lay off care and perplexity with the labors of the day. The husband and father would gain much if he would make it a rule not to mar the happiness of his family by bringing his business troubles home to fret and worry over. He may need the counsel of his wife in difficult matters, and they may both obtain relief in their perplexities by unitedly seeking wisdom of God; but to keep the mind constantly strained upon business affairs will injure the health of both mind and body. Let the evenings be spent as happily as possible. Let home be a place where cheerfulness, courtesy, and love exist. This will make it attractive to the children. . . . Self-control on the part of all the members of the family will make home almost a paradise. Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice except with horror."

It may seem difficult for some to follow this plan, but as the Lord says it is right, he will enable us to carry it out successfully. If we would live more simply, we would have more time to devote to our intellectual improvement. The Sabbath should be full of happy associations with the children. Make it the special time for Bible stories, singing, and the study of nature and nature's God. The memory of Sabbaths thus spent will never be lost.

O that we may have wisdom from above in this holy work; for without it, we must indeed be helpless! There is such a broad field for study and so much to learn, that we hardly know where to begin. If we walk in the light

on these things, the most precious promises of God are ours; but if we fail to do so, and allow our other work to crowd out our duties to our children, then indeed we fail utterly in our mission in this world.

### THE HOME.

BY SOPHIA BOATWRIGHT BRUNSON.  
(Chattanooga, Tenn.)

THE first home was established by God himself in the garden of Eden, where one man and one woman lived in perfect bliss. They had their daily work appointed, which they took delight in performing. Then they would refresh themselves under the beautiful trees, and from the surrounding brooks or sparkling fountains. Love glorified their lives, and the days glided by like the harmony of sweet music, without a cloud to fling its shadow athwart their pathway. But since sin entered this ideal home, there has never been another where the inmates were so innocent or so happy. Perhaps the humble cottage at Nazareth, where the carpenter toiled at his bench from day to day, assisted by the little Child whose coming was heralded by the angels, approached in peace, purity, and contentment to that of Eden's garden before the fall. Christ set his seal of approval forever upon family life, and elevated and dignified it, when he himself entered into it, and sustained the same relation to parents and brothers that we do, thus leaving us not only his teachings but his example. Even the humble lot of childhood has been uplifted, sanctified, and made to shine with the purest luster, since that sweet child life blossomed out in snowy purity and faultless beauty in Mary's humble home. He was subject unto his parents, and we may well believe that they faithfully sought to lead him in straight paths and heavenly ways.

Mary, the mother of Jesus, was a woman who had drunk so deeply from the truths recorded in the word of life that her soul was lifted up into close communion with her God, and dwelt in the light of his living presence. Hear the hymn, "Magnificat;" how spontaneously it burst from her full and joyful heart, and welled out in a symphony of glowing eloquence, praise, and love! Truly this noble woman must have taught the infant tongue of Christ to lisp a prayer to his Father, and to repeat scriptures, perhaps before he was able to read them for himself, until at last he became rooted and grounded in Holy Writ, which in later years came to his lips so readily. Satan was put to flight with an "It is written" which has come ringing down through the ages, in clarion tones, to encourage us to overcome our enemies in the same way.

In the home the character is formed for all eternity. It may be so formed that it will be a blessing to the world, and will live hereafter in the earth made new, in company with God and the angels; or it may be destitute of wholesome influences here, and at last perish with the chaff and stubble in the fires of the great day. There can be no true happiness in a home where the light of God's presence is shut out, neither can the tendency be ennobling or elevating. The old aphorism that "like produces like" is true here as in other cases. If the influence is not good, it must be bad, and the effect will also be seen outside the home circle; for society and the nation must suffer.

The character of a country's homes determines the condition of society and finally of the nation; for it is all made up of individuals, who are really the foundation of the whole. We may liken the individual to a plant, and the home to the nursery, while society is the flower, and the nation is the fruit. If the little plant is pruned and bound up straight, kept from worms and destructive enemies, and watered and tended with care, granting the other conditions, it grows



healthy and strong, and produces fair blossoms and sound fruit in due season. So the nurture and training in the home largely determine what the effects upon society and the nation shall be. If left to destruction and ruin, then no good results can be expected; for if the trunk is rotten, the whole structure must be unsound.

There never has been and never will be a godly home that has not made its influence felt for good in the world. The effect of a Christian home in a heathen land, is like that of a pure white lily standing in the mud and slime of a malarial pool. It sweetens and purifies the poisoned air with its delightful fragrance, and brightens the dismal place with its beauty. So the home in which true piety reigns is always sending out an influence for good. Silent and unobserved though it be, its ennobling, purifying, and elevating work is always going on.

Now there is comfort right here for those who cannot go out into the world to do the work that they fain would do. They can live their quiet life, and teach by their example. Mothers, think of the grand possibilities that you have in your children, while they are in the home all about you. To you is delegated by the Creator himself the holy privilege of training their minds and molding their characters. You must teach them to fight life's battles alone some day,—to climb the hills of "Difficulty," to cross over on the other side of the "Slough of Despond," to pass through the "dark valleys," and to journey bravely on to the "Celestial City." Remember that their arrival there depends largely upon the way in which you discharge your duty. Your example and teachings will follow them out into the world and go with them through life. You know this from your own experience. Of all hallowed memories are there any from which you draw the veil aside so gently, or gaze upon so long and lovingly, as you do upon those connected with the home of your childhood? You remember many pleasant incidents, but none so sacred and precious to you as the time spent with father and mother when they told you of heaven. O, what a power these recollections are for restraining us from evil! The tide of many a life has been turned, and many a wanderer brought back from the brink of ruin, by the sound of a mother's voice echoing softly through the still chambers of the heart. The words of pleading or admonition that she spoke to him long ago, quickening into life the slumbering conscience, bring the erring one again to the path of rectitude.

Let each one so live in his home here below that his life shall be a blessing to all its inmates, and the influence will be felt beyond its narrow precincts, and even extend to the new earth, where the perfection of Eden's home will be restored.

#### HOME WORK FOR CHRIST.

BY ELDER M. E. KELLOGG.

(Battle Creek, Mich.)

THE opinion prevails in very many minds that work for Christ is something separate and distinct from the common duties of life, which almost invariably absorb the larger portion of the time and strength of the majority of those professing Christ. Many people seem not to realize that the sphere of action of many Christians is very narrow, almost entirely confined to home and home duties, and that if they do anything for the Master, it must be done at home, and largely for the members of their own family. Sisters who have few home cares, or if they have many, allow them to rest upon them very lightly, may imagine that some other sister is not doing much for Christ because she does not go to the missionary and other meetings as regularly as they do. But it may be that God is as well pleased with the well-kept house, and the careful, painstaking performance of the numerous

home duties of the one as he is with the more noticeable missionary work of the other. Everything we do for others, if done with the spirit of love, is done for Christ; it is Christian work, and is so regarded by the Lord. The following story from the *United Presbyterian* illustrates a phase of Christian work so holy that angels may well admire it:—

"A little daughter of the tenements, whose mother was through at last with the work and worry that had killed her, was left at fourteen years old with four younger ones to mother and to nurse. Faithful to her trust, she scrubbed and washed, and cooked and mended, until the slender shoulders bent, and the thin face grew white; and almost before any one noticed much, the little broken life lay waiting for release.

"'I have n't been able to do anything,' she whispered to her favorite girl-friend, who lived just around the corner. 'I could n't go to school, because of the work, or to Sabbath-school, because it took all father could spare to keep the others in clothes. When the minister came to see me, he said I'd soon see Jesus, but I'm afraid I have n't done anything good, and I won't know anything to say to him.'

"'And you need n't try to say anything,' said the other, 'not a single word,' kissing the little pitiful face. 'When you see him looking at you, just show him your hands.'

O mothers, overburdened with never-ending household cares, do not sink in discouragement with the thought that you are doing nothing for Jesus. The steps you take looking after the children whom God has given you to care for are as surely numbered by God as those of the one who, with fewer household cares, distributes tracts from door to door. There are the meals to get, the house to be kept in order, the washing to be done, the sweeping, washing dishes, and the children's clothes to plan for and to mend, often when they are asleep. Perhaps you cannot sing as well as another, and are not so wordy in meeting, but your worn and soiled hands are eloquent for Christ. "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work," is the New-Testament recommendation for a woman worthy of honor. A young sister would be glad to take the nurse's training-course, but cannot unless she will promise to go wherever she is sent. But a mother and an aged grandmother need her help, and so she gives up this project, that she may be a *home missionary*. May God bless the home missionaries,—those who keep the homes in running order,—who say little, but do much to make life here worth living.

#### THE CEREALS.

BY MRS. E. E. KELLOGG.

(Sanitarium.)

*Wheat*.—Among cereals, wheat ranks highest in the proportion of its nutritive elements. Aside from being used for bread, the whole grain, when cooked until soft, makes a valuable and important food. Wheat is subjected to a great variety of milling processes, by which it is pearled, crushed, cracked, rolled, etc., and when properly prepared for the table, makes an excellent food. Pearled wheat and cracked wheat may be browned before cooking, and thus prepared, they make a food which is quite different from the wheat in its original state.

*Corn*.—Corn is another valuable cereal; but it is lacking in gluten, and for that reason cannot so readily be made into light bread. It is, however, the bread-producing material for the native population of Mexico. Their bread is almost wholly made from corn. They also parch corn and use it quite largely. Their method of doing this is to heat sand until very hot, then put the corn into it until the kernels all pop

open, and then sift the corn from the sand and use it.

*Barley*.—Barley is another food which has been used almost from time immemorial. The Roman gladiators are said to have lived largely upon barley.

For cooking all grains the best utensil is a double boiler, or one boiler placed inside another, the outer one being filled with boiling water, the inner one containing the grain. The amount of water used for the grain and the grain itself should be carefully measured. The water into which the grain is introduced should be of boiling temperature. For measuring both the water and the grain, a cup which shows the different proportions on the outside is very serviceable; but in the absence of such a utensil, by using the same vessel for measuring both materials, it can be done about as accurately. As the liquid can only be just even with the top of the measure, the grain must also be even, and not heaping, as is sometimes used. Different grains will require different proportions of liquid. Four parts of liquid to one of grain will be required in cooking graham grits; two and a half to three parts of water to one part grain, for most rolled grains; and from four to four and one-half parts water to one part grain for the whole grains, like pearled barley and wheat, the amount depending somewhat upon the desired consistency of the food after it is cooked. It is important in cooking grains to have them in as dry a state as possible, as the less mushy they are, the more easily they will be digested.

The length of time for cooking grains will vary with the different kinds. Some require a longer time than others, but none can be properly cooked in less than two hours. The length of time for cooking grains is of considerable importance; for if they are not thoroughly cooked, they are not easily digested. Grains are very largely composed of starch, and starch in its uncooked state is not digestible. The purpose of cooking grain is to disintegrate the tissue of the grain and change the starch to dextrin. Grain cannot be cooked, as would be supposed from the directions on the packages bought at the grocery, in three or four minutes, but must be allowed to cook a much greater length of time. When the water is boiling, introduce the grain slowly, stirring it continually. Let this boil rapidly until the grain is set, or until it has thickened to the same consistency throughout. Most fine milled and granular grains will set in two or three minutes. Coarser grains will require from ten minutes to half an hour. When the grain has set, the dish may be placed in the outer boiler, in which the water should be boiling. It will need no further attention, only to see that the water is kept boiling in the outer boiler.

Although their tissue has become softened by cooking, grains need to be masticated thoroughly; and since it is much easier to do what we are compelled to do, it is a good plan to break up wafers, crisps, or some hard substance, in the grain, so that with each mouthful of grain we shall be obliged to take some of the hard food. The combination thus secured is excellent and palatable.

I cannot recommend the use of sugar, which is so largely used in connection with grains. We do not need sugar to add to the nutritive value of the grain. Our foreign neighbors who live largely upon rice do not use sugar upon it, and why should we need it any more upon oatmeal than upon bread which is made from this grain? If one becomes accustomed to do without its use, the grains will be enjoyed much better. To those who cannot use cream, fruit juices and sauces prepared from fruit are excellent to use with grains.

THE application of a red-hot iron to the head of a rusty screw will enable one to remove it easily if the screw-driver is used before the screw has had time to cool.—*The Household*.

## The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 1, 1896.

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### SACRIFICE.

THE essential principle of sacrifice is the giving up, or surrender, of some desirable or prized object to another. Literally the idea of sacredness is attached to the word. It comes from the Latin *sacer*, which means, dedicated to a divinity, holy, sacred. From it springs *sancio*, which in turn gives us "saint," "sanctify," etc. United to *sacer* is also the Latin *facere*, "make." The word has come into a more common use, so that the association of religious offering is frequently wanting. But it is as a religious requirement that we wish to consider it.

Sacrifice is a fundamental consideration in our religion. Nor is Christianity peculiar in this respect; for every religious system of which we have any knowledge, from the darkest fetishism up to the religion of the Bible, has the thought and the fact of sacrifice laid at the very foundation of its propitiatory, or remedial department. Sin calls for a penalty, and penalty demands a sacrifice. Conscious guilt fears the avenger of justice. The belief in an overruling deity, whatever form the conception or belief may assume, carries with it the idea of retribution for wrong-doers; and with a race of confirmed transgressors this feature of religious belief is apt to become the overshadowing one. Aware of our defects, with sin and failures staring us in the face at every glance backward, what can we expect but the visitation of offended justice? It is thus that men reason, and the human conception of God has been austere and vindictive. Love has not been a feature of the multitude of false religions that have sprung from human philosophy or superstition. In them there is a constant and all-absorbing demand to meet the claims of offended justice. If the apprehensive worshiper may but escape the outpouring of wrath, it is all he can hope for; he never looks higher than that. Love and compassion never bend over him with comfort and hope. He is ever a debtor to justice, and he knows not at what hour he may be called upon to pay the debt that will consume himself, his wife and children, and all that he hath.

This awful debt is no myth. The Christian religion does not ignore it. God's justice is administered with a scrutiny that he himself styles jealousy. There is no allowance made for sin. Death is its penalty; and without the shedding of blood there is no remission. If sin awakens the wrath of those deified creatures of human imagination, how much more will it meet the disapproval of the infinite One with whom we have to do. How hopeless our case, were there no interposition in our behalf!

But here is where the love and compassion of God are magnified and exalted above all example or comparison. While Satan and all the gods suggested by him undertake to support their code of ethics by demanding the full pound of flesh nominated in the bond, our God meets the demand of his law by the sacrifice of his heart's best treasure. The debt we never could

pay is fully cancelled by the blood of God's dear Son, who is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Other systems of religion require sacrifice of men for the gods; but the religion of the Bible provides a sacrifice of God toward men. That sacrifice has been made from the foundation of the world. Its merits have saved a countless multitude, and they are as full to-day as ever in the past. God is love. He is the same yesterday, to-day, and forever. Justice is blended with infinite mercy. Jealousy is tempered with compassion. That closest scrutiny discovers the traces of sorrow, the faintest aspiration for a better life, the kindling of love and gratitude, as well as the roots of bitterness. A father's yearning love follows our devious wanderings, and forgives our oft-repeated failures. The message, "I have loved thee," comes to us from heaven in every hour of darkness and trial.

The punishment of our guilt was laid on God's dear Son; and he drank the cup of wrath. He saw the Father's face withdrawn in displeasure. The weight of that crushing sorrow, which was the portion that unaided justice would measure out to us, pressed from our gracious Lord sweat-drops of blood. For us there remains the cup of salvation. We may look into the Father's face glorious with reconciling grace and tenderness. Perfect love casts out that dreadful fear which conscious guilt inspires, and gives us hope and confidence.

Are there, then, no sacrifices for us?—Yes; and no. Said Jesus: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." This is in one sense a sacrifice; but he who gives up all he has for God, receives in return all that God has. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." God requires us to make a sacrifice of our sinful, foolish will, that he may give us his own. We may sacrifice filthy rags, and obtain a shining robe. We may sacrifice a selfish mortal life for the loving life of eternal blessedness. We may give up everything that is vile, or hurtful, or that causes sorrow or loss, and in exchange receive the heavenly endowment of sons and daughters of an immortal King!

Sacrifices?—Yes. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." And again: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God." There is something for us to give up. The consuming fire of God's altar still burns; but it consumes only the sin and dross. The debt of justice is paid for all his dear children. For them there is love and pardon. Our ever blessed God provides a heaven of purity for us, points out the way thither, removes the difficulties, redeems us from death by the death of his own Son, forgives our sin, cleanses our past record, purifies our robes of character, upholds and guides us in the way, gives us help and comfort by the way, saves us from the grave, gives us heaven and all its glory, and in that glorious place satisfies us with a life that measures with his own. Truly, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." "Bless the Lord, O my soul, and forget not all his benefits: . . . who crowneth thee with loving kindness and tender mercies." G. C. T.

### SUNDRY NO-SABBATH SOPHISTRIES.

II. "It [the Bible] nowhere states that every seventh day from the creation was set apart for sacred or any other use."

The Bible rebukes this bold and barefaced assumption, as a few verses from the second chapter of Genesis clearly show. What is the record? "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." When did this take place?—On the seventh day which immediately followed the six days which God had employed in the creation of the world. There is no possible ground on which this fact can be denied. A record of the events of the first seven days of time, in consecutive order, is given in the first thirty-four verses of the book of Genesis. The first chapter is occupied with the events of six days. Then the first three verses of chapter 2 record what took place on, and immediately at the close of, the seventh day.

These facts being established, let us now see just what was done with reference to the seventh day. By resting on that day, God made it his rest day; and as "rest" is only another name for "sabbath," he thus made it his Sabbath day. How sublime was the scene! Creative energy—a power comprehended by no beings in the universe save God and Christ—had been operating during the six preceding days, producing results of majesty and beauty at which the whole heavenly world—the "morning stars" and "all the sons of God"—burst forth into shouts and songs of joy. But during all that seventh day, that creative energy rested in calm repose; and as it was a *finished* work that would call forth the adoration of the heavenly hosts, it was doubtless the hours of the world's first Sabbath which heard that sublime song of Job 38:7. But while the angels were thus raising their anthems of praise to the Lord Jehovah, in honor of his name and in celebration of his mighty power and matchless love, God and Christ, with this fit accompaniment, were passing the time in quiet and glorious contemplation of the work which their hands had wrought, and which they found all very good. There has never been a day celebrated on this earth as this was celebrated.

But this day at length ended, as the days before it in turn had ended; and what then, according to the record, did God immediately do?—"And God blessed the seventh day, and sanctified it: because that in it he *had rested* from all his work which God created and made." Remember that when what is here recorded took place, that first seventh day had ended; and nothing can be done with time that is past. God could not bless a day which had passed away. God did not, therefore, bless that first seventh day. But the record says that he did bless the seventh day. To what seventh day, then, did the blessing pertain?—To one which was to come; to the *next* which was to come. But was it limited to that? and was it to stop there?—There is no such record; there is no limit; it embraced every seventh day from that time on, as these days should come in regular succession, through all the time allotted to this world. And all these days were sanctified as well as blessed; and as "sanctify" means "to set apart to a holy use," then every seventh day from the creation *was* set apart to a sacred use, and the Bible so states. But the sophists say that the Bible nowhere so states. We hurl their statement back into their faces, branded



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## HONESTY TOWARD MEN AND TOWARD GOD.

BY MRS. E. G. WHITE.

"HARKEN unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness [which is his holy law, the transcript of his character] shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation." The whole of the fifty-first chapter of Isaiah is worthy of close, earnest study, and we would do well to commit it to memory. It has a special application to those who are living in the last days.

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart." "The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. . . . Turn ye not unto idols. . . . I am the Lord your God."

The Lord requires of all who claim to be his people far more than they give him. He demands that all who claim to believe on Christ shall reveal to the world, in their lives, that Christianity which was exemplified in his life and character. If the word of God is enshrined in their hearts, they will make manifest the power and purity of the gospel. A practical example of the power of the gospel in the daily life is of much more value to the world than sermons or professions of godliness that are not accompanied by good works. Let all who name the name of Christ remember that, individually, they are making an impression, favorable or unfavorable to Bible religion, on the minds of all with whom they come in contact.

Christ declared: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. . . . This do, and thou shalt live." This commandment, which he gave when enshrouded in the pillar of cloud by day and the pillar of fire by night, he again lays down as the condition of eternal life.

In Leviticus 19 are recorded words given by Christ to Moses to speak to the children of Israel. Read what the people of God in ancient times were commanded to do, and what not to do; for these are the principles contained in the royal law: "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor." Personal preferences and partiality are not to appear in the life-practise of the Christian.

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just

balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord." "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess."

Here is shown the work of the minister of righteousness: "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." But a solemn charge is made by the God of Israel: "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of Hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good-will at your hand. . . . Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?"

The words of the Lord in Mal. 3:1-3 lay down the work essential to be done in the church of God: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." A message which is as a two-edged sword must be given to the people, to clear away the evils that are seen among them. A living testimony that will awaken the paralyzed conscience is to be borne.

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." All the sins here specified have been coming in among the people who claim to be the people of God; and it is high time that there was a reformation, a transformation, of character. Who among us, who are called commandment-keepers, have been "partial in the law," neglecting the living principles which are a transcript of the character of God? Has not the imperfect example of those who have departed from the law

of God caused many to stumble at the law? "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."

The Lord commands his people, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Here faithful dealing with the sins of those who claim to be children of God is enjoined. Be they men in the most humble condition, or men entrusted with power and responsibility, no partiality is to be shown to those in the wrong, no hypocrisy is to be practised in dealing with them. If a man's position involves sacred interests, God's watchmen are to be the more earnest and faithful in dealing with him. Not one evil principle will pass uncorrected. If those in the wrong refuse to repent, and to correct their errors, let them be separated from the Lord's work; for the corrupting principles of evil will leaven all with whom they are connected.

The Jews claimed to obey the law of God, and they appeared to be very strict in observing some portions of the law; but the precepts that interfered with their personal interests were unheeded. The people offended God by lightly esteeming the requirements that touched their earthly treasures. Beware, brethren, lest while professing to honor the law of God, you fall into the same error as did the Jews; beware lest the love of earthly treasure shall draw your hearts from God.

No man can make an offering to the Lord in righteousness until practical right-doing is brought into the daily life. When does the Lord say that the offering of Judah and Jerusalem shall be pleasant unto him as in the former years? When "he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

"Then I turned," writes Zechariah, "and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof."

In our dealings with our fellow men, as well as in our relations with God, we are to show strict justice and honesty. Every human being is to be estimated according to the price that Christ has paid for his redemption. Our fellow men are of as much value as we are, and God calls upon us to treat them as we would be treated. He wants no sharpers connected with his work. He wants no man to take advantage of others, in order to bring means into his treasury. He will sanction no man in appropriating to himself more than he has justly earned. The Lord will not sustain men in his service who are self-indulgent, and who do not represent the character and work of Christ.

Those who indulge in any sort of unfair dealing, either with God or with their fellow men, are sowing the seed for a very bitter harvest. The Lord requires those who claim to be his servants to reveal the principles of heaven in all their work. They are to show kindness to all men, cherishing patience, long-suffering, forbearance, generosity. This is living the gospel, and only to those who thus serve him will God say: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

God has revealed his interest in fallen men by giving them a Saviour. He covenanted not to stir up his wrath against the perversity of his children, not to censure them in his hot displeasure, until every advantage had been given them through all their period of probation.

And even when they shall refuse his warnings, his messages of invitation, the presentation of his righteousness; when they continue to sin in the face of light and evidence, still he will not break forth upon them in his great anger. He leaves all judgment to his Son, whom he gave as a sin offering for the world.

God has a yearning desire to save the purchase of the blood of Christ from the sure result of a wrong course of action; for sin, if persisted in, will bring upon them the wrath of the rejected Lamb. Mercy, rich and free, is presented in the gift of Christ's righteousness. Those who scorn this precious gift, who despise and reject the Saviour, who refuse the invitation, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me," reject the offer of the attributes of character which will constitute them sons and daughters of God. For "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name [What name?—Immanuel, the Son of God]; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

The Word is our instructor. All who will be doers of the word, in sincerity and truth, will behold his glory,—“the glory as of the only begotten of the Father, full of grace and truth.” Then there is indeed a new birth, a transformation of character. “Of his fulness have all we received, and grace for grace.” This makes us living epistles, “known and read of all men.” “He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him.”

“It is of the Lord's mercies that we are not consumed because his compassions fail not. They are new every morning: great is thy faithfulness.” “Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts.”

This is the message which must be proclaimed: “Return unto me, and I will return unto you.” “But ye said, Wherein shall we return?” God gives his people reproofs, warnings, and instruction, because there is a manifest neglect of righteous principles. He sends messengers to bear to the churches his reproofs and warnings, that their wrongs may be corrected. He gives the invitation, “Return unto me, and I will return unto you,” and yet self-vindication is shown in the words, “Wherein shall we return?”

The reproof and warning and promise of the Lord are given in definite language in Mal. 3:8: “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?” The Lord answers, “In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.” The Lord of heaven challenges those whom he has supplied with his bounties to prove him. “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

This message has lost none of its force. It is just as fresh in its importance as God's gifts are fresh and continual. There is no difficulty in understanding our duty in the light of this message, given through God's holy prophet. We are not left to stumble along in darkness and disobedience. The truth is plainly stated, and it can be clearly understood by all who wish to be honest in the sight of God. A tithe of all our income is the Lord's. He lays his hand upon that portion which he has specified that we shall return to him, and says, I allow you to use my bounties after you have laid aside the tenth, and have come before me with gifts and offerings.

The Lord calls for his tithe to be given in to his treasury. Strictly, honestly, and faithfully, let this portion be returned to him. Besides this, he calls for your gifts and offerings. No one is compelled to present his tithe or his gifts and offerings to the Lord. But just as surely as God's word is given to us, just so surely will he require his own with usury at the hand of every human being. If men are unfaithful in rendering to God

his own, if they disregard God's charge to his stewards, they will not long have the blessing of that which the Lord has entrusted to them.

“Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully [in black] before the Lord of Hosts?” God does not require his people to do this. Christ is the light of the world, and he says, “He that followeth me shall not walk in darkness, but shall have the light of life.” But the mournful complaint continues: “And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” This is the language of a soul in darkness. The condition here revealed is the sure result of disobedience. Those who make the complaint are neglecting their obligation to give to the Lord his own. It is because so little heed is given to the Lord's special injunctions that darkness and temptation and trial are brought upon the church.

The tithe is set apart for a special use. It is not to be regarded as a poor fund. It is to be especially devoted to the support of those who are bearing God's message to the world; and it should not be diverted from this purpose.

The great object of our work is to carry the light to those who are in darkness. Our work is world-wide. God's delegated messengers are not to hover about the people who have been long in the truth. Altogether too much labor is devoted to the churches. God's people are not to depend on others to do their work for them. Let the Lord's messengers carry the triumphs of the cross into the regions beyond, calling upon the members of the church to send their prayers as sharp sickles into the harvest-field. Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried.

The Lord's messengers should see that his requirements are faithfully discharged by the members of the churches. God says that there should be meat in his house, and if the money in the treasury is tampered with, if it is regarded as right for individuals to make what use they please of the tithe, the Lord cannot bless. He cannot sustain those who think that they can do as they please with that which is his.

The Lord has given to every man his work. His servants are to act in partnership with him. If they choose, men may refuse to connect themselves with their Maker; they may refuse to give themselves to his service, and trade upon his entrusted goods; they may fail to exercise frugality and self-denial, and may forget that the Lord requires a return of what he has given them. All such are unfaithful stewards. A faithful steward will do all he possibly can in the service of God; the one object before him will be the great need of the world. He will realize that the message of truth is to be given, not only in his own neighborhood, but in the regions beyond. When men cherish this spirit, the love of the truth and the sanctification they will receive through the truth, will banish avarice, overreaching, and every species of dishonesty.

It will not be long before probation will close. If you do not now serve the Lord with fidelity, how will you meet the record of your unfaithful dealing? Not long hence, a call will be made for a settlement of accounts, and you will be asked, “How much owest thou unto my Lord?” If you have refused to deal honestly with God, I beseech you to think of your deficiency, and if possible to make restitution. If this cannot be done, in humble penitence pray that God for Christ's sake will pardon your great debt. Begin now to act like Christians. Make no excuse for failing to give the Lord his own. Now, while mercy's sweet voice is still heard, while it is not yet too late for wrongs to be righted, while it is called to-day, if ye will hear his voice, harden not your hearts.

God calls for fathers, mothers, and children to become partners with him in the great work of rescuing their own souls from Satan's power. Let them unite

with Christ, and strive with heart and mind and strength to save themselves through faith. When through the grace of Christ you have been converted, God calls upon you to wear his yoke, and labor in his lines to save other souls who are bound up with Satan, and who do not realize their peril. Hear me, for Christ's sake, hear me. The season of God's mercy will soon be ended. The call for sinners to repent and be converted will soon be heard no more. That God whose invitation you have refused, that Saviour whose Spirit you have grieved and insulted, will soon rise in his anger to punish transgressors. Dare we think what the wrath of the Lamb means?

Every day you remain in sin you are grieving God by your impenitence. Will you not remember that the time is just upon you when the last day of mercy will come? Then God will rise up out of his place to punish the world for its iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. The clouds of wrath which have been gathering will burst with pitiless fury upon the world. I beg of you who shall read these words to hear for your soul's sake. Venture not one step further in your impenitence. “Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.”

#### AN APPEAL FOR THE SOUTH.

I APPEAL to families who understand the truth. What are you doing? You can be God's ministers, taking up the work in this neglected field that needs to be plowed, and to be sowed with the gospel seed of truth. Who for Christ's sake will give themselves to this work? You could have had missionaries in this hard field many years ago. God has called you to labor in his vineyard; but the most miserable, unpromising portions of the vineyard have been passed by. Human beings, who are the Lord's by creation and by redemption, have been left for wolves to devour, while you have lived at ease, eating from the abundant supply which God gave you to share with those in need.

In the past, some attempts have been made to present the truth to the colored people, but those among the white people who claim to believe the truth, have wanted to build up a high partition between themselves and the colored race. We have one Saviour, who has died for the black man as well as for the white man; and those who possess the Spirit of Christ will have love and pity for all who know not the precious Saviour. They will labor to the utmost of their ability to wipe away the reproach of ignorance from black and white alike.

From the light God has given me, the blood of souls will surely be found upon the garments of those who, like the priest and Levite, are passing by on the other side. This is just what our people are doing. They have been eating of the large loaf, and have left the suffering, distressed people of the Southern regions starving for education, starving for spiritual advantages. While feeding from a well-supplied table, they have not allowed even the crumbs that fall from the table to be bestowed upon the colored people. By their actions they have said, Am I my brother's keeper? Where are those who have had so much light, so much food, that they have lost their appetite, and do not appreciate the bread of life? These rich treasures, if imparted to others, would be life and hope and salvation to them.

It is not merely the white people in the Southern field that are to receive the message of truth. Methods and plans must be devised to reach the colored people. Divine illumination must come to them. This kind of work calls for laborers, and the duty rests upon our responsible men to set men to work in that field, and to sustain the work with a portion of the means supplied by tithes and offerings from the believers in all parts of our world. The Bible, the precious Bible, is not to be chained to any one place. It is to go to all parts of the world; its sacred truth is to be everywhere studied.

You cannot send laborers into the Southern field, and merely say to one, You may work there, or to another, You may work here. Facilities must be provided, and workmen sent who can plan for these States. I beseech you, brethren, do not take the work out of the hands of those who would work, every chance they may have, to obtain means to work in the Southern States. It is not your privilege to grasp every tittle to dispose of as you see fit. God has been teaching me, and I will not rest, I dare not hold my peace. I urge you to supply the people of this long-neglected field with food out of your abundance.—*Unpublished M. S.*

(Progress of the Cause, Continued.)

ernment land. So earnestly did our brethren plead for such a settlement, pledging themselves to do all in their power to cultivate the land and raise a fund so that a school could be established among them, that it was thought best to secure a government lease of one hundred acres of land for twenty-one years and set them to work. Fifteen dollars donated by a brother paid the first instalment, leaving a balance of twenty dollars to be raised by Jan. 1, 1897, and a yearly rental of one pound (\$4.80). Several parties have agreed to lease land from us, and we trust this will provide the balance of money required.

Will not some of our readers consider it a privilege to contribute something toward erecting a mission chapel and furnishing school supplies for our Indian brethren? Do we love our neighbors as ourselves? If so, we shall be glad to sacrifice some of our comforts for the benefit of those less fortunate than ourselves.

Already two orphan children, aged ten and twelve years, have been offered us to educate for God's work, but we have no means with which to clothe and feed them; therefore we shall be obliged to turn a deaf ear to their pleadings unless some kind friend provides for them. Any one wishing to contribute money, clothing, or school supplies for this mission should communicate with Mrs. W. G. Kneeland, 15 Howard St., Battle Creek, Mich., for further information. May each one so act his part that soon we shall all hear the glad words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

October 25.

W. G. KNEELAND.

#### INDIA.

HAVING been asked by the Foreign Mission Board to go to India and take charge of the canvassing work in that field, I sailed, with my wife, on the P. and O. steamer "Bengal," leaving London, September 11. After a very pleasant and prosperous voyage, we arrived in Calcutta, Monday evening, October 12.

Unfortunately, our boat could not go up to the landing-stage, as it was sundown when we reached the very outskirts of the city, and the law prohibits navigation in the river after sunset; so orders were given for the steamer to anchor for the night. Small native boats soon swarmed like bees around the ship, to take such passengers ashore as would like to go, and all was bustle among the passengers preparing to leave. There was a deal of rush and competition among the boatmen, to see who should be first at the ship's gangway to secure their living freight, and we decided that it would be better to wait till the rush was over than to be upset in a river which was alive with sharks.

While waiting, we were agreeably surprised to see Elder D. A. Robinson, who, finding that our boat was not going to bring her passengers to the landing-stage, had taken a cab, and, together with Sister Robinson and their little girl Ethel, had driven out by the riverside to meet our boat, and then had come aboard to help us off.

It is needless to say that we were glad to meet these friends, and also to find that they had anticipated our wants and so kindly provided for them. We were driven to our new home at the mission, 154 Bow Bazar street. We found all the workers in comparatively good health, although they had suffered more or less from the excessively hot weather through which they had just passed. The work here is making favorable progress, and the outlook is hopeful, though plans for the future are necessarily retarded because of the great distance of this field from the head of the work, consequently taking a long time for communication. I cannot see how the work in India can be carried forward on medical missionary lines, as was planned at the first, unless men and means can be supplied; yet

it seems, from what I have heard since coming here, that there could be no place in the wide world where just such work is more needed.

Brother and Sister Robinson are now giving treatment as best they can with their limited facilities, to a leading Baptist missionary, who is suffering from Indian fever and ague. The man is very grateful, and says he cannot thank them enough for the treatment he has received during his sickness. And he is only one of the many who are afflicted with this enervating disease. What could be done were a sanitarium and medical dispensary established here on a firm basis, it is hard to estimate beforehand; but I believe it would be the means of opening up and advancing the work here as rapidly as it has in Mexico and other places.

However, I must leave this phase of the work for those who have it to grapple with, and turn my attention to my special line—that of getting our publications before the people. There is no one else here at present to work with me, and so I fear that this great field will be left behind in the book work unless help is sent from the more favored fields. But the work is the Lord's, and to him we look for victory.

ELLERY ROBINSON.

Calcutta, October 20.

#### ARGENTINA, SOUTH AMERICA.

DURING the month of August I traveled in company with Brother Mangold, and visited San Cristobal, Ripamonte, Lahmann, and Felicia. Eight persons were baptized, and nine were added to the San Cristobal church. For the last three weeks I have been at Crespo. Each Sabbath we have had baptism, and eighteen have been added to the church. Next Sabbath we shall have baptism again. The church now numbers ninety-nine members. The interest never was better than at the present time. There is a prospect of the church's doubling its membership in a very short time. The Lord is putting forth a special effort in trying to win souls for his kingdom.

Locusts appear by the millions, and they look like great clouds in the distance. Whole fields of wheat have been destroyed, and yet they continue to come. In addition, caterpillars are adding their forces in cutting down whole fields of wheat. The Lord is taking away the things in which man is so liable to trust. These misfortunes are having a good effect; for some are led to inquire what they shall do to be saved. The end is near, and soon the work will all be done. Pray that the Lord will send laborers into the harvest-field.

F. H. WESTPHAL.

#### FROM BOGOTA, COLOMBIA.

WE are permitted to make the following extracts from a letter from F. C. Kelley, our missionary worker in the above-named city:—

"Last Sabbath evening, four young men came in about 7 P. M.; two I was expecting, but the others were unexpected. For one of the last two, I have done considerable work. This time, he brought a friend with him, and I asked him to select a subject for our evening's study, and he chose for it a Bible reading on 'temperance,' which he translated into Spanish for the benefit of those who did not understand English. In fact, he practically did the giving of it, my part being no more than that of a guide. The Lord came very near.

"Last night I sat down for an hour's study preparatory to a lesson in Bible study with a private family that had asked me to come and have a study with them. I have now had two. At the first there were only two members present, but at the second there were five in attendance, and instead of a study, I gave a Bible reading on the origin of Satan. Men meet me on the streets and ask me for papers and

tracts, some to send to their friends, and others for themselves. Others will ask me if I have anything new, and if I have, they want to have it. To me such experiences are an evidence that the people are hungering for knowledge on religious matters.

"Having to earn my own way, I found, after a year's experience, that teaching English alone would not meet my obligations, so at the beginning of this year, I began selling photographic goods, and have continued my English teaching as well. But I am free to say that I am not quite satisfied with the results; for my being drawn into business has in some respects hindered me from continuing my studies, and at times kept me from doing the work which I feel that I came to do. Still, my being in business has opened the way for me to tell many of some of the truth, who otherwise would not have had an opportunity of hearing. More than this, it has opened the way and has given me a standing among the better class of the people, and at the same time has left me freer from the interference of the priests. Last year I experienced several times the effect of their influence in the loss of my best paying classes. Every once in a while a priest drops in with an excuse of wanting to see goods, but I notice that he is very observing, and makes mental notes. He, as well as others, seldom gets away without hearing some of the truth.

"I know only too well with whom I have to deal, and therefore endeavor to get the good-will of my acquaintances along with their confidence, and then I can in safety and ease tell them of the truth. Sometimes it takes months to do it, but I am generally successful at last. Of course I do not want it to be understood that it is myself, but that it is God who opens the door and uses me as a message-bearer. Therefore when I see the great need of the people, and the little I am able to do for them, I feel like giving up all kinds of worldly occupations, and giving my whole time to religious work. This, had I resources, I would do; but having responsibilities resting upon me that require me to provide a few dollars each month more than my own personal expenses, I do not exactly see my way clear for doing that for which my heart longs and desires.

"I sincerely hope that a man and his wife may be sent here soon. They would have a temperate and healthful climate in which to live, and at the same time could do a great deal of work among those who speak English, while they are learning the Spanish. More than this, they would be able to provide a place for a meeting, and thus a nucleus would be formed. Then, again, a man and his wife would be able to enter the family circle,—a place that is practically closed against a single man,—and it is the family that gives stability to the work."

#### NEBRASKA.

MASON CITY.—I closed meetings here last night, with eighteen souls accepting the truth, and a leader and treasurer appointed to carry forward the work. A tract and missionary society of twenty-four members has been organized. I expect to begin meetings in Taylor, Loup county, the 17th. Brethren, pray for the work there.

GEORGE H. SMITH.

November 15.

#### MICHIGAN.

LANSING.—Just a word in regard to the work in the capital city. Since our camp-meeting, five adults have been added to our membership, three by letter and two by baptism. Four others have lately begun the observance of the Sabbath, and will no doubt connect with us soon. Our Sabbath and Sunday-night services are well attended. I still use a large number of papers in my work. The people are glad to read. In fact, I have never found so good a time to do



this work as the present. Many being out of work, they have time to read and think on these important matters. I am in fair health, and of good courage in the Lord. Brethren, pray for the work in this city. L. G. MOORE.

November 4.

#### OHIO.

LOCUST POINT.—I have just closed an interesting meeting at Locust Point, O. Many years ago Elder O. F. Guilford and his brother held meetings in the same place. Prejudice closed the house against the brethren in the midst of a good interest. Elder Gates has visited in the place since. Lately, Brother Carey's family has moved to that community, and by request I visited the place. Much prejudice has been removed, many friends made for the truth, and I had the pleasure of baptizing eight dear souls who were converted during the meeting. There will be an organization there soon. I left a good interest, and I believe a fruitful field.

D. E. LINDSEY.

#### MAINE.

AUGUSTA.—While I have been silent for some time as far as reporting is concerned, I wish to say to the REVIEW AND HERALD family that I have not been by any means inactive in the Master's vineyard. I have been kept very busy trying to respond to as many calls for help as I could, and I am glad to tell you that the good cause is onward in this part of God's field. Since the camp-meeting I have held a four weeks' meeting at Wales, some twenty miles from Augusta. The Lord blessed, and we enjoyed some excellent meetings. I had the free use of a union church situated in a township in which there is not a doctor, minister, lawyer, or pauper. The attendance was quite small from the first, but the interest was very good. Some are on the point of deciding to obey, and I have good reason to believe that some of these will soon take their stand to keep the Sabbath of the Lord. I sold several dollars' worth of books, and gave away hundreds of pages of tracts, and also received six dollars in donations.

October 23, in company with Elder Basney, I went to Cornville, at which place we spent Sabbath and Sunday. The Lord came near by his Spirit, and we enjoyed some good meetings. There have been some matters among members of the Cornville church which have been pending for a long time, and these, like all other matters of like nature, when left unsettled, never lose anything, but on the other hand grow in magnitude, in the mind at least. The Lord came near and helped, and these troubles were amicably settled. We believe that if the members of the Cornville church will forget the past, and turn their eyes away from those things which destroy the spirituality of any church, and set them on Christ, from whence comes all our hope for eternal life, uniting themselves in one band with love for one another, there will be better days for the cause of the Master at Cornville, and others will be added to their number. We found the outside interest good, and many were anxious to hear more, and some even came to us, anxiously entreating us to stay longer.

I am now holding a series of meetings in the city of Augusta, with a good attendance and a splendid interest. Some have already made up their minds to keep the Sabbath, and others are halting between duty and their business. We hope that at least some of these will decide to obey their convictions, and trust to the Lord to supply all their other needs. The little company at Gardiner which was brought out last summer under the labors of Elder Osborne and myself is getting along nicely. They have procured the Disciple chapel in which to hold meetings. I meet with the company there each Sabbath and

Sunday, and the Lord is blessing, for which we praise his holy name. There is now an urgent call for me to come back to Hallowell and resume my meetings there. Thus I have plenty to keep me busy.

The good work is onward in all parts of Maine, and the Lord is blessing the efforts which are now being put forth. Both the conference and the tract society were heavily in debt, but the Lord has wonderfully blessed during the past year, and the brethren and sisters have come up nobly, and given freely of their means, and soon both debts will be liquidated, and thus the Maine Conference will be released from these weights which have been a great hindrance in laying plans for the furtherance of the cause in this State, as well as helping in foreign missions as we would all like to help. I am of good courage in the Lord, and praise and bless his holy name for the blessings which he bestows upon me and mine daily, and for the privilege of laboring for dear souls for whom Christ died.

November 18.

M. G. HUFFMAN.

#### PENNSYLVANIA.

PHILADELPHIA.—I have not reported for some time, but it has not been because we have not been at work. During the summer the Bible work went rather slowly on account of the heat and so many leaving the city on their summer outings. Since cooler weather has come, we have an excellent interest in the Bible readings held from house to house.

The first of October we moved to a more commodious and more centrally located house, and have fitted up a large sitting-room, which accommodates seventy persons, for meetings. Cards advertising preaching on Sunday night, Tuesday and Thursday-evening Bible studies, and Sunday- and Thursday-afternoon parlor Bible readings at the mission, have been scattered. Also notices have been put in the leading city paper. As a result of this, fourteen strangers attended these readings last week, several of whom said they were seeking for a knowledge of God's word which they were not able to get at the meetings they attended. We hope to see many of these become interested in the truths for these last times.

As a church we are of good courage in the work of the Lord. Last Thursday evening we had a baptismal service in the Church of God, which was kindly offered to us. Five willing souls followed their Lord in the ordinance of baptism, to rise to walk in newness of life. Last Sabbath we held our quarterly meeting, and were much refreshed by the Lord's blessing. The laborers are few, the harvest is great, and there are, in a city of this size, many strange doctrines to meet; many isms to hold the people; numberless attractions to please the eye, and to gratify the perverted taste with those things which "war against the soul." Yet notwithstanding all this, some pearls from the rubbish are being saved for the Master's kingdom. We desire an interest in your prayers for the work here.

November 9.

E. A. MERRELL.

#### OKLAHOMA.

THE Oklahoma Conference is composed of the Territory of Oklahoma, and the five civilized tribes, or nations, of Indians. I am glad to report that as the people living here learn of, and become somewhat acquainted with, our work, they are not only willing, but are eager to have the truth preached to them. There never were so many open doors as at the present. The greatest hindrance here is the lack of means to push the work; for our present resources are sufficient to put but few men in the field. For the past two years the west half of Oklahoma has had a drouth, and for this reason we have been compelled to depend upon the east half of the

Territory and the nations for the main support of the work all over the conference; but with all these difficulties our conference is rapidly growing, and I never labored in a place where the people were so willing to hear, and where so many embraced the message with so little labor.

Since our camp-meeting last August, our laborers have been in new fields; in fact, almost all fields are new fields out here. Elder Russell at one place was compelled to discuss with a First-day Adventist minister on the subject of the law and the Sabbath. Since the discussion, the minister has accepted all the truth, and has united with one of our churches, and is now desirous of carrying to others the additional light he has received. Elder Ashcraft has been kept from the work most of the time this fall on account of the sickness and death of two of his sisters in Kansas; but he is now conducting a series of meetings at Clarkson, with a good interest. Brother White has just closed a series of meetings at Maud, where six embraced the message. Brother Parmele has labored at Stroud recently, where two or three families were keeping the Sabbath, and during his meetings seven more accepted the truth, all men. The company there will soon be organized into a church. Elder Rupert has been laboring in Beaver county, a strip of land formerly known as "No Man's Land." He reports that there are now sixteen keeping the Sabbath there.

I have been laboring among the churches, and can report an interest on the part of the people not of our faith at almost every place where a church is located. Recently I have been at Carney, where the church is made up of both English and Germans. An excellent interest was manifested, the house being filled at almost every meeting. Three were baptized, and four united with the church. I have just closed a short series of meetings at Norman, where two embraced the truth, and two were received into the church. Here in Oklahoma City there is always some interest, and recently some excellent people have embraced the truth. I have baptized eight here since our camp-meeting, and received twelve into the church, making twenty-two accessions the past quarter. The church now numbers ninety-eight, and several more will soon unite.

Our canvassing work is also becoming more interesting all the time. We have more canvassers than ever before, and they are quite successful, not only in taking orders, but also in making good deliveries. We are selling a great many of our small books, which seem to be the very thing for these hard times.

Taking it all in all, we are of good courage in this field, and as now and then the curtain is being drawn aside, and more frequently a rift is made in the clouds, permitting us to catch sight of heavenly things, it gives us a more intense longing for the better land, where all is joy and gladness. We say to the workers in the vineyard, Be of good cheer. J. M. REES.

#### APPRECIATION.

AFTER reading of the interest and appreciation shown by the different readers of the REVIEW, my mind turned to the canvassers. Being one of them myself, I can speak from experience. While meeting the sneers and rebuffs of those with whom the canvasser comes in contact, how cheering it is to look forward to the Sabbath and the return of this welcome minister, for such it is to those who do not hear a sermon more than twice a year. How inspiring to read of the rapid progress of the message in every land! As we read of the much greater difficulties some are passing through, it gives us greater courage and energy for the coming week's work. And so we lift our hearts to the One who heareth prayer, for his blessing on the editors and contributors of our grand old friend, the REVIEW AND HERALD. CANVASSEK.

with its true nature, which is—*infidelity*. Another statement of the same class is,—

III. "It [the Bible] nowhere declares that Adam had a Sabbath given to him." This is not perhaps so much a piece of sophistry as it is, like most of the other propositions, a blank denial of the Bible record. Probably the subterfuge behind which the authors would attempt to dodge is that we do not find these very words put together in this very manner: "Adam had a Sabbath given to him." But the exact equivalent of this the Bible does most emphatically give; and truth never resorts to a mere quibble on words.

This proposition is already answered in the preceding. Its utter refutation lies in the word "sanctified" in the record of Gen. 2:3. God sanctified the seventh day, called in the fourth commandment (referring to this very time and act), "the Sabbath day;" and "sanctify" means "to set apart to a religious use." The Author of the Sabbath—hallowed be his name—declares that the Sabbath was made for man. Therefore when God sanctified the Sabbath, he did it for man. It was set apart to be used in a holy and religious manner by man; and this could be done only by telling man how to regard it, how to use it or not to use it. And who was the man thus instructed, thus commanded, in reference to the Sabbath?—The one man Adam, the only man then on the stage of action.

Thus by a few simple steps, which none can misunderstand, and a few direct conclusions, which none can avoid, we have a statement by these facts, just as clear as if in so many words, that Adam did have a Sabbath given to him, and through him, as their common father, to all the children of men. Those who will ignore these plain representations of the Scriptures show either that they are laboring under a desperate determination to obscure the truth and mislead the people or that they give no intelligent study to the subject. And when they add, "No individual kept a Sabbath until after the man fell in the wilderness," then bury the declaration up in tautology by specifying, "Adam, Seth, Enos, Cainan, Jared, Methuselah, and Noah," and "the posterity of Noah down to Moses," they simply pile up falsehoods on their unwarranted denial of the original Scripture premises. How will such meet the Lord of the Sabbath when required at last to give account of their deeds at his judgment bar? U. S.

#### A VISIT TO CHICAGO.

It is gratifying to every lover of truth to witness the work that is being done in behalf of the people of this great city in the various lines of work which comprise our cause. A desire to observe more closely the operations of the Working Men's Home led me to make a short visit to the Western metropolis on November 13; and, knowing the interest which our readers feel in this enterprise, and having a desire to increase this interest, I will in part rehearse my experiences.

The city was reached in the early evening, and a walk of two or three blocks from the Polk street station, brought us to the place where the Home is located. This is between Clark and Dearborn streets, a few doors south of Van Buren, on a short, narrow street called Custom House Place. The building was once a Baptist church, and is perhaps fifty feet in width, and nearly twice as long. The front part of the

first floor is used as a reading-room and office. Three times each day the room is transformed into a dining-room, and once each day into a meeting-room. The rest of the time it is filled, especially on cold days, with from one hundred to two hundred men. They very much enjoy the warmth, reading the papers, talking, or dozing, as they feel inclined. They are here because they have nowhere else to go. They have no home, no family, and no fireside. They have no money, or at best, but a few cents.

Shortly after my arrival, the seats were arranged for services, books were distributed, and the organ began a gospel song. Brother Willson led the singing, which was heartily joined in by many of the men. It was a pleasant surprise to note how well they sang, and how they enjoyed it. It being the anniversary of the falling of the stars, Brother F. A. Buzzell spoke to the men on that phenomenon and its significance, together with other signs of the times. One poor inebriate had to be led out during the meeting, as whisky had paralyzed his sense of propriety. Men frequently came in or went out during the services; or if they chose to give their attention to the newspaper, they were permitted to do so. A station of the American Express Company is close by, and their wagons kept up a continual din over the rough pavement. But with all this the attention was good, and nearly all seemed to take pains to preserve good order. About one hundred and fifty men listened to the discourse.

The meeting did not continue long, and going to bed was the next thing in order. This lasts till midnight, at which time the house closes for the night. Two floors have been put in above the main floor, and these are furnished with single beds having wire springs. Most of the frames have two beds, one above the other. There is room for four hundred beds, and they have the furniture, but are short of bedding. At present, less than three hundred beds can be made up. These are all taken. The price of lodging is ten cents, and each newcomer has a clean bed to get into.

For serving food, three counters are arranged in a hollow square, and a row of eager and hungry men at once surrounds the outside while the work of preparation goes on inside, and every motion is watched by the expectant customers. When the welcome moment finally comes, no time is lost on ceremony before disposing of the contents of the various bowls of smoking and nutritious food. About one hundred took breakfast, and twice that number took dinner and supper. One-cent tickets are sold at the business counter, which are exchanged for either food or lodging. Ten of the tickets pay for a bed; one pays for a cup of milk, or a bowl of soup, or a cup of caramel coffee with milk and sugar, or a bowl of oatmeal and milk, or three slices of bread. Tickets are sold in books of one hundred. They are purchased by friends of the institution and of the poor, and are given out to needy cases. As they are redeemable only in food or lodging, they are not current at the saloons.

In connection with the Home there is an industrial department, which at present embraces but one industry, that of carpet-weaving and rug-weaving. Rugs and carpets are made from old ingrain and Brussels carpets and carpet-rags. These articles are very serviceable and pretty, and the prices at which they are sold are quite reasonable. The weaving-room is in the

basement, or cellar. The place is dark, dismal, noisy, and noisome. Here work two or three of our brethren who operate the looms. There is also a free laundry, where men may go and wash their clothes. Along one side of the place is arranged a row of tubs supplied with hot and cold water. There are an ironing-stove and table, and a drier in which the clothing is dried "while they wait." These men wear their entire wardrobes, and when they wash their clothes, usually the whole outfit goes in, except their hats and boots. These they wear for safe-keeping. But neither the sights nor the scents of this department are very entertaining, so we hasten up into the daylight of the kitchen. But it is a grand good thing for these poor fellows that there is one place where they can go and get rid of the physical filth with which their lives are inseparably connected.

In the busy kitchen we find large boilers of soup, grains, coffee, and vegetables in preparation for the coming meals. There is not much discussion in the minds of the cooks as to what they will have for dinner. About two hundred loaves of bread are used daily, besides a large quantity of oatmeal, beans, and other food.

The second evening that I was there I spoke to the men of my observations in India. One poor fellow, "enthused" by whisky, had evidently been to that country, and he was disposed to show marked approval of what was said, and to help along all he could by exclaiming, "That's so, Boss!" and many other similar observations. But the general sense of propriety did not approve of his loquacity, and the congregation insisted on his going out to sober up. He had to go, though I tried to plead for him. Poor fellow! he meant it all well, but his senses were blunted. On Sunday evening I spoke again, on Bearing Burdens. The talk was well received, and the men were as attentive as at a church. Brother B. F. Richards followed with an earnest exhortation, and there were several feeling testimonies. Three or four wanted to start in the Christian life. One prodigal wanted to return to his Father's house, and others spoke of the comfort and blessings they had found in coming to the blessed Saviour. It was good to be there.

All classes of men assemble here. They are not all of the vicious kind. Some are, but many are the victims of misfortune. Some are men of ability, of culture, and good connections. Intelligence beams from the faces of most of these homeless men, and it is a blessing to be able to help such. But it requires a steady nerve and lots of it, with much of the grace of God, to deal with the many and varied cases of distress that are constantly presented there. There is honest distress, mingled with imposture and trickery of every sort. No two days or hours are alike, and those who manage this work must be constantly on the alert. They must be very kind and very vigilant; strict and straight, yet charitable and considerate. Dr. Matthewson, of the Sanitarium branch, is in daily attendance to see and prescribe for the sick and suffering. There are competent nurses, and a set of treatment-rooms. These nurses have to deal with the worst classes of diseases and wounds, often mixed with filth and vermin. The work is pitched in the very camp of the enemy. The workers have carried the war into the heart of his territory, and he is very wroth. But God is with the devoted band, and great good is being done and will be done in his name.

Can we do anything to help those who are in

the forefront of the battle?—Yes; many of us can help them. The most pressing need at present is bedding. They want to fit up one hundred beds. For this they need blankets, quilts, sheets, pillows. They need food supplies. Gifts of beans, flour, meal, or potatoes would be very helpful. They need carpet-rags, old ingrain or Brussels carpets for their workmen. These furnish work for needy men, enabling them to pay for the bare necessities of life. The industrial department needs our patronage. If any are in need of rugs or rag-carpets, write to them for prices. If any have material which they want worked up, they can have it done in fine shape. Letters of inquiry may be directed to the Industrial Department, Working Men's Home, 42 Custom House Place, Chicago. Donations may be sent to the Home, same address.

Is it not a money making scheme?—No. For several months it has run far behind paying expenses. Now by careful management it is approaching a self-supporting state. It is hoped to reach that point; but it never can do more. But the good that is being done will never appear in this world. God, who knows all things, is keeping the account, and the Judgment will reveal it. But my heart was deeply impressed with the wretchedness of sin and the woes of Satan's service. I came home a more grateful man than before. My heart goes out in sympathy with our dear brethren who so willingly and faithfully stand at the post of duty. I would gladly share their burdens.

Of the visit to Chicago much remains to be said; but another time will have to be taken.

G. C. T.

#### THE TRACT AND MISSIONARY SOCIETY; ITS OBJECT AND WORK.

I SHALL not attempt in this article to bring out all that the heading might suggest, but I do wish to call attention to the fact that the object of this organization is to make it possible for every member of the church to engage actively in some line of work for the Lord.

We have now reached the season of the year most favorable for home missionary work, and we should plan to use our time and opportunities to the fullest extent. God has given us very precious light and truth, and it is his will that we should, in turn, give it to others. We are not to put our light under a bushel, but on a candlestick, that it may shine to all about us.

The circulation of reading-matter is a very important line of work. We have excellent books, papers, and tracts,—just what the people need. Something has been done in the way of circulating them, but we have really only made a beginning. Much more must be done, and it is time that we understood this. We have been told through the spirit of prophecy that we should scatter our literature like the autumn leaves. Why, then, are we so sparing of it? Why is it that the *Signs of the Times* has only about twenty-five thousand readers when it ought to have fifty or a hundred thousand? Why do our foreign periodicals have such a small circulation? Why do the tracts lie on the shelves in our publishing houses, while the churches are pining for want of spiritual activity? Why must our ministers spend time in settling difficulties among church-members, and getting the churches into good spiritual condition, when there are thousands and hundreds of thousands who have not yet had an opportunity to receive the light of the third angel's message?

These are questions that ought to receive careful consideration. I do not mean to say that all have been negligent; by no means. There have been faithful individuals; there have been faithful churches. But why are we not *all* filled with a divine enthusiasm to work for the Master? It matters not how small the church or company to which we belong; if we only take hold of God's arm, he will work mightily for us and through us. But we have no right to ask God's help as long as we stand still and do nothing. The more of the divine strength that we use, the more we shall receive; and thus we shall daily grow.

I would that our ministers everywhere felt a greater responsibility in this work. As you occasionally meet with the churches, why not spend more time in giving them simple, practical instruction in missionary lines? This is what they most need. Don't spend so much time preaching, but show them how to labor for others. It is well that our people are scattered all over the world. Every little church, every little company, every individual Sabbath-keeper, ought to be a bright and shining light, leading people to the Lamb of God.

Our missionary work is not confined to the circulation of literature. It also includes ministering to the temporal wants of those about us. The winter season is coming on, and even in this land of plenty, we shall find suffering and destitution. There may be those at our very doors, who are hungry and naked. Read what Christ says in Matt. 25:34-40, and then go and do this very work as God opens the way, and you will have a blessing.

It is not best for us to spend time in arguing with people on points of doctrine; for this almost always leads to strife and contention; but we can hold up Christ and show that we have his Spirit. We can speak words of comfort that will cheer the hearts of the sorrowing and despondent. We can strew blessings all around us. All this is genuine home missionary work, and work in which every child of God can have a part.

Let us watch for the opportunities, and improve every opening that comes in our way. The Lord will soon come and take his people home. But, brethren and sisters, we do not want to be found asleep when the Master appears. We are his stewards, and he expects us to impart freely to others the glorious light and blessings which he has given us. O. A. O.

#### In the Question Chair.

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

#### 713 — FALLING STARS — RESTITUTION OF ALL THINGS — TO BE TESTIFIED IN DUE TIME

1. SINCE our earth, in its annual trip around the sun, passes through the most dense portion of the great meteoric belt about every thirty-three years; and since, because of this, the phenomenon of falling stars is a recorded event from 644 B. C., and has happened regularly before B. C., as well as since A. D., how can the meteoric shower of 1833 constitute a sign of Christ's second coming? 2. What will constitute the restitution of all things spoken of by Peter in Acts 19:21? 3. Since Christ gave himself a ransom for all, to be testified in due time (1 Tim. 2:6), and since the great majority of mankind has not had the privilege of this testimony, how and when will it be given? J. F. A.

Answer.—(1) Where are any special phenomena of falling stars mentioned till within a hundred years of our own time? The first special mention of an event of this kind, that we have been able to find, was that of 1799. Then came

the shower of 1833, then that of 1866. But these were all within the limit specified in the Scriptures; namely, since the end of the tribulation of the 1260 years, which period terminated in 1798. Now when the Scriptures point out the time when a phenomenon of this kind shall occur, and right there we find not only an event of the right nature, but the most remarkable one of any of which we have any record, we can say positively that that is the sign foretold by the Saviour. (2) The restitution promised in Acts 3:21, is that which has been "spoken by the mouth of all his holy prophets since the world began." These prophets have spoken of God's original plan and design in the creation of the world. They have told us what was lost in Adam, how sin came in, which for awhile mars and hinders the work. But they have foretold the restoration of the dominion which Adam lost; the redemption of the purchased possession; the recovery of innocence, purity, and true holiness, which Adam surrendered; the personal communion with God and Christ, which Adam forfeited; and the possession of immortality and eternal life, to which Adam would have attained if he had not sinned. And all this, we apprehend, is embraced in the restitution of which the prophets have spoken. (3) Christ has already been "testified" as a ransom for all, by his incarnation, in which he lived in our nature in this world; by the voice of God acknowledging him as his only begotten Son; and by the manifestation of his power in his behalf, in raising him from the dead. The point involved in the question, as we understand it, is, How far is God under obligation (if we may so speak) to bring these facts before every individual of mankind? In answer to this let us ask further, Has not God done all that is necessary on his part, to give the world sufficient knowledge of the gospel in every age? It is his plan to work through men; and thus every one who receives light and truth becomes a debtor to his fellow men, to make known that light and truth to them. If he does not do this, and those within his reach live and die in darkness, who is responsible? Is not God's throne so far clear? To illustrate: The duty is laid upon parents to instruct and enlighten and lead their children in the ways of obedience and truth. Now if God places before the head of a family the light of the gospel, entreating him to receive it, and order his family accordingly, and he refuses to do so, and his children live in sin and ignorance and die in darkness, who is responsible? Whose neglect was it? Is God bound to raise those children from the dead, and give them another chance? If so, then every one has a grand excuse for the neglect of duty. Now apply the same reasoning outside the family, to neighborhoods, to communities, to states, to peoples, to nations, to the world. If all who have had a knowledge of the truth had done their duty, would not the world have had in ages past, would it not have to-day, a full knowledge of the gospel? And upon whom rests the responsibility that it is not so? Again: it will doubtless be admitted that God has in mind just the requisite number to people this earth, and when this number have embraced the gospel, the call will cease, and the eternal state begin. But if all who have not heard the gospel are to have another chance, and have the gospel pressed upon them till they do receive it, there would be in the end a sufficient number to people several such worlds as this. Thus the whole course of events shows the plan of God's providence to be this: to gather out from each generation those whom the gospel reaches, till the requisite number of people are gathered out for his name, then establish the promised kingdom. And that the time has been so far prolonged is owing to the dilatoriness of men, not to any limitations of the provisions of the grace of God. U. S.



## Progress of the Cause.

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

### OPPORTUNITY.

(Republished by request.)

MASTER of human destinies am I!  
Fame, love, and fortune on my footsteps wait.  
Cities and fields I walk; I penetrate  
Deserts and seas remote, and, passing by  
Hovel and mart and palace, soon or late  
I knock unbidden once at every gate.  
If sleeping, wake; if feasting, rise before  
I turn away. It is the hour of fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death; but those who doubt or hesitate,  
Condemned to failure, penury, and woe,  
Seek me in vain and uselessly implore;  
I answer not, and I return no more.

—Selected.

### QUEENSLAND, AUSTRALIA.

It is a pleasure to us to speak to the readers of the REVIEW AND HERALD of the work in this colony. Twenty years ago I learned to know and love the REVIEW, and have read it with interest every week since, to the best of my knowledge. Each month, as the American mail arrives, we look as eagerly for the REVIEW as for our letters. The work is dear to our hearts, and the reports of its progress give us constant joy. We recognize the old familiar names of the many we have met at General Conference, or with whom we have labored, and rejoice to see many new names constantly added.

In the fall of 1876, while laboring as an evangelist in Iowa, God in his love and mercy led me into present truth. For a year and a half I labored in that State. Removing to Nebraska, I labored six years with Elders Boyd, Cudney, Shultz, and Nettleton. Being called to Chicago, my wife and I labored there for seven years. From that post we were invited to accompany Brother and Sister White to Australia, spending five weeks on the way at Honolulu. Three years were spent in work in Melbourne in the school and city and in visiting Tasmania, New Zealand, and New South Wales. Two years ago we came to Queensland.

The work here has not gone forward as we would like to see it. As yet we have but two churches, with a membership of over ninety, and three companies of Sabbath-keepers,—one at Ipswich, numbering about a dozen souls; another at Gatton, a company of Germans numbering seven adults and quite a number of children; and the third here at Eagle Junction, Brisbane, numbering fourteen. Scattered Sabbath-keepers reside at Helidon Maryborough, Bundaburg, Mackay, Charters Towers, Townsville, Croydon, and Emerald, making a total of about one hundred and thirty-six in the colony. Some of these have embraced the truth from reading.

Elder Hickox and his wife spent over a year in work in this colony. They are now in New South Wales. George Teasdale and his wife have spent a little more than one year here. They have just returned to New South Wales. Brother Jesse Pallant, from Sydney, is now engaged in Bible work in Brisbane. Pastor M. Bernoth, the German Baptist colporteur evangelist who embraced the truth about three years ago, is now locating his large family on a farm in the German settlement at Gatton. He expects soon to be in the work again, to spend a portion of each year among his countrymen.

The financial pressure led us to abandon the plan for a camp-meeting in Brisbane this year, and to enter upon the less expensive method of house-to-house work among the people. We are glad to be able to report our hands full of work. Many receive us cordially. The majority of the people are much like those in the Western States. Among our readers we have church officers of various denominations, and

their interest is arousing opposition from some of the clergy. However, we are visiting the ministers, and urging upon them the importance of their investigating and preaching the truth to their people. We feel that we have neglected the ministers altogether too much in the past. God has many honest followers among them, and it is our duty and privilege to set the truth before them, and try by every means to enable them to see it and to take their stand for it, and use their influence with those who have confidence in them.

One feature of the work in this colony has been encouraging. Nearly every individual who has embraced the truth has begun to pay tithes from the time he began to observe the Sabbath, and has continued this, in some instances, many months before being united with the church. This has encouraged the workers and relieved the treasury of the Foreign Mission Board. The first church organized, that at Rockhampton, during its first year paid in nearly one thousand dollars tithe, and continues faithfully to support the work as God prospers it. Toowoomba and Ipswich have also supported the work from the time the truth reached them, and although the times are very hard, the amount of tithes is increasing.

Since beginning this report, two of Brother Pallant's readers have begun the observance of the Sabbath, and Brother Bernoth has joined us in labor among the Germans. We also learn that a German family at Gowrie Scrub, near Toowoomba, has kept the Sabbath for six weeks, and at Toowoomba two ladies have embraced the truth while there on a visit. They will carry the truth to their homes, several hundred miles inland. We are thus made to rejoice that the truth is making some advance.

We greatly miss the meetings of the General Conference, and very much wish we could be present at its next session, but at present writing see no clear prospect of such a pleasure.

G. B. STAER.

Clayfield, Brisbane, October 22.

### CAPE COAST MISSION.

My wife and I are here on the mission farm, which was given us by a native brother. Brother Hale is on the Coast, looking up interested ones and laboring with them. During the past year we have treated four hundred and eighteen cases of many kinds of diseases, especially fevers, indigestion, and ulcers, which are so abundant in the tropics. The Lord blessed in this work most wonderfully, as we had only one death, and that was from an incurable disease. I refused to take the patient, telling his parents that it was impossible for him to get well. But they begged so hard, I consented to do all I could for him. I am satisfied that the boy was converted before he died; for he said to me, "Jesus is going to take me away from here, and by and by I'll be where there is no humbugging." He would sing, and say he was happy. I told his people he could not live over twenty-four hours longer, and if they wished, we would pray with him. I sent for Brother Hale, and we had a season of prayer. The boy died in twelve hours, the first and only death in my practise, excepting the loss of my own two babies.

Nothing but the power of God could have accomplished this work. Through it our health principles have been brought prominently to the front. Many have stopped the use of tobacco, whisky, pork, tea, and coffee. Although we have had to stop work ourselves, the principle of treatment with water still lives, and is practised and advocated by many. Besides the medical work, I have traveled with Brother Hale, looking for a suitable place to locate our mission permanently, as we were instructed by the Foreign Mission Board. It seems this is the place the Lord wants us to build on, so my wife and I moved out here about two months ago.

As Brethren Riggs and Hale were both sick, the whole duty of moving rested on me; and it is no light job to move with men that you can't talk to, when everything has to be carried on their heads. For you they will carry thirty-five or forty pounds; for themselves, fifty or sixty pounds. "O, the white man has got plenty money; more loads, more dollars," they say. Knowing the straightened circumstances of our mission, I naturally work to get all done for the money I can. It will cost about eighty dollars to move.

We were set down in the bush here, and no one knows what bush is until he has been to the tropics. There had been an old village here, and the inhabitants had planted lots of plantains. By clearing out these old patches, we have an abundance of that fruit. There are many palm-nut trees, so we have plenty of palm-nut soup and *fufu* (made of plantains) of our own. This is half of a native's diet. We soon pitched the tent, dug a well, and cleared a garden spot. The garden is now doing finely. We have beans, greens, and radishes to eat now; and shall soon, by the blessing of God, have turnips, potatoes, onions, peas, corn, and watermelons.

I have one man and a small boy at work. We pay the man \$3.25 a month. We need more men to open up the farm and help put up a house. Labor is cheap. But if horses were only one dollar, and one did not have the dollar, he could not buy a horse. If there ever was a mission that needed a good mission house for its workers, it is this one. Some may say, Why did not you stay in Cape Coast, where you could rent a house? We have paid \$210 rent in one year. Two years' rent would almost build us a house, and it would be ours. Besides, it would give us influence with the people. One prominent man said the other day, "I am afraid of your people; you have no mission houses." O that our people could see and realize one tenth of the needs of this Gold Coast mission! Then they would rise as one man, and come forward with means to build at least one home for their workers, where they can be taken care of when sick. For a man to be sick on the Coast often means death. For the past four months I believe there has been a death in Cape Coast every day. I know that some days there were three and four, and even as many as eight.

It is very much healthier here, even in a tent, than on the Coast in the best of houses. My wife and I are having moderate health, although we occasionally have a spell of fever, though not so often as Brother Hale. This country is not like Jamaica. Brother O. A. Hall says that country demands an introductory fever of all newcomers, before it receives them into citizenship. This country never lets up with the fever until its victims are dead. They are received then, after they are beyond doing either harm or good.

I only hope that the Spirit of God will work upon the hearts of our people, and that they will remember all the missions, but especially this one at this time. We are here as pioneers. None that come after us, we hope and pray, will have the hardships we have to endure. We are not complaining of our lot; we only hope that means may come so that we can build, and establish the work on a firm foundation, that others can build on, before our health fails, or death relieves us of all work.

We are able to work most of the time, but our health is being slowly and surely undermined. I notice that after each spell of fever, and especially the last two, I am very nervous. The whole desire of each one is to get the work established here. The people care a great deal more for money than they do for God. Money will buy most any of the professors of religion. Pray for the work here, and that God will send laborers.

We have sore trials with our boys. Some prove to be thieves, others run away, and most

of the others are no good. Brother Hale has no boy at all now. Education is not enough. They want money, and if one does not look out sharply, they will steal it and run away. And the law is such that it would cost more to catch and punish them than it is worth.

I will try to write you regularly from time to time about the advancement of the work here. We have had two days of prayer and fasting that the Lord would raise up native workers and means for this field. There are a few on the Coast who are in the valley of decision, but they lack faith. They say, If we keep the Sabbath, where shall we get work to support our families? We don't offer them any inducements, because we think they should stand for the simple love of the truth and not for money. If we would give employment, lots of people would profess our faith, but one true man is worth ten thousand such.

GEORGE T. KERR.

#### BRITISH GULANA, SOUTH AMERICA.

ESSEQUIBO COUNTY.—A few months ago, through reading our publications and the labors of a brother in the district, an interest was aroused in the truths for this time, and a Sabbath-school was started among the Indians. I recently visited them, and found a Sabbath-school numbering sixteen. By careful examination I found that, considering their opportunities for instruction, they were quite intelligent concerning our faith. After instructing them more fully, I had the privilege of administering baptism to eleven willing persons. Ten of these are aboriginal Indians, and one is an East Indian who has a fair education in his native tongue, and desires to fit himself for labor among his own people. It was a solemn occasion, and rich blessings came to us all as we celebrated Christian baptism for the first time it has been correctly celebrated in the vast country drained by the Essequibo. We hope that this is but the beginning of a rich harvest among the native tribes.

We now have eighteen converts among the Arawaks, and one believer among the Caribs. The majority of the Indians know a little English, and some have a fair education received from the mission schools maintained among them for a long time. The history of these simple people is the same sad story of neglect and oppression that has been woven into the experiences of the various aboriginal tribes. While many of the missionaries have done faithful work, others have been content with the mere forms of Christianity. Very little, if any, effort has been put forth to make the Indians independent. They have been kept as servants, and now that their services are not required, their condition is deplorable. The little industries of former days have been abandoned, and no better facilities have been provided whereby they might obtain a livelihood.

What they need is Christian teachers to go among them and give practical instruction in all that pertains to Christian living. Schools should be opened for instruction in the common branches. Connected with these schools, there should be mission farms, where all could be taught to cultivate the soil, and at the same time support themselves and the mission. I am sure that faithful labor along these lines would bring excellent results.

The Indians generally are a quiet, confiding people, willing to be led by one who manifests an interest in their welfare. I spent some time visiting the scattered Indians in the vicinity. Quite a number expressed a desire to come and receive instruction if we could obtain a place where it might be given. They are very fond of congregating in settlements in some quiet spot. The missions among them have been largely formed by selecting a favorable locality, and then inviting the Indians to settle near on gov-

(Continued in Supplement, page 3.)

## News of the Week.

FOR WEEK ENDING NOVEMBER 28, 1896.

### ITEMS.

—Thieves do not respect dignity; for they broke into ex-President Harrison's house, and stole a gold watch from his wife's bedroom.

—George W. Ferris, who built the world-famous Ferris wheel, died at Pittsburgh, Pa., last week, of typhoid fever. His illness had been brief.

—The Transvaal Legislature has adopted an immigration legislation bill, modeled after that of the United States, having clauses which require immigrants to produce evidence showing that they have means of support.

—Congressman Geo. N. Southwick, of New York, on Thanksgiving day won a wager of \$2000, by abstaining from intoxicating liquor for one year. It would be worth far more than that to him if he would quit altogether.

—Antonia Lopez Coloma, former leader of the revolutionists in Matanzas, Cuba, was shot in Havana, Nov. 27, by the order of General Weyler. He was allowed to remain in a chapel a few hours previous to his execution.

—In France an antimasonic congress at Lyons, whose resolutions were a covert attack on political freemasonry and on Jewish intervention, ended in serious rioting, lasting until midnight. The military had to clear the streets, and many persons were seriously injured.

—The apple crop of this country for 1896 is estimated at from one hundred and twenty to two hundred million bushels. Michigan, New York, New England, and Ohio have broken all former records this year. This is a great blessing, since apples furnish an excellent and healthful food.

—The Duke of Orleans and his bride, an archduchess of Austria, made a visit to Brussels on Nov. 25, and hoped to receive a royal welcome, as the duke pretends to hold the right to the French throne; but King Leopold, discountenanced any such demonstration, and the visitors met rather a cold reception.

—A portion of Bay City, Mich., is in an uproar over a row in the Polish Catholic church. Two factions are warring with each other, and a state of riot has been brought about. It is reported that both parties are resting, waiting for a decision from Cardinal Martinelli at Washington. In the meantime the offending priest is guarded by policemen to keep him from harm.

—It is reported from St. Louis, Mo., that Frank James, the celebrated ex-outlaw, and brother to Jesse James, who headed one of the most notorious bands of robbers a few years ago, is now aspiring to the office of police commissioner for St. Louis, with some chances of success. This will sound very strange; but since his reformation Mr. James has gained the reputation of an honest, law-abiding citizen.

—The report was circulated that Dr. James Miller, a prominent Methodist minister of Bloomington, Ill., was murdered by robbers in Decatur, Nov. 24. He was on a visit to his son; and being alone on the street at a late hour, was waylaid, robbed, and murdered within a few paces of his destination. Subsequent developments went to show that it was a case of suicide, and the coroner's jury thus decided. But his family repudiate the suicide theory.

—A lumber shanty in northern Wisconsin was forsaken by its occupants, who reported that the place was bewitched and haunted by uncanny noises and apparitions. The owner of the place offered any man \$25 who would go there and remain overnight alone. A man who went there to investigate found a system of wires by which from a distance furniture could be pulled about and a general racket produced. It was a joke put up by the proprietor.

—A man down in Texas voted this ticket: "Set your affection on things above, not on things on the earth." Col. 3:2. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. The judges were undecided as to which one of the presidential candidates the man wished to vote for.

—We are told that there is one county in Georgia where they had no political campaign and no presidential election. A despatch from Atlanta says: "Officials in the office of the Secretary of State say that Charlton county not only did not take part in the recent presidential election, but did not know that one was to be held. Efforts to secure election returns have disclosed these facts. The Okefinokee Swamp covers most of the territory, but there are several towns in the county, Traders Hill being the county seat." That would be a desirable county in which to reside once in four years.

—Following the unseasonable warm weather of the fore part of last week, many sections of the country were visited by severe storms. In Texas and the Southwest, cyclones and hurricanes were the order of the day. A good deal of property and more or less life were destroyed. In the West and Northwest a snow-blizzard prevailed. It bore down upon the middle Eastern States shortly after Thanksgiving, treating us all with a marked variety in the weather program.

—A pathetic case of animal devotion was seen in Indiana the other day. A gentleman hunting accidentally shot himself, inflicting a fatal wound. He was in a dense thicket, and throwing down his bag and gun, managed to reach a public road before he died. The dog lay down by the property, and two days later was found guarding it, having remained through a severe storm. Nor would he permit any one to approach. The presence of intruders so enraged the faithful animal that he had to be shot; but he was buried by the side of his master.

—A gigantic strike of dockers is in progress in Hamburg, Germany. On this account the Hamburg-American line of steamships has been compelled to turn over the volume of its business to other companies. Tom Mann, the well-known English labor leader and the prime mover in the proposed universal dockers' strike, was taken into custody near Hamburg, charged with exciting disorder, and placed on board a steamer bound for England, with the caution not to return. Eleven thousand men are now on the strike, and other associations threaten to join. It is feared that the strike may be extended to Bremen.

—Later despatches from Cuba show that General Weyler has not given very much satisfaction by his late trip out into the country and back again, and the Spanish government insists upon his facing the enemy and taking up the fight. It is felt that the crisis has come, and that General Weyler must administer a severe, crushing defeat to the insurgents very soon, if he expects to win the day. The result of his expedition has, instead of subduing the rebellion, only added to the courage and hopefulness of the insurgents, and they now openly defy him to meet them. Willingly or unwillingly, he has gone back to Pinar del Rio, and the powers over him don't want to see his face till he comes back a victor.

—A despatch from Panama states that Colombia is seeking a quarrel with Nicaragua. The Colombian authorities propose making a descent on Corn Island, off the coast of Nicaragua, to seize it. This is the island to which Great Britain laid some claim at the time of her recent dispute with Nicaragua. It is an important position both from a military and commercial standpoint, as it will afford a strong vantage-ground and a convenient coal-station. There are about six hundred inhabitants on the island, principally Indians. The island is covered with cocoanut-trees, and the nuts are exported in large number. A small number of American and English merchants are established on the island. Should the plan of Colombia be carried out, war will undoubtedly result.

## Obituary Notices.

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

ASHLEY.—Died at Rock Hall, Md., Oct. 26, 1896, of consumption, Brother John R. Ashley, aged thirty-two years. He was afflicted for about five years, but bore his sufferings with patience. Text, John 14:1-3.

R. D. HOTTEL.

LOFTIN.—Died near Springville, Tenn., Nov. 9, 1896, of consumption, Mrs. B. W. Loftin, aged thirty-two years. For about seven years Sister Loftin had been a faithful member of the S. D. Adventist Church. A husband and three children remain in bereavement. Text, Rev. 14:13.

F. D. STARR.

BUTLER.—Died at Sumner, Mich., Nov. 4, 1896, Loyd Leon Butler, aged 8 years and 2 months. The physician pronounced his disease diphtheria, so we had to bury him without a funeral, which seemed very hard, but we believe God will give us back our darling boy when Jesus comes.

MR. AND MRS. T. H. BUTLER.

SLOAN.—Died at Humbird, Wis., Nov. 6, 1896, of pneumonia, Sister C. A. Sloan, aged fifty-nine years. She leaves a husband, two sons, and two daughters, who mourn her loss, but not without a bright hope of meeting her in the morning of the first resurrection. Text, Rev. 14:13.

T. B. SNOW.

HASKINS.—Lucinda M. Larabee Haskins died of cancer of the stomach, Nov. 4, 1896, at Missouri Valley, Ia. She was a great sufferer, yet was very patient to the last, encouraging her loved ones to meet her on the resurrection morn. She leaves a husband and four children to mourn.

A. J. HOWARD.

McCALL.—Sister Flora A. McCall laid down the cares of this life, Oct. 31, 1896, to await the trump of God in the morning of the resurrection.

F. M. ROBERTS.

NORVELL.—Mary Evester Norvell died at her home in Gilliam, Mo., of typhoid fever, Oct. 17, 1896. She accepted the third angel's message and was baptized eight years ago.

INIS R. OSBORNE.

OGBURN.—Died at Hamilton, Mo., Sept. 6, 1896, N. H. Ogburn, aged seventy-seven years. Brother Ogburn was born in East Virginia.

PETER COLLINS.

our eyes be opened, we should see forms of evil angels around us, trying to invent some new way to annoy and destroy us.

These warnings against modern Spiritualism have been faithfully and fully given to us. Are we doing all we can to warn the world of this fearful delusion?

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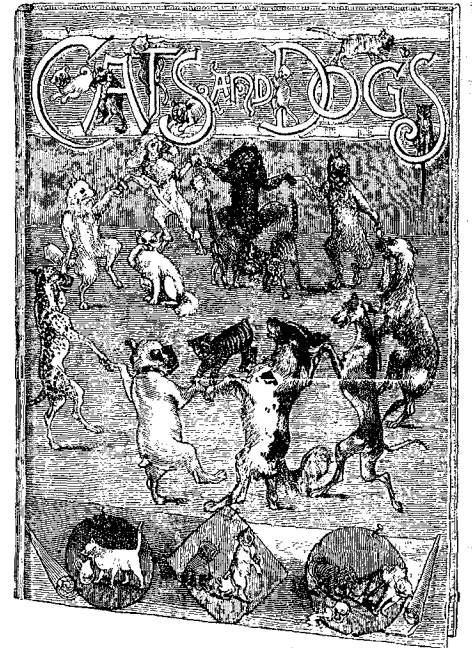
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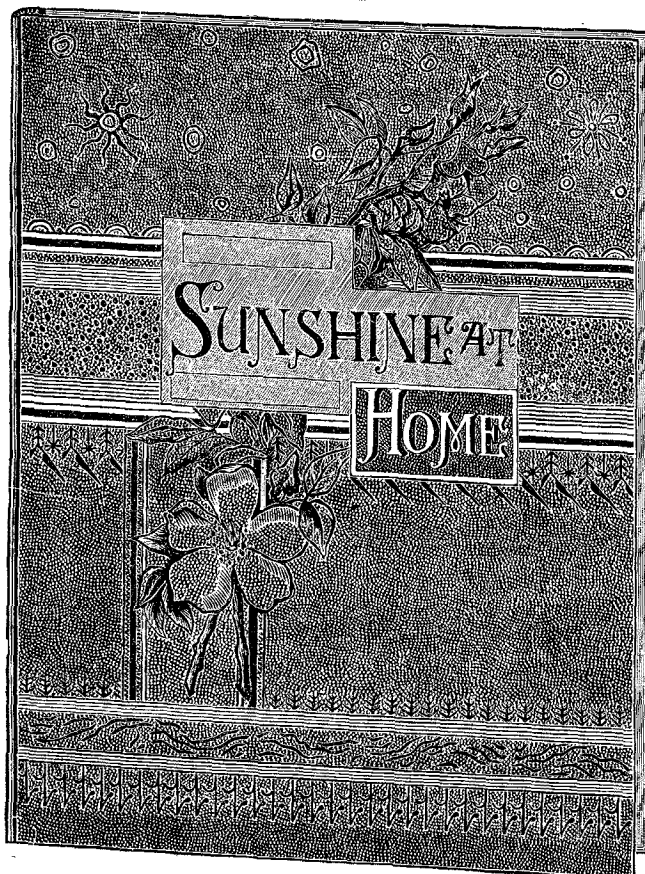
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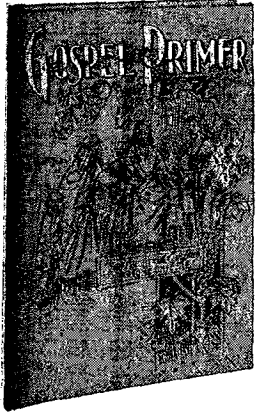
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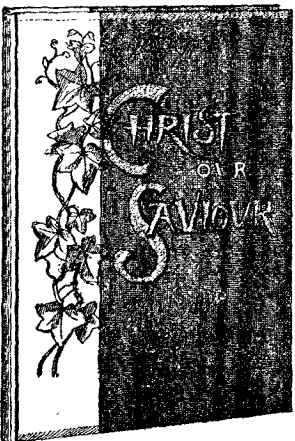
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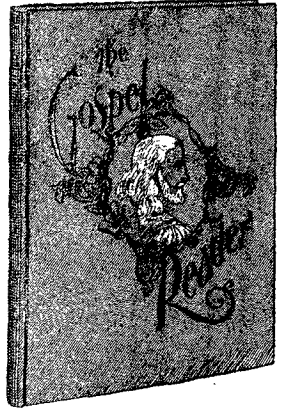
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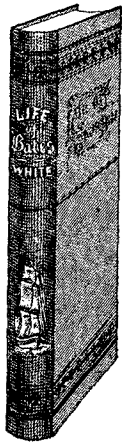


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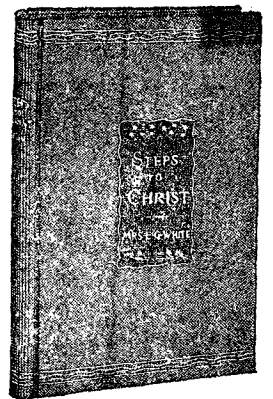
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## The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 1, 1896.

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### Editorial Notes.

We are pleased to state that a telegram has been received announcing the safe arrival at Oakland, Cal., of the "Pitcairn." The vessel arrived on Friday, November 27, with all well.

As when in health, it is our duty to follow such a course of life, and obey such laws of health as will tend to keep us in the best physical condition, so when we are sick, it is our privilege to use such means for our recovery as God has been pleased to place in our power; at all times, of course, whether in health or sickness, making known our needs to God by prayer and supplication, and receiving help by the exercise of faith.

From the *Two Republics*, a daily paper of the City of Mexico, dated November 18, we have the following notice of Dr. Kellogg's paper before the Pan-American Medical Congress on the preceding day:—

A paper which has attracted considerable attention is that read by Dr. J. H. Kellogg, Director of the Medical and Surgical Sanitarium at Battle Creek, Mich., on the "Cure of Chronic Invalids by Régime and Training." The Sanitarium of which Dr. Kellogg is director is considered one of the largest institutions of its kind in the world. Several hundred patients are at present entertained within its walls. A branch sanitarium, the first of its nature in the republic, has been erected in Guadalajara, capital of the state of Jalisco. It is managed by Drs. Johnson and Neal, who are assisted by a corps of competent Americans.

The article from Mrs. White which appears in this week's Supplement would properly have found a place in the "Week of Prayer Readings," but as it came too late for that, it is, by special request, issued in this form. Sister White seems to be deeply impressed with the importance of faithfulness to God in matters of tithes and offerings, as is evidenced by her recent contributions to the REVIEW, the week of prayer reading on that subject, and the present article, as well as others that are yet to appear. We should not get the idea, in studying this subject, that the Lord's work is dependent upon us or upon our support; it is a privilege which the Lord grants to us of contributing of that which he has given to us. By so doing we gain

his blessing, but by withholding that which belongs to him, we incur his displeasure and curse. It is therefore not a matter of importunity or begging; but liberality in God's cause is a means of grace which none of us can afford to lose.

When we are brought to that condition where we feel pressed to cry out to the Lord, "Why hast thou forsaken me?" how apt we are to be tempted to feel that the Lord does not love us. But what is the testimony of the Scriptures? Christ was constrained to utter the same cry when, in his expiring agony upon the cross, it seemed to him that his God had forsaken him. But was there ever a moment when God loved him with a deeper love than at that moment when he seemed to turn away his face from him? Did ever Abraham love Isaac more fervently and tenderly than when he raised the knife which was apparently to take his life? Can we not, then, trust God's love even in the darkest trials through which he sees fit to lead us for our good?

The religious papers which are clamoring for a union of church and state in this country, have expressed great pleasure at the recognition of Christ in President's Cleveland's Thanksgiving Proclamation, as it is, they claim, a decided advance over anything of the kind in the past; nevertheless, they say, he did not "go so far as some might desire." This raises the question, What more do they desire? As it is, the proclamation goes so far as to discriminate virtually against the Jewish portion of the community, and naturally has greatly offended them. And now for churchmen to utter the complaint that he did not go far enough, plainly shows that they will be satisfied with nothing short of a full recognition of their own particular demands by government authority.

Week by week we are fully persuaded, both by the hearty testimonies we receive and by our own judgment, of the great value of the matter that appears in our columns. Without taking the trouble to specify various contributions, we will simply allude to the Progress department, which it is necessary to divide this week, placing a part of it in the Supplement, with other valuable matter. Please look over the headings of these reports, and see what a scope they embrace; then read them carefully, and see the amount of thrilling information which they contain, and ask yourself the question, What would I take for the knowledge conveyed to me in a single number of the REVIEW? Multiply that sum by fifty-two, and then see what the Progress department of the REVIEW alone is worth to you each year.

### SEASON OF PRAYER IN BATTLE CREEK.

It now appears to be safe to say that there has never been a season of prayer more generally observed by the church in Battle Creek than the one just observed, and it has already been greatly blessed to the good of many. Perhaps there never was a time when a blessing was more urgently needed. While the church has steadily grown by accretion until it numbers over seven hundred members, and the usual congregation numbers half as many more, there has not been that assimilation of grace and truth that is necessary to healthy growth. This fact has been apparent all along, but how to turn the tide in the right direction has not been so clear.

But a special effort became a necessity; and we have great reason for gratitude that the Lord is so ready and willing to recognize our feeblest effort to draw near to him and to meet us with his gracious favor.

For some time previous to the season of prayer, special meetings were held for the purpose of seeking the Lord. The Sanitarium, College, REVIEW Office, and church in general, all participated in these with good results. During the days of prayer the school closed, and the Office did only necessary work. Meetings were held in each two or three times daily. In the Tabernacle, services were held at ten, two, and half-past seven; and in fifteen districts of the church at five o'clock. The interest was good; and though no remarkable demonstration took place at any time, there were manifest evidences of the divine presence, and much good has already been seen. What the final result will be we cannot announce, but it is hoped that this is but the beginning of a good work that will continue till Jesus comes.

Just before this paper goes to press on Monday morning, we are able to add to the above that on Sunday afternoon and evening there were special outpourings of God's blessing. In the Sanitarium we learn that great power was manifested in their meeting. In the College the meeting continued for four hours, with a power that probably never has been seen there before, and that is saying much. In the evening meeting at the Tabernacle, a good spirit prevailed. After remarks by Elder Olsen, the collection was taken up, and different ones began to speak, and their offerings of gratitude and cooperation. God blessed us richly, and the amount of contributions was contributed in cash and in kind. The College contributions were heard from. The meeting continued until ten o'clock, and was full of interest. The congregation was not very large, and there was not the least excitement, but a deep spirit of consecration prevailed. Others who were not there will now have an opportunity to bring in their contributions. And everywhere this good news comes, if any one feels stirred to increase his offering or to make a new one, it is not too late. Let the means come in. It is time to "sell that ye have, and give alms." God is about to do great things for his people. G. C. T.

### THE GENERAL CONFERENCE BULLETIN

I TRUST that our brethren and sisters will not delay to send in their subscriptions for the *General Conference Bulletin*. The work is advancing with rapid steps. If we will keep pace with it, we must have some knowledge of the important business that is transacted at the General Conference assembled. The *Bulletin* will contain full reports of the Bible studies which form such an interesting feature of the meeting. No Seventh-day Adventist family can afford to do without it. We expect to receive rich blessings from God at our coming biennial gathering, and it is our earnest desire that these blessings should be, as far as possible, communicated to our people everywhere through the medium of the *Bulletin*.

The subscription price is fifty cents biennially. Subscriptions should be sent either to the International Tract Society, Battle Creek, Mich., or to your State society. The paper is sent at the same price to our brethren in all parts of the world. O. A. OLSEN