

The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD 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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HIS BEST.

THERE is a river that all thirst can slake,
 Even this burning, fevered thirst of mine;
 I shall be satisfied when I awake,
 Not in this likeness, but in one divine;
 O earth, that God himself hath made most fair,
 Still fairer are the islands of his rest;
 Surely he keeps, in his eternal care,
 Unto the last, his best.

—Blackwood.

Our Contributors.

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

GOD'S CLAIM UPON US.

BY MRS. E. G. WHITE.

God has a claim on us and all that we have. His claim is paramount to every other. And in acknowledgment of this claim, he bids us render to him a fixed proportion of all that he gives us. The tithe is this specified portion. By the Lord's direction it was consecrated to him in the earliest times. The Scriptures mention tithing in connection with the history of Abraham. The father of the faithful paid tithes to Melchisedec, "priest of the Most High God." Jacob also recognized the obligation of tithing. When, fleeing from his brother's wrath, he saw in his dream the ladder connecting heaven and earth, the gratitude of his heart found expression in the vow to God: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

When God delivered Israel from Egypt to be a special treasure unto himself, he taught them to devote a tithe of their possessions to the service of the tabernacle. This was a special offering, for a special work. All that remained of their property was God's, and was to be used to his glory. But the tithe was set apart for the support of those who ministered in the sanctuary. It was to be given from the first-fruits of all the increase, and, with gifts and offerings, it provided ample means for supporting the ministry of the gospel for that time.

God requires no less of us than he required of his people anciently. His gifts to us are

not less, but greater, than they were to Israel of old. His service requires, and ever will require, means. The great missionary work for the salvation of souls is to be carried forward. In the tithe, with gifts and offerings, God has made ample provision for this work. He intends that the ministry of the gospel shall be fully sustained. He claims the tithe as his own, and it should ever be regarded as a sacred reserve, to be placed in his treasury for the benefit of his cause, for the advancement of his work, for sending his messengers into "regions beyond," even to the uttermost parts of the earth.

God has laid his hand upon all things, both man and his possessions; for all belong to him. He says, I am the owner of the world; the universe is mine, and I require you to consecrate to my service the first-fruits of all that I, through my blessing, have caused to come into your hands. God's word declares, "Thou shalt not delay to offer the first of thy ripe fruits." "Honor the Lord with thy substance, and with the first-fruits of all thine increase." This tribute he demands as a token of our loyalty to him.

We belong to God; we are his sons and daughters,—his by creation, and his by the gift of his only begotten Son for our redemption. "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." The mind, the heart, the will, and the affections belong to God; the money that we handle is the Lord's. Every good that we receive and enjoy is the result of divine benevolence. God is the bountiful giver of all good, and he desires that there shall be an acknowledgment, on the part of the receiver, of these gifts that provide for every necessity of the body and the soul. God demands only his own. The primary portion is the Lord's, and must be used as his entrusted treasure. The heart that is divested of selfishness will awaken to a sense of God's goodness and love, and be moved to a hearty acknowledgment of his righteous requirements.

God gives to us, that we may give. He desires us to be laborers together with him. In heaven he is carrying forward the great work of redemption. That work engages the divine councils. It requires the ministry of angels upon the earth; and it requires also our co-operation. In the natural world, man must do his part in the work of the earth. He must till and prepare the soil. And God, working through nature, giving sunshine and showers, quickens the seed sown, and causes vegetation to flourish. Thus the sowing is rewarded in the reaping of earth's treasures in bountiful harvests. The lesson is true in spiritual as in temporal things. Man must work under the guidance of the divine hand; for unless God co-operates with him, there will be no increase. Human power cannot cause the seed sown to spring into life. But there can be no reaping unless the human hand acts its part in the sowing of the seed.

The reaping will testify of what the sowing has been. God, through the inspired apostle, has said: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man accord-

ing as he purposeth in his heart, so let him give; not grudgingly, or of necessity," feeling compelled to do so because of the pressure brought to bear upon him, when his heart is not in the work; "for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." Here the matter is plainly laid out, specifying the privilege and duty of every believer. Let this ninth chapter of II Corinthians be read and reread. How could language express more than is here given? The inspired pen traces the advantages reaped by every soul who will become a laborer together with God in his work of beneficence.

Many who profess to be Christians provide abundantly for themselves, supplying all their imaginary wants, while they give no heed to the wants of the Lord's cause. They have thought it gain to rob God by retaining all, or a selfish proportion, of his gifts as their own. But they meet with loss instead of gain. Their course results in the withdrawal of mercies and blessings. By their selfish, avaricious spirit, men have lost much. If they had fully and freely acknowledged God's requirements and met his claims, his blessing would have been manifest in increasing the productions of the earth. The harvests would have been greater. The wants of all would have been abundantly supplied. The more we give, the more we shall receive.

This subject of the use of the means entrusted to us should be carefully considered; for the Lord will require his own with usury. While in poverty, many regard systematic giving as a Bible requirement; but when they come into possession of money or property, they do not acknowledge God's claim upon them. They look upon their means as their own. But not so did King David regard his possessions. He understood that God is the great proprietor of all things, and that he himself was highly honored in that he had been taken into partnership with God. His heart was filled with gratitude for the favor and mercy of God, and in his prayer when presenting offerings for the building of the temple, he said, "Of thine own have we given thee."

The cause of God is ever demanding. Industry is therefore required on the part of all, high and low, rich and poor, in order that due returns may be made to God, that there may be "meat" in his house, and that the servants

whom he has called to do the work of communicating the truth to a perishing world may be supported.

Not only does God require the tithe, but he requires that all we have be used to his glory. There must be no spendthrift habits; it is God's property that we are handling. Not one dollar or one shilling is our own. The squandering of money in luxuries deprives the poor of the means necessary to supply them with food and clothing. That which is spent for the gratification of pride in dress, in buildings, in furniture, and in decorations, would relieve the distress of many wretched, suffering families. God's stewards are to minister to the needy. This is the fruit of pure and undefiled religion. The Lord condemns men for their selfish indulgence while their fellow beings are suffering for the want of food and clothing.

God's money is needed. It is hoarded and buried in the world, while multitudes are starving for temporal food and spiritual knowledge. It is spent in foolish amusements, in dissipating games and sports and idolatrous practises. God says, "Shall I not visit for these things?" Already he is sending his judgments upon the earth. Terrible plagues are visiting our world, in famines, in floods, in calamities by sea and land, in earthquakes in divers places. And because of men's wickedness the Lord does not restrain the destroying power.

Professed Christians reject the Lord's plan of raising means for his work; and to what do they resort to supply the lack? God sees the wickedness of the methods they adopt. Places of worship are defiled by all manner of idolatrous dissipation, that a little money may be won from selfish pleasure-lovers to pay church debts or to sustain the work of the church. Many of these persons would not of their own accord pay one shilling for religious purposes. Where, in God's directions for the support of his work, do we find any mention of bazaars, concerts, fancy fairs, and similar entertainments? Must the Lord's cause be dependent upon the very things he has forbidden in his word—upon those things that turn the mind away from God, from sobriety, from piety and holiness? And what impression is made upon the minds of unbelievers? The holy standard of the word of God is lowered into the dust. Contempt is cast upon God and upon the Christian name. The most corrupt principles are strengthened by this unscriptural way of raising means. And this is as Satan would have it. Men are repeating the sin of Nadab and Abihu. They are using common instead of sacred fire in the service of God. The Lord accepts no such offerings. All these methods for bringing money into his treasury are an abomination to him. It is a spurious devotion that prompts all such devising. O what blindness, what infatuation, is upon many who claim to be Christians! Church members are doing as did the inhabitants of the world in the days of Noah, when the imagination of their hearts was only evil continually. All who fear God will abhor such practises as a misrepresentation of the religion of Jesus Christ.

There is sin, enormous sin, charged against many who profess to be Christians. The great Pleader says, My claims upon the human heart have been ignored. God calls for repentance, for reformation.

The Lord calls upon every one of his children to let heaven's light—the light of his own unselfish love—shine out amid the darkness of this degenerate age. If he sees you acknowledge him as the possessor of yourself and all your possessions, if he sees you use your entrusted means as a faithful steward, he will register your name in the books of heaven as a laborer together with him, a partner in his great firm, to work in behalf of your fellow men. And joy will be yours in the final day, as it is seen that the means wisely used in helping others has caused through you thanksgiving to God.

The Lord declares that what a man sows he shall also reap. Shall we not, then, by our good works, seek to sow the very best quality of seed? In the last days of the old year shall we not make our account right with God by bringing all the tithes into his storehouse? Will any venture longer to rob God in tithes and offerings? In the coming holidays, let our gifts be not to one another, but to the house of God, "that there may," he says, "be meat in mine house." In place of spending our time and means in getting up something to surprise and gratify our friends, shall we not turn all our offerings into God's treasury? Shall we not make a thank-offering to the Lord? Will those who profess to be Christians see this matter in its true bearing? Will they awake to a sense of their obligation to God, and render to him his own? "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

UNCLE ELKINS AND HIS NEPHEWS.

A Conversation.

BY ELDER J. N. LOUGHBOROUGH.

(Frederikshavn, Denmark.)

Nephews.—"Good evening, Uncle. We have been thinking over what was considered last week, and feel more and more like praising the Lord, and recognizing his hand in especially guiding those early pioneers in this message."

Uncle.—"Since our last talk I have looked up some more testimonies relating to that work. It may be profitable to notice them this evening. The first is from Volume I, pages 370, 371, of 'Testimonies for the Church.' Speaking of preachers, it says: 'They forget that once it was harder laboring than it is now. Once there were but few friends of the cause. They forget those upon whom God laid the burden of the work in the past. There were but a few, then, who received the truth as the result of much labor. God's chosen servants wept and prayed for a clear understanding of truth, and suffered privation and much self-denial in order to carry it to others. Step by step, they followed as God's opening providence led the way. They did not study their own convenience, or shrink at hardships. Through these men, God prepared the way, and made the truth plain to the understanding of every honest mind.'"

N.—"A careful remembrance of those things would surely tend to make us humble. Have you some more testimonies relating to the pioneers in this message?"

U.—"Yes"; here are some in 'Gospel Workers.' Speaking of young ministers, the writer says (page 137): 'They do not appreciate the value of the truth they present, and little realize what it has cost those who, with prayers and tears, through trial and opposition, have sought for it as for hid treasures.' On page 206 I read: 'Frequently, when brought into straight places, the entire night has been spent in earnest, agonizing prayer, with tears, for help from God, and for light to shine upon his word. When the light has come, and the clouds have been driven back, what joy and grateful happiness have rested upon the anxious, earnest seekers!'"

N.—"That is interesting, and shows how willing the Lord was to respond to the earnest cries of his servants for help. Perhaps you have learned from some of those early workers some circumstances that illustrate what the testimony said. If you will tell us some of these, it may impress these words more fully on our minds."

U.—"I call to mind a case, as related to me by the family of Brother Cyrenius Smith, who, when this occurred, was living a little west of the city of Jackson, Mich. In the year 1851, one O. R. L. Crosier wrote some articles in the

Advent Harbinger, a First-day Adventist paper then published in Rochester, N. Y. These were some of the fiercest attacks that had yet been made on Seventh-day Adventists. In the articles Mr. Crosier claimed that the law of ten commandments was abolished at the cross of Christ. It was the most thorough effort that had been made to establish that position, and it was evident that for the furtherance of the third angel's message the arguments must be answered, but the proper answer must be carefully searched out, as well as written and printed. Brother J. N. Andrews was selected for this task. During the winter of 1851-52, he made his home at Brother Smith's while writing the 'Review of O. R. L. Crosier.' Brother Smith's people said he often spent whole nights in prayer to God for light on some text. They would hear him in subdued tones, pleading for light. Perhaps toward morning they would hear his voice praising God for the light, and pleading, 'O Lord, help me to use this knowledge aright.' Or perhaps it would be, 'Lord, help with this truth to smite at once!' In the morning, as he met the family, he would present to them the light he had received, and together they would praise God around the family altar. The family said it was a little foretaste of the joys of paradise on such occasions. It was good to be there."

N.—"Thank you. That is certainly a full illustration of what was stated in the testimonies you read."

U.—"Yes; but Brother Andrews was not the only one who thus earnestly and prayerfully delved for truth, and that amid the fiercest opposition. I will speak of another case, that of Brother James White. His labors, in connection with Sister White, brought him in contact with fierce opposition. They, too, were of those who prayed day and often whole nights for light, and that God's opening providence would work for them. Of this we read in 'Life Sketches,' relating to the winter of 1849-50: 'We then decided that it was our duty to labor in the State of New York. My husband felt a burden upon him to write and publish. We rented a house in Oswego, borrowed furniture from our brethren, and began housekeeping. There my husband wrote, published, and preached. It was necessary for him to keep the armor on at every moment; for he often had to contend with professed Adventists who were advocating error, and preaching definite time, and were seeking to prejudice all they could against our faith.'—Page 265. He had the printing done in the printing-office of Richard Oliphant, who was a First-day Adventist. J. C. Bywater, an Advent minister who claimed that the commandments were abolished, frequently met him in the printing office, as also did other ministers of the same faith. In the fall of 1849 Bywater was having a large amount of papers printed, in which he advocated the position that the Lord would make his second advent that fall. Mr. Oliphant told Bywater that he could not dispose of the large number of papers he was getting printed. 'Well,' said Bywater, 'if I do not dispose of them this fall, they will be good to use in tent-meetings next summer.' This remark opened Oliphant's eyes to the character of that man."

N.—"No wonder! To think of advocating that the Lord was coming that fall, and talk of disposing of his papers the next summer!"

U.—"Well, the nice point was that Oliphant told this to Brother White, and helped him to expose the fallacy of these men who were continually advocating their new-time theories. It showed that they had no real faith in what they were advocating. God blessed Brother White, and gave him clear light with which to withstand the attacks thus made upon the faith. But our time for this interview has expired, and we shall have to leave the subject of the early days of the message till next week."

"THE TONGUE OF THE DUMB SHALL SING."
ISA. 35: 6.

BY MRS. S. M. I. HENRY.
(*Sabbatarian.*)

My praise would I bring,
Jehovah, O King,
For thy mercies numberless;
But alas, how weak
Is my tongue to speak
Of the love I would express!

As a mine doth hold
Its treasures of gold,
Hidden, disguised, and deep,
So the thoughts of thee,
That mean most to me,
Unuttered, my soul must keep —

Unless thou wilt break
This silence, and take
Thy place as singer and song:
And waken the strain
For which, all in vain,
My spirit hath listened long.

I would sound the fame
Of thy wondrous name,
I would sing thy love so sweet,
Till earth should grow still,
And heaven should thrill,
And angels that song repeat.

But my lips are dumb;
The great thoughts come,
And my heart is fit to break;
But the hour is near
When my soul shall hear
And into glad song awake.

Thanksgiving day, 1896.

FRANCE THEN — AMERICA NOW.

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

As it was in the days of Lot, . . . even thus shall it be in the day when the Son of Man is revealed.

The days of Lot were the days of Sodom. God in his word has likened the state of affairs in France before the Revolution to the state of affairs in Sodom before his judgments fell upon that wicked city. Moreover, God has also likened the condition of society in the world at large "in the day when the Son of Man is revealed,"¹ to the social conditions in Sodom just before he "rained fire and brimstone from heaven" upon the Sodomites, "and destroyed them all." It therefore follows logically that the conditions existing in France just before the Revolution will be reproduced in the United States and in the world just before the coming of the Son of Man.

This is why the story of the French Revolution is written in the Bible. Beyond a few brief lines in the book of the prophet Ezekiel and elsewhere in the Old and New Testaments, nothing—absolutely nothing—is known of the iniquities of the Sodomites. Concerning the crimes of France, however, the records are full and complete. If a parallel does exist between those times and the present, it will not be difficult to draw it. On the one hand there will be the state papers, newspapers, letters, documents, ambassadors' reports, and books of a time little more than a hundred years removed; and upon the other, the things daily transpiring around us. Should, then, the facts in the two cases prove that there does exist a striking parallel between the two periods, would not proof be thereby furnished that the second advent of our Lord is at hand?

It may be urged that other periods of history since the French Revolution, and prior to the present time, have furnished such a parallel; but this is not so, as the impoverished state of Europe after the Napoleonic wars and the marked simplicity of the fathers of this nation will abundantly testify. Moreover, it is a highly significant fact that statesmen—men who view the present situation in the United States from a

political rather than from a prophetic standpoint—incline to the idea that in the United States at the present time, "the conditions are but little different from those which produced the French Revolution." This excerpt appeared in the following setting, and is from a man whose mind in political matters is not to be despised:—

The last four centuries have ended in blood. History reveals this. The situation to-day in this country appears to me as being similar to the condition of affairs at the end of those centuries. The conditions are but little different from those which produced the French Revolution. I am not an alarmist, but silver has been lost sight of. *It is the proletariat [poor man] against the plutocrat [rich man].*²

In another document I find these words:—

The crisis is indeed a great one. These questions now presented are more serious than any since 1861; perhaps in some respects more serious even than those. . . . But while the questions at present involved [the monetary questions] are of vast import, those looming up just beyond are infinitely greater. For those concern the continuance of this republic.³

These two summings up of the case, both made this year, appropriately follow this announcement, made three years ago by a congressman whose name has become quite familiar of late:—

Free government cannot long survive when the thousands enjoy the wealth of the country, and the millions share its poverty in common. Even now you hear among the rich an occasionally expressed contempt for popular government, and among the poor a protest against legislation which makes them "toil that others may reap." I appeal to you to restore justice and bring back prosperity while yet a peaceable solution can be secured.⁴

These extracts are sufficient to show that statesmen fear trouble, and adjudge the condition of the United States at the present time similar to that in France during the ancient régime. And here the words of the prophet Daniel should be called to mind, wherein he says that at the "time of the end" of the world, "there shall be a time of trouble, such as never was since there was a nation even to that same time."⁵

The question, therefore, to be considered, is this: Are the conditions and the sins of the United States and of the world at the present time similar to the conditions and the sins which existed in France prior to the scourge of the Revolution? Let us see.⁶

When the Revolution broke out in France in the year 1789, the total population of the land numbered twenty-six million souls. Of this number two hundred and seventy thousand owned one half of the soil, which constituted the main wealth of the country. These were called the "privileged classes." But they were not privileged politically, as many suppose; their privileges were only those which wealth could buy, bribe, or steal.

The total population of the United States is between sixty and seventy million. It is estimated that twenty-five thousand persons out of this total population own one half of the national wealth. It is estimated that two hundred thousand persons control seventy per cent. of the national wealth, while two hundred and fifty thousand persons control from seventy-five to eighty per cent. of the whole.⁷ The concentration of such a vast amount of wealth in the hands of a few led Mr. Shearman to look into the future, and to inquire, in an article entitled "The Coming Billionaire," which appeared in the *Forum* for January, 1891, "How far this concentration of wealth may go, and whether

the existing hundred-millionaires foreshadow the coming billionaire." He then proceeded to estimate that at the current rate of increase in these monster fortunes, a fortune of two hundred million dollars would become a billion dollars in less than forty years.⁸

Of the 206,820 families in the sovereign State of Nebraska only 66,071 occupy their own homes or farms clear of encumbrance, while 82,291 families rent the farms or homes which they occupy. There are not only 82,291 families who rent the farms or homes they occupy, but also 58,458 more families who are listed as owners of the farms and homes they occupy, that should be considered as tenants, because their places are mortgaged. Grouping the two last classes together as tenant families, the number of individuals represented in the 140,749 tenant families of Nebraska aggregates 720,834 homeless persons who may be designated as landless population. Nor is this all, because of the 66,071 families who occupy and own their own farms or homes clear of encumbrance, only one member, usually the head of the house, owns the farm or home. The rest are landless. On account of this extra number of landless people, there may be added 227,208 more to the homeless class, making the total landless population of Nebraska 993,042 as against 66,071, the number of the other class. From these estimates it will appear that the landowning population of Nebraska ought not to be considered as being over about six and one-half per cent. of the whole population. Making similar calculations from the figures of the United States furnished in the census of 1890 for the first time, the results will show that only about 7.5 per cent. of the people of the United States own the land on which they live.⁹

From all these facts it will readily be seen that wealth is even more unequally divided in the United States at the present time than it was in France before the "red Reign of Terror." In 1889 there were seventy men in the United States whose aggregate wealth was \$2,700,000,000 or \$37,500,000 each. The annual income of the hundred richest Americans cannot be less than \$1,200,000, and probably exceeds \$1,500,000. Often within only a few blocks of the city palaces of these multi-millionaires are slums and tenements so wretched that they beggar description. More than half the population of the city of New York live in tenement houses. There are thirty thousand of these tenements, two thousand of them reported to the official statisticians as "very bad." In one block on the east side there are as many people as one would find in a country village stretching over several hundred acres of land. Between two avenues and two streets in the same district are between three thousand and four thousand souls. In a single room as many as forty-five people often sleep. And many of these wretched hovels yield their wealthy owners an annual income varying from twenty-six to thirty per cent.¹⁰

It may be urged that the condition of the people in the United States at the present time is, upon the whole far better than that of the people of France before the Revolution, and therefore trouble is not likely to come as it did then. Such reasoning is fallacious. A high-spirited people who have seen prosperity will rise in revolution and overturn a corrupt plutocracy much more quickly than a people who have drunk to the lowest the depths of degradation.

HOW TO AVOID PAPAL ERRORS.

BY ELDER M. E. KELLOGG.
(*Battle Creek, Mich.*)

It is a sad fact that common Protestant theology is so full of papal errors that the Protes-

² These words were spoken by ex-Postmaster-General Washington Hession, a prominent gold Democrat. They appeared in the *Chicago Times-Herald*, Tuesday, June 30, 1886.

³ Andrew D. White, ex-president of Cornell University, in the *Forum*, September, 1896.

⁴ Hon. W. J. Bryan, in a speech delivered on the floor of the national House of Representatives, Aug. 16, 1893, and which afterward appeared in the *Congressional Record*.

⁵ Dan. 12: 1-4.

⁶ For the sake of brevity I shall be obliged to confine the inquiry to the United States, and as by far the greater number of the subscribers of the *Review* live in this country, the comparison will perhaps be as forcible as if extended to all the great civilized nations.

⁷ See the able paper, "The Owners of the United States," by T. G. Shearman, in the November *Forum*, of 1889. The figures given by Mr. Shearman were based upon official tax returns and in a number of cases upon an inspection of the books of individual millionaires.

⁸ See pages 546-557 of the *Forum* for January, 1891.

⁹ See the article entitled "Are We Becoming a Homeless Nation?" by John O. Yeiser, in the *Arena* of July, 1896.

¹⁰ See the Report of the Tenement House Committee appointed by legislative authority of the State of New York, 1894.

tant theologians are compelled to make admissions which are to the advantage of Rome in many controversies. For instance, Protestants hold to the idea of the immortality of the soul. According to this theory, no man really dies. The soul still lives, and death has no power over it. Let us now view the Catholic doctrine of the supremacy of Peter in relation to the question of the immortality of the soul. Catholics claim for Peter that he still lives and acts through his successors, the bishops of Rome. The Protestant who believes that Peter still lives, admits one half of Rome's contention upon this point, which he is under no necessity to admit. That Protestants labor under this difficulty upon this very point may be seen from the fact that a Protestant champion writing against the idea of the supremacy of Peter, has this to say:—

How can the bishop of Rome derive power from the dead Peter in the nineteenth century over any immortal soul in this distant land?—*Rev. M. Gallagher, in "Was Peter Ever at Rome?" page 22 of preface.*

It may be seen by the above that this very Protestant writer believes that people do have immortal souls; and hence he virtually confesses that Peter, whom he calls *dead*, is not dead, after all! If he had held that Peter is really dead, he would have made an invulnerable argument against Rome, but by his self-confessed belief in immortal souls, it becomes of no force whatever. By his own argument his dead Peter is just as alive as any one! He stultifies his own argument in a vital point.

Let us view this question of Peter's supremacy through the bishops of Rome after his death, in the light of the Scriptures. Without stopping to inquire here what was the power, or grace, which was bestowed upon Peter, we simply ask, Where was it to be exercised? "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Now where was Peter's work of binding and loosing, whatever that may have been, to be done?—On earth. Then when Peter died and left the earth and the scenes of earth, what became of that power to bind and loose?—It was as dead as Peter was. Peter is dead, and neither he nor his immortal (?) soul lives to superintend the work of Christ on earth. Thus consistency avoids many papal traps which inconsistency very inconsiderately plunges headlong into. This proves that a failure to accept the whole truth often puts one in as awkward a position as though he had remained in the darkest error.

PROMPTINGS.

BY D. H. KRESS, M. D.

(Sanitarium.)

God often reveals his will to men who hunger and thirst after right doing, by making impressions upon their hearts by his Spirit. This is illustrated in the record found in Acts 8. An angel of the Lord spoke to Philip, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza." Philip at once arose and went. He met an Ethiopian seated in his chariot, returning from Jerusalem. This man, an honest seeker after truth, was studying the 53d chapter of Isaiah; perhaps he was in danger of placing a wrong interpretation upon what he read, so the Spirit said to Philip, "Go near, and join thyself to this chariot." The record tells us, "Philip ran thither to him." In our day this would be looked upon as fanaticism, and no doubt our fears of being considered fanatics often result in injury to us and the loss of souls. This interview with the eunuch resulted in his conversion and baptism.

God will impress men by his Spirit to-day if their hearts are open to hear his voice. Often our plans for the future may be interfered with. At one time Paul and Barnabas had their plans

laid to go from Mysia to Bithynia (Acts 16:7), but it is stated that the Spirit suffered them not to carry out this plan. Why? God was better acquainted with the needs of the work than Paul was; he saw a few souls in Macedonia who were praying for light and help, so he afterward sent Paul and Barnabas to help them.

It is right to plan and devise ways and means to carry forward the closing work. We are, however, short-sighted at best. We see but a little of this world's needs. God's eyes run to and fro throughout the whole earth to help those whose hearts are inclined to serve him.

It is well, then, to take all our plans, and place them at the feet of Jesus, to be carried out or given up as he may direct. By doing this, long-cherished plans will often have to be given up, and friends may look upon us as peculiar and even fanatical; but let none of these things close our ears to the Spirit's promptings. Like Enoch, let us walk with God; like Elijah, let us tune our ears so that we may be able to hear and discern the still, small voice; then, like Philip, let us run and obey.

THE CONSTITUTION OF THE UNIVERSE.

BY D. T. WILSON.
(Battle Creek, Mich.)

IN the last few years the question has continually arisen, "Where shall we draw the line as to obeying earthly governments?" Not long ago I was asked, "How can Seventh-day Adventists obey the teachings of Paul in Rom. 13:1-5, and work on Sunday, contrary to the laws of the powers that be?"

Let us consider these questions. First, we hold that Sunday laws are unconstitutional in the United States of America; and secondly, they are contrary to the constitution of the universe; and an unconstitutional law is uncondemning.

The question may arise with many, "Where do we find the constitution of the universe?" Webster says that a constitution "is the established form in a state, kingdom, or country; a system of fundamental rules, principles, and ordinances, for the government of a state or nation." Now the ten commandments are the system of fundamental rules, principles, and ordinances by which the universe is governed.

When the theocracy was established on earth, God said to Moses: "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:21, 22. In the 40th verse he says, "Look that thou make them after their pattern, which was showed thee in the mount." And in Heb. 8:5, Paul said they were an "example and shadow of heavenly things."

In Ex. 24:12 we learn that God gave Moses tables of stone, and a law, and commandments which he had written. Paul says that the tables of the covenant are in the ark (Heb. 9:4); and John tells us, in Rev. 11:19, that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."

The ten commandments are the fundamental principles which were made manifest in Christ's character while here on earth; and now he stands, as is stated in 1 Tim. 6:14-16, as "the blessed and only Potentate, the King of kings, and Lord of lords." In Matt. 5:17-19 Christ says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of

heaven: but whosoever shall do and teach them, the same shall be great in the kingdom of heaven."

And in John 12:48, 49, he said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Here we learn that the Father gave the commands, or rules, by which all are to be judged in the last day. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

Now in Rom. 13:1 it says, "Let every soul be subject unto the higher powers." We will all admit that God is the highest power. Therefore his constitution is the highest law of the universe, and if every soul obeyed this scripture, all the constitutions and laws of the nations of this earth would be subject to God's throne. And if they were so, there would be no laws contrary to the laws of God for us to obey.

The apostle said in Acts 5:29, "We ought to obey God rather than men." All the true followers of God will obey all the laws of the land that are in harmony with the ten commandments. Paul said, in writing to Timothy, "The law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and mothers, for manslayers," etc. If the law is the rule by which the wicked shall be judged, it must constitute the fundamental principle of God's throne, it must be the constitution of the universe.

On the occasion when the lawyer asked Christ, "Master, which is the great commandment in the law?" Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The first four commandments of the decalogue teach our duty toward God, and the last six, our duty toward our neighbor. If the first four teach our duty toward God, what right has man to make laws contrary to them? And if the other six teach our duty toward mankind, is it not easy enough to see that we should obey all the laws of the land that are in harmony with the constitution of God's throne?

The National Reformers are not only asking the United States to change our Constitution, but they are also asking the people to change their principles, and reject the principles of the fathers of our country. Yea, they are rejecting the constitution of God's throne; for their object is to make a law that will bind the people to keep a day that is not a memorial of God's creative power,—a day that was not sanctified by our blessed Creator and Redeemer.

THE TWO MYSTERIES.

BY S. O. JAMES.
(Milford, Ia.)

THE first mystery is that, knowing as we do the beauty of holiness, the unsurpassed excellence of God's ways, the sweet and indescribable joy produced by his smile of approbation, we should be so easily turned from his paths, to wander, to grope, to stumble, to lament and sigh, in the regions of woe, despair, and death. The second mystery is that there can dwell in the bosom of God a love so warm, a pity so tender, a compassion so far-reaching, that it can and does follow the ingrate to the lowest depths, entreating him to return that he may be washed, forgiven, and prepared to enjoy that love forever. The first is the mystery of iniquity; the second is the mystery of godliness.

Special Attention.

PASSING EVENTS AND COMMENTS. 7

The Political Situation.—What the REVIEW has to say on this question is not said from the standpoint of political partisanship. It is not incumbent upon us, nor does it form any portion of our appointed work, to defend this or that political theory or doctrine. The gospel of Christ is not found in any human scheme, nor does it coalesce with any movement which has selfish motives for a basis. In viewing the situation we do not attribute what we see to this or the other cause; we allude only to things that are to us, and we believe to all candid persons, evident facts. There has been much talk about avoiding the evils of cheap money, and the folly of legislating a value into a thing which that thing did not possess; and our attention has been called to the wrong there would be in enhancing the value of the cheap metal to the enrichment of certain parties and the loss of others. We do not discount the sincerity of those who see evil in this direction, nor do we impeach their sagacity. The fact is, the love of money is a fundamental evil from which no good ever springs. The love of money is at present the mainspring of politics on both sides of the question. But now that we have escaped the evils which seemed to threaten the country in case the silver party came to power, are we past all cause of apprehension?—Not by any means. A letter from the secretary of the interior, D. R. Francis, was read at a banquet in Kansas City, in which he used the following language:—

While I agree with the advocates of sound money in the fight recently made, there are many principles advocated by some of those who have been advocates of that cause to which I cannot subscribe. If some legislation is not enacted to check the growing influence of wealth, and circumscribe the powers of the trusts and monopolies, there will be an uprising of the people before the century closes which will endanger our institutions.

That he speaks right to the point is a fact too potent and too startling to be ignored. Mr. Moody declares that this country is in extreme danger of the most bloody revolution, and says that nothing but a wave of righteousness will save it from a deluge of blood.

The Real Issue.—This financial question is not settled, and the issue of the gold or the silver standard furnishes but a small portion of the animus of the present political strife. The real issue is between the tyranny of monopoly and the abomination of anarchy. This country is struggling with the monster, Greed, on one hand, and the dragon, Discontent, on the other. It is a strife of money *vs.* the people. Capital is massing its forces. Monopolies, trusts, and gigantic corporations control the industries of our country, forcing all competition to the wall; driving from the field multitudes of smaller dealers, and controlling prices to suit themselves. Against this oppression the laboring forces lift the voice in loud protest.

There is a terrible day of reckoning surely coming; for if the flood and tempest of anarchy do not sweep away these vast accumulations, God himself will call the rich men of this generation to account. He speaks directly upon this point: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments

are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Dr. Lyman Abbott.—The celebrated successor of Henry Ward Beecher, who has also inherited Mr. Beecher's reputation for independent and heterodox theology, and is, withal, a man of great ability and deep thought, has something to say touching the political aspects of our country. In a recent discourse he gave utterance to statements that are by many declared to be distinctly revolutionary. The most striking paragraph was this: "When Horace Greeley said, 'Let the erring sisters go,' we have answered that theory. When we, with muskets, faced the rioters at Chicago, who demanded that we govern them only with their consent—that was America's answer to the declaration that government rests on the consent of the governed. It still stands in the Declaration of Independence, but we no longer believe in it, nor in the philosophy on which it is founded."

These are indeed startling and significant words,—words that are calculated to give every citizen pause. Are republican principles a farce? Is a government *by* the people *for* the people a hoax? Are governments made for the people? or are people made for governments? Are rulers the servants of the people? or are the people slaves of the rulers? It is not our purpose to discuss these ominous questions. Let them be settled by those who have them in hand.

But this statement of Dr. Abbott's is significant to the student of prophecy, and has a direct bearing on the religio-political phases of our politics. Might, not right, is to bear rule.

Dr. Parkhurst.—The would-be politics-purifier finds himself the storm-center of a cyclone on account of some utterances in his Thanksgiving sermon reflecting on the morality of Gothamites. He was reported to have said that there were two hundred and fifty thousand unfaithful husbands and wives in New York City. When questioned afterward, he modified the matter slightly, but not materially. That is, he explained that his knowledge of marital infidelities led him to the conclusion that a proportion of families that would produce that number were involved in this trouble, but that his statement was not intended for the city alone. All we can say to the explanation is, So much the worse for the country at large. Mrs. Elizabeth B. Granis, president of the Social Purity League, said that she thought Dr. Parkhurst erred in placing the number at two hundred and fifty thousand. "There are more than that," she said, "and the most of them are in the upper circles of society. Here is a society running around to save

the miserable forty thousand depraved women in the city. What are they compared to the more than two hundred and fifty thousand married persons who are no better than they? Dr. Parkhurst tells us about these things, and they are all too true, but he does not prescribe any remedy for them." In view of these statements we inquire, How far is it to Sodom? r.

THE FIFTY-FIFTH CONGRESS.

BEFORE this paper reaches its readers, the Fifty-fifth United States Congress will have convened. This Congress is the last to be held under President Cleveland, and for several reasons will be an especially interesting session. It will be succeeded by a Republican administration,—a Republican president and a Republican Congress. The next House of Representatives is sure to be Republican, and it seems likely that the Senate will be practically so. A few of the important measures likely to be discussed by the present Congress may be briefly stated: There is the Dingley tariff bill. This bill was introduced into the last Congress by Mr. Dingley, of Maine. It provided for a new rating of certain imports, increasing the tariff on them. The intention of its author and of those who favored it was to increase the revenue. By the terms of the bill it is to expire in two years from its passage. It passed the House, but the Senate, which was controlled by a sentiment in favor of the free coinage of silver, refused to pass it, unless accompanied by a free-silver rider. Thus the matter stands. Republicans themselves are divided in sentiment as to whether they would better pass this bill, or wait until the next Congress, when, under recommendations from the new President, the whole tariff schedule may be overhauled and rearranged. Many think that if this bill is not passed, Mr. McKinley will, upon taking the oath of office, at once convene a special session of Congress.

The Nicaragua canal will undoubtedly absorb some of the attention of this Congress. The attitude our government has assumed toward the weaker republics of this hemisphere, making it virtually their protector, would seem to make it imperative that it should control a canal across the isthmus at Nicaragua or some other point. The question of the absorption by the government of the Pacific railway will also claim the attention of Congress. Many congressmen believe that the government ought to take this road upon its mortgage, and make it a part of a great trunk line, preparatory to government ownership of all the railroads. The Venezuelan affair, now on such a satisfactory way to amicable settlement, will be further considered. In this the present administration has certainly made a creditable showing.

Many other things of importance will be discussed. A strong pressure is certain to be brought upon Congress to take some decided stand in reference to Cuban affairs. Unless great advances in the conquest of Cuba by the Spanish forces shall be made in the last week before the meeting of Congress, we shall be greatly surprised if the President in his message does not take ground which may cause more excitement than his message on Venezuelan affairs created one year ago. The preparation of the United States fleet, and other similar movements of a military nature, make it evident that the administration believes that the nation should at least be ready for war. 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.

BURDEN-BEARING.

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown;
No lot is wholly free;
He giveth one to thee.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, Cast it on me,
And it shall easy be.

Take thou thy burden thus
Into thy hands, and lay it at his feet,
And whether it be sorrow or defeat,
Or pain, or sin, or care,
It will grow lighter there.

It is the lonely load
That crushes out the life and light of heaven,
But, borne with him, the soul, restored, forgiven,
Sings out through all the days
Her joy and God's high praise.

—Marianne Farningham.

BENNIE'S BILL.

BENNIE got the idea from his father, who was a business man. He often went down-town to his father's office, and noticed how the clerk made out bills. When this new idea struck him, he was looking over a bill something like this:—

To one writing-desk	\$10 00
To three book-shelves	12 00
To one revolving book-case	9 00
To four chairs	25 00
Total	\$56 00

It was such a bright idea that flashed into Bennie's mind that he actually burst out into a loud laugh, causing the clerk to look up at him in surprise.

"What's so funny?" asked the clerk.

"O, it's a secret," replied Bennie, drawing himself up as if to hold the secret tightly in his bosom.

In the evening, when he got home, he went to the library with his brother, and they were busy writing for some time. It took them a good while to get the document into proper form, but at last it was done, and he folded it and carried it down-stairs to his mother. On opening it she read the following with some surprise:—

Mrs. Mary S. Travers, Schooldale, O., May 15, 1896.

In account with Bennie Travers:

Dr.	
To going down-town for groceries	\$0 10
To sweeping kitchen	05
To raking yard	25
To dusting carpet	30
To running errand to Mr. Good's	15
To three times going to papa's office	45
To washing dishes	40
To sundries, etc.	1 00
Total	\$2 70

Kindly remit.

When his mother had read the bill, she looked at Bennie with laughing eyes.

"So you have presented your bill, have you?" she said. "Well, I can't settle it this evening, but to-morrow I will make it all right."

"That'll do, mama," answered the lad. "Business men want prompt settlement, you know."

"Yes, Bennie, I know; that is the only proper way to do business. Never let debts run on."

After breakfast next morning Bennie glanced at his mama with an expectant look. She took a slip of paper from her purse, and without saying a word, handed it to him. What did

this mean? This was no money; it was only a piece of neatly folded paper. There was a lump in his throat. He hurried into the sitting-room, where he could be alone while he examined the paper. His face grew red as a cherry when he opened it, and saw that it was not money, but another bill, which ran as follows:—

Master Bennie Travers, Schooldale, O., May 16, 1896.

In account with papa and mama:

Dr.	
To board for one week, twenty-one meals	\$ 2 10
To mending frock and stockings	50
To school-books, slates, etc.	1 40
To brushing hair seven mornings	21
To new hat and coat	6 00
To waiting on Bennie one night when sick	50
To doctor's bill for Bennie	2 00
To one concert ticket	25
To one supper at church	25

Total	\$13 21
By bill of May 15	2 70

Balance due	\$10 51
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Kindly remit.

You should have seen Bennie's face after he had read this bill. Some tears welled up in his eyes, and then stole down his hot cheeks. It was half an hour before he could trust himself to go out to the dining-room and speak to his mother; but when he did go, there was a new light in his bright blue eyes.

"Mama," he said, "I can't pay this bill now. I—I"—

"Isn't 'prompt settlement' the motto of business men?" asked his mama, smiling.

"Yes, it is; but they can't pay when they haven't anything to pay with. Mama, I'm bankrupt," he broke out. "Ain't that what they call it when a man can't pay? I can never settle for what I owe you; and—and the debt'll just keep on getting larger and larger all the time. What shall I do?"

Bennie was almost sobbing.

"No, no, Bennie, dear," soothed his mama; "you don't owe me anything. You are a kind, obedient boy, and that settles the whole account."

"Well, then, you don't owe me anything, either. I'll receipt my bill if you'll receipt yours."

To this his mama agreed heartily, and on each bill, "Received payment in full," was written.

"Now we won't make out any more bills against each other, will we, mama?" suggested Bennie.

"We don't want business ways in the family."

"That's right, Bennie. But here is a dollar all your own"—

"O, mama, I can't take it if it's meant for pay."

"No; it is a gift of love."

"Then I'll take it. Thank you, mama."—
Presbyterian Observer.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—Can Bright's disease be cured?

Answer.—Yes; but we must begin where Bright's disease begins, and that is in the stomach. Bright's disease begins with indigestion. The cause of chronic Bright's disease is poisons generated in the stomach and circulating in the blood. The man who goes round from year to year with a bad taste in his mouth and a coat on his tongue is getting ready for Bright's disease. This malady has not been understood until recently, since Professor Bouchard, of Paris, has shown that poisons generated in the stomach as the result of indigestion will produce not only this but many other maladies which were formerly incomprehensible. In Bright's disease, the patient must go to bed and drink warm water so as to encourage kidney action, help the liver in its action, and, as far as possi-

ble, wash the poisons out of the system. He must live upon an antiseptic or aseptic diet, and must avoid meats, condiments, an excess of salt, and everything irritating. These substances are eliminated through the kidneys; hence they must be avoided. The patient must also avoid over-eating, and he must avoid taking too much sugar; for that imposes too much work upon the liver. He must live abstemiously.

Q.—What is the best method for breaking up a cold?

A.—That depends upon whether you are going to devote your whole time to it, or whether you are going to divide your time between the cold and something else. If you are going to devote your whole time to it, then you should go into a warm atmosphere and stay there; drink plenty of water, so as to make a distillery of yourself if you can, and carry off the effete matters as fast as possible. But you must not be exposed to cold during this time, or you will take more cold, because when a person has once taken cold, the susceptibility to taking cold is greatly increased. If you can't do that, you would better not take any hot treatment at all. If you do take hot treatment, drink hot water or take fomentations. Hot fomentations to the back of the neck or the feet—anything hot to the affected part—would also be useful.

THINGS WORTH REMEMBERING.

BY ANNA PRAZIER.

(Aurora, Ill.)

THE experience of the writer justifies the belief that of the domestic hints and recipes found in the columns of newspapers and magazines, the majority are misleading and worthless. Cockroaches do not, as is alleged, eat greedily of cucumber peelings and die. Oil of bay does not repel flies, and mosquitoes are undaunted in the presence of oil of pennyroyal. Chalk-marks, powdered alum, and basins of water to stand refrigerator legs in, do not deter determined ants. Sugar of lead fails to "set delicate colors" in wash fabrics. Oxalic acid cannot be relied upon to remove ink stains from white goods, though by persistent and patient applications the stains may be changed in color from black to blue, and perhaps slowly faded till very pale.

A long list of such denials might be fairly made, but believing that an iconoclast has an exceedingly narrow sphere of usefulness, I hasten to record a few favorable results of actual experiments made during a somewhat lengthy house-keeping career.

Ants, both black and red, may be effectually prevented from entering sugar-tubs and food-receptacles by painting around the openings with oil of sassafras. Two or three such applications should be made the first summer. This treatment will probably permanently banish the ants in one season, but when summer returns, it will be wise to spend a few minutes repeating the operation.

Drains may be kept free from grease by throwing into each sink or other opening a tablespoonful of lye dissolved in hot water, once a week. Lye thus used will prevent freezing in outside hoppers, and thaw ice when formed. People who use lye need never be annoyed by clogging of drains.

Refrigerators should receive a thorough cleaning once a week with strong sal-soda water, and be allowed to remain open till dry. Flush the discharge-pipe with hot soda water, using a funnel for convenience in introducing the water and to prevent stoppage and overflow. No food should be allowed to sour or mold in a refrigerator, and anything spoiled or spilled should be at once removed.

Wash, scald, and sun the bread-box or jar before putting away each fresh baking, and thus avoid trouble with mold. In very hot weather it is sometimes necessary to keep yeast bread in

a refrigerator, if it is to be preserved for more than three or four days.

Prevent unpleasant reminders of the proximity of the pail for kitchen refuse by scrubbing it out after each emptying with hot sal-soda water and a stiff-handled brush. One woman thinks an old hair-brush superior for the purpose. This need require but a few minutes.

Kirk's "Rainwater Maker" and "Eos" will really soften hard water, making it mild and pleasant to use for any purpose but drinking. The latter article renders the water soapy, and does not readily dissolve in cold water, disadvantages which limit its usefulness.

If fine shoes are rubbed with the finger dipped in sweet oil before applying liquid blacking, they will look the better and remain black much longer for the care.

Nicely finished furniture may be cleaned and brightened by first washing with weak Ivory soap-suds, then rubbing with a woolen cloth dipped in a mixture of one part of raw linseed-oil and eight parts of naphtha or benzin. Do the work in an airy room removed from a fire, and proceed rapidly, as the benzin quickly evaporates. Rub again with a dry woolen cloth. This is a most satisfactory method of renovating furniture.

Muriatic acid will promptly remove the brown deposit from bowls and pitchers which have been used for hard water. It may be conveniently applied with a swab, and being poison, must be handled carefully.

"Wool soap" used according to directions in the washing of woolen goods, produces excellent results.

A mixture of equal parts of turpentine and ammonia, well shaken together, may be used with success in removing paint from men's clothing, if the paint has not been too long dried on.

MACARONI.

BY MRS. E. E. KELLOGG.

(Sanitarium.)

MACARONI is a product of wheat prepared from a hard, clean, glutinous grain. The grain is ground into a meal called "semolina," from which the bran is excluded. This is made into a pasty dough by mixing with hot water in the proportion of two thirds semolina to one-third water. After being thoroughly mixed, the dough is put into a shallow vat, and kneaded and rolled by machinery. When well rolled, it is made to assume various shapes by being forced by a powerful plunger through the perforated head of strong steel or iron cylinders arranged above a fire, so that the dough is partially baked as it issues from the holes. It is afterward hung over rods or laid upon frames covered with cloth, and dried. It is called by different names according to its shape. If in the shape of large, hollow cylinders, it is "macaroni;" if smaller in diameter, it is "spaghetti;" if fine, "vermicelli;" if the paste is cut into fancy patterns, it is termed "*pasta d' Italia*." It was formerly manufactured only in Italy, but now it is made in America. The American macaroni is equal to that manufactured in Italy, and is less subject to germs.

Good macaroni is somewhat glossy in appearance, and when cooked, is brittle in texture. It will be darker in color than white flour, and in the process of cooking will swell to two or three times its original size. Inferior macaroni will not do this, but will become doughy like white-flour dough. It should be placed in boiling water. The amount of time required for cooking will depend upon the macaroni itself. Some will require an hour, and other grades will cook tender in twenty minutes. Do not wash it before cooking, but wipe with a clean, dry cloth. Cold water poured over it after it is cooked, will prevent the tubes from sticking together.

It can be served in a great variety of ways. Among some of the most common ways is the use of macaroni with tomatoes. Macaroni with cheese is also very commonly used. While I cannot recommend the use of ordinary cheese for this purpose, nut cheese, used in the same way, is an article which is very acceptable. Macaroni is also very nice prepared and served with peach, apple, and other kinds of fruit pulp.

Macaroni with Nut Cheese.—Break sufficient macaroni to fill a large cup into pieces about an inch in length, and cook until tender, in boiling water. If salt is desired, it should be added to the water in which the macaroni is cooked. When done, turn out a little of the macaroni into the bottom of an earthen pie dish, and sprinkle over it a teaspoonful of grated nut cheese. Add a second and third layer, and sprinkle each with grated cheese. Then turn over the whole a sauce prepared by mixing together a pint of milk, the well beaten yolks of two eggs, and one-fourth teaspoonful of salt. Care should be taken to arrange the macaroni in layers loosely, so that the sauce will penetrate the whole. Sprinkle the top with grated bread-crumbs, bake for a few minutes, until the custard is well set, and serve.

SCHOOL LUNCHES.

BY MRS. LAURETTA KRESS, M. D.

(Sanitarium.)

THERE is nothing more perplexing at times than to find something suitable for lunches. Mothers whose children are obliged to go long distances to school are often greatly perplexed to know what to prepare for the noonday lunch, which shall be both appetizing and wholesome. The lunch so common in most schools, consisting of white bread and butter, sandwiches, pickles, cheese, mince or other pies, rich cakes and cookies, is little better than none at all; for there is very little nourishment in such a lunch to build up the brain, muscles, and nerves. On the other hand, such a lunch is well calculated to produce dyspepsia, headache, dullness of mind, and often sleepiness. Lunches are often left in the anteroom during school hours, until, in winter weather, they become nearly frozen; then if partaken of in a hurried way, that the eaters may have more time for play, it is little wonder that the remaining hours of school drag wearily, and that the children are restless, sleepy, or uninterested.

We are made of what we eat; and if our food is improper or unwholesome, the sure result is disordered organs, incapable of doing their work well. The work imposed upon the digestive organs and the liver, in getting rid of an accumulation of fatty substances or an excess of sugar in rich and unwholesome foods, is very great, and the child's system becomes sluggish and disordered. The so-called overwork of children at school is due to disordered systems, through violation of hygienic laws regarding food and diet, much more frequently than from excess in brain-work. The brain has not been properly nourished by the food, and is not capable of the best work.

Whenever it can be done, allow the children to return to their homes for the mid-day lunch; for there will be fewer violations of hygienic laws under the direction and oversight of a wise mother, and the walk back to the schoolroom will be more conducive to good digestion than the violent exercise in sports so often indulged in directly after eating. When it is impossible for the children to return, let the lunch be as simple as possible, and not such as to tempt the child to overeat. Good whole-wheat or graham bread of some kind, rolls, crisps, beaten biscuits, sticks, fruit rolls, and wafers, with some canned fruit, plenty of fresh fruit, or almonds, is as tempting a lunch as a child need desire. The canned fruit can be reheated before using

if the room is heated with a stove; if not, an oil-stove or alcohol stove could be provided, thus giving the child something warm for lunch.

If we furnish our children with apples, oranges, bananas, pears, grapes, filberts, and almonds, in place of rich pie and cake, we shall have less occasion to call the family physician. Occasionally, for variety, plain fruit pudding or molded rice dessert can be substituted.

Fruit sandwiches, made by spreading slices of good whole-wheat bread with fresh fruit jam, chopped steamed figs, fig sauce, or sliced bananas, are very wholesome.

To make lemon sandwiches take the juice and grated rind of one lemon, and one half cup of sugar; let all come to the boiling-point, then thicken with two tablespoonfuls of corn-starch rubbed smooth in a little cold water. When thickened, cool a little, and add the beaten yolk of one egg. Spread this between slices of good bread, and it makes a very appetizing lunch.

THE KING AND THE SHIRT.

THERE lived long ago a king, who became very sick.

"I will give the half of my kingdom to anybody who is able to give me back my health," he said.

Then all the wise men of the country met and consulted with one another how they might be able to cure the king, but they could not find a remedy. One of them, however, explained that he thought it possible to restore the king to health.

"If only we can find a happy man," he said, "we will take his shirt, and put it on the king, who then will regain his vigor."

The king sent out messengers, who were instructed to find a happy man. They traveled through the whole country, but could not find the one they sought. There was not a single man who was satisfied and happy.

One was rich, but sick; another healthy, but poor; and a third was both rich and healthy, but he complained of his wife, as others did of their children. All of them had unaccomplished wishes.

One evening the king's son passed by a low cottage, and heard somebody within say: "Bless the Lord, now I have worked myself tired, finished my meal, and am allowed to go to bed. What more can I ask?"

The king's son listened to the words with joy. Ordering the shirt to be taken from the man, who was to be liberally rewarded, the messengers were commanded to carry the shirt to the king.

These, as soon as possible, ran into the cottage to the happy man and intended to draw off his shirt. But he was so poor that he did not have a shirt.—*Tolstoi*.

A Caution.—In making your houses warm for winter, don't forget that the necessity for fresh air is as great in winter as in summer; therefore arrange to introduce a current of warm pure air. This can usually be done by a jacket around the stove or stove-pipe, or perhaps by introducing flues into the stove. This supply should be constant. Experience shows that such an arrangement causes but little if any expenditure of extra fuel. The air that is consumed and expelled by an ordinary stove must come in from outdoors by some avenue, and the vacuum created causes an inrush at every possible crevice and every opening of the door. But if we supply this demand by a warmed current, we prevent strong drafts, and the house is filled with wholesome air.

Correction.—Miss Anna Frazier writes us that her reference in the recent article on Studying and Marking the Bible, to Professor H. C. King's work, should have been to his leaflet on "Directions for Inductive Book Studies of the Bible," instead of "How to Make the Bible Real."

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 8, 1896.

URIAH SMITH,
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THE NEGLECT OF PERSONAL INFLUENCE.

MUCH has been said on the subject of personal influence, but not too much. There is, perhaps, no human power or resource that so nearly approaches omnipotence and omnipresence as this. Personal influences pervade every place like the air in which we live. It is impossible to evade them or to avoid exerting them. The only persons who are devoid of personal influence are those unfortunates who are deprived of reason. By no possible act can we withdraw our influence from our fellow men, or escape the influence they exert.

Personal influence is undoubtedly the most potent of all the agencies which operate upon the mind, heart, and life of the human race. In saying this, we do not speak of the comparative inherent power of superhuman agencies; but of the place that is given to human influence in preference to all that the heavenly might do if permitted. The current of popular sentiment carries with it an almost irresistible force. But popular sentiment is made up of a thousand rills of personal sentiment. There is one thing that can resist and counteract the tide of popularity, and that is independent personal action and influence.

Possessed as we all are of such an irresistible power, the right use of it becomes a matter of great consideration. The right or wrong use of our powers of influence determines our standing, our character, and our worth.

It is not only the things we do or the words we speak that exert an influence upon others. To refrain from doing or speaking often carries a power greater than that of positive action. To withhold help or encouragement when it is due carries a blight more lasting than a curse. Indifference is one of the most cruel and wicked things of which one can be guilty. To see a fellow man suffer and perish within our reach and make no effort to save him is nothing short of downright murder; nor would it be considered so in cases where physical life is at stake. How much less is it true where eternal life and all that it involves is at stake? Is it not even more culpable?

O, but indifference is so common, surely it cannot be so bad, we are ready to say. But let us be careful! Does God palliate a sin because it is so prevalent?—No; not where the right way is clear and plain. The Judgment alone will reveal how many of our fellow mortals have lost everlasting life and become trophies to the enemy of God through our neglect to exert an influence for good. The needed word of encouragement, of warning, or of enlightenment was not spoken. Our indifference swept over the trembling soul like a chilling wave, and he was lost. No one but God heard his cry of despair or felt the sharp pang of cold neglect that pierced his heart. But it was the unseen hand of our indifference that thrust him through.

Perhaps we say, He might have gone on for all of us; we placed no hindrance before him;

"Am I my brother's keeper?" But cold-hearted indifference is a terrible hindrance. If the religion we profess is what we pretend it is, what room is there for indifference? If there be indifference, then is our religion a reality? or is it a sham? This is the way in which the matter presents itself to the observer. Said an unbeliever to one of our workers recently, "Why, if I believed the things you have been talking to me, I could not rest night or day until I had done all I could to warn every soul to escape the terrible danger of the ungodly, and to persuade all to seek the heaven of which you speak."

There is no class of people who suffer so much from this neglect as the youth and children among us. Sometimes we have special seasons when we urge them to start in the Christian life; and they generally yield to our entreaty. They are more than willing to be saved; and we are glad to see them going forward. But how is it afterward? Are we always as anxious for their welfare as we seem to be at these seasons? or do we by our neglect freeze the very marrow in their bones in less than six months? Are we in the habit of encouraging and helping the younger brothers and sisters? or do we spend our time criticizing them and watching them gradually going over to Satan? How is it even in our own homes, with our own children? We lament sometimes, perhaps frequently, the evil tendencies of the youth of our day. It is a pitiful fact, no doubt; but where is the loving spirit that yearns after them and always greets them with kind and considerate words? O brother, sister, God will ask you and me about these precious souls. And as we realize our indifference and what it has wrought, the iron will pierce our own souls. But very few have been faithful here. There is vast room for improvement and a most crying need of it. The entrusted talent consists of our personal influence; are we using it, or neglecting it? Slothfulness is wickedness, particularly so now when we stand on the border of the world to come, and tens of thousands are trembling on the brink of ruin. G. C. T.

SUNDRY NO-SABBATH SOPHISTRIES.

IV. "THE Bible tells us there was no law from Adam to Moses." Such is the claim deliberately put forth by no-Sabbath advocates. This is a wonderful piece of information. Where does the Bible impart this instruction? Doubtless Rom. 5: 13 would be referred to as the passage in question,—a passage which, if so, is utterly perverted from its true meaning, as will readily appear.

The apostle says: "For until the law sin was in the world." What time is referred to by "the law"? and how far does the word "until" reach?—Undoubtedly from the beginning, or from Adam to Moses. Then they jump to the conclusion that there was no law of any kind in the world from the days of Adam to Moses, and add, "If there was no law till Moses, how could there be a Sabbath day?"

Mark the wretched sophistry of such a conclusion. The very sentence on which they base it, says that during all the time embraced in the word "until," "sin was in the world." And what is sin?—John affirms most plainly, "Sin is the transgression of the law." 1 John 3: 4. Thus they charge the Bible with putting forth such teaching as this: "There was no law from Adam to Moses; but sin, which is the transgression of the law, was all this time in the

world"! If sin was in the world, sin was imputed; but what says the very next sentence of the same verse?—"Sin is not imputed when there is no law."

Here, again, we have a specimen of their logic. Sin, which is a transgression of the law, was imputed from Adam to Moses; but yet there was no law from Adam to Moses to be transgressed and thus manifest sin; and all this right in face of the apostle's affirmation that sin is not imputed when there is no law! In this Paul affirms in the strongest manner that there was law in the world from Adam to Moses, because sin was imputed to transgressors during all this time, which could not be possible if there was no law. This statement is confirmed by the brief history of the world given in the Bible from Adam to Moses, in the cases of Adam himself, Cain, the antediluvians, the Sodomites, etc.

But the apostle has yet another statement on this subject just as conclusive as the foregoing, to show that there was law in the world from Adam to Moses. He says, "Death reigned from Adam to Moses." What caused death? Verse 12 tells us: "Wherefore, as by one man sin entered into the world, and death by sin." Thus sin, which is the transgression of the law, brought death into the world. Death is the unimpeachable witness of the existence of law and its transgression; and death reigned all the way from Adam to Moses. The whole impact of the apostle's reasoning is to show that there was law in the world from Adam to Moses; yet we are deliberately told that "the Bible tells us there was no law from Adam to Moses." Shame on such trifling with the apostle's reasoning, and woe to such perversions of the sacred record!

But still it may be asked, "How could there be law, until the law?" A moment's thought on what is meant by "the law," would save one from both the necessity of the question and the fallacy of the implied answer. By introducing Moses, and making him the terminus of the period of which he speaks, the apostle shows just what he means by "the law." It was not the moral law, of which the Sabbath was and is a part, and which he so plainly shows was in existence from Adam to Moses; but it was that system of law, of sacrifices and offerings, that dispensation of ceremonial types and shadows, in the introduction of which Moses was the chief human agent and the most conspicuous figure. That ministration the apostle says was founded in glory. It was a magnificent object-lesson to set before the world a representation of the great and essential principles of redemption, till the "fulness of the time" should come, and the Messiah be revealed. It was a wonderful epoch in the working out of the great plan of salvation, continuing nearly fifteen times as long as the United States has existed as a nation. It was a dispensation surely worthy to be named by itself, and set up as one of the great mile-stones in the history of the work of God's grace among men. By overlooking the distinction between the ceremonial and moral laws, one is sure to involve his argument in fallacy and the word of God in contradiction.

Those whose lot it is to meet opposers of the Bible origin and perpetuity of the Sabbath, will notice that their first fancied stronghold is to confound the moral and ceremonial laws together, mixing the statements all up into one law; and then when they find a law abolished, nailed to the cross, and taken away, they at once exclaim, There goes the Sabbath; for there was but one

law, and the Sabbath was a part of that, and hence has been abolished. But there is no distinction in the Bible made plainer than that there is a class of laws, moral, immutable, and eternal, and another code regulating offerings, sacrifices, and ceremonies, which ceased at the cross. To the former the Sabbath belongs, and will never end. Isa. 66:22, 23. U. S.

THE WORK IN CHICAGO.

INTIMATELY connected with the Working Men's Home, of which we spoke last week, as a fostering institution, is the Branch of the Battle Creek Sanitarium located at College Place. The original Bible school building, No. 28, and a larger building adjoining, are used for this work and for the Medical Missionary College, the latter being located there for a portion of the time only. Dr. Matthewson is in charge of this institution. He has been ably assisted for some time by Dr. Mary A. Wild, who at the time of my visit exchanged places with Mrs. Dr. Brighthouse from the Sanitarium in this city. The workers in medical mission work in Chicago are frequently changed because the work is heavy, and also because the experience is so wide and varied that it is considered valuable. From fifteen to twenty-five patients are usually under the care of the "Branch," and a free dispensary is maintained. The place is very homelike, and is exerting a good influence.

Associated with the above work is that of the Medical Missionary Settlement on Forty-seventh street, of which we have spoken before. The object of this enterprise is the improvement of domestic life. It is located in the celebrated Stockyards district, and there is an ample field. Kindergarten instruction, mothers' meetings, and women's councils are conducted by Sisters Baker and Rumery. Physicians from the Sanitarium Branch are in attendance, and competent nurses go at call to help and to teach in the homes of the people. Silently but surely a work is being done which will produce great results, though it has to be done under unfavorable circumstances.

On the Sabbath I attended service on the South Side at the church on Forty-sixth street. Elder A. W. Bartlett is now devoting his time to the work in the city, especially in this part. Here we met a good congregation and listened to a stirring discourse. The usual congregation here numbers perhaps between two and three hundred. In the afternoon we went to a union meeting on the West Side. Services are held on Sacramento street near Lake in a small chapel. Here we had a good time, the meeting continuing till dark. It is estimated that there are six hundred Sabbath-keepers in Chicago. There was no time for a visit to the North Side, where the German and Scandinavian work is principally located, but the cause is prosperous there.

Sister F. A. Buzzell still maintains her school for Chinamen, and it is well attended each Sunday evening. Some of the pupils have been led to embrace the truth, and seem to be intelligently and soundly converted. Some assistance is required in this work; and those interested may correspond with Sister Buzzell, addressing her at 42 Custom House Place.

The time when there was but a handful of Sabbath-keepers in Chicago is still fresh in mind. The gain has been gradual. It has been made by hard delving and careful treatment.

The mine is inexhaustible. The precious ore is everywhere, in all the strata of society, but it requires hard and patient labor to get it out. May God continue to bless the work and workers there. May he hasten the time when in all our great cities similar missions shall be established to hold up the light of saving truth.

G. C. T.

In the Question Chair. 16

[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.]

714.—RAHAB AGAIN.

I AM much interested in the answers to questions found in the Question Chair; but in the REVIEW of August 25, last, there is a statement concerning Rahab on which I would like a little further explanation. You say that it is not necessary to suppose that she was a "disreputable character." But the Hebrew word applied to her is *zanah*, and the apostles Paul and James apply to her the Greek word *porne*, both of which words have the meaning which is now generally understood by the word "harlot." Please explain in REVIEW, and oblige. C. C.

Answer.—In the answer referred to in August last, it was not intended to deny that the words to which our correspondent refers were applied to Rahab. The hypothesis set forth was this: that inasmuch as women who kept houses of public entertainment were generally persons of evil deportment, it had become customary to apply these terms to all indiscriminately in that occupation; but yet that there might be persons in that calling who did not bear the character which had been attached to it, and that the circumstances connected with Rahab's history, the fact that she had an industrial occupation, the fact that the men who went to her house were not men who would seek disreputable places in which to lodge, and the fact that she was afterward taken as a wife by a prince of Israel, would seem to indicate that she was an exception to the common class of inn-keepers, and was not necessarily a disreputable character. Of course, if any prefer to look upon her in another light, it is their privilege to do so; but it seemed to us a little more like that charity that "thinketh no evil," if there was a doubt in her case, to give her the benefit of the doubt.

715.—THE JUDGMENT OF THIS WORLD.

1. Will you please explain John 12:31: "Now is the judgment of this world: now shall the prince of this world be cast out." What judgment is referred to? and who is the prince of this world here mentioned?
2. After Satan was cast out of heaven in the beginning, did he have more access to the place than he did after he was overcome by Christ, here on the earth?

H. H.

Ans.—By the prince of this world doubtless Satan is meant, as in John 14:30. The word rendered "judgment" is the same word from which our word "crisis" comes, and it may be so rendered here. Some commentators prefer this rendering. This was just before the crucifixion of Christ. A great crisis, a deciding point, was reached in the controversy between the powers who were battling for the possession of this world. The agents whom God had used in his work previous to that time had made more or less a failure in the work to which they were called. Till this time Satan had doubtless cherished the hope that he would prevail, and defeat the plan of salvation. But Christ had met the foe and defeated him at every turn. Thus a great crisis in the history of the world had been reached. The prince of the world had been baffled in his plans, and his cause had fallen into hopeless collapse. And this answers the

second part of the question. Satan has never had the prestige since that he had before. He was cast out in the sense of falling from the plane on which he had before stood. After his original fall, he could no more contend with the Father. After the crucifixion he could no more contend personally with Christ. He now wars on the church, but an angel suffices to bind him at last. Rev. 20:1-3. 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.

WEST INDIES. 17

GRAND CAYMAN.—Again we send a few lines for the readers of the REVIEW, believing that all who are interested in the progress of the message will want to learn of the work here as well as elsewhere. To say that we are busy but slightly expresses it. In a missionary field like this, where one has to adapt himself to every emergency, if his efforts to supply the demands made upon him are in any way successful, he soon creates such a demand for his services that many times he finds himself at a loss to know how to fill the openings for work. Surely, if anybody in the world ought to know everything, it should be the missionary.

We have now been here almost ten months, and during this time I have been successful in repairing organs, teaching singing-school, treating various sorts of diseases, and pulling teeth by the hundred. I am very sorry indeed that I am unable to fill teeth and to put in false ones.

In the midst of all this are those who are beginning to inquire after truth, whom we are trying to instruct in the way of life. Two have now begun to keep the Sabbath, and others expect to do so soon. We greatly desire to be able soon by public effort to lay before the people the solemn truths for these times. We are often perplexed to know what we can do in the way of holding meetings, as the great difficulty is to get a place in which to hold them. All public buildings are under the control of the Presbyterians, and it is quite impossible to hold meetings in the open air or in private houses on account of mosquitoes. They are very numerous here, so that part of the time we are compelled to carry with us a brush with which to fight them off.

Island life is not always the pleasantest. There are many perplexities and sometimes suffering to undergo. Just now there is no flour to be bought, and many of the people have none. As that is the principal article of diet, some will doubtless suffer before provisions can be had. A boat is to go away at once for provisions, but the weather is very calm, and as sailing vessels are dependent on the wind, we cannot tell how long it will be before the boat will return. The island affords but little provision just now, on account of a severe hurricane followed by drouth. There are a good many oranges to be had at fifty cents a hundred; these we enjoy very much. We have had quite a good many breadfruits, and some native pears, but they are all gone now. Most of the tropical fruits grow here in small quantities in their season. The island was once quite productive, but now earth's rocky framework is to be seen everywhere. However, what little soil there is, and even the rocks, seem to be well adapted to growing oranges. We have never seen or tasted such excellent ones as grow here. With proper effort the orange industry could be made a paying business here. The natives know but little about such things. Their principal work is going to sea. They look for their living outside of the island.

The governor of the island took me over a

very beautiful piece of land which he owns, and said he would let it out on very reasonable terms to some one who understood fruit-growing. If some of our brethren who understand such work could come to the island, and locate on the self-supporting basis, it would be a most excellent line of missionary work. If there are any such, I would be very glad to correspond with them. School-teachers are greatly in demand here; this could also be made another line of self-supporting missionary work. Are there not some of our brethren or sisters who could come here and engage in this work, and bring with them the light of the "glorious gospel of Jesus Christ"? For surely darkness is fast covering the earth, and gross darkness the people.

W. W. EASTMAN.

Georgetown, Grand Cayman, W. I., October 26.

DENMARK AND GERMANY.

FREDERIKSHAVN.—I have just closed my series of twenty-six talks here on the Spirit of God, its operations and gifts, and the rise and progress of the Advent doctrine. This has been done in the time from October 7 to November 1, at such an hour that the school, and as many of the church as desired, could come in. The meetings have been well attended. Four of the talks were on the four Sabbaths of my sojourn here. On those days several came in from churches a few miles away, so that our Sabbath audience has been over one hundred each Sabbath. On Sabbath, October 24, when baptism and the other ordinances were celebrated, I counted about one hundred and forty adults in the audience. Five persons were baptized, two of these being students at the school. Brother O. Johnson has acted as my interpreter in the lessons given, and he has, in addition to this, given several discourses during the time of our stay here. It has been a very interesting time to me while here; and I trust that with the Lord's blessing, the lessons will be a source of strength to those who have studied with us.

To night I go to Hamburg, Germany, to join Brother Conradi for four weeks' labor in Prussia and Holland. I praise the Lord for health and strength still to labor on in this cause.

ELBERFELD, BARMEN, VOHWINKEL, AND GLADBACH.—On the evenings of November 3 and 4, Brother Conradi and myself were with the Sabbath keepers of the first three places named, in their hall in Elberfeld. The Sabbath-keepers at Elberfeld and Barmen are organized into the Barmen church, but have most of their Sabbath meetings in two different places. The Vohwinkel company constitutes another church a few miles west of Elberfeld. There are upward of sixty in these two churches. Vohwinkel is the point where Elder Linderman thirty years ago discovered from his Bible that the seventh day is the Sabbath of the Lord; and he, with more than a score of others, commenced to keep the Sabbath, not knowing anything of the work of Seventh-day Adventists. Brother Linderman is dead, but we met a number of those who embraced the Sabbath under his labors, and who are now Seventh-day Adventists. The company in our meetings at Elberfeld comprised the Sabbath-keepers in all that section of country. These, with interested persons who came in, made an audience of nearly one hundred, who listened with the deepest interest to the two discourses upon the Advent movement and the gift of prophecy as connected therewith. The Sabbath-keepers in Vohwinkel were the first to embrace that truth in this part of Germany, and were visited by Brethren Andrews and Ertzenberger near the beginning of the year 1877, and from that time their interest has been more or less identified with the third angel's message. Brother Mathe is holding meetings and doing Bible work in Elberfeld, with a fair prospect of several additions to the church.

On the 5th we came on to Gladbach, and had

the privilege of speaking to about thirty interested persons at the home of Brother Doerner. Fifteen of these constitute the Seventh-day Adventist church of Gladbach. Among the earnest members of this church is Sister Doerner, a daughter of Elder Linderman. We had a very interesting time with this company. I have just arrived in Rotterdam, Holland, to spend a short time in this part of the field.

November 6.

J. N. LOUGHBOROUGH.

DENMARK.

COPENHAGEN.—Our meetings here continue with about the same interest to hear. There has not been at any time since we commenced, any very great number of hearers, but there has been a steady coming in of those who seem to be interested. Our congregation runs from fifty to two hundred and seventy-five, which is about the number we have every Sunday evening. We are glad for all that do come. The enemy is doing all on his part to hinder. At about the time when we started these meetings, which was shortly after the dedication of our house of worship where these meetings are held, an article appeared in one of the city papers against Seventh-day Adventists, making mention of our colporteur work, Bible work, lecturing, etc., trying to make it all appear as erroneous and fanatical as possible. It warned the people against us, and asked assistance from the state ministers to stop us in this work. This, together with other hindrances, has probably had something to do in keeping away some of those who otherwise would have attended. The truth is gaining, and souls are becoming interested in the trying truths for these times.

We have been made glad to welcome eight or ten dear souls to our Sabbath meetings to worship with us of late, and others are deeply impressed with the conviction that we have truth; for these we have hope. I ask an interest in the prayers of God's people for the work in Denmark.

November 10.

J. F. HANSEN.

AFRICA.

In this world in its present condition, there is but little that is enduring or satisfying; it may seem a certain way to-day, but is O, so changed to-morrow! Matabeleland is no exception, being subject to the same changes. A few months ago the natives were all comparatively comfortable in their primitive way, with plenty to eat, and in this mild climate did not suffer from cold. But they were not satisfied; they saw that their rights were not all respected, and their homes not held as sacred as they desired, so, not being instructed in a better way, they arose in arms to avenge their real or imaginary wrongs. An unprejudiced looker-on cannot blame the people to a great extent, as they knew no better either by their own traditions or the example of the white inhabitants. They really thought that the only proper way to redress wrongs was to kill and slay. To-day, as the result of this mistaken course, their homes are desolated, burned by the soldiers as they sought to subdue the rebellion. More than this, their grain was either taken or burned, to keep it from sustaining the natives in their efforts against the white men. Their cattle either died with the rinderpest or were taken by the soldiers. Sheep, goats, and fowls were also taken, and now that the natives have seen that they must surrender, they return to their homes with nothing; and starvation is not far from many. What a prospect! Home desolated, and the wail of starving children appealing to fond parents who know they are powerless to supply their needs. This is no fancy tale, but the stern reality that is met all around us at the present time. The natives here on the farm are much better provided for than those farther away, because they did not rise in the rebellion, and as a result they did not have their homes

interfered with; but real distress is not far from us. To-day a father brought his little son to us, and desired us to take him. The sight of the little fellow would move a heart where pity had not ceased to abide. His little form was shrunken away until the bones were seemingly only covered with skin. He was, in fact, the most pitiable object I ever saw. Of course we took him in, but whether we can feed him back to his former self we do not know. Soon after this, another one was brought, and Brother Anderson took him; however, he was not quite so low. We will do what we can to keep the natives from suffering, but the demand upon us will, we fear, be greater than we can supply.

The time has come when they are beginning to dig and plant, but many have no grain to plant, so we have concluded to give grain to plant to be returned after harvest. We have given to about one hundred persons in the last few days, but we can carry this only a little further. I mention this suffering on the part of the natives here,—and it is but a trifle compared with the reality,—simply to show that a need exists. If the readers of this article were placed under similar circumstances, they would have the inspiring promises of the gospel to buoy them up and stimulate them to action. That would soon change all, and give them plenty. But what have these people to inspire them in this crisis? Would you blame them, knowing their condition, if they should give up in despair? But why have not this people the same hope, the same stimulating promise, the same inspiring assurance? O let the enlightened nations that have had the precious gospel light for centuries, answer. And it might be proper to ask the same question to those who for half a century have had the light of the special message that is to mark the close of all earthly scenes. Why? Ask the many churches scattered throughout the land, surrounded with plenty and with every advantage known to this enlightened age, why has the light that gives you such hope and courage been so long denied this poor people? Perhaps the mission gardens were not planted soon enough or tended with sufficient care. Perhaps personal desires kept back the means God had ordained and set apart to accomplish this very work. If so, where does the responsibility rest? Why is not the hand to help now extended to this needy people?

I appeal for consecrated men and women to dedicate their lives to this work, and for those at home not to forget the missionary-box or the missionary garden. As you put in your dollars, don't forget to pray earnestly that the help you thus render shall not come too late. The gospel message not only inspires and upholds, but it takes away the cause of this suffering. Then shall it not be supplied? Shall we not all say, Yes, in personal efforts, in tithes, in offerings, and say it now? In this work we can say, "Now is the accepted time," but soon it will be too late. Our workers here are of good courage, although they have had their share of trials for the last few months. I do not think any are ready to say, "I am sorry I am here," or to murmur at their lot. We are rejoiced to have a part in this work. It is hard to get a start, as the language is very difficult, and it takes a long time to learn it, especially where every moment is crowded with other duties. We thank our brethren in America for their interest shown in this field. We have felt that prayers were continually ascending in our behalf during the time of the struggle here, and in this assurance we felt safe.

G. B. TRIPP.

KENTUCKY.

LOUISVILLE.—The work in this city is moving along as well as can be expected considering the disadvantages under which we are laboring. The most perplexing question we have to meet is to find a suitable place in which to worship. The only available hall is on the third floor, and the

first floor is occupied by a saloon. Finding that we could not secure the attendance of the people in this place, we have been occupying the double parlors of our home, which were fitted up as a chapel; but we have reached the limit of our capacity, and must look elsewhere. We desire very much a building of our own that will not only give our people a regular meeting-place, but will give character to our work in this city. We are praying that the Lord will put it into the hearts of some to whom he has given much of this world's goods, to help us out of our difficulties, and we believe he will answer.

October 4 I organized a church of thirty-one members in this city, to which five more have since been added. Others are also awaiting baptism and membership. Brother M. W. Lewis has been devoting considerable time of late to colporteur work, and reports some interesting experiences. Thus the way is opened up for Bible work, and we find individuals continually who are seeking for more light. Sister Pierce is finding her time fully occupied in the Bible work, and is also devoting some time to the distribution of papers and tracts.

We find much to encourage us, and feel to press on with renewed zeal in the work committed to our care. We ask for the continued prayers of God's people, that the work here may prosper and enlarge, and souls be saved for the garner of the Lord.

J. W. COLLIE.

November 8.

VIRGINIA.

KILMARNOCK AND WHITE STONE.—From our camp meeting at Charlottesville, I returned to this field to follow up the interest yet undeveloped here when we struck our tent for camp. During our absence the interest had abated somewhat, but all was going well again when suddenly a storm demolished the tent and shut us off from public services except in a private house. But results have been very encouraging; the few who have obeyed are courageous and strong, and others are hopeful. We have a new church edifice nearly ready for service now, for which we feel very grateful. The work is onward here. One of our causes for joy is the conversion of a noted infidel, whose influence is far-reaching and very effective. He is a man of honor and integrity and earthly means. His conversion has shaken the country for miles around. (We hope for results to the glory of God at White Stone. I fill regular weekly appointments in a hall, where there is a growing interest, and hope soon to see results there.

C. A. WATKINS.

LYNCHBURG AND DANVILLE.—After taking down our tent at Lynchburg on account of cold weather in October, we had much difficulty in getting a place to hold our meetings. In thus having to shift about from place to place, much was lost of the good results of the tent-meeting. During this time, when we had no suitable place to counteract its influence, great opposition was developed by two of the pastors in the neighborhood of where we had held our meeting, by public discourses and house-to-house labor against us. These succeeded in intimidating many of their members who were interested or had commenced to keep the Sabbath with us, and caused some to turn back. Still we have many friends in this city. We have now secured and fitted up a very nice hall in a good locality for our meetings, and organized a church of thirteen members, with others to join soon. The Christian Church near by granted us the same courtesy as in Richmond, of using their baptistry, where baptism was administered last Sabbath. Others who could not go forward at this time are to be baptized soon.

As the outcome of a correspondence with some colored people in Danville, I went to that city, November 9, and found a company of twenty-two

adults keeping the Sabbath. One of these having been a regular ordained minister in the Baptist Church up to the time of his embracing the truth, the company had formed themselves into a Seventh day Adventist church, choosing this minister as their pastor. I found them quite well informed on most points of the truth through our literature, which they have been reading for some time, having given up their tobacco, etc. They needed further instruction on some points, and I remained in Danville three days, holding meetings with them afternoons and evenings, and giving them such instruction as I could during that time. Although persecuted by others of their race, they are firm and happy in the Lord. They wish to be more closely united with us in the work of the conference. This number has been reached by gradual degrees since this minister and his wife took their stand last spring, and they expect continued accessions, and are working to this end. May God's blessing continue to rest upon this brave little company. We had some precious meetings together. I hope to visit them again soon.

Brother Neff left me on the 4th to go to his old home in Shenandoah county, and to hold a few meetings while there. By the time this is in print, he will probably have returned to Lynchburg, as I am to leave the work here for a while. We desire the prayers of all for the work here in Virginia.

W. A. McCUTCHEN.

PENNSYLVANIA.

SINCE the days of State papers, we do not see as frequent reports in the REVIEW from the various conferences, especially those in the United States, as we used to. I often think I would like to hear more frequently from many of the fields where I have formerly labored. Doubtless many things find their way into the local papers that would be of general interest. I know this is so in the Pennsylvania Conference. The work in Pennsylvania is no less active than it was formerly, even if it is not reported as often in the REVIEW. The laborers during the tent season were successful in bringing a good number into the truth at Scranton, Erie, Turtle Creek, and Pittsburg. We have recently organized a church at Wilkesbarre of twenty-four members, and there are several others who will unite soon. A church of eleven members has also recently been organized at Norristown.

We have just closed a series of eight general meetings of four days each, beginning October 1 and closing November 22. These meetings were held at Philadelphia, Reading, Wilkesbarre, Roaring Branch, Turtle Point, North Warren, Conneautville, and Altoona. These meetings were so located as to accommodate several churches. By this means we have been able to reach the larger part of the Sabbath-keepers in the State during the last two months. A good number of our own people, as well as of those not of our faith, have been at all these meetings. Many articles of jewelry were taken off, and donated to the cause. At times from twenty-five to seventy persons have been forward to seek the Lord at these gatherings. Our obligations to pay a tithe and make offerings have been presented. The little tract recently published by the Pennsylvania Tract and Missionary Society, entitled, "Will a Man Rob God?" had been circulated quite generally in the conference, and at these gatherings more were circulated. Not less than seventeen hundred, or 138,400 pages, of this tract have been placed in the hands of our people in the Pennsylvania Conference during the last two months. Already good results have appeared as the fruit of this effort faithfully to present the tithing question to all our people.

In connection with the meeting at Turtle Point, four members of the Conference Commit-

tee met in council to consider various interests in the State. Among other important recommendations the following was passed:—

Resolved, That we place the *American Sentinel* in the hands of every assemblyman in the Pennsylvania Legislature, and that we appeal to all our brethren in the State to assist in meeting this expense.

Already more than one hundred dollars has been contributed to meet this expense, although no general call has been made throughout the State. Good reports come of the progress of the work at Philadelphia, Pittsburg, and other points. Elder Russell is engaged in an effort at Altoona, with a good outside attendance. Brother W. H. Hall has a good interest at West Pike. He writes that the house is crowded each night, and on November 17 thirty persons responded to the call to come forward to seek God with all the heart. These things indicate that "there is a sound of abundance of rain." May God grant that gracious showers may fall during this week of prayer.

November 23.

R. A. UNDERWOOD.

NORTH CAROLINA.

KELVIN GROVE.—Since coming to this place, we have spoken ninety times, held forty-three readings, and have visited the people for miles around at their homes, early and late. As a result a few are meeting together on the Sabbath of the Lord to study the Holy Bible. The stay-away argument and false reports have done what they could to hinder our work. We thank God that his word is not bound. The Bible has been read more in this vicinity and for miles around than it has been for years in the past. The solemn message has come here to stay. While only a few families have embraced the message, others will join them if they are faithful. We pray that they may not grieve the Holy Spirit by neglect or by a sinful life. Seven of our papers are coming here to yearly subscribers. I shall now visit our people through the State. Address me at Asheville, N. C.

D. T. SHIREMAN.

REIDSVILLE.—Since my last report our tent-meetings have closed, and Brother B. F. Purdham and I have held a few meetings at High Point, with but very small interest on account of political excitement and prejudice. Then I came here, and began meetings, November 6. I found the most bitter prejudice that I have ever met. Our brethren all came out of the Missionary Baptist Church, and the members of that church feel very bitter, and have been circulating literature in opposition. Every one that comes to our meeting is visited to keep him away; but without much success, thank the Lord. Some one is now writing letters, giving me ten days to leave the town with what he calls my "hellish doctrines," saying my life is in danger. But I came by invitation of the brethren, and I expect to stay until the one that brought me takes me away, as I am working for the Lord, not for man. Two heads of families have taken hold of the truth already, and others are deeply interested. My family is here with me, and we are of good courage in the Lord, and are very thankful that we have a place to labor in the Lord's vineyard. We ask an interest in your prayers, brethren, for us and the work in this field.

E. L. SANFORD.

INDIANA.

AFTER our good camp-meeting at Marion, it was thought best that I should remain and follow up the interest created, which I did. The result so far is ten accessions to the church, with six more keeping the Sabbath. The church also seems revived, and is now doing some good work.

We closed this meeting some five weeks ago, and I have since visited churches in the north-

ern part of the State. I found the Etna Green church full of courage, and arranging to build a meeting-house, in which work I helped what I could. The timber for the frame was all donated, and even more than was needed. Stone for the foundation was also furnished, together with almost, if not quite, work sufficient to finish the house. An organ and a large hanging-lamp have been donated, and money enough is promised to meet the material expenses. I stayed till the frame was up and the rafters on. The house is twenty-six feet by forty-three feet, counting the recess.

In the meantime I visited the companies at Burkett, Mt. Etna, and Ligonier. At Burkett no meetings were held, as we had no house; but I visited all the brethren who were there, and found the most of them of good courage. I hope to see this church yet become strong.

One meeting was held with the Mt. Etna church, and all seemed full of courage. There was a large and attentive audience. At Ligonier the regular quarterly service was held, which was a joyous occasion. While the best feeling had not prevailed in this company for some time, I am glad to say that the Spirit of the Lord came in with great power, and all hearts seemed to break down before the Lord. Many confessions were made that we believe came from the heart, and really we had a shower of the latter rain. Many said it was the best quarterly meeting they had held in a long time. My prayer is that God will keep them one in him, and that the peace of God will dwell with them. O how good the Lord is, and how thankful I am that I have a part in his work! Pray for me.

F. M. ROBERTS.

DAKOTA.

It is now some time since our readers heard anything from us through the columns of the REVIEW, but it has not been because the work has not prospered in our conference; for the Lord has blessed us greatly in bringing the truth before our fellow men. A little company has been raised up at Jamestown, N. Dak., where Elder G. F. Watson, Lewis Proctor, and J. F. Gravelle labored this summer with a tent. Brother Proctor is continuing the work there with our papers and small books, and some are already calling for more public meetings. Our reading-matter will create an interest, and a spirit of inquiry will be the result wherever it is scattered.

Elder Luther Warren has labored at Sioux Falls, S. Dak., through the summer, where over sixty have taken their stand for the truth, and where we now have the largest church in the Dakota Conference. Some interest seems still apparent at this place, with a few coming into the truth now and then. Elder Warren has now joined Elder L. M. Crowther at Canton, about twenty miles south of Sioux Falls. The interest here is not so manifest, yet they have hopes that some will come into the truth.

A tent effort was also made at Hudson, S. Dak., this summer, where Elders C. P. Frederickson and L. M. Crowther and Brother E. C. Kellogg labored together. A company of six was the result. A tent was pitched at Irene, S. Dak., for a little time this fall; but on account of early cold weather, an empty building had to be used. Three dear souls were added to the little company there. This, together with the meetings, greatly encouraged our brethren and sisters at this place.

Most of the time since cold weather commenced has been spent with the churches, and has resulted in much good. Elder M. Streman has spent some time in North Dakota this fall, among the Scandinavians, especially near Vang post-office, where some Baptists had commenced to walk in the law of God through reading-matter brought them by our Minnesota canvassers. After laboring some time at this place, Elder Streman was able to organize two churches of

seven members each, one at Vang and the other at Osabrock. Our reading-matter creates an interest wherever it is read, and we can truly say that we feel thankful to the Lord for the good influence and interest our Minnesota canvassers have left behind them.

We have decided to send the *American Sentinel* to all our law-makers in both North and South Dakota, and have one of our ministers work at the capitals as the way may open. There are not many who have left the State this year. The Lord has given us a good harvest in all things, and we hope to see many souls rejoice in the kingdom of God from the Dakotas when our dear Saviour shall appear to redeem his people who have not been corrupted with the world and politics. May the Lord keep us unspotted from these things.

N. P. NELSON.

SOUTH AFRICAN CONFERENCE PROCEEDINGS.

This conference has just closed its fifth session, which has been held in conjunction with the closing work of the Bible school conducted by Professor Prescott.

The field was well represented in our conference. We realized that the Lord was directing in our councils, and therefore have reason to believe that his blessing will follow the workers as they go forth to execute the plans laid. Of the resolutions passed, the following is a condensed summary:—

That a health book be provided for the Dutch people of South Africa; that a small cook-book be published both in Dutch and English; that the South African Conference donate the translation in Dutch of "Great Controversy," Vol. IV, to the General Conference, and request its early publication, in order to meet the demand in this Dutch and English field; that a native school and mission be established at once in Kimberley, provided with a suitable instructor, who will conduct it on the gospel plan of education, and that suitable buildings be rented or erected for the work; that the South African Conference co-operate with the "Diamond Fields Benevolent Home Association" in its work, and furnish needed help for the work, and that we request the General Conference to send at once a man and a woman to take charge of nursing and bath-room work in Kimberley; that we recognize with gratitude the light on the subject of health, and that we co-operate with the sanitarium established in our midst, both in theory and in practice, in communicating this light to our fellow men; that we express our gratitude to God and our thanks to the General Conference for the timely and helpful visit of Professor Prescott, and that we request him to represent this field in the councils of the General Conference; that I. J. Hankins and J. C. Rogers undertake the publication of manuscript now in hand in the Kafir and Basuto languages, and the securing of further translations and their publication; that the South African Conference Committee act as trustees to hold sanitarium property, as the successors of the Benevolent Board, and that they constitute an advisory board to the local board of managers of the sanitarium appointed in America; that a small Dutch hymnal be compiled or provided for the use especially of those who work among the Dutch in new fields; that Elder G. B. Thompson represent the South African Conference, as delegate, in the coming session of the General Conference.

Elder A. T. Robinson was re-elected President of the conference; J. M. Freeman was elected Vice-President and Secretary, and W. H. Lindsay as Treasurer.

Credentials were renewed to A. T. Robinson, I. J. Hankins, G. B. Thompson, and D. F. Tarr. Professor Elffers and J. C. Rogers were granted ministerial licenses, and twenty-one persons received missionary licenses. On Sabbath, October 24, Brother H. J. Edmed was

solemnly set apart to the work of the gospel ministry.

The Bible school has been a special blessing to all the workers, and they go forth to the work with new courage, and with a deeper sense of its sacredness and their constant dependence upon the aid of the Holy Spirit. Elder Haskell was with us during the first part of our Bible school, and his instruction and counsel were much appreciated. On the whole, the outlook is encouraging, because the work is the Lord's, and it will surely triumph, and that soon.

I. J. HANKINS, Sec.

KANSAS TRACT SOCIETY PROCEEDINGS.

THE twenty-second annual session of the Kansas Tract Society convened in connection with the camp-meeting at Council Grove, Aug. 26 to Sept. 7, 1896.

Three meetings were held, with the president, W. S. Hyatt, in the chair. The treasurer's report showed the present worth of the society to be \$5312.40; total cash receipts during eleven months ending July 31, \$13,628.04; value of small and subscription-book sales, \$11,382.30; profit on merchandise sales, \$855.48.

Resolutions were adopted recommending the year's work to be closed June 30, in harmony with the time of reporting to the International Tract Society; regulating the meeting of the tract society board and business transactions; and suggesting methods of systematizing the work of canvassing for the small books so as not to interfere with the work of the regular agent.

Officers for the ensuing year were elected as follows: President, Elder W. S. Hyatt; Vice-President, T. J. Eagle; Secretary and Treasurer, R. M. Rokey; State Agent, N. P. Dixon.

ANNA M. GRANT, Sec.

ATLANTIC CONFERENCE PROCEEDINGS.

THE seventh annual session of the Atlantic Conference was held in Jersey City, N. J., Nov. 10-15, 1896. Besides the delegates there were present from abroad, O. A. Olsen, A. T. Jones, F. L. Mead, and W. A. Wilcox of the New York Tract Society, who were invited to take part in the deliberations of the conference. The president's address reviewed the work of the conference during the year, and submitted some recommendations for the consideration of the conference. The report of the secretary was presented, showing the present number of Sabbath keepers in the conference to be about eleven hundred and fifty and the number of churches to be twenty-two. The treasurer's report showed a balance on hand of \$2742 34.

The secretary of the Atlantic Conference Association of Seventh-day Adventists submitted a report from that society, which, together with the other reports, was accepted.

Five churches were added to the conference; namely, Cheswold, Del.; Paterson, Jersey City, Millville, and Salem, N. J.

Resolutions were adopted expressing gratitude to God for his overruling providence; appreciative of the great assistance accorded by the General Conference in the New York City work; indorsing the Christian Help work; promising aid, and co-operation to, the I. R. L. A.; inviting societies to transfer unencumbered church property to the Conference Association incorporated for this and other purposes; recommending the publication of the *Atlantic Record* as a weekly; encouraging the use of the *Signs of the Times* for pioneer work; approving the educational features of South Lancaster Academy; encouraging and urging the churches systematically to circulate our periodicals, books, etc., and calling for consecrated men and women to engage permanently in the canvassing work; recommending that more be accomplished toward First-day offerings and fourth-Sabbath donations, etc.

John F. Jones was set apart to the ministry of the gospel, Elders Olsen, A. T. Jones, and J. E. Jayne officiating. Credentials were issued to J. E. Jayne, E. E. Franke, R. D. Hottel, S. B. Horton, C. P. Bollman, S. F. Svensson, John F. Jones; ministerial license to E. E. Pennington; missionary license to Miss L. M. Slocum and Mrs. M. A. Neale. The following were encouraged to improve the gift of the ministry: R. G. Patterson, H. W. Herrell, A. R. Bell, Fred H. Seoney, John Quinn, Amos Mitchell.

The committee on nominations submitted its report, which was adopted, and the following officers were elected: President, J. E. Jayne; Secretary, S. B. Horton; Treasurer, T. A. Kilgore; Corresponding Secretary, Charles D. Zirkle; General Agent, U. P. Long; Secretary and Treasurer of tract and missionary department, T. A. Kilgore. Executive Committee: J. E. Jayne, Allen Moon, C. P. Bollman, S. F. Svensson, H. W. Herrell. Atlantic Conference Association: The Executive Committee, together with S. B. Horton and T. A. Kilgore.

Elders Olsen, A. T. Jones, and Brother F. L. Mead rendered valuable service in counseling and in preaching the word.

Adjourned *sine die*, Sunday, November 15.
S. B. HORTON, Sec.

News of the Week.

FOR WEEK ENDING DECEMBER 5, 1896.

NEWS NOTES.

The newspapers are filled with rumors as to the attitude which this country is about to assume on the Cuban question. It is anticipated that the forthcoming message of President Cleveland to Congress will outline a very decided policy. The apathy at Washington is becoming distasteful and exceedingly irksome to the country at large, where the opinion prevails that this cruel war has continued long enough, and should be stopped. General Weyler has taken to the field again in response to the demand of his superiors, but so far nothing definite is heard from him. He is evidently fearful of incurring a serious defeat, in which case it would be next to impossible to retrieve his cause. There seems to be little room to doubt the ultimate success of the insurrection. There is constant talk of war between this country and Spain, but we believe that the real prospect for such a thing is quite remote.

According to the New York *Evening Journal* a club has been organized in that city whose object is to secure for stranded scions of European nobility, American ladies of wealth as wives. The club-house is located in a stylish portion of the city, and according to its charter the object is to "offer a pleasant and recreative place of meeting to the élite of Europe's society visiting this country, to render their stay on American ground as pleasant as possible and to facilitate their movements, social and other." A list is kept of all unmarried ladies of this country worth or likely to be worth a million dollars or more. Agents will be employed to cultivate the acquaintance of such, and lead them to accept of proposed alliances. The club is called "*Cir- cle de la Noblesse*," has a capital of \$100,000, and is incorporated under the laws of New Jersey. There are no more hungry nobles in Europe than there are silly girls in America. Every week produces the sad story of one or more of these adventurers on the matrimonial market, who return to this country to mourn their folly or to seek a new adventure.

Bishop Keane, the deposed rector of the great Catholic university at Washington, was offered an archbishopric at the time of his deposition, but he testily declined any official advancement, and only asked to be allowed to retire to private life, which he proceeded to do by going to his home in California. Lately he passed through Chicago on his way to Rome, where it is reported that honors await him. Archbishop Ireland, of St. Paul, came to Chicago to meet him, and it is said that these American Catholics are now being smiled upon at the Vatican. The successor of Bishop Keane at the university is Thomas J. Conaty, D. D., of South Worcester, Mass. He also is said to be "strongly American," and is "well schooled in the theology of St. Thomas Aquinas." Aquinas, the most celebrated philosopher of the Catholic Church, wrote in the thirteenth century, when the prevailing spirit called for a state that embraced the world under the

"Holy Roman Empire," controlled and directed by the "Holy Catholic Church." That is American Catholicism to-day.

The cause for this sudden turn in Bishop Keane's prospects is not far to seek. Reports have been circulated that the Americanized Roman prelates in this country, such as Cardinal Gibbons, Archbishop Ireland, and Bishop Keane, were to be checked and reprimanded in a manner that would be felt. These reports have reached Rome, and have elicited from the papal chair the following notice:—

"ROME, Dec. 3, 1896.—Monsignor Martinelli, delegate apostolic, Washington: The holy father has learned with great sorrow of the agitation created in the United States by pretended correspondence and telegrams from Rome announcing measures soon to be taken against eminent American prelates and distinguished professors of the Catholic University. Your excellency will authoritatively deny all such falsehoods, which are the product of reprehensible maneuverings.
"M. CARDINAL RAMPOLLI."

The long and bitter controversy between the Catholic bishop Bonacum, of Lincoln, Neb., and two of his priests, Fitzgerald and Murphy, has finally been brought to a conclusion by the utter discomfiture of the contumacious bishop. For a time the authority of the bishop prevailed, trampling underfoot every right or protest of the priests; but they believed their day would come, and it has. All charges against the defendants are found unproved or immaterial, and the various acts of the bishop are pronounced null and void. The defendants are criticized for disrespect to Cardinal Satolli. Bonacum is denounced for libeling defendants, for disgracing the church, for falsehood, for deceiving the papal delegate and Rome in this case, and for sending a disrespectful letter to the court. He is commanded within thirty days to withdraw the priests he sent to supersede defendants, and to pay the costs of this case and the personal expenses of the defendants, and to pay Fitzgerald \$875, and Murphy \$325 damages. There is no appeal from this decision, which was rendered by Peter A. Baart, of Marshall, Mich., a priest delegated by Archbishop Hennessey for this purpose.

A peaceful war has been going on between Germany and the United States for some years, which at times has waxed quite hot. The bone of contention is the tariff question. Protection in this country works hardship for the people of the Old World. It cuts off one of their most lucrative markets. So when we shut out German manufactures, Germany found a pretext for discriminating against our produce. It was discovered that American pork was infected with trichinae, that our beef was diseased, and our live cattle were dangerous. From time to time American meats have been well-nigh proscribed. War has been made on flour as well as other exports of this country. The one particular grievance of Germany has been the tax levied upon the bounty-paid sugar of Germany, which has been much against the interests of the German beet-sugar industry, and which, it is claimed, is contrary to treaty stipulations. Retaliation and protests have been the order of the day back and forth. The last shot fired was by President Cleveland, who, by proclamation issued the 30 ult., imposes a tonnage tax of from six to thirty cents a ton on all vessels entering an American port from a German port. This goes into effect Jan. 3. It would not be surprising if German ire should be aroused a bit over the matter.

ITEMS.

—William Steinway, the noted piano manufacturer and philanthropist, died at his home in New York on Nov. 30.

—A snow-storm of unprecedented severity for this season of the year prevailed through the South last week. Over four inches of snow fell at Atlanta.

—On account of the crop deficiency, Australia requires 100,000 tons of wheat and flour from America, and half of that quantity has already been ordered.

—The insurgents have attacked Guanabacoa, a town across the bay from Havana, under the guns of Moro Castle. They drove out the Spanish garrison, and burned the town.

—At a mass-meeting held at Lyons, France, of the organized farmers' unions, the dealers in salt meats adopted a resolution in favor of the exclusion of American pork products.

—One hundred families were poisoned in Milwaukee, Dec. 4, by eating bread bought of a baker named Fig-lesthaler. It is thought that some miscreant put arsenic into his flour to ruin his business.

—Count Finckenstein, an intimate friend of Emperor William, has been found mortally wounded in the woods on his estate at Malitz, near Briesen. The *Vorwaerts* says that the count is supposed to have been killed by poachers. He was one of the wealthiest landowners in Germany.

—The great dock-laborers' strike in Hamburg still continues, and threatens to become general. The maritime business of Hamburg is paralyzed, and it is feared that the trouble may extend to other countries.

—A Berlin despatch says that Signor Crispi, the former Italian premier, declares that it is a delusion to suppose that Europe is in favor of peace. The ambitious and revengeful powers, says Signor Crispi, are only waiting until success is assured to plunge Europe into war.

—The people of Chippewa Falls, Wis., have been much excited over the danger of destruction to their town caused by a tremendous ice-jam in the river above the city. Discharges of dynamite failed to move the obstruction. But at last reports it was thought the danger was past.

—The battle-ship "Texas," which has had so many mishaps as to have earned the title of the "Jonah of the navy," has been run out of the docks, and practically abandoned as worthless. The vessel has cost this country \$4,125,000. The plans were bought of an English designer.

—Sixteen years ago the "Mohawk," a sailing ship, was lost on a voyage from Quebec to Scotland. A month ago a bottle was picked up near the New Zealand coast, which contained a message to the effect that the ship had sprung a leak, and the crew were taking to the boats as a last hope. This is the first word ever received from them; and this was found on the opposite side of the earth.

—The German oil-tank steamer "Wilkommen," which arrived Dec. 1, from Danzig, reports that shortly after midnight, Nov. 17, a huge meteor shot across the sky from southeast to southwest and plunged hissing into the sea some distance ahead of the "Wilkommen." Almost immediately afterward a huge sea, like a tidal wave, broke over the steamer's bow and swept aft, luckily doing only slight damage.

—A bill has been introduced into the Alabama Legislature, which virtually licenses the killing of the despoiler of female chastity. It is urged that the law making such homicide murder is a dead letter on the statute-books, and that the proposed law would enable the juries of Alabama to cease ignoring the written law in order to meet the ends of justice. Or, in other words, if the people cannot be brought up to the law, then we must bring the law down to the people.

Special Notices.

DEDICATION.

THE church at Ola, Gratiot Co., Mich., will be dedicated January 1-3. Services will begin Friday, at 7 P. M. Dedicatory sermon will be given on Sunday, at 10:30 A. M. Elder I. H. Evans, J. N. Saunders, and the writer will be present. We shall look for a large representation from abroad, and invite all to bring bedding as far as convenient.
W. C. HEBNER.

Publisher's Department.

A CORRECTION.

IN last week's REVIEW the price of "Gospel Reader," board binding, was by mistake printed 25 cents. It should have been 50 cents. See our advertisement of the book in another place.

REVIEW AND HERALD PUB. CO.

CRISIS.

THAT a crisis will soon be reached in this country, and in fact, in all the world, must be apparent to all. What that crisis involves is very clearly pointed out in the tract "America's Crisis." Have you read it? If not, read and circulate it. If you have read it, you know that it is just the tract to be circulated now. Our tract societies should be ordering and spreading it by the hundred thousand. Now is our best time to work.
REVIEW AND HERALD PUB. CO.

PLEASE MAKE A NOTE OF THIS.

"ORIGIN, PROGRESS, AND PRINCIPLES OF S. D. ADVENTISTS," is advertised in our catalogue as No. 145 of the *Bible Students' Library*. It was afterward decided to print the pamphlet entitled, "Will a Man Rob God?" as No. 145 instead. The printing of "Origin, Progress, and Principles of S. D. Adventists" has been delayed, but it will probably appear as No. 146 of the *Bible Students' Library*. Those in the habit of ordering our tracts and pamphlets by their number will do well to preserve this notice.

REVIEW AND HERALD PUB. CO.

TO ESCAPE DELUSIONS.

I SAW that they must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. They will do all in their power to excite sympathy, and work miracles before them, to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who appear to them are the spirits of devils. Our minds must not be taken up with things around us, but must be occupied with the present truth, and a preparation to give a reason of our hope with meekness and fear. We must seek wisdom from on high, that we may stand in this day of error and delusion.—*Mrs. E. G. White.*

SALE OF OUR SMALLER BOOKS IN ILLINOIS.

WE have several agents in the State selling our smaller books. They are selling especially those which are being purchased for holiday presents. These agents are doing well, as a rule, and all are doing something. "Christ Our Saviour" and the "Gospel Primer" sell easily in the hands of active agents. The writer spent a day in Peoria, the second largest city in the State, last week. A young sister is canvassing the city for "Christ Our Saviour," "Glorious Appearing," and "Gospel Primer." She sells the best style of binding almost exclusively. The day I was there she took ten orders, mostly for "Christ Our Saviour," in the better style of binding, and worked only four hours. She had worked five days up to that time, and had taken some forty orders. Several are at work in Chicago. All are taking some orders. One little boy secured four orders in one afternoon. He is only eleven years old. One of our smaller churches, composed mostly of sisters, who have desired to have labor bestowed in their city, but have failed so far to obtain it, has decided to spread the truth itself. Two active, intelligent sisters are out selling our books. They are full of courage. One worker in the city of Galesburg reports seven-teen sales in one day.

We are glad to report workers in all parts of the State. The State agent has been successful in securing the services of several canvassers not of our faith. They are sending in orders. We still have three weeks before Christmas, and thousands of books will be purchased during this time as Christmas gifts. Reader, cannot you spend some portion of this time in selling our good books to your friends and neighbors? If so, go to work quickly, as the time is short, and the King's business demands haste. S. H. LANE.

THE REVIEW.

WHILE holding meetings at Saguache, Colo., I visited an aged sister, who had long taken our church paper. She gave me some copies dating back over twenty years. As I read them over, and saw some of the predictions of our early workers in the cause, and then saw how literally they have been fulfilled, I was led to say, Surely God has led in this work. In reading the articles of the old pioneers in this cause, and seeing how earnestly they labored, I felt to ask the Lord to help me to be a better man, and more zealous in working for the spread of this work. I read the names of some of our dear brethren that I first met forty years ago, and of many who have long slept in Jesus; and as I thought of their life-work, I could not but think, Surely their works do follow them. As I read the names of some of the old pioneers who are still engaged in the work, I could not but feel to say, Will these dear brethren and sisters be spared to give counsel and admonition to us who are younger, till the work of God shall close? Then I felt to lift up my heart in silent prayer that it might be so. But the saddest of all was to read the names of some who once held important positions in this cause, and have given up the precious truth. It seemed sad when reading articles from such to think that they were now tearing down what they once labored so hard to build up. I thought, Is it possible to reach them? and I could not but have a feeling of tenderness toward them, and pray that, if it is possible, the Lord will bring them to a place where they will yet see the sinfulness of their present course and be led back to the truth.

Brethren and sisters, as I read these old REVIEWS, it seemed like visiting some of my dearest friends on earth, and I could scarcely keep back the tears as I recounted God's dealing with us as a people and with myself especially. I said, What am I that God has been so good to me? Then I thought of some of our older members who do not take this paper, and of what they are losing in missing its weekly visits.

As the days go by, I love our old friend, the REVIEW, which I have had the privilege of reading ever since I can remember; and when I am where I cannot have its

weekly visits, I feel lost. I am glad that it has been my privilege to put this good paper into the homes of so many during the past years, and I feel to say, May the Lord bless the editors and all connected with this good paper, and may they long live to carry on the work that God has called them to do. Brethren, from the way things are moving in every part of the world, I am confident that the end of all things is fast approaching, and that if we are faithful a little longer, we shall meet our dear brethren and sisters who have been long sleeping. Courage in the Lord, brethren! GEORGE O. STATES.

NOTICE!

WE have prepared a prospectus for German "Patriarchs and Prophets." This we trust will aid our German brethren who are canvassing for this work. Order from your State tract society. We also have in preparation, a prospectus for German "Prophecies of Jesus," and it will be ready soon. Order from your State tract society. REVIEW AND HERALD PUB. CO.

IN GERMAN.

WE have been out of the tract entitled, "Is the End Near," in German, for some time. The tract has been carefully revised, and a new edition printed. Send in your orders, and we will fill them promptly. The tract contains 8 pages; price one cent. The usual liberal discounts in quantities.

REVIEW AND HERALD PUB. CO.,
Battle Creek, Mich.

CONFUSION IN THE LAND.

In "Early Writings," page 27, it is said: "I saw the sword, famine, pestilence, and great confusion in the land." The vision in which this was shown was first printed in 1851. How strikingly the prospect points to the fulfilment of those words in this country! In view of all these things, are we doing, as individuals, all that we can to sound the warning? A. O. T.

A RHYMING RECITAL.

Do you want something which brings in the truth in a simple and pleasing manner, to put into the hands of some friend as a Christmas or New-Year's present, who will not take the time and feels no inclination to peruse a more exhaustive and deeper treatise? If so, send for the little booklet, "Those Tent-Meetings." It tells, in rhyme, how the people acted, and what the resident pastors did when one of our tents was pitched in the town, and in such a manner as not to give offense. Many now in our ranks have accepted the truth since this little work was first published, and have not therefore seen it. Send twenty-five cents to this Office, and have it sent either to you or direct to your friend. REVIEW AND HERALD PUB. CO.

ARE YOU A FAITHFUL SENTINEL?

If you are, you ought to be circulating the *American Sentinel* among your friends and neighbors. There is not a moment to lose. Most solemn issues are right before us, and the world is to be warned of the nature of the movement that is taking place in this country. The *American Sentinel* is the most efficient means that we can use to proclaim the principles of religious liberty. It takes well everywhere, and will be gladly received by many who do not feel especially interested in our other publications. Its editor, Alonzo T. Jones, is widely known as an advocate of religious freedom. Let us show our appreciation of this excellent journal by giving it a wider circulation. INTERNATIONAL TRACT SOCIETY.

FOR THE CHILDREN.

NOTHING could be more important than to have our children properly supplied with good reading-matter. Picture-books for the children, when properly selected, may teach them how to read with but very little help from a teacher.

The REVIEW AND HERALD Publishing Company has a fine line of books for children. Among the number we would mention the following:—

"The Gospel Primer,"	tag-board, 25 cents; cloth, 50 cents.
"The Gospel Reader,"	50 " " 75 "
"Cats and Dogs,"	50 "
"Fireside Sketches,"	cloth, \$1.25.
"All Sorts,"	75 cents.
"Sketches of Bible Child Life,"	cloth, 50 "
"Autumn Leaves,"	30 "
"Spring Blossoms,"	30 "

See our more extended notices of these and other books elsewhere in this paper. If you do not already have some books for your own children, select some

from the above-mentioned list, and write us, and we shall be pleased to mail them to you promptly.

A large number of agents are selling these books in many localities, with a good degree of success. Perhaps you have been thinking of doing something in this line yourself. Most people buy books at the holiday time for their children and friends, so why not supply them with some of this good reading-matter? Why not order an agent's outfit at once?

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

"THE GUIDING HAND."

SUCH is the title of a little volume compiled by H. L. Hastings, 47 Cornhill St., Boston, containing many circumstances and anecdotes of actual experience, in which the providence of God has been especially manifested in behalf of his people. The book contains 382 pages, divided into three parts: Relief and Deliverance; Dreams and Impressions; and Conversions. Pamphlet form, 50 cents.

NOTICE!

Testimonies Nos. 31 and 33 for 30 Cents Each, Post-paid.

TESTIMONIES Nos. 31, 32, and 33 will soon be issued as Volume V of the "Testimonies for the Church," and no more of the single numbers will be published. We still have a stock of Nos. 31 and 33 on hand, and while they last, we will send them out for 30 cents a copy, post-paid, instead of 50 cents, which is the regular price. These books contain precious instruction for our people in these last days, and we believe many will purchase an extra copy or two while they can be obtained in their present form.

We can fill no more orders for No. 32, as it is entirely out of print; and we have only a very few copies of Nos. 31 and 33 at this reduced price. Address

REVIEW AND HERALD PUB. CO.,
Battle Creek, Mich.

TOO MUCH NEGLECTED.

SPIRITUALISM is the one towering delusion of our time. Through this medium Satan has laid his plans to seduce the whole world into the errors of these last days. Nothing unmasks his deceptions except the Bible truth upon this subject. In the earlier history of the message a great deal was said in regard to the deceptive power of Spiritualism, but in more recent years the subject has been too much neglected by us. Nevertheless, it has been stealthily but *very* rapidly spreading all over the world. "Millions," says Mr. Tuttle, a leading Spiritualist, "have been convinced that they have received messages from their departed friends." Think of it,— "*millions*" being swept into the all-pervading and all-prevailing delusion!

Have you been reading the paragraphs upon this subject from the pen of Sister White in recent REVIEWS? Are you awake to the demands upon us at this time? Are you doing all you can to circulate our literature upon the subject of Spiritualism? Have you read our new book on Spiritualism? Have you sold or otherwise distributed any copies of it? The times demand that we should be most intensely active. A. O. T.

LETTING OUR LIGHT SHINE.

WAS there ever such gross darkness settling down upon the people of the earth as now? The eyes of mankind generally are blinded to the signs which are fast fulfilling all around us, and they appear as one groping in the dark. Satan has come down with great power, knowing that he hath but a short time, and he is deceiving all who will be deceived by him. Men's minds are so engrossed with the things of this world that they have no time to consider, and apparently have no interest in, the things which pertain to their eternal salvation.

Then certainly one part of this Scripture is being fulfilled. But what are we to do in this time of satanic darkness? What is our duty in view of these things? Is it not to arise, and let the glorious light of God's saving truth shine forth to those who are in darkness? The Lord has told us that what we have failed to do in times of peace will have to be done in times of adversity. The work must be done, the world must be warned; and this truth is to go to every nation, kindred, tongue, and people, and then the Lord will come.

The National Reformers are endeavoring to bring the kingdom of God by passing religious laws, and trying to compel all to be Christians by keeping the first day of the week. But while *we* pray, "Thy kingdom come," let us be working to prepare souls to enter that kingdom by giving them the message of salvation. Let us scatter the literature which contains the precious seeds of truth, and let us follow it with our prayers that God will bless the seed sown, that it may spring up and bear fruit for his garner.

The REVIEW AND HERALD, our church paper, should be read by every Seventh-day Adventist, and we hope that if any who may read these lines know of those who are not taking it, they will make an effort to induce them to subscribe.

"Let every lamp be burning bright; The darkest hour is nearing; The darkest hour of earth's long night, Before the Lord's appearing." I. A. FORD.

THE MESSENGERS.

MANY all around us only need to have their prejudices removed, and the evidences of our present position spread out before them from the word, and they will joyfully receive the present truth. The messengers should watch for souls as they that must give account.

OUR GOOD PREACHER.

The Signs of the Times may well be called a preacher. Every week its columns are full of reading-matter bearing directly on the truths for this time. We receive most encouraging reports from the churches that are taking clubs for missionary purposes.

NEW AND VALUABLE TRACTS.

"THE HOPE SET BEFORE US" takes up the subject of the blessed hope in the form of questions and answers, and brings out some important and instructive thoughts with reference to the nearness of Christ's coming.

No. 42 of the Religious Liberty Library is entitled, "How Shall We Reform Society?" Quotations are made from standard works of various denominations, from denominational organs, and from the utterances of prominent men in the Christian world.

"FIGHTING AGAINST GOD"—No. 41 of the Religious Liberty Library—is new and striking, and we bespeak for it a wide circulation. The pages are embellished with six half-tone engravings, especially illustrative of the subject treated, and the whole is printed on enameled paper, which adds greatly to the neatness of the tract.

"WILL A MAN ROB GOD?" by Elder R. A. Underwood is issued as No. 145 of the Bible Students' Library. The author of this pamphlet clearly establishes the fact that the principle of tithing is coexistent with that of the gospel, and is just as binding as the commandment, "Thou shalt not steal;" and further, that the Sabbath commandment contains the same principle, and expresses it in nearly the same words.

Address your State tract society or the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

Have You Seen It?

The premium number of the Youth's Instructor is now ready, and contains a list of over one hundred and fifty books offered as premiums. Do you enjoy reading good standard books on history, biography, travel and description, religion, books of reference, essays, addresses, etc.?

you will soon want another. If you do not find in our premium list the book you desire, send us the title and description of the book wanted, and we will furnish it to you as a premium. In this way you may add to your library any standard book published.

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Yearly subscription, single copy, \$1.00 to new subscribers, .75 Clubs of five, .65 " " ten, .60

Sample copies sent free on application. Make money-orders, drafts, etc., payable to the REVIEW AND HERALD. Address—

REVIEW AND HERALD PUB. CO., DEPARTMENT OF CIRCULATION, Battle Creek, Mich.

NOTICE!

The Sabbath-School Quarterlies containing the lessons for senior classes for the first quarter of 1897, are now ready, and orders can be filled promptly. Sabbath-school secretaries and others should send for their supply at once, to insure having them to distribute the last Sabbath of this quarter.

Deaths.

FULLER.—At Underhill, Vt., Oct. 16, 1896, Mrs. Prudence Fuller.

FRANCIS.—Mary A. Francis, at Lena, Ill., Nov. 11, 1896, aged 97 years.

GOMER.—At Johnson, Vt., Nov. 1, 1896, Mary J. Gomer, aged 56 years.

ENCK.—At Corsica, O., Nov. 23, 1896, Wm. W. Enck, aged 69 years, 11 months.

PACKARD.—Henry Packard, at Healdsburg, Cal., Nov. 16, 1896, aged 71 years, 6 months.

DENSMORE.—At Jamaica, Vt., Oct. 19, 1896, C. M. Densmore, of laryngitis, aged 60 years.

LANCASTER.—At South Superior, Wis., Nov. 14, 1896, of typhoid fever, E. S. Lancaster, aged 41 years.

LAYTON.—Near Brady Island, Neb., Oct. 10, 1896, of diabetes, Walter W. Layton, in his thirty-fourth year.

Mc KIBBIN.—At San Pasqual, Cal., Nov. 4, 1896, of consumption, Edwin L. Mc Kibbin, in his thirtieth year.

MARCHER.—At Alexandria, Va., Nov. 12, 1896, of consumption, Mrs. Grace Sanborn Marcher, aged 20 years.

FOREMAN.—At Aledo, Ill., Nov. 20, 1896, of croup, George J., son of Alfred and Annie Foreman, aged 6 years.

TAYLOR.—At Bordoville, Vt., Nov. 1, 1896, of quick consumption, Mrs. Edith S. Taylor, aged 26 years, 11 months.

ROSS.—At Birmingham, Ala., Oct. 12, 1896, Edith Estelle, infant daughter of Brother and Sister W. M. Ross, aged 11 months.

THORP.—In Republic county, Kan., of inflammation of the stomach, Bertha Fern, infant daughter of Owen and Elsie Thorp, aged 6 months.

WANTED.

Books.—Any one having copies of "Spirit of Prophecy," Nos. 1, 2, 3, or 4, which they would spare, are requested to write to N. E. Burch, Delta, Colo., stating price

FOR SALE.—House of nine rooms, barn, corner lot, one block from lake, near S. D. Adventist church, in the village of Lakeview, Mich. Will be sold at a low price. Address Albert Weeks, Lakeview, Mich.

EMPLOYMENT.—A man a little past middle age, but strong, and able and willing to do a good day's work, a tent-maker by trade, wants employment where he can keep the Sabbath. Willing to do any kind of common labor. Address Andres Andreason, 649 Eagle Ave., New York City.

POSITION.—To correspond with parties needing the services of a man who has had six years' experience at hygienic cooking and baking at the Battle Creek Sanitarium and Sanitarium Health Food Co. Also expert fruit-canner, in glass cans. References given and required. Address I. A. Cleveland, 15 Walter Ave., Battle Creek, Mich.

POSITION.—By lady of education and refinement, a faithful member of a S. D. Adventist church, having long experience in graded and ungraded public school-teaching, a position as teacher in private family of Seventh-day Adventists or others. Can furnish good references from our own church people and also from different educators who have inspected work in public schools. Address, by permission, Editor of REVIEW AND HERALD, Battle Creek, Mich.

ADDRESS.

The address of Elder E. W. Farnsworth and Mrs. Vesta J. Farnsworth is 15 Tory St., Wellington, New Zealand.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 29, 1896.

Table with columns for EAST and WEST, and rows for various stations including Chicago, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston, etc.

*Daily. †Daily except Sunday. Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 5, News Express, will leave daily at 6.05 a. m. for Kalamazoo.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

Table with columns for GOING EAST and GOING WEST, and rows for various stations including Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Inlay City, Port Huron, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, Philadelphia, etc.

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

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 8, 1896.

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Editorial Notes.

Elders O. A. Olsen and I. H. Evans, and J. I. Gibson are in the West on business connected with the organization of corporate bodies in Boulder and College View, according to the action of the late General Conference Council.

At the late meeting of the General Conference Committee, ministerial credentials were voted to E. B. Miller, W. C. Grainger, H. W. Miller, F. W. Spies, J. O. Johnston. Licenses were voted to W. T. Bland, J. R. Buster, T. H. Okahira (Japanese), P. E. Berthelsen.

The winter term of Battle Creek College begins Wednesday, December 16. The work in the College is progressing very satisfactorily this year, both in intellectual and spiritual lines. The absence of an undesirable class of students is very marked, a few of these being sufficient to cause much evil and anxiety.

Dr. Kate Lindsay, for a long time one of the leading physicians in the Battle Creek Sanitarium, will soon go to Cape Town, South Africa, to assist in starting the work in the new institution there. She expects to leave us in about a week. Her absence, however, is to be but temporary, we understand, and we hope soon to welcome her back with renewed health and strength for future work.

Correspondents will allow us to state for the hundredth time, or more, that the editors wish to know the names of all correspondents for the paper, not necessarily for publication, but for their own satisfaction. Hence the rule has been adopted not to make any use of anonymous communications. But we are constantly receiving communications of this kind. In some instances the names are no doubt intentionally withheld, but in others they may be omitted simply by oversight; but whichever way it is cannot of course make any difference at this end of the line. If this note comes under the eyes of any who have written here anonymously, they will understand why they hear nothing from their communications.

The critic says: Never, in writing or speaking, use the popular barbarism "proven" for "proved," unless you are prepared to use the word, "loven" for "loved," or "moven" for "moved." How would this sound? "The pastor was greatly loven by the church in Cedar Dale, and has moven to that place"! See Century Dictionary.

There are many steps to be taken, and many moves to be made, in carrying forward the work of the Lord. So there are many problems to be solved, many perplexities to be overcome, and many questions to be settled. But the happy condition in this work is that all does not have to be done at once. The steps to lead us to our journey's end do not all have to be taken at once, but one after another as we have strength for them. So the perplexities and problems do not all have to be solved at once. Much of the worry and friction of religious work arises from the impression that everything must be settled immediately.

We need not remind the reader that the articles from Sister White, which have appeared in the REVIEW for a few weeks past, including the extra matter in the Supplement of last week and the article in this number, have seemed to be especially valuable and timely. We trust all have carefully read and studied them. But if any have not done so, let them by all means do it now. And while they are doing this, let them be getting ready for more instruction, exhortation, and admonition of a like nature; for there are more articles to come on similar lines, which it will be equally profitable to all to read and practise.

Since the report of the offerings of the Battle Creek church to foreign missions was published last week, additional donations have come in to raise the amount to \$10,300. It is a great blessing to be permitted to make such an offering, especially when it is made spontaneously and willingly, as this has been made. The spiritual interest continues to be good, and many souls are yielding to the invitations of God's mercy. A course of study has been arranged for each Tuesday evening, when the church will meet in nine districts to study the Bible and Testimonies. As a basis of study the chapter topics of "Steps to Christ" have been chosen. Sunday-evening services are held in the Tabernacle, and a public Bible study is to be given each Thursday evening.

The *Independent* of December 3 gives a symposium on the present political situation in Europe, and the relation of the leading nations to the question of the balance of power, as connected with the Eastern question. In reference to the future of Turkey in Europe, Otto P. Eberhard, late Austro-Hungarian vice-consul in New York, says: "It is conceded and is foreseen that the days of Turkey's existence in Europe are numbered. Austria is charged already with the administration of the former Turkish provinces of Bosnia and Herzegovina." The subject of the Triple Alliance,—Germany, Austria, and Italy,—and the Dual Alliance,—France and Russia,—with the relation of England thereto, is set forth by Henry Norman, of the *London Chronicle*, as follows: "Such, then, is the situation in Europe to-day: three drawn swords sharpened to a razor edge, pointing one way,

and two drawn swords facing them, with England nervously fingering her sword in its scabbard, looking on and wondering whether, if she does not draw her own weapon and range herself on one side or the other, all five swords will not be shortly at her throat." These are weighty words, and presage the mighty revolution that is liable to begin in Europe at almost any moment.

In order to economize room, and at the same time accommodate promptly all the obituary notices that come to us, it has been decided by the managers to publish these notices in an abridged form, consisting of two-line items, under the heading "Deaths." Except in special cases where the deceased is widely known, hereafter the notices will contain only the name, place, date, cause of death, and age of deceased. Those sending in obituary notices will please take note of this, and save themselves and us considerable trouble. We regret the necessity, but it becomes a matter of choosing between publishing them thus and not publishing them at all, and we desire to do that which will be for the best good of our readers.

NOTICE TO STOCKHOLDERS.

At the late meeting of the General Conference Association the following action relating to the representation of the stock of absent members at the annual meetings of the REVIEW AND HERALD Publishing Association was adopted, and will be acted upon by the Board of Directors:—

1. That, as far as consistent, the stockholders in the Seventh-day Adventist Publishing Association in each State be requested to make out proxies to members of their respective State delegation or other persons who they know will attend the annual meeting of the association.

2. That the secretary of the REVIEW AND HERALD Board be requested to furnish the president of each State conference with a list of stockholders and the amount of stock held by each in his conference; and further, that the secretary furnish each president a sufficient number of blank proxies for each certificate of stock in his State.

3. That each president send out to each stockholder a proxy with a list of the names of the delegates from the State, and at the same time instruct the stockholders with reference to the cancelation of the original proxies.

This action will apply, of course, only to those members who cannot be present to represent their own stock. It is hoped that there will be hearty co-operation in this plan. When proxy blanks are received, let them be filled out and sent at once to the undersigned. The issuance of new proxies is sufficient to cancel all previous ones covering the same stock.

G. C. TENNEY, *Secretary S. D. A. Pub. Asso., Battle Creek, Mich.*

DID YOU NOTICE THEM?

That is to say, Did you notice the advertisements of various books that we had in last week's REVIEW? Our book advertisements are most important matter. Our books and papers are leading many into the truth. Nothing more than our books and papers is helping to educate and confirm those who have already accepted the truth. We cannot overestimate the importance of having our literature in our homes, and circulating it among our neighbors. Perhaps you have sent your last week's REVIEW to some friend, so we reprint many of the book advertisements in this paper, and invite your particular attention to them.

Don't fail to read the paragraphs in this number which deal with the great delusion, Spiritualism. Don't fail to note the advertisement in this paper of our new book, "Modern Spiritualism." Let us do all we can now to bring the light before the world on the subject of Spiritualism.