

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE CURVE
 OF THE WORLD

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

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BEND LOW BEFORE THE BLAST.

BY MRS. L. D. AVERY-STUTTLE.
 (Battle Creek, Mich.)

ONCE on the prairie, broad and wide,
 There grew within my garden-plot,
 In quaint and humble garments dressed,
 A tiny flower — "forget-me-not."
 I learned to love its eyes so blue;
 I watched its fragile growth, with care,
 And nursed it daily as it grew;
 For one I loved had placed it there.

At last, one well-remembered night,
 The Storm King rose in dreadful wrath,
 And shrieked and howled in furious might,
 Like fell destroyer in my path.
 The giant trees, with swaying boughs,
 Which stood like guardians 'round my cot,
 Were twisted, bent, and prostrate now,—
 Unsignificantly ruins on the spot.

Ah, sure, I thought, my fragile flower
 Has perished when the tempest blew;
 So hastened from my cottage door,
 To see the spot where once it grew.
 Ah, there it stood! and as I passed,
 It bravely raised its tiny head,
 "I bent me low before the blast,
 That I might rise," methought it said.

And thus, it seemed, the floweret bore
 This message to the sons of men:—
 "That soul which bends before the blast
 Shall surely, surely rise again."
 Then welcome dark affliction's hour;
 It but fulfils the will of God.
 I'll bow me, like the humble flower,
 And while it smites me, kiss the rod.

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.

THE IMPORTANCE OF OBEDIENCE.

BY MRS. E. G. WHITE.

OBEDIENCE or disobedience decides every man's destiny. Those who obey God are counted worthy to share his throne, while those who disobey will be forever lost. But sin has weakened our powers of obedience, and in our own strength we can never obey God. Knowing this, God sent Jesus to our world to live his law. Only the mind that is trained to obedience to God can do justice to his divine claims, and God gave Christ up to humiliation and suffering, to be afflicted with all the temptations wherewith humanity is afflicted, that in his strength we might be enabled to keep his law. It was for the recovery of man that Christ came into the world, and it is the will of man that he appeals. The knowl-

edge of God through Jesus Christ brings every thought into obedience to his will. The heart that was defiled by disobedience to God's requirements, and which in its fall dragged down the faculties of the whole being, is renewed by this knowledge.

All may study with profit the experience of the first Adam in contrast with that of the second Adam. The first Adam possessed beautiful Eden, a gift from God to the beings he had created. The sinless pair were very happy in their possession; for nothing that was needed to sustain them, or to please the senses, was withheld. Only one test was made,—they were not to eat of the fruit of the tree of knowledge of good and evil; and death was the penalty of the transgression of this command.

But Satan came to them, and told them that if they ate of the forbidden fruit, they would immediately become as gods, knowing good and evil. God wished them to know only good. Will they listen to the strange voice, which charges God with selfishness and injustice for making such an arrangement? Will they disobey God by listening to the insinuations of the enemy, because addressed to them in flattering words? Can it be that they will do this terrible thing?

They did do it. Adam fell from his loyalty because he did not obey the "Thou shalt not" of God's word; and by his sin the flood-gates of woe were opened upon our world. If faithful to God's requirements, he would have had perfect descendants, as pure and uncorrupted as he himself was when he came from the hand of God. As father of the human race, he could have imparted the pure higher education, which he himself had received direct from God. But by his disobedience he spoiled God's plan for himself and for his posterity.

After Adam had sinned, the only means of salvation for the human race was for the Son of the infinite God to give his life that they might have another trial of obedience. What love the Father manifested in behalf of man, erring and disobedient though he was! He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God was in the world, represented by Christ.

Christ, the second Adam, came to a world polluted and marred, to live a life of perfect obedience. The race, weakened in moral power, was unable to cope with Satan, who ruled his subjects with cruel authority. Christ came to stand on the field of battle in warfare against all the satanic forces. By representing in his life the character of God, he sought to win man back to his allegiance.

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. In his own character he displayed to the world the character of God. He pleased not himself, but went about

doing good. His whole history, for more than thirty years, was one of pure, disinterested benevolence. By his words, his influence, and his example, he made men feel that it was possible for them to return to their loyalty and be reinstated in God's favor. He led them to see that if they repented, if their characters were transformed after the divine similitude, they would win immortality.

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on ancient maxims and rabbinical sayings which were frivolous and worthless. With what astonishment did the people listen to the words that fell from the lips of the divine Teacher! Christ did not dwell on weak, insipid sayings and theories of men. As one possessing the highest authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never man spake like this Man."

God desires that the beings made in his image shall render obedience to him. He is "not willing that any should perish, but that all should come to repentance." For this he gave his only begotten Son to this world, that in his strength men might have power to obey. He has "blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." In order that sinners may hear the message of salvation, he calls upon those who claim to be his servants to co-operate with the heavenly intelligences in carrying forward his work. He has plainly stated the way in which the ministry of his word is to be sustained. Each one is to act his part. No one is excused from cheerfully doing his part to keep the treasury of God supplied with means. These offerings are to be used in his work, drawn from the treasury as the cause demands, to extend his work in regions beyond. God waits to see if we, who have been purchased by the life of the Son of God, through whom all our temporal blessings flow, will render obedience to him in this matter. Shall we disobey God by withholding from him our tithes and offerings? Other souls, as precious in his sight as we are, must have the light of truth brought to them. Then shall we not follow the example of our Saviour, and work to save others?

The Bible teaches the whole will of God concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practise; for it is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this word is studied,—not merely read, but studied,—it furnishes us with a storehouse of knowledge

which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements.

All who will come to the word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scriptures. But those who bring to the investigation of the word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions, and is willing to make of none effect God's holy law.

We need to humble our hearts, and with sincerity and reverence search the word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul, must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-knowledge and self-sufficiency must stand rebuked in the presence of the word of God.

The Lord speaks to the heart that humbles itself before him. At the altar of prayer, as the throne of grace is touched by faith, we receive from the hand of God that celestial torch which enlightens our darkness, and convinces us of our spiritual necessity. The Holy Spirit takes of the things of God, and reveals them to the one who is sincerely seeking for the heavenly treasure. If we yield to his guidance, he leads us into all light. As we behold the glory of Christ, we become changed into his image. We have that faith which works by love, and purifies the soul. Our hearts are renewed, and we are made willing to obey God in all things.

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and he that shall come will come, and will not tarry." We cannot afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged and awarded according to the things written in the books of heaven, will soon break upon them. Then the voice of mercy will no longer plead in behalf of the sinner. The word will be, "Ephraim is joined to idols: let him alone."

But the voice of entreaty is still heard. Mercy lingers; it is not yet too late for wrongs to be repented of and righted. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "Behold, now is the accepted time; behold, now is the day of salvation." Now is the time to receive the word of truth and life and salvation. Now is the time for those who know the truth to say to those who are in darkness, "Come." In the place of calling the messenger of God to your aid, to labor for you, for the sake of Jesus Christ of Nazareth, who came to our world to call sinners to repentance, let all who claim to be Christians say by precept and example to those who are out of the fold, "Come; for all things are now ready."

I would call upon all to be wide-awake. The time in which we are now living is the only probation we shall have. The perils of the last days are upon us. Ere long the opportunity to gain eternal life by obedience to God's commandments will be forever gone. If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"—God or Mammon. Now, while it is called to-

day, if ye will hear his voice, harden not your hearts, lest it be the last invitation of mercy.

FARING SUMPTUOUSLY.

BY D. H. KRESS, M. D.

(Sanitarium.)

I WAS deeply impressed in reading the first-page article in the REVIEW AND HERALD of October 13. A new significance is attached to the parable of the rich man and Lazarus, which seems like meat in due season to me. The rich man, clothed in fine linen and faring sumptuously every day, represents *self*. Lazarus, lying at the rich man's gate, desiring to be fed even with the crumbs which fell from the rich man's table, represents the cause of God, an empty treasury. Is it not true that we are in danger of making *self* the first consideration, and of satisfying every imaginary and supposed want before we remember God's cause? *Self, self*, is the one thought uppermost in our minds. After *self* is well provided for, we may possibly have a few pennies, a few crumbs, left to assist in carrying this last message of mercy to a dying world. As I review my past life, I feel ashamed of myself, and am pained because of my extreme selfishness in withholding from the Lord's work, and spending on *self*, the means he entrusted to my care. I was glad to read, in connection with the article referred to, the following lines: "Have you given Him that which he claims as his own? If not, it is not yet too late for you to make the wrong right." I feel thankful for these precious words, "*It is not yet too late.*"

UNCLE ELKINS AND HIS NEPHEWS.

A Conversation.

BY ELDER J. N. LOUGHBOROUGH.

(Frederikshaavn, Denmark.)

Nephews.—"Good evening, Uncle. We are so much interested in these talks that we could hardly wait for the time to come for this interview. We are certainly getting clearer ideas of the trials and labors of the pioneers in this message, and of the Lord's leading hand in the work."

Uncle.—"A consideration of the difficulties they had to contend with and the fierce opposition they had to meet, might well lead one to say, as David did of the Lord's people, 'If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us.'"

N.—"That makes us think of what a company of thirty ministers said to President Lincoln in the darkest hour of the late war in the United States. They said, 'Mr. Lincoln, we have come to say to you that you have the Lord on your side.'"

U.—"Yes; and do you recall his reply? 'Gentlemen, there is something that concerns me more than that,' he said. They looked as though he was resenting their consolation, when he said, 'You do not seem to understand me. I am more concerned to be on the side of God; then I shall know he is on my side every time.' His theology that time was better expressed than theirs, for it was in exact harmony with the words of the prophet Azariah to Asa, king of Judah: 'The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.' 2 Chron. 15:2. Our brethren who were pleading for the restoring of 'the breach' in the Lord's downtrodden law, knew they were on the Lord's side, so they could safely trust him."

N.—"You read to us that they labored in early times, even in affliction, to advance the truth. We thought perhaps you might have some facts to present illustrating that point."

U.—"Here is one stated by Sister White.

It is found in 'Life Sketches,' page 245, and relates to the year 1847: 'My husband . . . with his ax went into the woods to chop cord-wood. With a constant pain in his side, he worked from early morning till dark to earn about fifty cents a day. He was prevented from sleeping nights by severe pain. . . . We soon received letters from brethren in different States, inviting us to come and visit them; but as we had no means to take us out of the State, our reply was that the way was not open before us.' She refers to how matters were about April 1, 1848, thus: 'We received a letter from Brother Chamberlain, of Connecticut, urging us to attend a conference in that State. We decided to go if we could obtain the means. Husband settled with his employer, and found that there was ten dollars due him. With half of this I purchased articles of clothing which were much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell the original cloth in the sleeves. We had five dollars left to take us to Dorchester [Mass.]. Our trunk contained nearly everything we possessed on earth. But we enjoyed peace of mind and a clear conscience, and this we prized above earthly comforts. We called at the house of Brother Nichols, and before we left, Sister Nichols handed my husband five dollars, which paid our fare to Middletown, Conn. We were strangers in that city, and had never seen one of the brethren in the State. We had but fifty cents left. My husband did not dare to use that to hire a carriage, so he threw the trunk upon a pile of boards, and we walked on in search of some one of like faith. We soon found Brother Chamberlain, who took us to his home.'"

N.—"Is that the way they worked in those times? If there were more of that spirit of devotion to the work of God among us, there would be no lack of means to carry on the work. Are there not scores of things that our people buy, nowadays, that in those early times they would not have thought of purchasing?"

U.—"Yes, indeed! Their study and thought was to make every dollar count as much as possible for God; so they expended as little on *self* as possible."

N.—"How did they travel in those days?"

U.—"Well, I was just looking at a statement on that point, and I will read it. It is found on page 133 of 'Rise and Progress of Seventh-day Adventists: 'There were at that time about twenty-five in Maine who observed the Sabbath; but these were so scattered in point of location, and so diverse in sentiment upon other points of doctrine, that their influence was very small. There was about the same number in similar condition in other parts of New England. It seemed to be our duty to visit these frequently at their homes, to strengthen them in the Lord and in his truth; and as they were very much scattered, it was necessary for us to be on the road much of the time. For want of means, we took the cheapest private conveyance, second-class cars, and lower-deck passage on steamers. Private conveyance was the most comfortable for Mrs. White, who was feeble. I could then endure hardships, labors, and privations to almost any extent for the sake of the truth of God and his precious scattered people. When on second class cars, we were usually enveloped in tobacco smoke. This I could endure, but Mrs. White would frequently faint. When on steamers, on the lower deck, we suffered the same from the smoke of tobacco, besides the swearing and vulgar conversation of the ship hands and the baser portion of the traveling public. Sleeping conveniences are summed up as follows: We lay down on the hard floor, dry-goods boxes, or sacks of grain, with carpet-bags for pillows, without covering, only overcoats and shawls. If suffering from the winter's cold, we would walk the deck to keep warm. If suffering the heat of summer, we would go up on the upper deck to secure the cool night air.

This was fatiguing to Mrs. White, especially so with an infant in her arms. This manner of life was by no means one of our choosing. God called us in our poverty, and led us through the furnace of affliction, to give us an experience which should be of great worth to us, and an example to others who should afterward join us in labor."

V.—"Thank you for calling our attention to this item of early experience. We can see with a very little thought where much means could be saved to send the truth to those in darkness were the principle of making the cause of God first in our plans, adopted and carried out."

U.—"Yes, that is so. While it may not be our duty to do in all things as their poverty obliged them to do, God would certainly bless the adoption of the principle."

N.—"We will not watch others, and say what they might do, but with the Lord's help we will apply the principle in our own lives."

U.—"Well, our time is up for this week, but let us act on the plan of George Whitefield, the associate of John Wesley. He used to say, 'When I get a guinea, I say, There is a guinea. I will spend as little as possible of it for self, and send the rest of it out, with a blessing on it, to do good to my fellow men.'"

THE "CHRISTIAN CITIZENSHIP" MOVEMENT.

BY ELDER A. O. TAIT.
(Battle Creek, Mich.)

It is to be doubted whether or not our people are fully awake to what is bound up in this "Christian Citizenship League." Incorporated under the laws of Illinois, in March, 1895, it has gathered to itself all the various forces that are working for so-called National Reform. This league announces to the world that one of its principles is that "Christian Citizenship maintains the supreme right of Christ to rule municipal and national as well as private affairs." No Christian will deny to the Master the right to be his ruler; but when men claiming to be Christians, but who are not really acquainted with the meek and lowly Nazarene, assume the right to rule by civil law in religious matters, it presents something quite different. And we know from the sure word of prophecy that all who do not follow Christ fully will be banded together in a "league," or "confederacy," to form and give life and power to the image to the beast.

A few years ago we had a great deal more to say of the National Reformers than we are saying now; and some may begin to think that the National Reform movement is dead. But let not such be deceived. The National Reform Association had in it the complete germ of all that it takes to make the image to the beast; but that organization by itself was not able to exert a very wide influence, until its principles began to permeate other and much larger bodies. All these bodies that have, one after another, espoused the cause of National Reform are represented by the "Christian Citizenship League."

We little realize the magnitude of this movement and the rapidity with which it is advancing. Sentiments of anarchy are rife everywhere, and rulers are perplexed beyond measure to know what to do. In this emergency the representative of the "Christian Citizenship League" comes forward to tell us that all that is needed is for good Christian men to be put in office, and that if the Christian church is allowed to make itself felt in politics, all will go well. But he reads history to no purpose who has not learned that every time the church has undertaken to control politics, the result has been the grossest corruptions of both the church and the state; and he reads prophecy to no purpose who does not see in this "Christian Citizenship" movement the advanced stages of that work

which is to give life and power to the image to the beast.

Our greatest danger lies now in not discerning the signs of our times, and so being found sleeping when everything indicates that the greatest watchfulness is needed. The great day of the Lord is at hand. May we give ourselves, moment by moment, to the Lord, that he may keep us through the perils that are upon us.

WOULDEST THOU SEE JESUS?

BY MRS. C. W. THAYER.
(Buckland, Mass.)

WOULDEST thou see Jesus? seek him in the word;
In lowliness his wondrous virtues shine;
Behold his life, until thy heart is stirred
To walk as he walked—Pattern all sublime!
He was the King of Glory, yet he came
And took our nature, and he took our name;
Emptied himself, and took our lowly place,
That God through him might manifest his grace.

And for our sakes, for we were gone astray,—
What condescension! what unselfish love!—
He walked for us the straight and narrow way,
The path that leads from earth to heaven above.
Wouldst follow him? then thou canst not aspire
To honor among men or seats up higher;
This is no time or place to gain renown;
The cross and death to self, before the crown.

Wouldst thou see Jesus? look! behold him now,
Between the earth and heaven lifted up!
What power enabled him 'mid pain to bow,
And drink the dregs of earth's most bitter cup?—
'T was love, amazing love, in that he died,
Not for his friends, not for the true and tried,
But for his enemies his life he gave;
Aye, 't was the sinner Jesus came to save.

Hast thou this love within thy heart to-day?
Or lovest thou only those who think thee right?
And when reproved, dost sullen turn away,
And feel abused at real or fancied slight?
The one who sees thy failings still may be
A better friend than he who flatters thee;
But if not so, look at the Crucified
Until thou canst love all for whom he died.

Wouldst thou see Jesus? look! a risen Lord!
He died, but *lives again* forevermore;
And still he is the mighty, living Word,
And to the rest beyond—the Open Door;
The Shepherd, and his voice is calling thee;
The King of kings—wouldst thou his glory see
And have a share? Humility must come
Before the sitting with him on his throne.

A risen Lord! and what is that to thee?
It shows thee thou must die, and rise again
To walk in a new life, from sins made free,
Washed in the blood of Christ from every stain.
With anger, wrath, and malice left behind,
And righteousness within, thou'lt surely find
Great peace will fill thy heart, and thou wilt be
Able to love the world as Christ loved thee.

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.

Not only is the wealth of the grandees of the United States and of the world more enormous than was the wealth of the nobility of France during the ancient régime, but it is spent, if such a thing can be, with more reckless prodigality. And still worse, many of these large fortunes are obtained by what is little better than sheer robbery, and in defiance of every just and natural law. Democracy has turned into a corrupt plutocracy, and as an inevitable result both national decadence and social revolution are being prepared. "When triumphant robbery is found among the rich, subversive doctrines will grow among the poor."¹

It may not be out of place to consider a few of the methods by means of which the enormous fortunes of some of the richest men in the United States have been acquired. Principles only will be dealt with, and therefore names will be withheld. Rich men are undoubtedly guilty of de-

frauding others, but that furnishes no excuse to a Christian to attack them personally. The sole object of this paper is to show that the condition of affairs in the world at the present time proves that "the day when the Son of Man is revealed" is at hand. And, moreover, the sole object of showing this is that men may be warned—both rich and poor—of the wrath to come, and give their hearts to God, that they may be saved through "him that loved us, and washed us from our sins in his own blood."

One of the greatest curses of France during the ancient régime was the system of monopolies. The wealthy classes collected tolls on bridges, on highways, at fords, on boats ascending or descending. Some of these tolls were very lucrative, producing as high as ninety thousand livres per annum. By one means or another, other people were prevented from building bridges, maintaining highways, etc., so that the lord of the manor enjoyed a monopoly which he jealously guarded. Markets could only be held at certain places, and relentless war was waged on the man who dared to try to establish a market-place in a neighboring vicinity. The noble lord built and owned the oven, and here all bread must be baked. He owned the wine-press, and crushed the poor man who built one for himself. He owned the mill, and here all must grind. The slaughter house was his; at no other place might cattle be killed. His was the cloth factory, and no other was permitted. "He demolished all constructions which might enter into competition with him."² "France," says Lowell, "was in fact governed by what in modern times is called 'a ring.' The members of such an organization pretend to serve their sovereign, or the public. . . . They generally prefer jobbery to direct stealing, and will spend a million of the state's money in a needless undertaking, in order to divert a few thousands into their own pockets."³

In the cities the "guilds"—i. e., trusts, rings—"regulated all the trade and manufactures of the country. They held strict monopolies, and no man was allowed to exercise any handicraft as a master without being a member of one of them."⁴ The directors of these guilds spent much time lobbying at court to obtain legislation favoring their craft. For instance, the trimming-makers of Paris, who had the right to make silk buttons, obtained a regulation forbidding all persons to wear buttons of the same cloth of their coats, or buttons that were cast, turned, or made of horn.⁵ These guilds often made regulations to benefit the employer at the expense of the employees. These, on their side, organized "secret combinations of their own, fighting by much the same methods as such unions employ to-day."⁶ The lords of the manor and the guilds are no more; but monopolies, trusts, and rings remain.

The supreme court of Michigan declared that the "match company" by whose consent all the fires in the United States and Canada are lighted, was organized for the purpose of controlling the manufacture and trade. Thirty-one manufactories, practically the total number in the country, either went into the combine or were purchased, and all were closed except about thirteen. One of the company, a man whose name has been before the public as a candidate for the office of president of the United States, witnessed on the stand that the price of matches was "kept up to pay the large sums of money expended to exclude others from the match business, remove competition, buy up machinery and patents, and purchase other factories." In the decision the court said:—

Such a vast combination is a menace to the public. It is no answer to say that this monopoly has reduced the price of friction matches. That policy may have been necessary to crush competition. The fact exists that it rests in the discretion of this company at any

² Taine, "The Ancient Régime," book 1, chap. 2, sec. 4, par. 3.

³ "Eve of the French Revolution," chap. 2, par. 2.

⁴ *Ibid.*, chap. 12, par. 11.

⁵ *Ibid.*

⁶ *Ibid.*, par. 12.

¹ Lecky, "Liberty and Democracy," Vol. II, chap. 9, par. 1 from the end.

time to raise the price to an exorbitant degree. . . . Indeed, it is doubtful if free government can long exist in a country where such enormous amounts of money are allowed to be accumulated in the vaults of corporations, to be used at discretion in controlling the property and business of the country against the interest of the public and that of the people, for the personal gain and aggrandizement of a few individuals.⁷

Not all the concerns becoming part of a trust are in favor of it. Many times they are forced to join through threats and intimidation that if they do not, their business will be ruined. Still others are given the choice of having war waged against them till their business is destroyed, or of taking a small sum annually in payment for keeping their factories closed, in order that it may appear to men who might wish to start a similar enterprise that it does not pay. In this way a trust can limit the output, discourage competition, and hold up prices.

During the past three decades private individuals owning anthracite coal-mines have been so far "run out" of the business, that more than ninety five per cent. of the anthracite coal of America, according to the report of Congress in 1893, has passed into the hands of railroad corporations controlling the highways to the coal-fields.⁸

The way in which this absorption is accomplished is this: A number of men, the directors and leading lights in a railroad company, will buy up a number of coal-fields contiguous to their line. Then they will commence to mine and sell, the same as other coal-mine owners. When the time for delivery arrives, the railroad company, through its officials, will allege inability to furnish cars to private mine-owners. These have contracts to supply local dealers in the cities and towns all over the country. Because they cannot get the cars, they cannot fulfil their engagements. The dealers must supply their customers, and are obliged to cancel their contracts with the private mine-owners, who cannot get cars, and deal with the railroad company's second self, which is furnished with an abundance of cars. In this way the private mine-owners are obliged to sell to their railroad competitors.

Another plan is for the railroad company to make a contract with its second self—the railroad coal combine—to furnish it with cars at a much lower rate than to other shippers, or to give it a certain per cent. of the freight receipts received from other shippers of coal. By this means it is impossible for "outside" shippers to compete with the trust. "These high freight rates serve the double purpose of seeming to justify the high price of coal, and of killing off year by year, the independent coal-producers.

"This excess over just and reasonable rates of transportation constitutes an available fund by which the railroads are enabled to crush out the competition of independent coal-producers."⁹ The extortions in the price of coal, as fixed by the coal railroads, was found by Congress in 1888 to be "considerably more than a dollar a ton;" that is, from \$39,000,000 to \$41,000,000 is wrongfully taken from the consumers yearly.

Perhaps the most notable trust in all the world is the oil trust. It is, as nearly as can be ascertained, controlled by four men, and controls ninety-five per cent. of the oil industry.¹⁰ It operates not only in the United States but in Canada, Great Britain, Germany, and Russia.¹¹ Concerning the wealth of one of the trustees of the oil trust, a well known newspaper, which is friendly to the moneyed classes, said in an editorial paragraph: "His regular income is twenty million dollars a year. That makes him the

richest man in the United States, perhaps the very richest in the world."¹² This is almost three times as much as the dividends paid in 1892 by the Bank of England to all its stockholders! Another entirely friendly paper, with sources of information the very best, puts the income of this trustee, two years later, at thirty million dollars a year.¹³ If space would permit, it would be interesting to follow the history of this gigantic monopoly through the courts of law, State legislatures, before the Interstate Commerce Commission, and even Congress itself. The revelation of the methods by which its indescribably large fortune has been acquired and the enormous power which it wields would be an astonishment to many.

In the light of the enormous power wielded by the trusts, it is easy to see how readily the fiat that "no man might [may] buy or sell, save he that had [has] the mark, or the name of the beast, or the number of his name,"¹⁴ may be enforced against those who "keep the commandments of God, and the faith of Jesus."¹⁵ Should the local dealers, in pity and kindness, dare to supply members of the remnant church with the necessities of life, the combine could cut off their supply, and threaten them with a loss of their means of making a livelihood. This is as it was in France, and as it will be again when the beloved of God, in the fastnesses of the mountains, cut off from all earthly supplies, but fed by the Lord himself, will wait till the time of trouble is over, and the King shall come whose right it is to reign.

THE NEW MIND.

BY E. J. DRYER.
(Kingsland, Mich.)

MAN'S obedience to the law of God depends upon the mind he possesses. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7. The apostle further says: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5.); for it is with the mind that man serves God. Rom. 7:25. The mind is the spring of all action; every move we make, every act in life, every deed done, whether good or evil, is prompted by the mind. "For out of the abundance of the heart [the "mind," Rom. 10:10] the mouth speaketh." Matt. 12:34. "For out of it are the issues of life." Prov. 4:23.

Man is just what his mind is. An active man is active because he has an active mind; a lazy man is lazy because his mind is so; a careful man has a careful mind; a careless man has a careless mind; a man is good because his mind dwells upon that which is good; a man is wicked when the mind dwells upon that which is wicked. Therefore, as a man "thinketh in his heart, so is he."

The mind directs every action in life, and yet it is dependent upon the body for its very existence; for the moment that man ceases to breathe, his thoughts perish. Ps. 146:3, 4. The mind and the body sympathize with each other; when the body is feeble, the mind is in the same condition. Hence the old Greek adage, "A sound mind in a sound body."

Man is born and reared in sin; his mind is carnal, and his body is polluted with iniquity. Sin is like a dreadful disease preying upon the body, which will eventually cause its death. Every transgression, however small it may seem, every violation of the laws of our being, every deviation from the principles of justice,—all these are gradually corrupting and weakening both mind and body, and will eventually, if al-

lowed to take their natural course, undermine the whole constitution. Surely "the wages of sin is death," not hereafter only, but even here. Rom. 6:23.

As the mind and the body are dependent upon the condition of each other to a very great extent, it follows that as the body is weakened by transgression, the mind is weakened accordingly; and the weaker the mind becomes, the less able it is to resist the sinful desires of the body, the less capable it is of resisting temptation, and the more the man is led into sin; the more he sins, the more his body and mind are corrupted and weakened by sin. Thus it is with man out of Jesus Christ. There is no power in man to save himself from his inevitable destruction. Says the prophet, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. This is the bondage of sin. This condition of man, when once realized, has caused many a sin-sick soul to cry out in the agony of despair, "O wretched man that I am! who shall deliver me from the body of this death?" There is only one way out, and that way is Christ; for Jesus said, "I am the way, the truth, and the life." John 14:6.

As man is what his mind is, and his mind is "carnal" ("enmity against God") by nature, it follows that the only way for him to be obedient to the will of God is to have a new mind, to have a spiritual mind,—the mind which was also in Christ Jesus. Man can have but one mind; and to be a Christian, it must be the mind of Christ. Therefore the carnal mind—"the old man"—must be destroyed; and when "the old man" is destroyed (put out of existence), the only way that the body can ever act again is to have a new mind in it. The only way that can be done is to have a new creation,—a new birth,—and put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:10.

When Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5), he stated an absolute necessity. That new mind (life) is put within man by being created there. Eph. 2:10. That new creation is performed by the creative power of the Spirit of God. John 3:5-8. Then when a man is born of the Spirit of God, he has the creative power of God in him, even that power that raised Jesus from the dead. Rom. 8:11. That power is *holy* power, for it is the *Holy* Spirit. Therefore when the Holy Spirit creates within us a new mind, it is a holy mind, which is sustained by holy power. The mind is the spring of all action; therefore, when a man has a holy mind, he thinks of good things; and because he thinks of good and holy things, as a natural result he yields his members as instruments of righteousness unto God. Rom. 6:13.

This is what it is to be spiritually minded, which is life and peace. This is the mind which was also in Christ Jesus. The blessedness of it all is that the new mind is so easily obtained. "LET this mind be in you," says the apostle. The Lord is anxious to give us this mind, but man shuts the door of the heart by unbelief, so that Jesus is barred out. But how shall we let it be done? We get the new mind by getting the Spirit of God. But how shall we get the Spirit of God? Here is the simple answer: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. But how shall we ask? "But let him ask in faith, nothing wavering." James 1:6. Then who need be without it? O the depths of the riches of the grace of God! How infinite is his mercy, and how abundant are the provisions for our eternal salvation! "LET this mind be in you, which was also in Christ Jesus." O, "let the Saviour in."

⁷ Richardson vs. Buhl, et al. Michigan State Reports, Vol. LXVII, page 632.

⁸ Alleged Coal Combination, in House of Representatives, Fifty-second Congress, second session, Report No. 2278, Jan. 18, 1893.

⁹ Coal Combination, Congress, 1893, testimony of John C. Haddock, pages 242-261.

¹⁰ Testimony New York Assembly, "Hepburn" Report, 1879, pages 2623-40.

¹¹ Lloyd, "Wealth vs. Commonwealth," chap. 31. Harper & Bros., N. Y. This is the most scholarly and able work on the power of wealth I have ever read.

¹² New York Sun, April 25, 1889.

¹³ New York Mail and Express, Nov. 12, 1890.

¹⁴ Rev. 13:17.

¹⁵ Rev. 14:12.

Special Mention.

THE PRESIDENT'S MESSAGE.

UPON the assembling of Congress, December 7, President Cleveland submitted his annual message. It is an able and extended document containing several points of special interest. The principal point is the reference to Cuban troubles. On this subject the President speaks dispassionately and yet frankly, giving Spain and the world to understand that the time for a settlement of the war has about come. As one solution of the dispute, a system of home rule under the sovereignty of Spain and the guaranty of the United States is proposed. The reason for not recognizing the rebels is that they have no government to recognize. The war, he states, has degenerated into a bitter struggle of extermination and destruction. The following is a significant excerpt from the message on this subject:—

When the inability of Spain to deal successfully with the insurgents has become manifest, and it is demonstrated that her sovereignty is extinct in Cuba for all purposes of its rightful existence, and when a hopeless struggle for its re-establishment has degenerated into a strife which means nothing more than the useless sacrifice of human life and the utter destruction of the very subject-matter of the conflict, a situation will be presented in which our obligations to the sovereignty of Spain will be superseded by higher obligations, which we can hardly hesitate to recognize and discharge. Deferring the choice of ways and methods until the time for action arrives, we should make them depend upon the precise conditions then existing, and they should not be determined upon without giving careful heed to every consideration involving our honor and interest or the international duty we owe to Spain.

T.

FULFILLED PROPHECY.

MR. MOODY, the noted revivalist, has been engaged for some time, in New York City, in the prosecution of his chosen life-work. Quite generally the clergy of the city are working in harmony with him. Of the obstacles to be met in the work there, the *Christian Advocate* refers to "the large number of Christian churches sustained chiefly or wholly by 'money' and 'society,' and as a consequence formal and powerless; the avowed infidelity; the multiplicity of places of amusement, many of which are demoralizing; the relaxation of church discipline; and the tendency of many to refrain altogether from attendance upon the worship of God."

It will be seen by the above statement from the leading Methodist Episcopal paper in this country, that the principal obstacles in the way of a revival of religion in the metropolitan city of the United States are church obstacles! A large number of Christian churches are sustained by money and society. That is to say, they are mere fashionable clubs. Church discipline is not enforced, conversion is not a prerequisite to church-membership, and many who are admitted to membership have not even sufficient interest to attend the public worship of the church which they have joined. Such churches surely must be "powerless." More than that, they are a positive injury to the cause of Christ.

How perfectly this candid statement accords with the prophecy of Paul in regard to the condition of things in the last days! He names a large number of evil things which latter-day professors will do, and closes by describing them as having a "form of godliness, but denying the power thereof." 2 Tim. 3:5. Then he adds, "From such turn away." Let us heed the divine admonition. Whether the evils are in some

of the popular churches, in our own church, or nearer, in our own hearts, we have but one duty, — to turn away, and to turn to Christ in humble and loyal recognition of him as our Saviour and example.

M. E. B.

A COLLAPSED TRUST.

PROBABLY one of the greatest menaces to freedom and the perpetuity of republican interests in this country, is the trust. A trust is a corporation, or an agreement between certain parties by which they are enabled to control the whole market of some staple commodity, and to fix its price. It is needless to say that this fixed price is always in the interest of the trust. It makes little difference how cheap a certain commodity may be in its raw state, if it falls into the hands of a trust, the manufactured article is sure to be high. To illustrate: a farmer takes his hides to town to sell, but gets hardly enough for them to pay him for taking them off. He is told by all the buyers that hides are very low. A little later he goes to the harness-shop to buy a harness. Astonished at the large price asked for it, when hides are so very low, he is told there is a leather trust! The great leather dealers have combined to fix a price on leather and also on hides, making hides low and leather high. Apply this same rule and means of procedure to thousands of other things, and we can easily see the evils of trusts. A trust has neither soul nor conscience, and no place for them.

One of these trusts has lately been compelled to suspend business. This was the wire-nail trust. Its object was to limit the manufacture of nails and increase their price. It succeeded in raising the price of nails two hundred per cent. To do this, the trust was compelled to pay rival manufacturers large subsidies to keep them from competing with it. In other words, this trust paid out tens of thousands of dollars — actually giving money away — to keep men out of the business. It was able to do so by robbing every person who bought nails. The numerous subsidies it was compelled to pay finally broke the trust. Trusts are as illegal and as utterly wrong and vicious as any other system of robbery, and they are so regarded by our laws; but so many great men are connected with them, and so much capital is invested in them, that it is difficult to prevent their operation.

M. E. K.

MR. MOODY'S MIND.

THE following is the most of a letter written by the famous evangelist to the *Independent*, and we give it as expressive of the view that good men outside of our ranks take of the situation:—

To the Editor of the *Independent*:—

In a recent issue of your paper I saw an article from a contributor, which stated that there were over three thousand churches in the Congregational and Presbyterian bodies of this country that did not report a single member added by profession of faith last year. Can this be true? The thought has taken such hold of me that I can't get it out of my mind. It is enough almost to send a thrill of horror through the soul of every true Christian.

If this is the case with these two large denominations, what must be the condition of the others also? Are we all going to sit still, and let this thing continue? Shall our religious newspapers and our pulpits keep their mouths closed like "dumb dogs that cannot bark," to warn people of approaching danger? Should we not all lift up our voice like a trumpet about this matter? What must the Son of God think of such a result of our labor as this? What must an unbelieving world think about a Christianity that can't bring forth any more fruit? And have we no care for the multitudes of souls going down to perdition every year while we all sit and look on? And this country of ours, where

will it be in the next ten years if we don't awake out of sleep?

I wish some of you editors of the influential papers, who are in close touch with the ministers and churches, would tell us what the matter is. Is this the result of what they call the "modern criticism" of the Bible? Is this a specimen of the better times, when we would get rid of the old stories about Moses writing the Pentateuch, and the sun and the moon standing still, and the fish swallowing Jonah? How much of all this is owing to the politics our ministers have been preaching lately, and the talks on the labor question, and the stereopticon shows on Sunday evenings, and all these other things that have been driving out the blessed gospel of Jesus Christ? When ministers go into pulpits on current topics, how can they expect any after-ludes of conversions?

Do Christian editors and ministers in these days believe in conversions as they used to do? Won't your great paper please answer this question? I hear of some men in high places who talk as though all that was a thing of the past. "It's education now that men want," not salvation. Is this the fact? Are the churches going to turn over all the work of saving men to the Salvation Army, and the Volunteers, and the rescue missions? I know of a city of about fifty thousand inhabitants, where it seems to be the common talk that if a man wants to find Christ, he must go into the Young Men's Christian Association to find him. What a shame that churches should be run on such a plan that that kind of thing could be said!

"HARD TIMES."

THE following is taken from a circular widely distributed by Barnhart Bros. & Spindler. It sets forth a good deal of truth on the hue and cry of "hard times":—

"Hard times! Hard times! Come again no more!"

"We all sing it, we all hope it, but do we know what hard times are? We sing it while we eat beefsteak at twenty cents a pound, oysters at fifty cents a dozen, and three kinds of bread at the same meal; we shout it while we smoke cigars, two for a quarter; we think it while we stretch our comfortable legs on Brussels carpet, before a blazing grate, with well-groomed boys and expensively clad girls around us; we shout it to our neighbors across our smooth lawns, or through our plate-glass windows; we groan it as we read our morning and evening papers, our plentiful magazines, and our costly libraries; we dream of it in our soft and springy beds, while our coal-fed furnace keeps the whole house warm; we maunder about it in our well-equipped offices, shout it through our telephones, ring the changes on it as we send telegrams and take expensive summer outings. We meet in our political, social, literary, and business conventions, and ring the changes on it while we are spending fortunes with railroads, hotels, restaurants, and places of amusement. And yet, in these days we do not know what hard times are.

"The writer knows of a time within his remembrance,— and he is no patriarch,— when, in one of the richest parts of one of the most favored States in the Union, the whole town of some two thousand inhabitants possessed altogether not over three hundred dollars in money. All exchange was by barter; there was no cash payment because there was nothing to pay with. Among the best and richest families (and there were many who thought themselves well-to-do) beefsteak was a once-a-week visitor; round beef was a luxury; oysters were an unheard-of dainty; corn bread was the usual, wheat the rare food; the cheapest pipe-tobacco was a dissipation; cold bedrooms, scanty wood fires, woolsey and calico were in the house; six-by-eight window-panes were helped out by hats, old papers, and rags; a weekly paper was an extravagance, and served several families. Ten books made a good, fair library; beds were slatted or corded; rag carpets were occasional, ingrain scarce, and Brussels a tradition; the sole vacation was a ride to the annual picnic in the one-horse shay; nobody had time, money, or heart for conventions or amusements. And yet it is doubtful if there was in those times such a universal spirit of unrest and discontent, such a concert of growling, as to-day."

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.

LITTLE MINISTRIES.

A SINGLE word is a little thing,
But a soul may be dying before your eyes
For lack of comfort a word may bring,
With its welcome help and its sweet surprise.

A kindly look costs nothing at all;
But a heart may be starving for just one glance
That shall show by the eyelids' tender fall
The help of a pitying countenance.

It is easy enough to bend the ear
To catch some tale of sore distress;
But men may be fainting beside us here
For longing to share their weariness.

These gifts nor gold nor silver can buy,
Nor the wealth of the richest men bestow;
But the comfort of word, or ear, or eye,
The poorest may offer wherever he go.
—C. F. Richardson.

A HASTY WORD.

BY VIOLA E. SMITH.

THE sun's rays fell with scorching heat upon the earth that morning; the air above the corn-fields was all a tremble. But four-year-old Willie heeded not the heat as he wandered, bare-footed and bareheaded, through the pastures, gathering flowers "for mama." One would have supposed his chubby hands already grasped all they could carry, but he did not seem to think so; for he tramped back and forth in search of something more. "Mama likes ze pretty roses," he murmured. Just then he spied a cluster of rose-bushes growing on the side of a steep hill.

The hill was some distance away, and his little feet were hot and tired. But he thought how pleased his mother would be when she saw the roses; how she would kiss him and pat his curly head. Perhaps she would call him her "little comfort," as she so often had done. Willie idolized his mother. He thought her the best, the most beautiful creature in the world, and a tender word or caress from her was to him ample reward for any hardship endured. So he set sturdily out, and in a few minutes stood at the base of the hill. It was hard to climb, but by holding to bushes along the way, he had almost gained the point sought when he fell, bruising his foot upon a stone. His lips quivered, and for a moment he was about to give up the struggle. But no; mama must have the roses; and with another effort he succeeded in reaching them. After they were gathered, he descended painfully, and went home. He was very tired, and obliged to walk slowly.

Meanwhile his mother, in the midst of one of her busiest days, was suffering from a nervous headache. Every move she made was torture; but she was a neat housekeeper, and would not sit down while there was a speck of dirt left anywhere. Baby had cried and fretted ever since he awoke in the morning, but at last he was resting quietly. She had just finished cleaning the dining-room floor, and was about to lie down while she had an opportunity, when suddenly the door opened, and in came Willie. His precious bouquet, looking none the fresher for its journey in the hot sunshine, was clasped tightly in his hands. Every step he took left the imprint of his dirty feet upon the spotless floor as he crossed the room to his mother.

"O mama, mama!" he cried, joyfully, "see ze bu'ful roses! I got 'em all for you!"

To add to her annoyance, his somewhat noisy entrance had awakened the restless baby, which set up a lusty cry. It seemed to the weary woman that this was the proverbial "last straw." Even then if she had lifted her eyes from the soiled floor to the face of her boy, and noted his

shining eyes and flushed cheeks, I am sure she could not have uttered those cruel words. Taking the flowers from his hands, she tossed them out of the window.

"You bad, troublesome child!" she exclaimed, "it seems as if all you're good for is to make trouble. Go away out of my sight, anywhere. I don't want to see you at all."

The child stood motionless for a moment, blank amazement in face and attitude. In all his conjectures of what his mother might say, he had never thought of anything like this. Slowly he turned and went out, with pale face and wide, scared eyes. For a few moments he walked blindly along, too dazed to realize what had happened. Gradually it all came to him. His mother had thrown away the flowers he had been to so much pains to get, and had told him to go anywhere out of her sight,—she did not wish to see him at all. Yes, it was true; his mother did not love him any more; and in an agony of despair and outraged feeling, he threw himself face downward upon the ground, his little frame convulsed with sobs. Then he considered what he should do. She had told him to go away, and he did not know—how should he, poor child?—that she did not mean it. Yes, he must go, but where? Away to the south a ridge of hills showed against the sky, with here and there a farmhouse nestling among them. Perhaps in one of these there might be some one who would want him. He turned and looked toward his own home. Perhaps he would better go back and kiss his mother good-by. But when he recalled the look he had last seen on her face, he did not dare do so, and gulping down a big sob, he walked slowly down the road. He was very tired. The bruise on his foot hurt him so that he was forced to limp. The houses among the hills looked a long way off. But he walked patiently on.

At length, after what seemed to the child like miles of travel along the hot, dusty highway, he came to the bank of a river which ran between him and the hills. How should he cross it? He remembered that he had once crossed it on a bridge with his parents. By and by he would hunt around and find that bridge; but just now the water looked so cool, and the river bank so soft and green that he must sit down and rest a few minutes.

Meanwhile his mother pursued her household cares with an uneasy conscience. Never before had she spoken such words to her boy, whom in reality she loved tenderly. Once or twice she went to the door and called him, but could neither see nor hear him. He would be on hand for his dinner, she thought, and then she would atone for her harshness by extra kindness and cuddling. But dinner-time came, and still no Willie. She began to be uneasy; she went to the door, and looked down the lane, and out into the meadow where he usually played, but no Willie. What if some accident had befallen him? Thoroughly alarmed, she went to the gate to meet her husband, and told him.

"Are n't these his foot tracks?" he asked, pointing to the impression of chubby little feet in the sand by the roadside.

"Yes, and there are others," she replied. "He must have gone down the road. That is strange. I never knew him to go outside the gate alone before."

The tracks were easily followed for a quarter of a mile down the road; then they turned off, and were lost in the thick grass that grew on the river bank.

A sudden fear seized the mother's heart. Willie was fond of the water; she remembered how, when they had crossed on the bridge, he had begged to be allowed to go down to the edge of the river, and put his hands in the "pretty water." Suppose he had wandered off alone and fallen in? They searched, but could find no further trace of him. Neighbors were summoned, and

for hours dinner waited unthought of on the table at home, and the baby cried uncared for in his crib, while the distracted parents and their anxious friends wandered along the river-bank seeking the lost one. Meanwhile the mother's conscience seemed burning into her very soul those terrible words which might be the last words she would ever utter to her darling child.

Soon, one and another began to cast fearful looks at the water; who knew what that smooth, placid surface might hide? The broken-hearted mother walked aimlessly hither and thither, scarce knowing what she did. Suddenly, on passing a growth of underbrush, her alert ear detected a sound. What was it? She paused and waited breathlessly for its repetition. Her heart beat violently. There it was again. It sounded like a low sigh close beside her. Tremblingly she parted the bushes. O, joy! there, curled up among the thick bushes, lay the little boy, fast asleep.

She caught him to her bosom, and rained tears and kisses upon his innocent face. The awakened child looked at her wonderingly at first; then a frightened expression came into his face as he said, "I will go now, mama; I was so tired I lay down to rest. Did you come to kiss me good-by?"

"Why, what do you mean, darling?" she asked. Then he told her in his childish way how he was going off as she had bidden him, only he was "so tired."

No need to tell how she tried to assure him with words and caresses that she loved him as dearly as ever, and had not meant what she said. When at length he understood, he clung around her neck with pathetic fondness, as if afraid he would lose her. During the weeks and months which followed, she endeavored to make him forget her hasty words, and to heal the hurt she herself had inflicted on the sensitive little heart, but are such wounds ever wholly healed?

GOD'S PURPOSE IN MANUAL WORK.

BY MARTHA WATROUS STEARNS.

(South Lancaster, Mass.)

EVER since the defacer of all God's works succeeded in making man lose his spiritual nature, he has deceived, or tried to deceive him into thinking that he is a very spiritual being, not even subject to death, that being merely the opportunity of "shuffling off the mortal coil," and freeing the spirit to a more perfect enjoyment of nothingness. The ideal of most heathen religions is well expressed in Kingsley's "Hypatia," when she says: "It is but a little time, a few days longer in this prison-house of our degradation, and each thing shall return to its own fountain,—the blood-drop to the abysmal heart, and the water to the river, and the river to the shining sea. The dewdrop which fell from heaven shall rise to heaven again, shaking off the dust-grains which weighed it down, thawed from the earth-frost which chained it here to herb and sward, upward and upward ever, through stars and suns, through gods and parents of the gods, purer and purer through successive lives, till it enters the Nothing which is the All, and finds its home at last." Again, in hymnology we have many parallels; as,—

"In ever-changing orbit
Our life doth quickly flee,
And gently doth absorb it
Eternity's wide sea;"

and—

"O when shall our spirits exchange
These cells of corruptible clay?"

and also—

"Beyond the smiling and the weeping,
"Beyond the blooming and the fading,"
"Beyond the sowing and the reaping,"
"Beyond the ever and the never,
I shall be soon!"

Such a "beyond" would make a "nowhere" which is the "everywhere" for the Christian dewdrop, equal to the pagan's "Nothing" which is the "All." It does not matter whether it is called Christian theology or pagan philosophy, and it could not but follow that people believing either one should regard the prison-house of their degradation with a sense of humiliation, and everything pertaining to its sustenance and use accordingly, as was said of a disciple of Hypatia: "There was a sort of impiety in allowing so hopeful a student to neglect the 'Divine Ineffable' in order to supply the base necessities of the teeth!" How different the words of the apostle of the Christian divinity, "These hands have ministered unto my necessities, and to them that were with me."

Heathen philosophy makes of the body a "prison-house of degradation;" false Christianity makes it a "cell of corruptible clay;" and true Christianity makes it a "temple of the living God." The thought in the two systems of error—paganism and popery—is that the spiritual is defiled by the material, while that of the Christian religion is that the spiritual elevates and sanctifies the material. For ages the religion of the people has colored their education. Paganism gave an education only to the favored few, and that an education of the imagination, embracing philosophy, rhetoric, higher mathematics, and art. Natural science was an unknown quantity. Then came popery, offering nothing better, but urging the world into a still greater darkness, and giving to the mind what it gave to the soul—the dry bones of formalism. What learning was received could come only from the hands of the monks. Heretics of independent educational thought, like those of religious belief, were anathematized; there was small chance for the Galileos of science. Why in the education of these two pet religious systems of the arch enemy of all true knowledge, were the natural sciences crushed out? Why, if not that the great deceiver knew too well that "the heavens declare the glory of God, and the firmament showeth his handiwork;" and that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made?"

He was well pleased to have the ignorant masses see nothing more in nature than forms in which the dryads, nymphs, and demigods of paganism were wont to manifest themselves; or to see, as the superstition of papal error taught, God's own forests peopled with sprites, gnomes, and hobgoblins, and to associate messages of ill-omen with all natural phenomena; for he knew that as long as he could debase the material things of this world, the less likelihood there was of their pointing to their Maker. Christianity sees, in the material things of nature, God's own character photographed for the world to study; and in our own material bodies, the image, though defaced, of God himself; so the true Christian must honor the work of *his* hands, which make use of the work of his *Father's* hands.

NUTS AND THEIR PREPARATION.

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

NUTS, or shell-fruit, as they are sometimes called, are a class of food differing greatly from the succulent fruits. They are more properly seeds, containing in general no starch, but are rich in fat, the nitrogenous elements, and casein in the form of vegetable albumen. In composition nuts rank high in nutritive value, but owing to the oily matter which they contain, are difficult of digestion, unless reduced to a very minutely divided state before being swallowed. The reason so many people have difficulty in digesting nuts is that they eat them hurriedly and between meals. The fat in nuts is similar in character to cream, and needs to be reduced

to the consistency of cream before it can be easily digested. Such nuts as almonds and filberts are the most wholesome, because they do not contain an excess of fat. Nuts should be eaten in moderation, at the regular meal-time, and not partaken of as a titbit between meals. It is likewise well to eat them in connection with some hard food, such as toasted wafers, crisps, toasted rolls, or beaten biscuits, to insure their thorough mastication.

The question is often asked if nuts are not more digestible if eaten with salt. This is not the case, because salt is very apt to become an extreme irritant to the mucous membrane of the stomach, so that nuts cannot be more easily digested when eaten with salt, but are much better eaten with something hard.

The almond was highly esteemed by the ancient races of the East, its native habitat, and it is frequently referred to in sacred history. Those who are conversant with the Scriptures will remember that this is so. It is grown more extensively in warm countries. There are two different varieties of almonds, known as the "bitter" and the "sweet." The kernel of the almond yields a fixed oil; that produced from the bitter almond is used for flavoring. This oil is poisonous, and should not be used. The oil from the sweet almond is much more nutritious, and is a wholesome food. The outer skin of the kernel is bitter, rough, and irritating to the stomach. This may be removed by blanching. After cracking the almonds and removing the outer shell, drop the meats immediately into boiling water, let them stand for a few minutes, then put them into cold water, and the skins will slip off. Peanuts may be subjected to the same process for removing the skin.

Blanched almonds are very nice baked. After you have taken off this outer covering, put them in a pan, and bake until they are browned nicely. They are very palatable prepared in this way, and are much more digestible, as the baking makes them more brittle, and causes them to be more thoroughly masticated. Most nuts can be broken into fine particles or made into a powder, by using a mortar and pestle. Hickory-nuts, walnuts, pecans, and in fact, all the nuts, as far as I know, can be prepared in this way.

After reducing almonds to a powder, they can be used in various ways. Very nice little puffs, or macaroons, can be made with the white of an egg, a little powdered sugar, and almond meal or other nut meal.

Very nice bread is made from cocoanuts. Take fresh shredded cocoonut, and rub smooth through a colander. To one third cup of sifted cocoonut add three cups of flour, and mix well together. Then add slowly two thirds of a cup of ice-water, mixing all the time. Press together, and roll out into rolls or sticks. These are very appetizing and wholesome.

Water gems are very nice, and are easy to make. Take one-half cup of nut meal, one cup of ice-water, and flour enough to make a batter. Beat thoroughly, drop into heated gem-irons, and bake.

Mince pies can really be made hygienically, and are very delicious, by using nuts instead of meat. For three small pies, or two large ones, take two cups of tart apples, one cup of seeded raisins, and one cup of dates. These should all be chopped fine. Add one-half cup of butter-nut meats, chopped, four tablespoonfuls of tart jelly, the juice of one lemon, one cup of toasted bread-crumbs, and two and one-half cups of prune juice.

The crust may be made with nuts instead of using cream or other shortening. For three pies take six cups of flour, two cups of nut meal, and one cup of ice-water. Mix the nut meal and the flour together as you would lard or other shortening; pour the water in slowly, press together, and roll out. Care should be taken not to knead it at all, and not to get it too moist. This will make a rich, flaky crust.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

Question.—Do you think it is a good thing for girls to swing on the rings in a gymnasium?

Answer.—It depends upon the girls. It is good for some girls, and bad for some girls. The gymnasium is the worst place in the world for a girl brought up to do nothing; a girl eighteen or twenty years of age who has been brought up without any active, vigorous exercise cannot go into a gymnasium and engage in exercises there without running the risk of great damage, unless she has careful supervision, because the structures of her body are so delicate that they are likely to be injured by such exercise. You see, in exercising in the gymnasium, it is not simply the muscles that are developed, but the tendons and the bones as well. The joints of the laboring man are larger than those of the man who has not been accustomed to exercise; you can tell by the looks of a man whether he labors or not. If he labors, he has large joints, as the result of the great force and pressure which are brought to bear upon them. Now if a person has not been used to such exercise, the whole body is built upon a weak and fragile plan, and the muscles, and tendons, and joints are weak, and strains upon them are likely to occur. While a few muscles may be capable of exercise in the gymnasium, other muscles, less developed, are liable to great injury.

Q.—What is a preventive for gray hairs on youthful heads?

A.—This is a matter in which it is necessary to begin a generation or two back. It is a case in which the fathers have eaten sour grapes, and the children's teeth are set on edge. Early gray hairs are an indication of premature decay, of senility,—there is no doubt about it. It is a misfortune for a person to have his hair turn gray, for it is an indication of constitutional decay. I don't think I have ever found a person who has lived to the age of eighty or ninety years who complained of gray hairs at twenty-five. A person who finds gray hairs coming on early would better begin to "mind his p's and q's." That expression originated some two hundred years ago, when people bought their beer by pints and quarts in the beer-shops, and those who sold it put on their doors so many p's and q's for each person who bought; and when a person had got a little too much, he was told to "mind his p's and q's." So the young man with gray hairs would better stop swallowing things that are wearing out his stomach, liver, nerves, and destroying his body; he would better stop doing these things that are squandering his vitality and wasting his vigor.

Q.—What is the best preventive against taking cold?

A.—The best preventive is to make your skin so hardy by the use of the daily cold bath that it will be able to adjust itself to changes of temperature, and thus render you unsusceptible to taking cold.

Q.—What is the cause of palpitation of the stomach after eating?

A.—It is not the stomach that palpitates; it is the aorta, a large blood-vessel that passes behind the stomach. The aorta and arteries palpitate for the same reason that the heart palpitates—from excitement or overwork. Sometimes beating is felt in the head or the heel; any artery, in fact, may palpitate just the same as the heart does. This large artery behind the stomach palpitates when the stomach is filled with irritating substances. That great nerve-center, the solar plexus, situated behind the stomach and in such close sympathy with it, sends a message of distress to the aorta, and the aorta palpitates in consequence of the irritation arising in that way.

The Review and Herald.

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

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"I WILL ARISE AND GO TO MY FATHER."

THE parable of the prodigal son is one of the most touching illustrations of divine goodness and compassion to be found in the Bible. The father does not compel the wayward son to remain with him. Though he permitted him to choose his own way, it is not for a moment to be supposed that the waywardness of the boy gave him no sorrow and pain. But constrained obedience has no virtue to a loving parent. It is the willingly obedient who please God. This young man's heart had nothing in common with his father's will. He did not love the father nor his principles. He rebelled against his requirements. His heart was filled with pride. He loathed his lowly lot, and longed for unrestrained liberty with his lusts. He pictured for himself a life filled with the gratification of every sensuous desire. With such a heart it was not best that he should remain.

He therefore left the parental roof. He left loving hearts and a peaceful home, whose very quietness was insipid to his tastes. He left a father whose heart yearned for him with inexpressible tenderness. But his race was a brief one. He descended very quickly to the depths, and awoke from his dream to find himself destitute of every blessing, an outcast, a companion of swine, but not a partaker of their food. "When he came to himself," he thought of home, and of the opportunities he once enjoyed. His ingratitude, his sinful indifference, his hatred of the compassionate father, his unspeakable folly in throwing away all those blessed opportunities, came before his mind, and the thought of them, as contrasted with the wretched service of Satan, melted his heart. His rebellion was gone, pride was humbled; he wept for the peace of that quiet home, and for the bounty of that board from which he had voluntarily separated himself. But the view of these things did not bring them back to him. He could see the father of his childhood, and he knew of his loving care; but so long as he remained where he was, they could be of no benefit to him; the thought of them only deepened his anguish. He saw that help could come to him only from the father whose goodness he had spurned. His purpose was formed. "I will arise and go to my father."

The moment that declaration was made, he stood in a new world. That purpose changed the whole aspect of his life. It did not change the world around him; it did not create a home of comfort and blessing; it did not win the father to a compassionate mind—all these remained as they had been. The world with its blandishments, sin with its snares and temptations, still invited him; but he heeded them not. He saw beauty where once there had been but ashes. He saw joy where all had been heaviness. He could not hope to regain all he had lost; but he determined to come as near to it as his own repentance would bring him. Beyond his own hopes, and his own conception of the possibilities of mercy and

grace, the father stood with arms outstretched, offering freely the best robe, the ring, the feast of love.

It was the surrender of his pride, the submission of his proud heart, that brought all these things to him. Just as soon as he placed his will on his father's side, the work was done. The father's compassion ran to place the blessings he had forfeited upon him, unworthy as he was.

Nothing but withholding our "will arise and go to my Father" deprives us of the sweetness of his blessing. Just the moment our wills are given over, when we become tired of our pride, of our foolishness, and of our swinish propensities, and fully determine to abandon them, we have but to look up, and we shall see the Father coming laden with rich blessing. Try it and see.

G. C. T.

A VISIT TO COORANBONG.

COORANBONG, in New South Wales, Australia, is fast becoming a household word in Australia as well as in other countries where our brethren live, not because of some gold- or diamond-mine discovery, but in view of the location there of a school to educate laborers for the mission field, after the methods employed in the "school of the prophets," so far as the light that God has given is understood. But little is said in the Bible about the particular location of the schools of the prophets; but after the school at Naioth, in Ramah, became too small to accommodate them, another place was selected. It is evident that this was a retired place, where there was an abundance of water and timber. The students were poor, and worked with borrowed tools and means in establishing the school. 2 Kings 6:1-7. They also labored to provide for themselves. Each of these characteristics is found at Cooranbong.

Dora Creek is the nearest railway station, and is about three miles from the school building which is now in process of erection. This station is seventy-five miles from Sydney by rail, through as varied and romantic scenery as is found in any part of the world. After leaving the suburbs of Sydney, for about fifty miles the railroad winds along the sides of rocky mountains, shooting through tunnels, crossing rivers, and passing numerous mirrored lakes on right and left. As we near Dora Creek, we pass some highly cultivated farms, orange orchards, and nurseries, which bear unmistakable evidences of the fruitfulness of the soil, notwithstanding the report that it is an unproductive portion of country that has been selected. No one who will seriously consider the circumstances which led to the selection of this place, and what has already been developed upon the land, can question that a divine providence has been leading in this work.

It is well known that Australia has been passing through a terrible financial crisis. The colony of Victoria has suffered the most, but since the boom in that colony has dropped down to solid realities, the colony of New South Wales, which was advancing at a slower pace, has come rapidly to the front, and is now taking the lead in the Australian provinces. Thousands have left and are leaving the large cities, especially Melbourne and Sydney, for the west coast of Australia, which is now on a tremendous gold boom that must sooner or later disappoint the gold-seeker. Thousands are also going to South Africa, many of whom will also be disappointed. Thousands

of empty houses in the city of Melbourne testify to this. And there are hundreds of families who are struggling to keep "the wolf from the door," who should be cultivating the large tracts of land in different parts of the country. But the prevailing idea—that the land is unproductive, and it will not pay to engage in farming save in certain selected localities, where the land is owned by the more prosperous—has left the general impression that there is no chance for the poor man in that direction. Another consideration that greatly strengthens this impression is that those who have been brought up to do one particular thing, and have done nothing else all their lives, are not so well prepared to try farming when some misfortune overtakes them. These are some of the reasons why there should be an object-lesson not only set before our own people but others, in this country especially, showing that cultivating the soil is not only honorable but also profitable. There is no place in all this portion of the country, which, considering the circumstances and the sentiment that exists against this kind of lawful labor, is better adapted for such an object-lesson than the very spot that has already been selected, in Cooranbong.

It is not denying our faith, in connection with our educational institutions, to demonstrate, even in this world, the truth of the promise: "The wilderness and the solitary place shall be glad for them [the people of God]; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1-3. The weak hands and the feeble knees need strengthening. Let us not suppose that all the heavenly truths belong on the other side of Jordan, and are not to be enjoyed and seen in this world. God made the sun as a light-bearer to this earth, as a faithful witness of Christ's character, not only in supplying man's spiritual wants, but also his temporal (see Deut. 33:14-16; Jer. 31:35-37; Matt. 5:43-48; Ps. 19:1-4); and as long as it rises upon the just and the unjust, so long will it bear witness to each and every one who will co-operate with the Lord.

The Cooranbong school grounds contain about fifteen hundred acres, largely covered with the different varieties of eucalyptus-trees. These vary in size, the largest being eight feet in diameter. It is not the best timber for building purposes although it is quite extensively used. As far as is consistent, it will be utilized in the present school buildings. A sawmill has been erected. It is now only fourteen months since the first spot of ground was cleared. Sister White has a story-and-a-half house on a site of about seven acres of cleared land, set out with over five hundred fruit-trees, embracing oranges, lemons, loquats, nectarines, plums, peaches, mandarins, pomegranates, guavas, cherries, apples, almonds, figs, pears, and the passion fruit, besides vines and various kinds of small berries. She has also cultivated vegetables of all kinds, and they are now in process of growth. When she hears of anything in particular that it is said will not grow upon the land, whether vegetables, fruit-trees, or flowers, she at once seeks to obtain it, believing that false witness has been borne concerning the land, and that the land itself will do its own testifying. Certain it is that thus far there has not been a failure in this

respect in a single instance; but contrariwise, there has been a most remarkable growth of whatever has been set out or planted. Small fruit is already seen on some of the trees, and the table has been furnished with home-grown vegetables. Oranges grown in this section of country are of a delicious quality. Since coming here, I have eaten the finest strawberries from vines set out this year. Heavy frosts are seldom known here, but there are a few frosts in June, July, and August, the winter months. Some vegetables will grow, and flowers will bloom, the year round.

The school building is in the woods. Whether it was in such a desert that John the Baptist was educated or not, we cannot tell, but it possesses many advantages over a crowded city, where every scene of worldly pleasure attracts the eye, and presents before the individual a thousand temptations to divert the mind from the grand object of life. That natural scenery has much to do in molding the character is testified to in Biblical instances, and by native tribes in South Africa. The country of the Basutos has been called "the Switzerland of South Africa," on account of the exceedingly grand scenery. The Quathlamba Mountains run through the country. The disposition of the people is good. They are kind and hospitable in the extreme, and have an ardent desire for an education, so much so that it has been found that two hours of hard manual labor is necessary for students if they preserve their minds from overstrain in their studies. Much of this is doubtless attributable to the climate, scenery, and living, as they are largely vegetarians. A few of the brethren here have very cheap buildings, while others live in tents, not because they did not have a comfortable house where they lived, and could have remained if they had chosen to do so, but because they have had a desire and considered it a privilege to be connected with the work.

We have been happily disappointed in the ground, the scenery, and the location. It is not the place for loafers or indolent people of any kind, nor for the sharp trader, who obtains his livelihood from others by trade and tricks. But for those who have the fear of God before them and hearts full of love for his cause, who are willing to bear burdens in the cause of God, and who believe in the truth for these times, an opportunity is offered for sacrifice both of means and personal selfish enjoyment. Those connected with the enterprise have struggled with poverty and have been deceived by false witness borne concerning the land. It is a sparsely settled country; but the land is good, and the growth of both trees and vegetables, at the magic touch of proper cultivation, demonstrates the utility of cultivating the soil, and that a livelihood can be obtained by hard work. A meeting-house is needed at once that will accommodate two hundred and fifty comfortably, and three hundred on special occasions. Two things will be necessary as soon as the school buildings are erected: first, godly teachers, who have the spiritual interests of the pupils at heart; and second, those who believe in right methods of education,—not those who pattern after the world in method or in education, but after God's method and instruction.

We spent a week here. On the Sabbath we met in the sawmill, and about seventy-five came from various directions in the woods, where no house could be seen. Some came in a boat up the

creek, others in wagons, but the greater number came on foot. Sister White has her house full of workers with her, and, as usual, always room for one more; although on the occasion of our visit Elder Farnsworth and his wife and I found plenty of accommodations. The peace of God rests here. Every countenance testifies to a heart of happiness in the work. It is the blessing of God that maketh rich, and addeth no sorrow with it. Without this we are unable to cope with the powers of darkness. The enterprise has our prayers and sympathy for the accomplishment of God's purpose in connection with this work at Cooranbong. S. N. H.

SUNDRY NO-SABBATH SOPHISTRIES.

THE document we are examining under this head is entitled "Seventh-day Adventism Refuted by Fifty-two Facts." It is a ponderous three-and-one-half page document, and bears the names of five "reverends" as authors. Brethren have requested that its assertions be answered in the REVIEW. Though no well-established Sabbath-keeper could be influenced by it, an examination of its positions may benefit the many readers of the REVIEW who are for the first time investigating the subject of the Sabbath. Hence we notice it. Four points have been already examined. A fifth is given as follows:—

V. "There was no Sabbath before the one given at Marah, where God made Israel a statute and an ordinance, which was the Sabbath, and was the first kept after the falling of the manna." There is always a desperate attempt by this class of people to connect the Sabbath with the giving of the manna, and so confine it to Israel; but this is the weakest and most inconsistent of them all, as a glance at the circumstances will show.

Positive Scripture testimony has already been referred to, proving that the Sabbath was instituted at creation, and was there commanded, and was of course observed by every worshiper of God from that time on. But the objector's cause reveals its weakness still further, if possible, by its attempt to place the origin of the Sabbath at the giving of the manna. It is therefore worth while to understand this point.

The foregoing no-Sabbath proposition asserts that the Sabbath was given at Marah. The record concerning Marah is found in Ex. 15:23-26. But not a word is said about the Sabbath. But does it not say that "there he [God] made for them a statute and an ordinance?"—Yes. And was that the Sabbath?—By no manner of means; for the very next verse tells what it was; it was an engagement on the part of the Lord, by which he bound himself to put none of the diseases of Egypt upon them, if they would harken to the voice of his words, and give ear to his commandments. And God showed his power to carry out his engagement by healing the bitter water.

That is all there was at Marah. Then the people journeyed to Elim. But there is nothing said about the Sabbath, nor any statute or ordinance there. Then they journeyed on, and came to the wilderness of Sin. Here they had the experience of the manna, and here the attempt is usually made to introduce the Sabbath, and make it the seventh day from the falling of the manna. But there is not the first syllable in the record to show this. The "sixth day," on which they were to have a double quantity, was not the sixth day from the time the manna began

to fall, but the sixth day of the week. How long it was from the time they came into the wilderness of Sin, before the manna began to fall we do not know. They entered it on the fifteenth day of the second month. Ex. 16:1. Then there was time for dissatisfaction to arise, and for murmuring to spread through the host, and for a gathering to Moses and Aaron for a protest, before the Lord promised the manna at all. On what day of the week this was, we are not told, nor how long before the Sabbath. A new week was not here introduced. The week, with all its days, from the first to the seventh, was already established. Six of these days, beginning with the first, were called by numbers; the seventh was called "the Sabbath." After the manna began to fall, they were to have on the sixth of this period, the sixth day of the week, a double quantity to gather; but in what part of the week the manna began to fall we are not told. Now look at the reasoning of our "reverends." They have the Sabbath instituted at Marah, and a Sabbath law there given, *after* the manna began to fall. But the manna did not begin to fall till the wilderness of Sin was reached, two stages later in their journey; and the statute at Marah did not relate to the Sabbath at all, but to their exemption from the diseases of Egypt! But they are in perishing need of a statute for their Sabbath; and as none is mentioned except at Marah, they are obliged to stultify themselves, and put the Sabbath back there, hoping, no doubt, that no one will discover their folly.

Another interesting point for the no-Sabbath people here, is that this whole transaction in the wilderness of Sin was at least thirty-three days before the commandments were spoken from Sinai, which shows that the Sabbath did not originate there, as it was kept before Israel reached that place. This fact prevents our no-Sabbath friends from using Neh. 9:13, 14, as they would be glad to do.

VI. "Christ mentions none [that is, no Sabbath previous to Marah], neither do his inspired apostles." Christ's teaching in regard to the law in general and the Sabbath in particular, is very definite. He points back to the time when the Sabbath was "made," which was, as we have seen, in the beginning. His "custom" was to observe it, and he took particular pains to strip from it all Jewish traditions, and show what was *lawful* to be done on it. The holy women observed it after the cross, and the apostles kept it and made it prominent all through their ministry, calling the seventh day the Sabbath, and the *only* Sabbath; for Paul, speaking of reading in the synagogue on the seventh day (Acts 15:21), says it was *every* Sabbath day.

VII. "God never blessed or sanctified the Sabbath. He gave it to Israel, but commanded them to sanctify it themselves." Deut. 5:12. How is it possible for men to make such assertions in the face of Gen. 2:3 and Ex. 20:11?

VIII. "When God commanded Israel to keep the Sabbath day, no one was included except the stranger who sojourned with them." And that surely is enough; for who were these strangers? They might be anybody under heaven. And why were they to keep the Sabbath in the home of the Israelites?—Not because of their location, but because of the binding nature of the law for them. The very fact that strangers, whoever they were, were required to observe the Sabbath, shows that it was of universal obligation, different from the observ-

ances that were peculiar to Israel, like circumcision and the Passover. If the Sabbath had been a Jewish ordinance, the stranger would not have been obliged to keep it any more than the Passover, from which he was specially excluded. Ex. 12:43. Thus the very expression which our friends bring up in support of their position, completely overturns their claim, and brings out the fact that the fourth commandment contains within itself the positive declaration that it is a universal law, binding on all men. U. S.

PRAYER.

THE efficacy of prayer is the stronghold of the Christian. It is taught in the Bible by patriarch, prophet, and apostle. Our divine Master, by example and precept, sought to impress upon his followers the necessity of constant prayer, teaching us that "men ought always to pray, and not to faint." The apostle writes, "Pray without ceasing." The Christian should constantly maintain a prayerful state of mind. He may at any time and at all times commune with God; for he is ever at the Christian's right hand.

Prayer is communion with God. It is not a form confined to a certain posture, or to set phrases of speech. The heart and mind can only be stayed on God by being permitted constantly to revert to him. And this reverting of the mind to God is prayer. It may consist of thoughts of praise, of gratitude, of contrition, of confidence and trust, or of supplication. These thoughts are expressed in words in oral prayer, which under proper circumstances should always be employed. But God understands our thoughts, and mental prayer is heard in heaven. It finds a place in the mind of our Heavenly Father.

The examples of public prayer given in the Bible are short. When Jesus responded to the request of his childlike disciples, "Lord, teach us to pray," he gave them a prayer consisting of fifty-eight words, which can be repeated reverentially in thirty seconds. Two men went to the temple to pray. One stood and prayed thus and so; the other simply cried for mercy. His prayer was answered rather than the other. Vain repetitions of formal words do not constitute acceptable prayer. The act of prayer becomes a habit with some people. Some repeat a name or title of the Deity in nearly every sentence. That is vain repetition of a bad type. Suppose these people should address one of their fellow men in the same way, repeating his name with every sentence. How nauseating such talk would be! Do not let us thus impose upon the sensitive ear of Heaven.

Solomon's prayer at the dedication of the temple and Christ's prayer in the 17th of John might seem to be exceptions to the rule for brevity. But these were special occasions. And the former can be slowly repeated in ten minutes, while the latter will not occupy more than five. The apostle's injunction to "pray without ceasing" was not meant to encourage interminable public prayers, which outreach the strength and patience of those who listen.

Many a prayer-meeting is killed by long, lifeless prayers. It is hard work listening to them, in an uncomfortable posture at that. It is vain to try to make up the deficiency of our everyday life by long prayers in the congregation. The way to make prayer-meetings attractive is to get the power and blessing of God into them.

But this blessing is driven far away by tedious prayers.

It is not best to attempt to set a definite limit to the length of prayers; but the only possible good reason for long public prayers is a burdened heart. And if that burden be of a personal nature, it would better be borne in private. The burden of the heart may be that of praise, of confession, or of invocation; and if it be brought in faith, the Spirit of God will witness to the prayer with which it is presented.

The life of a good sermon may be sapped out by a tiresome prayer, though usually a tiresome prayer precedes a tiresome discourse. But let us deal with God as though his time and attention were of some importance, even if ours are not. No one would presume to go before an earthly ruler upon whom the burdens of state or empire rested, with long, tedious platitudes, in which the petitioner himself had no faith or particular interest. When God no longer manifests an interest in our public praying, it is time to stop; and in private prayer let us inquire of him what is the matter. Perhaps we weary him. G. O. T.

In the Question Chair.

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

716.—CHRIST'S OFFICE IN HEAVEN—S. D. A. MINISTERS.

1. How was Christ's office in heaven filled from the time of his entrance into this world until his ascension? 2. Do the Seventh-day Adventist churches have salaried ministers? H. O. C.

Answer.—(1) The same as it was filled while he was on the earth on any other mission previous to his first advent; as, for instance, when he was instructing Abraham in reference to the destruction of Sodom, or when he was with his church, the "church in the wilderness," all through the time of their journey from Egypt to Canaan. In other words, though Christ was mediator between God and man from the time the plan of salvation was formed, that plan did not require his personal, continuous presence in heaven, previous to the commencement of his work as priest in the sanctuary on high, after his ascension. But all the way along, a record of men's lives was kept, and a way was open whereby they could manifest their faith in a Redeemer to come. So in the judgment work with which Christ's ministration as priest closes,—the cases of those who lived before the first advent can come up for examination as well as the cases of those who have lived since. The records are all there which furnish the basis for the decision in every case. (2) Seventh-day Adventist ministers are not expected to do their work for nothing; but at the end of each year they present a report of their labors to the auditing committee of their respective conferences, and such a sum is then voted to them, as the compensation to which all the circumstances show them to be entitled.

717.—JEWISH NEW YEAR.

1. When does the Jewish new year commence, according to our reckoning of time? 2. What is the difference between "Israelites" and the "house of Jacob"? 3. How did Christ become a priest after the order of Melchisedec? Was it through his relation to Abraham? D. D.

Ans.—(1) The Jewish year dates from the first new moon after the vernal equinox. (2) The two names are doubtless used in many instances synonymously. (3) Christ was made a priest after the order of Melchisedec by the ordination and oath of God. (See Heb. 7:21.) 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.

FORWARD!

BY MRS. PAULINE ALDERMAN.
(Madison, O.)

"FORWARD" let our watchword be,
Though before us lies the sea;
"Forward" when we reach the shore:
For the waves will bear us o'er,
Or divide to pass us on—
Onward till the goal is won.

Right before, the city stands,
Strong and fair, not made with hands,
All its wealth inherited;
Thither may our feet be led.
All for Christ how sweet to give,
And with him forever live.

Forward, then! Who would not haste?
Who in sloth a moment waste?
Rather let us faithful prove,
Seeking courage from above;
Ask of Christ renewing power
To improve each passing hour.

CRUISE OF THE "PITCAIRN."

[THIS very interesting report from our ship was written by Captain Graham, in parts, as he was en route. We have already given notice of the safe arrival of the "Pitcairn" in port at Oakland.—ED.]

Mid Ocean, Oct. 29, 1896.

We are now on the way home from the island field, and are about midway between Japan and the Sandwich Islands, some three thousand five hundred miles from San Francisco.

We left Fiji, September 11, for the New Hebrides, and arrived at Villa Harbor, on the southwest side of Efate, one of the central islands of the group, the evening of the 14th, and went into the harbor the next morning. We came to this island first on account of its having some fine harbors, an advantage which the islands of the more southern part of the group do not afford. Besides, it is the trading center for these islands. At this harbor there are about twenty-five French settlers and a few families of other nationalities. We were told there are about one hundred white people and two thousand natives on the island, while in the entire group, it is said, there are sixty thousand natives, though the missionaries do not put the number so high.

The French settlers have small plantations, and most of them have native wives, though some have white wives. There are several traders, and all have very good stocks of goods for native trade. A French company has a coconut and coffee plantation of several thousand acres, and exports large quantities of coffee and copra yearly. There is also an English trading company having two steamers, one making regular trips to Sydney every three weeks, carrying the mail and passengers when there are any, the other running from this place to the different islands in the group. The French company has a steamer which runs to New Caledonia. Besides these steamers, there are several small sailing vessels which trade among the islands of the group. A British and a French man-of-war make frequent visits to the group, exercising a sort of guardianship over their respective subjects located in the various islands. There is some understanding between the British and French governments regarding annexing the islands, so that neither takes full possession, though both exercise some jurisdiction over them. The frequent visits of these men-of-war have a very salutary effect on the natives, keeping them in subjection to some authority. As yet there are no governmental restrictions to missionary operations, as in some of the other groups of islands.

Missionary work is now being carried on in this group by Presbyterians, Episcopalians, and Catholics. The Presbyterian Mission Board of Scotland, Nova Scotia, and the Australasian colonies, has missionaries and mission stations on all the principal islands, except two or three of the northeastern islands of the group, which are occupied by the Melanesian mission (Episcopal), having its principal training-school on Norfolk Island. The Catholics are on three or four of the northern islands, near the Presbyterians.

The Presbyterian Board has twenty-two white missionaries besides a number of native helpers and teachers. The Presbyterians have a medical mission on Ambrim, which we visited, and a training school on the south end of Espiritu Santo, the largest island in the group, which has been established but one year. To this school they design to take the best and most promising young men from the various mission stations, and give them four or five years' training, teaching them to read English. If they turn out well, they will be returned to their own islands as teachers or pastors. At present there are twenty-five or thirty young natives at this school.

The teachers have the Bible translated into one of the languages and the New Testament and parts of it into many of the languages of the various islands of the group. There are twelve large islands and about the same number of smaller ones. As the people speak different languages on the different islands, and on the larger islands each village or district has its own language, it makes it much more difficult to work for them. The missionaries of this society and also the Catholics remain in the field the entire year, while the directors of the Melanesian mission take their missionaries away during the hot season.

Mr. Mc Kinzie, one of the Presbyterian missionaries, has been on the island of Efate for twenty-five years. We had the pleasure of visiting him at one of his mission stations, some six miles from Villa Harbor. It is only the past year or so that this tribe have accepted a teacher, and but five or six months since they have nominally accepted Christianity; a number of the older people still cling to heathenism. This tribe, like many others, have their village on a small island, and plantations on the mainland. Mr. Mc Kinzie told us that all the tribes on this island have accepted teachers now. It is claimed by the mission workers of this society that all the islands in the group south of this one are evangelized, but that the northern islands are to a great extent still wild. We found this true respecting the northern island we visited. Others told us that the natives of Tanna, one of the southern islands, are still very wild, and love to retain their heathenish customs and habits, though missionaries have been among them for many years.

This Presbyterian mission society has a steam mission vessel, the "Dayspring," serving its missions in this group. In fact, I think this is the only group of islands in the South Pacific where they have missions. It is estimated that the yearly cost of maintaining and running this vessel is twelve thousand dollars.

These islands are malarious, and many who come here suffer with malarial fevers, but the climate is not so unhealthy as many have reported it to be. The temperature is greatly modified by the southeastern trade winds, which blow quite constantly during a great portion of the year.

Our next visit was at Ambrim, a volcanic island about one hundred miles north of Efate. We called at a medical mission station of this society, under the management of Rev. Dr. Lamb, with his wife, Mr. and Mrs. Mansfield, and a nurse, as helpers. Four years ago, when the mission workers first landed, the natives would not permit them to leave the shore, but later they became reconciled, and allowed them to secure a

small tract of land, upon which they built a dwelling-house, and a small hospital which was demolished by a hurricane the same year. The next year they built again, and were soon after burned out, and for a time the mission was abandoned; but about a year and a half ago the missionaries returned and began again. They now have a very neat and comfortable dwelling-house for the doctor, and another for the other mission workers, and a hospital building which is not fully completed. Besides these, they have a building of native material, which is used for a church and schoolhouse. Besides their medical work, which is not large because of the superstitious fears of the natives, they have a training-school on a small scale, with a number of natives whom they are trying to train as teachers for outside villages. Many of the children from the village near the mission come to the school and are being taught to read. The mothers are also taught some kinds of work. The children, especially the girls, who come to the school are provided with a scant dress. The people in the villages wear but little clothing; the women wear a kind of coarse cloth of native make about the loins, but the men are nearly naked.

Their houses are mere grass huts of the rudest sort, some of them not more than four or six feet high, built without regard to neatness or order. At the village we visited, the chiefs are the only ones who are permitted to have a fence about their dwelling or shrubbery in the yard. The fences are made of sticks stuck in the ground, or of stone decorated on the top with hogs' tusks, which are favorite ornaments with the natives. Tobacco is the medium of exchange, and is used by all who can get it, both men and women. This is quite a populous island, but the greater part of the people are still in heathenism, very low in the scale of intelligence, and the most degraded people we have seen.

JOHN E. GRAHAM.

(To be continued.)

NEW ZEALAND.

THE work in this field, although beset with difficulties, presents many encouraging features. We have had but little help from man for a long time, but the Lord works, "whether with many or with them that have no power;" and we are encouraged by the many evidences that his Spirit is moving mightily upon the people in this country.

Since my last report, our tract society secretary has received a letter from a young man in the extreme south, with whom correspondence has been carried on for three years, saying that he could resist no longer, and that he, together with his father, mother, brother, and three others, has now committed himself fully to the truth. He also reports a good interest to hear on the part of others, and asks for help. The Lord being willing, I shall visit the place on my return to the colony, with the hope that a company may be raised up and organized. Encouraging reports are also coming to us from other parts of the field, especially from those places where the periodical work is being carried on. By this means many persons are becoming enlightened, and are earnestly asking for further help, which I trust may soon be sent them.

Because of the large expenses involved in the holding of camp-meetings in this country, owing to the long distances that must be traveled, and the high railway and steamship fares, we have decided to postpone such a gathering, and to hold two general, or district meetings instead,—one at Auckland, from November 26 to December 7, and the other at Napier, from December 10–21. In connection with the latter will be held the annual meetings of our conference, tract society, and Sabbath-school association.

At both places we shall be favored with the labors of Elder E. W. Farnsworth, who is now at this meeting, and will make New Zealand his future field of labor; and of Elder S. N.

Haskell, who is also here, having just arrived from Africa, and who will spend at least a few months in our conference. As soon as possible after these meetings, a tent effort will be made, probably in Christchurch. This we have had in mind for two years or more, but have had to wait for more help, which the Lord has now sent us in the persons of the brethren mentioned. Colporteur work has been kept up in that city for nearly two years, and an interest has been awakened which we hope will result in the raising up of a church. The conference finances are also in an encouraging condition. The tithes have been kept up, and in some cases materially increased. As we have had little help to support, this has enabled us to clear off our indebtedness. We believe a brighter day is dawning in New Zealand, and that we shall soon see the work moving in that field as never before. I am writing from the camp ground, Adelaide, South Australia.

W. M. CROTHERS.

57 Tory St., Wellington, N. Z.

HOLLAND.

ROTTERDAM, AMSTERDAM.—From November 6–8, Brother Conradi and I were in Rotterdam and Amsterdam. We held three meetings in each place. Brother Conradi spoke once in each place, and I spoke twice on the Advent movement and the gift of prophecy. Our talks were interpreted into the Holland language by Elder Klingbeil, who is laboring in those cities. At Rotterdam our audience on the Sabbath was about forty persons, most of whom are Sabbath-keepers. At Amsterdam, on Sunday, about thirty listened with the deepest interest. These two cities are about forty English miles apart. Rotterdam has a population of about two hundred and fifty thousand, while Amsterdam has about four hundred thousand.

We are glad to see the Seventh-day Adventist cause so well started in these two great cities. Thirty eight are already organized into the two churches in these cities, and ten more have made application for baptism and membership. Still others will soon take their stand with us. There are four other points in Holland where the present truth has gained a foothold, and where the work will be pushed forward. It has taken time and prayerful effort to get an entrance for the work in Holland, but the prospects are fair for a rapid growth of the work in that field. The enemies of the truth oppose, but their opposition only stirs up others to inquire for light. Thus is demonstrated the truth of the Scripture, they "can do nothing against the truth, but for the truth." We are now working in Germany again.

J. N. LOUGHBOROUGH.

November 10.

BRAZIL.

It may be of interest to the readers of the REVIEW to have a somewhat detailed report of our work in this field, and to learn of our anxiety for its advancement. Our headquarters are at Rio de Janeiro. Reports and calls for help come to us from all places where we have opened up the work. In April two of our colporteurs entered a new colony in the state of Minas Geraes, and worked three months, taking orders and delivering books. The Lord blessed the work and the books to the salvation of souls. These brethren write to me thus: "Where is Brother Graf? Several families have accepted the truth here, and they want a minister to come, organize them into a church, and teach them more of the good things of which they now have had a taste. Others are interested, and they want a minister to come. Tell Brother Graf to come at once."

In the state of Espiritu Santo is a large German colony, which was canvassed some two years ago for "Great Controversy" and some "Bible Readings" and small books. About a year ago

Brother Graf went up there and labored a few months, organizing a church of about thirty members, and creating a greater interest to hear the truth. He left there last December, expecting to return in three months to follow up the work, but the demands upon him have been so urgent in other places that he has not been able to meet his obligations there as yet. Many times during this period they have called for him. A few months ago the elder of the church died, and the enemies of the truth took this opportunity to try to break up the church, but the attempt failed. A short time ago I received a letter from the company, asking when they could expect Brother Graf. They said several more were now keeping the Sabbath, and they desired baptism. As a result of the growth of the work two of the leading brethren have been severely whipped by our enemies, who did their best to make them promise to recant, but the brethren told them they would die rather than give up the truth. Do you think these brethren love the truth and are willing to sacrifice for it? Not long ago I received nearly a hundred dollars in tithe from this church, and they have had no special instruction on the tithing question.

In the state of S o Paulo we have three companies of Sabbath-keepers, and a recent letter from there asks for Brother Graf to visit them again as soon as possible, as there are others interested to hear the truth. In the state of Parana we have two companies, and a school started, which is doing good work so far, and gives evidence of success. The work in this state has demanded considerable of Brother Graf's attention, and it is now in a prosperous condition. In the state of Santa Catharina we have two churches, and the interest there was such that Brother Graf felt it his duty to visit them next, after becoming somewhat satisfied with his efforts in the state of Parana. While he was laboring there last month, he was attacked with one of the fevers that are so common in this country, and while some of these urgent calls were coming in for help, he was lying at the point of death in Santa Catharina. One of our brethren there died of the same fever, but the Lord in his mercy spared Brother Graf to us and the work in this needy field, for which we are all very thankful.

There is a large German population in the state of Rio Grande do Sul, and three of our colporteurs have commenced work there. It will be only a few months before they will be calling for ministerial help, and the question is, Who will go? These demands upon us are urgent. The Lord is preparing the hearts of the people for the message, and in these places previously mentioned many are hungering for the truth. Those who have received it love it, and it is encouraging to know that the truth has such a firm hold on some of them that they are ready to lay down their lives for it. Our colporteurs all belong to the church in Rio de Janeiro, but they are away nearly all the time. One German family has united with us here, and two others meet with us for Sabbath-school.

As a whole, we are much encouraged with the progress of the work and the success attending our efforts. It is evident that we are unable to meet the calls for help, and the Foreign Mission Board is acquainted, more or less, with all these things. We appeal to them for more help, and they say they are sorry not to be able to supply our needs, but they have not the means wherewith to send us help. We are very sorry, too, that such is the case. Some of our brethren content themselves by saying that the work is the Lord's, and he will provide. This is all true, and we have thought sometimes that it is true in a sense which some have overlooked. Has not the Lord entrusted to us a portion of the provisions, and invited us to participate in providing? We trust, if time lasts, that it will not be many years before our field will become

self-supporting; but at present it is, like many other of our mission fields, dependent upon the home field.

I have thought many times since coming here that if our churches at home only knew how this people love the truth, and how willing they are to help in every way to extend it to others, many of them would do much more in the way of furnishing means than they are now doing. Not long ago I read an article in the *Methodists' Review of Missions*, by Rev. James Hilty, on the support of missions, in which was one paragraph I thought very pertinent. I take the liberty to insert it here, that others may have the benefit of it:—

Is it not a remarkable and sad commentary on our average Christianity, that in these times of financial depression our economy and retrenchment of expenses begin in our giving to the support of the church? No sooner do some professing Christians find a shortage in their income than they withhold all contributions toward benevolence. It reminds me of the boy who received two nickels. "One," said he, "is for candies, and the other for missionaries." But in his play one was lost. It was perplexing to the lad to know which one was lost, and might have been answered sooner by some older Christians. With one hand in the empty pocket, and looking anxiously at the remaining nickel, he struggled to the solution, "Tommy has lost the missionaries' nickel." That is frequently the conclusion in the church. It is not that men have lost everything, and are too poor to give anything, but that they generally lose God's portion.

We are very thankful for all that has been done for our field, and we shall be just as grateful for more help. About two months ago Brother F. W. Spies and his wife arrived here, to make Brazil their field of labor. We are much encouraged by their coming, as we are very much in need of ministerial help. Brother Spies has gone to a German colony and commenced laboring. Traveling is so slow, and it takes so long to go from state to state, that one man cannot get over a very large amount of territory in a year. In reaching some of the colonies, our brethren have to travel several days on foot. In some parts they use mules, some of the way rowboats, and in some places they have railroads. We need more ministerial help and more teachers, and we trust they will be forthcoming. Who is willing to make an extra effort to help send those whom the Lord may choose to come? We have five colporteurs in the field, and all are doing good work. They meet with considerable hardship out in the interior, but they count it all joy for the privilege of being workers together with Christ. All are of good courage, and enjoying much of God's blessing day by day. W. H. THURSTON.

November 1.

ARGENTINE GENERAL MEETING.

ON Thursday, October 1, Brother Vuilleumier, Sister Westphal and her children, and Mrs. Town and I left Buenos Ayres en route for the general meeting to be held in the province of Entre Rios.

We traveled by boat about two hundred miles up the Parana River, landing at Diamanta soon after midnight, in a chilly, pouring rain. Here we made ourselves as comfortable as we could in an old barge used as a landing stage. At the first appearance of dawn the brother who, with Brother Westphal, had come to meet us, loaded us into his wagon, and we took what was to some of us our first ride over the South American plains. As we ascended the winding road leading up from the river, a very pretty view met our eyes. The sun was just rising behind a bank of gorgeous clouds, beneath us lay the wide-spreading Parana, dotted with many verdant islands, and from all around us came the sweet scents of spring and the morning hymns of the happy birds. We, too, broke forth with a song of praise to Him from whom all blessings flow.

A drive of eighteen miles brought us to the home of the brother who had met us, where we had breakfast and changed horses, another ride of ten miles bringing us to Crespo. Here we

found over one hundred brethren and sisters assembled in meeting. We received a very cordial welcome, and spent a good Sabbath together.

Crespo is the name of a colony settled principally by German Russians who came from their fatherland ten or twelve years ago. The readers of the REVIEW already know how these people first heard the truth from some of their countrymen who received it in Kansas, and afterward came to this country. They are all farmers, but instead of each living on his own land, they settle in villages and go out to their farms. The villages consist of a few small huts made of mud bricks dried in the sun. They are all one story high, have no floors and few windows, and the roofs are thatched with long prairie grass.

None of the women wear hats, but wear, instead, black kerchiefs folded cornerwise and tied under the chin. These are worn both indoors and out, so one seldom sees a woman with her head uncovered. The men do not shave or trim the beard, thinking it contrary to Scripture, so they remind one somewhat of the pictures of the patriarchs. But it was truly refreshing to meet these simple-hearted, whole-souled people. For as the missionary, John G. Paton, says of the South Sea Island converts, "They are just simple enough to take the Bible as it reads, believe it, and enjoy the benefits of it."

We pitched our two tents in a village called "Sara Sabatistas," so named because all the settlers in it are Sabbath-keepers. The meetings opened the evening of October 7, with about one hundred and fifty of our own people in attendance, each church in Argentina being represented. Brethren Westphal and Vuilleumier were the only speakers present. Instruction was given upon the love of God, the prophecies, healthful living, and Sabbath school work. Some time was also given to the canvassing work, and there was a class in vocal music each day for the young people.

It is impossible to express on paper the interest our brethren manifested in this meeting, and the eagerness with which they drank in the instruction given. But they did not leave it all for the ministers to do. During the first sermon one good brother became so full that he stopped the speaker to give vent to his joy, and such occurrences were frequent all through the meeting. When it came to a prayer-meeting or a social meeting, it was with difficulty that the leader could bring it to a close, so eager were the brethren and sisters to take part. At the close of the meeting, six were baptized and united with the Crespo church. This brings the membership of this church up to one hundred and seven.

One of the candidates was a real "Goucho," and the first native that has united with us in this country. By working for our brethren and being associated with them, he became dissatisfied with the Catholic religion, in which he had been reared, and was anxious to leave his associates and join our people. He does not understand their language, and they very little of his, so the stand he took was a surprise to many, and some hesitation was manifested in receiving him; but on having more conversation with him in private, all were convinced that he was ready for the step. Another who united with us at this time was a man of considerable means and influence and one for whom much effort had been put forth. The school-teacher in the village where this man lives was another of the number. These two brethren, with their wives, are now rejoicing in the truth with their whole souls. The meetings were fairly attended by the people from outside. On Sabbaths and Sundays our forty-foot tent was well filled. Each Sunday Brother Vuilleumier conducted a service in Spanish for those present of that nationality.

One interesting feature of the meeting was the interference of the civil authorities. This was caused principally through the efforts of the Lutheran minister, who was brought from Europe

purposely to oppose Brother Westphal's work in this vicinity. From the opening of the meeting two mounted soldiers were stationed in the village to watch us, and on the first Sabbath morning the local "comisario," or chief of police, called with a telegram from the judge in Diamanta forbidding the continuance of the meetings until permission had been obtained from him. The comisario was asked whether we might not meet together to sing or to offer prayer to God, and his reply was that we could do nothing but eat and sleep there until we had permission. However, the brethren told him there was to be a meeting at two o'clock, and invited him to stay. But he evidently found himself in an uncomfortable place, and before the hour for meeting arrived, he and his soldiers mounted their horses and rode away. Two days afterward the soldiers returned, and brought word that we might continue the meeting there, but could go to no other place. In a few days more, word came that we would not be allowed to baptize, and the next Sabbath morning when the baptism was to take place, the comisario again joined the two soldiers. As the teams started for the river, these three reined their horses across the road in front of the wagon in which Brother Westphal was riding, and informed us that if we went ahead, he would arrest the ones who did the baptizing and all who were baptized, and take them to Diamanta. Brother Westphal told him we could do no other way than to go ahead with the baptism, and then he would go with him if he liked. So we were allowed to proceed. There were thirty two-horse wagon-loads of people and twenty-four mounted horsemen who witnessed the ceremony. Perfect order prevailed, and a good impression was made.

In answer to the summons the brethren appeared before the judge in Diamanta the following Monday morning. The judge said the constitution granted freedom to all religions, but reports had come to him of the indecent proceedings of the "Sabbatistas," so he felt compelled to do something. The reports of the "indecent proceedings" originated with the Lutheran minister before mentioned. He circulated a leaflet all through the vicinity, in which he stated that our ministers compelled the candidates to be nude when baptized. The judge asked the candidates a few questions as to how they were dressed, etc., advised that in future the baptisms be as private as possible, begged pardon of the brethren for having put them to so much trouble, and dismissed them. Brother Westphal stated that he respected the law of the land, and intended to obey it when it did not conflict with the requirements of God, but that when it did, he must obey God rather than man. To this the judge replied, "*Perfectamente bien*" (Perfectly right).

One of the leading business men in Diamanta acted as interpreter for the brethren on this occasion, and did all he could to help them. He also offered his services in interviewing the governor of the province from whom the Lutheran minister and the Catholic priest had endeavored to secure action against the Sabbath-keepers. His offer was accepted, and after listening to the statement of the case in its true light, the governor seemed favorably impressed. He said the Adventists would have the same liberty as other denominations, but he advised that they be careful not to arouse the prejudice of the other churches. So we can see on how slender a thread our religious freedom hangs. Thus closes the first general meeting in Argentina.

N. Z. TOWN.

NOTES FROM THE SOUTHERN HEMISPHERE.

For some time past I have been desirous of sending some contribution to our much loved REVIEW, but different circumstances have hindered my doing so. Having, however, now a few spare moments, I embrace this opportunity to write a few notes concerning the work in this

corner of the globe. A political crisis has swept the country like a tornado from one end to the other; opposition has arisen from hitherto friendly sources; the financial resources of the republic seemed to be on the verge of bankruptcy; but amid it all our little band of laborers have harmoniously worked together, hand in hand, and have seen many blessed results. One is naturally so likely to look upon exterior appearances, though by experience we have proved that such are very deceiving at best. Often the things that appear to be such great difficulties are frequently Heaven's choicest blessings in disguise; the obstacles which sometimes impede our way are often used of God to advance his work. This has been the case here.

Some time ago Brother Westphal held a series of meetings in Nueva Helvetia, Uruguay, and the Lutheran minister of that locality did all he could to hinder the spread of this "contagious" message, both by preaching and writing to the German papers; but the more antagonistic were his efforts against our work, the greater were the blessings enjoyed by those who labored there, and as a result of these meetings, many were brought fully to realize that Christ's second coming is nearer than generally supposed, and that the law of God is just as significant to day as it ever has been. For some time past Brother and Sister Snyder have labored in Montevideo, visiting the different houses available, and holding Bible readings therein. Much opposition has also sprung up there as a result, but the Lord has inspired the workers with courage to "go forward," and we believe that in the future the result of their efforts will be manifested. Brother Vuilleumier has traversed some of the northern Argentine provinces, scattering broadcast the seeds of present truth. Many entanglements have encompassed him, innumerable difficulties and clouds have swept the horizon; but they finally have been dispelled, revealing the proverbial golden lining, the divine Presence. He has baptized many in Santa Fé, organizing also many Sabbath-schools in different localities. May the Lord continue to prosper his labors. A short time ago the writer visited Nueva Palmyra, Uruguay, and held several meetings in Spanish; the brethren there are animated by the Holy Spirit, and are resolved to bear boldly the cross of their now glorified Master.

For some time I have labored especially in Buenos Ayres, and as a result, one entire family has embraced the third angel's message. One of the family has been a preacher in the local Methodist Episcopal church; and as the result of stepping out on the side of truth, is now receiving much unfavorable comment in the official organ of that church. The same paper has also published many pernicious reports about our work, but we believe the outcome of it all will be that many will eventually accept this message.

It is difficult for those who have not labored among the Spanish-speaking races to understand how formidable is the barrier which has to be broken down before they can be even persuaded to enter into our meetings. One must deal with them as with children, beginning with the very alphabet of the Bible, thousands and thousands being entirely ignorant of the Bible, and much more ignorant of the great plan of redemption devised by an all-loving Father. Could one hundred laborers be sent here, they would be none too many to supply the needs of this vast territory. Altogether, this field presents advantages for those who follow agricultural pursuits, such as no other country in the world can present, as can be verified by any of our laborers who have traveled throughout the field. Who, then, will make it a matter of prayer to know what is the Lord's will concerning this field? God needs wholly consecrated men and women to live out the truth on their farms, or in their other occupations, right here in these republics.

Buenos Ayres.

JOHN MC CARTHY.

News of the Week.

FOR WEEK ENDING DECEMBER 12, 1896.

NEWS NOTES.

During the past week the Cuban cause has suffered the most serious disaster that has overtaken it during the struggle. Antonio Maceo, the noted leader of the insurgents, succeeded in crossing the Spanish *trocha*, or line of forts that has been constructed across the island. He was accompanied by Francisco Gomez, son of the other principal leader of the insurgents, and in an engagement on Dec. 7 with the Spanish forces, Maceo was killed, and young Gomez committed suicide. The rebel forces have been dispersed by the Spanish soldiers, and driven to the hills. There is great jubilation in Spain over the downfall of this indomitable leader; and it is now anticipated that the rebellion will, in the western provinces, soon be subdued. This, of course, remains to be seen. It has been difficult for the American newspapers to acknowledge the death of Maceo, but the statement of his personal physician, who has surrendered to the Spanish forces, places the matter beyond all doubt.

P. S. The latest despatches state that Maceo was lured into an ambush by his physician, and, with his staff, was wantonly murdered under a flag of truce. He was told, the report says, that General Weyler was desirous of seeing him to arrange terms of peace. Without suspicion he went into the trap. Should this prove true, it will work no good for Spain.

One of the most obstinate strikes that has ever agitated the labor world is still in progress at Leadville, Colo. About 2000 miners have been on a strike there since the 20th of June. The original cause was a demand for increase of wages. The strife has now resolved itself into a contention as to whether labor unions shall be recognized by employers. Leadville has become a military camp, and peace is preserved by the presence of armed forces. It has cost the State \$1000 a day to preserve peace for the last three months, and there is no prospective end to the difficulty. The presence of the soldiers has not prevented minor instances of violence. Some destruction of property has taken place, and one or two violent collisions between the strikers and the military. The mine-owners have recently formed a union of their own, so that now it is a question of strength between united capital and united labor. The militia are encamped in tents during the rigor of the mountainous winter.

Hazen S. Pingree, governor-elect of Michigan, was until a few years ago an unknown man. He began his active career by cutting leather soles in a large shoe factory in Detroit, at four dollars a week. He is now proprietor of a large factory. About eight years ago he was asked by the Republicans to run for mayor of his city. Though there was no chance for his election, his party being a minority, he accepted the call, and made such a vigorous canvass among the laboring classes as to secure his election. He had promised reforms if elected; and he kept his promise. He tackled the great corporations, and forced the car lines to reduce fares to three cents. He procured cheaper lights and better streets at less cost. He secured six hundred acres of land near the city, which he let out to the poor for potato patches, and has gained a good deal of abuse from certain classes; but not from the poor. Now he is governor. All right; we are glad of it! He declares he is a reformer still, and promises relief to the people. Success attend him.

In reference to the controversy which has arisen over the condition of American citizens in Turkey, we have not much to say. It is quite possible that there may be misconceptions of the facts on both sides, but we are constrained to believe that the protest of the government against this popular clamor is timely and appropriate. Missionaries who go to Turkey, or any other country, and indulge in offensive partisanship against the authorities, even though they do not indorse the authorities, expose themselves to the same treatment that any other enemies would incur. We have no good evidence on which to base the belief that those who have gone to Turkey with the sole purpose of teaching the gospel and benefiting the people, from a non-political standpoint, and have closely adhered to their purpose, have been seriously interfered with. The Turkish government looks upon meddling with its affairs the same as any other government would look upon it, with disapproval, and especially at a time when it is struggling with a revolution, or what it regards a revolution. Outsiders should be discreet and careful in the position which they assume; otherwise they lay themselves liable to difficulty. We do not believe that the present struggle against the Armenians is purely a case of religious persecution. It is rather a political

revolution; and the fact that one side is nominally Christian and the other Mohammedan, is a collateral rather than a primary consideration.

The North German Lloyd Steamship "Saliere," while on its way from Bremen to Buenos Ayres, struck a rock off the northeast coast of Spain, in the midst of a fog, and went to the bottom of the ocean, carrying down every soul on board. It is thought that nearly 400 perished. The passengers were mostly in the steerage, and consisted largely of Russians and Spaniards. The wreckage which comes to the shore is all the evidence that is to be had of the terrible disaster. The "Saliere" was one of the celebrated ocean steamships, a first-class vessel, and for a long time she sailed on the trans-Atlantic line, between Bremen and New York. The rocks on which the ship foundered are five miles from land.

What avarice will transform a man into is well illustrated in the case of Mr. Russell Sage, a poor, sordid old man, who has but a few more years to live, and now owns many millions of dollars. Some time since, a crank demanded some of his money, and because it was not forthcoming, he hurled a deadly bomb at Mr. Sage. He partly sprang behind a clerk, and partly threw the clerk in front of himself as a shield. The clerk was very seriously injured, and when he wanted damage, it was refused, until after successive lawsuits, a just judge awarded the man \$15,000, if we remember correctly. Lately an old horse belonging to Mr. Sage fell into a railway trestle and broke its leg. A railway employee shot the animal, and Mr. Sage is now suing the company for \$100, claiming that the horse might have been saved. We would do the old man no injustice, but his greed for money, even on the verge of eternity, with numerous millions in his coffers, seems to outweigh every other thought.

The claim that Roman Catholicism is essentially and altogether an American church in genius and spirit is being prominently put forth by her agents at the present time. This is a "spider-and-the-fly" palaver, through the thin blanket of which the claws and horns of the beast seen by Daniel and John are plainly to be seen. The following paragraph is from the *Catholic Mirror* of a recent date; and we ask the reader to consider whether it sounds American or not. To us it smells of the musty past: "A piece of Christ's sandal, part of the inner leather lining, gilded and framed in Romanesque tendril work, is to be exhibited this year at the Benedictine abbey of Prum, near Trier. A costly shrine, adorned with enamel and precious stones, has been made at Trier to hold it. Dr. Willems, who wrote a book to prove the genuineness of the holy coat at Trier, has written another book in which he maintains the authenticity of this relic. According to him King Pepin presented the sandal to the convent of Prum in the year 762."

Secretary of State Olney has found it necessary to reply to the oft-repeated charges that American citizens suffer in Turkish dominions through the apathy of our administration in protecting them. Through the Associated Press Mr. Olney makes emphatic denial of these charges. To the charges made by Cyrus Hamlin, that Americans find no protection under the American flag, that the flag was torn and insulted by Turkish soldiers, and to similar statements by Dr. Grace Kimball, specific denial is given by the State Department of our government. Mr. Olney claims that our flag has had the protection of the Turkish soldiers, and that our citizens have been respected as such. "Every peaceful American arrested or detained has been released on demand of the American minister. The demonstrations of revolutionists in Turkey are now the chief danger so far as our missionaries are concerned, whose safety is not promoted by intemperate expressions of public opinion excited by appeals to sentiment, regardless of facts." Those who have spoken reiterate their charges in reply, and the great mass of religious papers join in the cry of rejoinder, and, "O, what a whopper!"

For some weeks it has been supposed that the Venezuelan question was practically settled. The fact has been announced by the President in his annual message to Congress, but at the same time there has been a noticeable delay on the part of Venezuela in accepting the arrangements made by the United States and Great Britain, in which Venezuela itself, though an interested party, has had no particular voice. It now transpires that Venezuela feels somewhat piqued over the matter, and is inclined to think it something of an insult. The complaint is that the settlement does not meet the points in controversy, and therefore is not a settlement so far as Venezuela is concerned. The purpose to form and complete the treaty without consulting Venezuela is exciting the indignation of its authorities, and whether they will accept it or not is an uncertain matter. Senor Michelena, a man prominent in Venezuelan affairs, says that in not recognizing Venezuela as a sovereign state, the United

States and Great Britain insult the southern republic, and that it would be far better should Venezuela lose all forcibly, than to agree to the present terms of protocol. What next?

Tramps in the East are assuming the rôle of Western brigands and robbers. Last week a company of vagabonds boarded a freight-train in New Jersey, killed the conductor, and robbed every other man on the train. The same gang robbed another train that night. New Rochelle, a New York town, was raided last Monday night in true Western style. There were six policemen, but they could not cope with the desperadoes, who raided provision and clothing stores, helping themselves to whatever they fancied, and made off with their plunder. Highway robberies by this class are of too frequent occurrence to be mentioned, and the most foul murders are frequently associated with them.

ITEMS.

Ex-queen Liliuokalani, of Honolulu, is again in this country.

The court of appeals has refused new trials to Scott Jackson and Alonzo Walling, convicted of the murder of Pearl Bryan in Cincinnati, and sentenced to be hanged.

According to the *Chicago Tribune*, on the day set apart by the executive for thanksgiving to God, one man was killed, one fatally injured, and forty-four seriously injured in football games by college teams.

By the aid of the X-rays the skull of a little blind girl of Newark was examined, and a blood-clot discovered that pressed the optic nerve. This was removed by trephining, and it is believed that the sight will be restored.

Charcoal thread, employed as filaments for incandescent electric lamps in the shape of filaments is worth \$12,000 a pound. It requires 1,500,000 of these filaments to make a pound, and their total length would be 187 miles.

Miss Mae Kelley, a prominent young lady of Duluth, Minn., volunteered to sing "He Giveth His Beloved Sleep" at an entertainment for the benefit of a Catholic hospital. Immediately after singing the song, she fell backward dead from heart failure.

In a desperate attempt to rob a train on the Iron Mountain railroad near St. Louis, the express-car was blown to pieces with dynamite because the messenger refused to open the car. But the time-lock on the treasure safe foiled the robbers, who got nothing.

The mayor and the street-railway officials of Toronto have arrived at an agreement by which the question of Sunday street-cars shall be submitted to popular vote. In event of the people's affirmation of Sunday cars, the company will sell seven tickets for twenty-five cents.

It is reported that Dr. T. De Witt Talmage is soon to marry a young woman named Mangam. His wife has been dead over a year. Dr. Talmage is about seventy. His daughter married Miss Mangam's brother five years since, and the newspapers are trying to figure out what relation the doctor will be to himself and his wife when he is married.

Miss Helen Beers, of Bridgeport, Conn., forty-nine years of age and blind all her life, has had her sight given her by the removal of cataracts from her eyes. Her delight is thrilling to witness. At first she had no idea of distance by sight, and reached for distant objects as a babe reaches for the moon. Her first view of a bouquet gave great delight.

It is reported that Baron Dhanls, who led the Anglo-Belgian movement against the Mahdists at the time of the Dongola expedition, has been killed in the Congo after having been defeated by the Dervishes. It is understood that he was preparing to move farther northward when the Anglo-Egyptian expedition pushed on from Dongola in the direction of Khartoum.

A vacant packing house in Sioux City, Ia., has for months had the reputation of being haunted. So great has been the terror that it has been impossible to retain night watchmen, who were invariably frightened by uncanny noises and apparitions out of their wits and situations. Finally, last week, twelve men undertook to oust the spook, and soon the usual shrieks and groans were heard. The noises were traced to a certain part of the large building, where a solemn-faced owl was found and identified as the cause of all the trouble.

On Sunday, Dec. 6, the steamer "Tallahassee" was lying at the dock in New York in a sinking condition, having been disabled at sea. The officers tried to get police permission to unload on Sunday, but could not. They therefore determined to proceed without permission, when the men were arrested for working on Sunday, and taken before a magistrate. But here a more sensible view was taken, and the men were discharged with permission to proceed, while the police were rebuked.

The trial of newspaper men in Berlin for libeling Baron Bieberstein and Prince Hohenlohe is concluded, resulting in the conviction of all the accused save Herr Leckert, Sr. The others received various punishments, from eighteen months' imprisonment to small fines. But the investigation is to go deeper, and the accused promise to make matters interesting before they are through.

The preparations which have been made for the inaugural exercises attending the induction into office of Governor-elect Pingree, at Lansing, Mich., have been made in vain. Governor Rich has received a letter from Mayor Pingree, thanking the committee for what it has done, but declining to take part in the exercises. The governor-elect says he prefers to take the oath of office quietly, and enter upon his duties without ostentation.

Special Notices.

ESPECIALLY FOR MICHIGAN FARMERS.

SOME weeks ago a mission and reading-room was started in Battle Creek, in one of the most wicked saloons to be found in Michigan. Its object is to reclaim the fallen, and furnish a place where poor men and boys can find a pleasant place to spend their idle days and evenings under good influences and with good books. Every day a song and gospel service is held, and already three men who have never known God have given their hearts to him. Many men are unavoidably out of employment, and as cold weather comes on, they appeal to the mission for lodging and something to eat. We expect to have a wood-yard and lunch-counter in connection with it.

Those poor men who, under the mission's efforts, have given their hearts to God, appeal especially to us for help. Many of those whose hearts are touched and tender at the jail are at a complete loss to know what to do when they are released. They naturally come to those who have extended a helping hand. What we want of "Michigan farmers especially" is this: When these poor men give their hearts to God, and turn from vice, what they need is a quiet place, away from the city with its temptations, with some one who would take an interest in them, and lead them fully to Christ. We would not ask a place for a man who would not work, but we now have four men who we believe are true men, willing to work for their board, and do anything, and who want to serve God and leave the old life. Almost any of them would be valuable help on a farm, and if properly handled through the winter, would make any farmer's property more valuable. These men know little of God and his word, and almost nothing of the precious truths we profess. If several of our brethren would each take one of these men to work during the day, and read the Bible and the Testimonies to him evenings, and carefully teach him the truth, it would be a most precious experience for both. These men are not professional tramps, but poor, unfortunate men.

We look for fifteen or twenty such cases this winter, and would greatly appreciate offers from our brethren to give some of these men a trial. If you could not take them now, drop a line to me, stating when you could accommodate one of them. Also state what you would wish him to do. I sincerely hope we may receive a number of responses to this appeal, so that these poor souls may not be compelled to loaf about the city and fall back into their old ways.

H. G. BUTLER, *Battle Creek, Mich.*

P. S.—An article from Brother Butler relating to his work will appear next week.—ED.

FREE READING WANTED

THE following desire Seventh-day Adventist literature suitable for free distribution. Send post-paid:—

A. W. Halfrich, St. Louis, Mo. [No street given]; Mrs. Melvina Koonce, Clifton, O. T.; Miss M. A. Brück, 4th and Columbus Sts., Waco, Tex.; C. W. Brimer, Floyd, White Co., Ark.; Ogden Tract Society, care G. L. D., Ogden, Utah; Wm. Quinn, 2525 Turner St., Philadelphia, Pa.

Mrs. Olive A. Jeffers, Leavenworth, Kan., wants no more papers.

INDIANA, NOTICE!

A CANVASSERS' school will be held in Indianapolis, beginning Jan. 3 and continuing to Feb. 7, 1897. We are desirous of seeing those who have been in the field, also those who are thinking of entering this line of work. Only one dollar a week will be charged for board and tuition. Good instructors will be present. Brother F. L. Mead will be with us the first week. All will be benefited by listening to his instructions. Any one desiring to attend should correspond with the writer immediately.

J. E. DUNN.
116 Yondes St., Indianapolis, Ind.

Appointments.

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

APPOINTMENTS FOR INDIANA.

BROTHER F. L. MEAD, general canvassing agent, and the writer will visit the following churches at the time designated: North Liberty, Dec. 16, 17; Etna Green, Dec. 18-20; Rochester, Dec. 21, 22; Marion, Dec. 23, 24; Jonesboro, Dec. 25, 26; Mechanicsburg, Dec. 27-29; Olivet Chapel, Dec. 30, 31. We desire to see all our people at each of these places, and hold as many meetings with them as possible.

J. E. DUNN, State Agent.

Publisher's Department.

ONE THOUSAND COPIES OF THE "SIGNS."

It is a common saying that one half of the world is in ignorance of what the other half is doing. Probably not many of the readers of the REVIEW are aware that there is a little church of less than two hundred members which is taking one thousand copies of the Signs, and has been doing so for more than a year. Yet such is the fact. Do you inquire what are the results? They are most excellent. The missionary meetings are well attended, and the members are enjoying the blessing of God in a marked degree, and are seeing precious souls brought into the truth as the result of their efforts. Are there not other of our churches who want to do something similar? The time has come for the message to go with power, and unless we awake and bestir ourselves in earnest, we shall be left behind.

THE INTERNATIONAL TRACT SOCIETY.

SPIRITUALISM TO SPREAD WITH GREAT RAPIDITY.

"We must examine well the foundation of our hope; for we shall have to give a reason for it from the Scriptures. This delusion, Spiritualism, will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do his part, and his all-powerful arm will protect us. He would sooner send every angel out of glory to the relief of faithful souls, to make a hedge about them, than have them deceived and led away by the lying wonders of Satan. I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board; that there could not be one left. Said the angel, 'They are binding in bundles ready to burn.' . . . I asked the angel if there were none left. He bade me look in an opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united and bound together by the truth, in bundles, or companies. . . . This little company looked careworn, as though they had passed through severe trials and conflicts."—Mrs. E. G. White.

When it is remembered that the foregoing statement of Sister White's was first printed in 1851, when modern Spiritualism was just barely getting started, and when the wide-spread development of the movement was yet a thing of the future, it must be seen that the prediction has been most remarkably fulfilled. And in view of what this Spiritualism movement is doing, it must be plain that we have a grave duty to perform. Are we giving the light to the world on this question as we should?

A. O. T.

NOTICE!

ONLY two more weeks before you will need the new Sabbath-school Lesson Quarterly for the first quarter of 1897. Have you ordered your supply? If not, you should do so at once.

We carry a full supply of Bible Students' Library Apples of Gold Library Religious Liberty Library

Tracts

and we have a Descriptive Catalogue of them. It is free. Write for it. REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

GERMAN BIBLES.

We have just received a full stock of German Bibles imported direct from Hamburg, Germany, comprising the Hamburg, Stuttgart, and Elberfeld editions of Dr. Martin Luther's and Dr. Leander Von Ess's translations.

Also a line of the well-known and popular International German Teachers' Bibles at very reasonable prices. Our Bible catalogue fully describes them, and is sent free. Write for it.

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

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Will you without fail examine our list of "cheap tracts" advertised in the next paper? Will you bear in mind that this is the very best time of the year for circulating tracts? Do you not believe that you have a part to act in getting this good literature into the hands of the people? May we not depend on you, sure, to help? Will you not drop a line to your State secretary, suggesting that he publish the special discounts on these tracts in your conference paper? Do you not think it would be a good idea for the State secretary also to write to the librarians and isolated Sabbath-keepers in your conference concerning the matter?

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

All ministers and Bible workers should now provide themselves a copy of the "Field Laborer's Daily Record," a book arranged in convenient form for keeping a daily itemized record of the work of the minister or other conference laborer—a diary that is suitable for any year. Nicely arranged pages for keeping a cash account, also blanks for memoranda of the subjects spoken on at different places, together with space for addresses, etc. These features combine all the information necessary for the laborer's yearly report, and are arranged in so convenient a form as to require very little time to fill out. Easy to keep, convenient to carry; nicely and strongly bound in Russia, with flap, and pocket in back cover. Price, post-paid, only 85 cents. Try one for the coming year.

The article in this department last week by I. A. Ford was, in the MS., headed by a text of scripture—Isa. 60:1. The editor thought that in this case it would be better to omit the scripture introduction, and took it out. The author thinks differently; and as our readers also may be divided in their tastes about the matter, we give this explanation so that each one who prefers to read the scripture before he reads the good exhortation, may do so; and those who think it ought to be there may credit the author with putting it there. If any think otherwise, they may thank us for taking it out.—Ed.

WANTED.

EMPLOYMENT.—A young man would like employment, or a place to work for board and go to school. Address Box 4, French Landing, Wayne Co., Mich.

WORK.—Work with Sabbath-keepers. Bookkeeping preferred, but willing to work at common labor. Age thirty, and single. References given. C. R. Chandler, Eddington, Me.

EMPLOYMENT.—A young man seventeen years old would like a situation among Sabbath-keepers. He is willing to do any kind of common labor where he can keep the Sabbath. Address James Brooke, Tiger, O.

FOR SALE.—My home at College View, Neb. Nine rooms, furnace, hot and cold soft water at sink; on sidewalk to sanitarium, college, church, and post-office; one block from campus, two from sanitarium; small barn. A good home for family with children to be educated. Cheap, if sold soon. Address C. C. Lewis, Keene, Tex.

FOR SALE.—A house and five acres of land at Keene, Tex. Located about forty rods from Keene Industrial Academy. The land is cleared except about one acre. Good well; seventy-five peach, pear, and plum-trees ready to bear; also grapes and blackberries. Will be sold cheap. A rare chance for some family to educate their children. Address Texas Tract Society, Keene, Tex.

Deaths.

WILBUR.—A Texarkana, Ark., Oct. 29, 1896, Sister Nellie Wilbur, aged 35 years, 4 months.

CROUSE.—At Elk Falls, Kan., Nov. 20, 1896, Mrs. Samantha L. Crouse, aged 62 years.

CHITTENDEN.—At Alameda, Cal., Oct. 20, 1896, of pleuro-pneumonia, Mrs. Lottie Chittenden.

WAGGONER.—At Burlington, Mich., Nov. 27, 1896, of consumption, Mrs. Lillie A. Waggoner, aged 34 years.

GARNER.—At Petersburg, Neb., Nov. 15, 1896, Mrs. Parmelia Garner, aged 74 years, 8 months.

PHILBRICK.—At Washington, N. H., Oct. 18, 1896, Joshua Philbrick, aged 79 years, 2 months.

WALSTON.—At Athens, Vt., Nov. 17, 1896, of paralysis, Roxana G. Walston, aged 79 years, 9 months.

DINGMAN.—At Kalamazoo, Mich., Nov. 17, 1896, of cancer, Sister Elizabeth Dingman, aged 74 years.

PRATT.—At Verndale, Minn., Nov. 4, 1896, the son of Mr. and Mrs. J. Pratt, aged 23 years, 7 months.

SHURTLEFF.—At Huntington, Ind., Dec. 3, 1896, Sister Anna B. Shurtleff, aged 39 years, 8 months.

HIATT.—At Stillwater, O. T., Nov. 16, 1896, by accidental shooting, Sister Lydia Hiatt, aged 34 years.

TICHENOR.—At Decatur, Mich., Nov. 30, 1896, of Bright's disease, Olive Tichenor, aged 3 years and 9 months.

ADDRESS.

The address of Elder E. W. Farnsworth and Mrs. Vesta J. Farnsworth is 57 Tory St., Wellington, New Zealand.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 29, 1896.

Table with columns for EAST, WEST, and various stations (Chicago, Niles, Kalamazoo, etc.) with times and express services.

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 5:05 a. m. for Kalamazoo. Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:25 p. m. and 6:35 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.) Time Table, in Effect Nov. 15, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing times and services for various routes.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. †Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 15, 1896.

CONTENTS OF THIS NUMBER.

POETRY.—Bend Low Before the Blast, L. D. AVERY-STUTTE—Wouldst Thou See Jesus? G. W. THAYER—Little Ministries, C. F. Richardson—Forward! P. ALDERMAN.	789, 791, 794, 798
CONTRIBUTORS.—The Importance of Obedience, E. G. WHITE—Faring Sumptuously, D. H. KRESS, M. D.—Uncle Elkins and His Nephews, J. N. LOUGHBOROUGH—The "Christian-Citizenship" Movement, A. O. TAIT—France Then, America Now, P. T. MAGAN—The New Mind, E. J. DRYER.	789-792
SPECIAL MENTION.—The President's Message, T.—Fulfilled Prophecy, M. E. K.—A Collapsed Trust, M. E. K.—Mr. Moody's Mind—"Hard Times."	793
HOME.—A Hasty Word, V. E. SMITH—God's Purpose in Manual Work, M. W. STEARNS—Nuts and Their Preparation, L. KRESS, M. D.—The Doctor and His Patients, J. H. KELLOGG, M. D.	794, 795
EDITORIAL.—"I Will Arise and Go to My Father," G. C. T.—A Visit to Cooranbong, S. N. H.—Sundry No-Sabbath Sophistries, U. S.—Prayer, G. C. T.—In the Question Chair, U. S.	796-798
PROGRESS.—Cruise of the "Pitcairn"—Reports from New Zealand—Holland—Brazil—Argentine General Meeting—Notes from the Southern Hemisphere.	798-801
NEWS.	801, 802
SPECIAL NOTICES.—Especially for Michigan Farmers—Free Reading Wanted—Indiana, Notice!	802
APPOINTMENTS.	803
PUBLISHERS' DEPARTMENT.	803
DEATHS.—Wilbur—Crouse—Chittenden—Waggoner—Garner—Philbrick—Walston—Dingman—Pratt—Shurtleff—Hlatt—Tichenor.	803
EDITORIAL NOTES.	804

Editorial Notes.

The REVIEW AND HERALD Publishing Company has issued a very neat catalogue of publications, which may be ordered from this Office and all branches. All catalogues free upon application.

The apostle speaks about our being "strengthened with all might, according to his [God's] glorious power." We should not gather from this the erroneous conclusion that we can be almighty, and that our faith is omnipotent. It is so only on conditions, and in a limited sense; for it works with borrowed power. Faith, it is true, moves the arm that moves the world; but it does not control that arm; if it did, the world would soon be reduced to chaos. It is a comforting thought that while faith allies itself to God's will, and lays hold on his strength, which is omnipotent, it is, after all, his infinite wisdom that decides what shall be done, and his will alone that is supreme.

The president of a Cleveland baseball club, which proposes to play on Sunday, says that, "from a moral standpoint," he can see nothing so terrible about Sunday games. "Baseball," he says, "is certainly an innocent recreation, and I can imagine much worse things that might be indulged in than witnessing a ball game on Sunday." On this the *United Presbyterian* explodes as follows: "A man who talks that way does not believe the Bible, does not believe in Christianity, does not believe in future rewards and punishments." Calm yourself, dear *Presbyterian*; for the Bible says nothing against doing anything on Sunday that is proper for any other day; Christianity had nothing to say in favor of Sunday, till it began to fall under the influence of the "mystery of iniquity;" and the most pertinent utterance touching rewards and punishments connected with this subject is that he who receives the mark of the beast shall drink the wine of the wrath of God. They who intelligently believe the Bible and Christianity and future rewards and punishments, will be very careful not to let Sunday, either in their creed or practise, usurp the place of the Sabbath of the Lord.

Many important notices in regard to our publications are appearing from week to week in the REVIEW. Our secretaries, librarians, and others who are ordering books, tracts, etc., would do well to keep these notices for convenient reference; for we are often called on to answer questions by mail that are fully answered in the REVIEW from time to time.

Requests for papers and other literature for free distribution continue to come to us almost daily, notwithstanding that we have declined on several occasions to publish such notices. It causes us pain thus to refuse what seems to be so slight a favor, and which may be, in some cases, the means of doing a good deal of good. It has therefore been decided to resume the publication of such requests in a very brief form, giving a general statement at the heading, followed by the addresses of those who require reading-matter. So if you want reading-matter for missionary work, send on your names, and we will publish them.

An unhappy Christian ought to be a contradiction of terms. Speaking of the great gift of God to the human family in giving his own Son, the apostle boldly challenges contradiction by exclaiming, "How shall he not with him also freely give us all things?" That is, God, as a loving Father, has levied upon the richest contribution of heaven to make all as happy as he can, that our joy "may be full." Unhappiness, then, does not come from any lack of provision on his part, but from some fault in ourselves; and until we, as free moral agents, yield our wills to him, and sink out of self into his arms, how can we appropriate the unspeakable Gift to the purpose he designed?

A private note from Captain J. E. Graham, accompanying the report from the "Pitcairn," in this number, gives the following particulars concerning the ship: "The 'Pitcairn' stood the voyage well. The last month we had some very rough weather and heavy storms, and had to lay to several times and let the storms blow over. In one gale from the north I know the seas were over twenty-five feet high, but the 'Pitcairn' rode them like a duck. In the raging of the storm, for my own part, I have a feeling of security that I could not have on any other vessel. We are now lying at the wharf in Oakland, and will discharge the freight to-day."

The industrial problem of our country is one over which not a few papers are raising the voice of alarm. It is stated that out of every one hundred able-bodied men, five are unable to obtain employment at any gainful occupation, as they desire to do. These persons must live on their accumulated earnings, or steal, or depend on charity, or starve. It is a terrible alternative. Not many have any accumulated capital to fall back upon, and the usual result is pauperism or criminality. The total number of unemployed men and women seeking employment is placed by the *Evening Journal* of St. Louis, at 3,523,730; and the alarming feature is that the number is increasing so rapidly that if it continues as for some years in the past, the idle will soon outnumber the employed. Idleness creates discontent; and discontent, like dynamite under concussion, is liable to explode. Hence the danger.

There are given to us in the word of God, exceeding great and precious promises, by which we are to become partakers of the divine nature; but there are no promises given of so absolute and independent a nature as to relieve us from all responsibility of action on our part. They are given on conditions. These conditions are well called, by some, "the handles" by which our faith is to lay hold on these promises. Let us therefore, when we claim the promises, take hold of them in the right way,—that is, by the handles,—which means, in other words, to comply with the conditions upon which they are suspended. To ask for promised blessings without complying with the conditions upon which those blessings are promised, is surely to ask amiss.

"They all with one consent began to make excuse," is the statement of one of Christ's parables, to show how the invitation of the gospel is generally received in this world. How prone are men, especially the young, to allow an excuse to ward off conviction, and swerve them from the path of duty. But there is one thing which common prudence should prompt them to do, and that is to learn by the experience of others. Many have passed this way before them, and made use of the very same excuses for not giving their hearts to the Lord, till, as moral wrecks, they have entered the precincts of a broken-down and hopeless old age. Ask such what they now think their old excuses were good for. If they answer honestly, they will tell you, Nothing. But whether they do or not, one can see for one's self, from these examples, that every excuse against accepting the kind invitations of a loving Saviour is a delusion and a snare.

WE ARE CO-WORKERS WITH GOD.

This thought God's people should keep continually in mind. Let none feel that they are excused. The time is urgent. Most interesting developments are seen on every hand. The Holy Spirit is at work preparing hearts to receive the precious truths for this time. Then shall we not bestir ourselves, and do all in our power to give the message? Our literature should be carried everywhere, that the attention of the people may be called to the solemn events that are soon to take place. But this work cannot be done by a few of our brethren here and there; if it is to be done, and done well, we must all engage in it, and faithfully labor to the end. Then let us not longer delay, but look around us, and begin at once to communicate to our neighbors the light which God has so graciously given us.

O. A. O.

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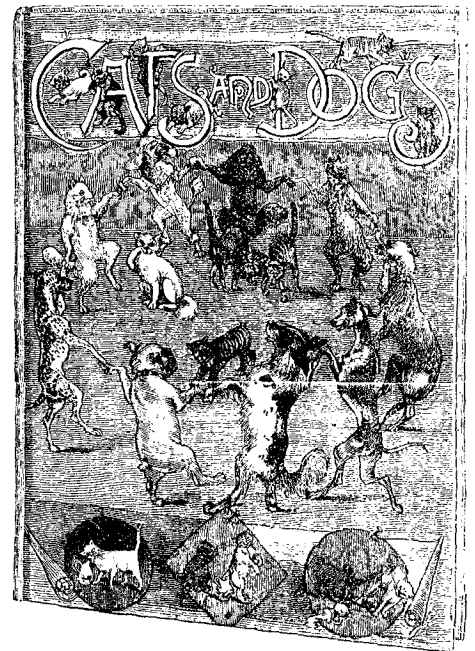
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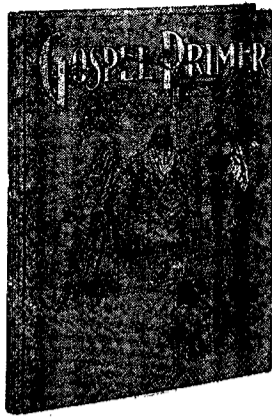
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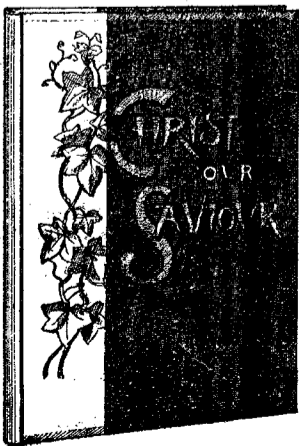
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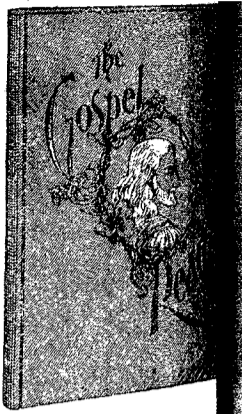
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