

The Advent HOLY BIBLE **REVIEW & HERALD** IS THE FIELD OF THE WORLD And Sabbath

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

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WASHING HIS FEET.

Is there not one to wash *thy* feet, my Christ?
 Those blessed, weary feet, that all the way
 Across the slopes of Olivet have walked,
 For the last time, from Bethany to-day?

Dost thou alone at thine own table sit,
 Untended and neglected, gracious Lord?
 Yet welcomest, most kind, forgiving host,
 Such thoughtless, careless guests unto thy board?

Shalt thou perform for me this menial task —
 The Highest serve the lowliest? 'T were
 more meet
 That I should kneel before thee, and should bathe,
 Humbly, with my heart's tears, thy wayworn feet.

Yet wash me, Saviour, lest, if thou pass by,
 In thy blest kingdom I should find no part;
 But let me also minister to thee
 With the most loyal homage of my heart

'T is thy last supper — thy last evening here!
 Can I forget, or for a moment fail
 To think how soon those feet must reach the cross,
 And bleed beneath the piercing of the nail?

Now, at thy table, dearest Master mine,
 Here let me kneel before thee and adore,
 While ever on thy patient, bruised feet
 The tears of sorrow and of love I pour!

— *Etiza S. Baird, in Episcopal Recorder.*

Our Contributors.

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

WHAT THE REVELATION MEANS TO US.

BY MRS. E. G. WHITE.

"THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those sayings which are written therein; for the time is at hand."

Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They say that they are to keep looking to the glories of salvation, and that the mysteries revealed to John on the Isle of Patmos are worthy of less consideration than these.

But God does not so regard this book. He declares: "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly."

The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. But do we treat the word of God with the reverence which is his due, and with the gratitude which God would be pleased to see? "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 Lord himself revealed to his servant John the mysteries of the book of Revelation, and he designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us; other of its prophecies will not receive their complete fulfillment until the close of time, when the last great conflict between the powers of darkness and the Prince of heaven will take place.

The final struggle will be waged between those who keep the commandments of God and the faith of Jesus and that apostate power which will deceive all who dwell upon the earth. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking possession of the human family. It is permeating everything upon the earth. And for what?—Games, plays, amusements; men are rushing and crowding, and contending for the mastery. That which is common and perishable is absorbing their attention, so that things of eternal interest

are scarcely thought of. Human beings, possessed with energy, zeal, and perseverance, will place all their God-given powers in co-operation with Satan's despotism to make void the law of God. Impostors of every caste and grade will claim to be worthy and true, and there will be a magnifying of the common and impure against the true and the holy. Thus the spurious is accepted, and the true standard of holiness is discarded, as the word of God was discarded by Adam and Eve for the lie of Satan.

Many have so long chosen their own standard, rejecting the infallible standard that will judge them at the last day, that they are themselves deluded. They misconstrue the teaching of the word of God; and steadfastly setting their face against his commandments, they exalt the precepts of men. The expressions from many professed ministers of the gospel indicate a more than common bitterness against, and contempt for, the law of God. As in David's day, that law is despised. It is treated as an innovation, and rejected as the rule of life.

Those who have once been convicted of the truth, but have resisted the Holy Spirit's influence, walk and work in co-partnership with Satan, the first apostate. Blinded by the sophistry of him who was once found in the heavenly courts, they join his ranks. The apostle Paul, speaking of this, says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Those who have turned away from a plain, "Thus saith the Lord," will be blinded in a superstitious faith in every kind of apostasy, and will be led into that terrible iniquity which God's word represents as being drunken with the blood of the saints.

When this enmity against the law of God becomes so intense, we may know that Satan is imbuing human minds with the same hatred of truth and of the precepts of God as turned the heart of Cain against his brother Abel. In this time of prevailing iniquity it is essential that we individually draw nigh unto God. His voice is heard, saying: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." It is possible for men to go so far in disobedience that it will be necessary for God to arise and let them know that he is God, and that he will interpose, and punish the world for its iniquity.

The time is now approaching when God will vindicate his honor, and bring this unrighteousness to an end. Of this time the apostle Paul speaks when he says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." When the attractions

of the horse-race are all-absorbing; when the excitement of the cricket-match runs high; when the fascination of the gambling-hall is strong; when parties are indulging in luxurious feasts, and revelry is at its height; when all are forgetful of God and of eternity, and "Peace and safety" is the cry that is heard, "then sudden destruction" will come upon men, "and they shall not escape."

And will the true child of God be carried away by the prevailing iniquity? Will the chosen of God be tempted by the universal scorn which he sees put upon the law? Will he think less of that law, and give it less honor and obedience?—No; the prevailing apostasy will fill his soul with zeal for the honor of God. He sees that the heavenly universe is stirred with indignation because of the ingratitude of man, for whom the Lord has done so much, and God's law becomes more precious as it is trampled upon by unholy feet. In proportion as it is ignored and brought into contempt by one class, it will be valued and honored by the other. Those who co-operate with God by obedience will exclaim, with the psalmist: "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold."

Jesus, who knew no sin, and in whose mouth no guile was found, came to sow the world with truth. When charged with evil by the Pharisees, he stood up boldly before his accusers, and said, "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" The convicting power of God had deeply stirred the hearts of these teachers, but they turned their faces persistently from the light. They resisted the work of the Holy Spirit of God. Sufficient evidence of the divinity of Christ had been given them. More evidence would not have changed the current of their feelings, but would only have hardened them in unbelief.

Christ declared, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." To his disciples he said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "If ye love me, keep my commandments." "He that hateth me hateth my Father also." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

We know that the world, sensual and corrupt, love darkness rather than light because their deeds are evil. Error and false prophets are chosen before the gospel of Christ. But shall we discard the standard of character which the God of heaven has given to our world, and venture to erect a standard of human invention? God desires that his commandment-keeping people shall arise to the emergency, and co-operate with the heavenly agencies in uplifting the standard of righteousness, setting forth to the world the message of heaven.

Each should feel that it is required of him to consecrate every hour to the service of Christ. The Son of God was given that we might be renewed, refined, elevated, ennobled, that God might see his image restored in the heart of man. But the Lord cannot take away our sin unless we shall co-operate with him in the work. The inquiry of each should be, "Am I cleansed from sin? Do I hate sin, and love righteousness? Am I prepared to make any and every sacrifice for the excellency of the knowledge of Christ Jesus my Lord?" Professed Christians who have a divided heart will not be in the Lord's army; for the Lord accepts no such enlistments. This is not a sentimental and spasmodic service. In these times we need an assurance from heaven to enable us to stand firmly for the faith once delivered to the saints.

The benediction pronounced upon those who keep God's law is, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

DANGER VS. A BLESSING.

BY ELDER G. G. RUPERT.
(Topeka, Kan.)

"THUS saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:12, 13. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:4, 10.

The time of the end is a period definitely located by two prophetic periods,—one of 1260 years, dating from the establishment of the papacy, 538 A. D., and ending in 1798 A. D.; the other of 1290 years, dating from the overthrow of paganism in 508 A. D., and also ending in 1798. This date (1798) is further shown to be the one which marks the beginning of the "time of the end," by the closing of the persecutions of papal supremacy, and by the triple war of France, Egypt, and Turkey (Dan. 11:35, 40) in that year. For a full exposition of the important date marking the time of the end referred to, see the work, "Daniel and the Revelation," a new edition of which has just been issued at the REVIEW Office. Prophecy especially calls the attention of every Bible student to the date of 1798; for at that time special light concerning the closing work of the gospel was promised by the Lord, and a new experience was to be given to his people. In fulfillment of that promise, special providences soon began to appear. In 1804 the British Bible Society was organized, and in 1817 the American Bible Society was organized. With the history of the work of these two societies, the number of translations of the Bible, improvements in making Bibles, shipments, etc., all are more or less familiar. Such facilities for Bible study as men have to-day have never been known before. But while this is true, many are ever learning, and never able to come to the knowledge of the truth. It is not so, however, with all.

Now let us consider for a moment some of the things in regard to which knowledge should be increased, and the admonitions to us concerning these things. The "old paths" referred to by the prophet (Jer. 6:16) suggest the picture of a man standing where different roads lead off in various directions, who is in doubt as to which road to take. The admonition is, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Out on the Western plains, this figure is forcibly illustrated by the old "cattle trails." These may

be grown over with grass; but the deep-worn trail is still very plain, while new roads are being made, and many a traveler hardly knows which to take. So in the last days, truths which have been trodden underfoot by many generations, are to be once more raised up and restored to their proper place and use in the church. This work has been going on, dating even as far back as the commencement of the great Reformation in the sixteenth century.

But following 1798 a new impetus was to be given to the truth. And now we introduce another prophetic period, bringing to view a special blessing for those living when the crowning work and light of the gospel age are to be reached. This is the 1335 days, or years, dating from 508 A. D., and ending in 1843; and that blessing remains with that people through to the end of the world itself, and more fully brings to view the finishing work of restoring the old paths. The danger is that God's people are liable to lose the blessing which is here brought to view, and be deceived by accepting something else for the blessing promised. The blessing promised has reference, as we see, to the increase of knowledge; and the increase of knowledge will develop a work which those cannot appreciate who do not see and understand the light given.

This is a logical and Scriptural truth which all should consider. The prophetic period of 1335 days ended in 1843, and marked the full inauguration of a work which is to continue unbroken till the Lord comes. The three messages of Rev. 14:6-12 constitute this work. These messages are inseparable, and altogether form the last threefold message. The essential work of these messages is told in plain language; it is a warning of "the judgment hour," "the fall of Babylon," and the "worship of the beast and his image." Now how can any one receive the fullness of the blessing promised under this light without understanding the messages in their fullest extent?

"My people are destroyed for lack of knowledge." If there ever was a grand thing, a noble thing, a profound thing, a blessed thing, and a thing which the angels desire to look into, it is the unfolding of God's word since the time of the blessing promised in 1843. I am astonished beyond expression when I see how many there are who profess to have the light, and who are connected with this work, who know so little of the teaching of God's word concerning it. I fear that many have not "stood in the ways," and seen and asked "for the old paths," and manifested a willingness to walk therein. It is the old paths that shine brighter and brighter, not new and untried ways. I am glad that the old paths are leading us into more light on church and state, the rights of the people, faith, righteousness, etc., because we must understand the relation of church and state more and more as the worship of the beast and its image is forced upon us; and the remnant people are admonished to obtain faith, represented by gold tried in the fire (Rev. 3:18), and righteousness, which is the clothing of those who will be translated. Rev. 19:7, 8.

These things are not a new message, but light added, not subtracted. Neither do they demand attention as though no light had been shining upon these subjects. Therefore we say to all, In order to obtain the full blessing promised, go back at least as far as the time of the end in 1798; come up to the period of special blessing in 1843; study carefully every point of faith to the present time; prove all things, and hold fast that which is good. We have recently been admonished by the Spirit of prophecy to study the books of Daniel and the Revelation. Let us heed this admonition.

The different denominations now in existence unquestionably lost their power and influence and God's blessing by departing from, or rather by forgetting, the foundation principles that

brought them into existence; and this was brought about because of the failure of the younger and later converts to acquaint themselves with the fundamental principles of the faith which their fathers brought out. So errors came in, and, like the doctrine of the Pharisees, leavened the whole body. A similar course among Seventh-day Adventists will produce the same results.

Eternal vigilance is the price of truth, as well as of liberty. There is danger ahead; yea, we are in the midst of it. It is in our homes,—in my home, in yours,—in every church, and every place, and in every heart. "Lukewarmness," "surfeiting," the "cares of this life," etc., are causing us to lose interest in the great doctrines of God's word for this time.

What can be said on this matter? There is but one hope; namely, to acquire a knowledge of the message in all its bearings. We are in the time when our personal cases are to come to the Judgment very soon, and it will be suddenly, without warning, and we are therefore admonished to watch. Shall we watch? Shall we be ready? Shall we have on the wedding-garment? or will the Judgment come upon us as a thief? There is great danger. It is a solemn time. The world is flooded with a superficial, makeshift religion, superficial sanctification, superficial conversion, a nominal acceptance of Christ, a professed faith not accompanied by works. Men are deceiving and being deceived. They have a form of godliness, but not the power to amend the life; and all defects are covered over with a pretended cloak of charity. Educate! educate! educate! "To the law and to the testimony." This is the test. The Scriptures are our safeguard.

HOW TO READ THE BIBLE PROMISES.

BY A. SMITH.
(Grandville, Mich.)

It is too common for God's people to read the promises of the Bible as if they applied only to the persons addressed, or to people in general. As an example, take Ps. 23:1: "The Lord is my shepherd; I shall not want." We admire the confidence of David, and perhaps make a vague and general application of the text to ourselves. I would suggest that the psalm be read in this way: "The Lord is *my* shepherd; I shall not want." And why not? Is not Jesus as certainly the shepherd of his individual sheep as of the flock collectively? Does he not give proof of the fact in the parable of the lost sheep? Matt. 18:12-14. O wayward, wandering, lost one, do you not know that Jesus is *your* shepherd still? Can you not say, "The Lord is *my* shepherd"? and ask him to take you back again to the fold? He is seeking you with anxious care. Why not respond now to his yearning love for your salvation?

In the forty-sixth psalm, David thus gives expression to the confidence of God's people: "God is our refuge and strength, a very present help in trouble," etc. Without doing violence to the sense of the text, it may be properly read thus: "God is *my* refuge and strength, a *very present* help in *my* trouble. Therefore will not I fear, though a cyclone destroy, and though a thunder-storm rage in the heavens." The important point is to make God our refuge, and then when the wicked are terrified at impending danger, we can be as calm as our Saviour was in the tempest on Galilee. The conditions of abiding confidence and safety are also set forth in Ps. 91:1, 4, 9, 14. The comforting promises in that psalm, and in the Scriptures generally, may be read with a personal emphasis that would clothe them with new and comforting assurances.

We may properly paraphrase the promises in making a personal application, when we can do so without doing violence to the sense, thus:

"If I say that I have no sin, I deceive myself, and the truth is not in me. If I confess *my* sins, he is faithful and just to forgive *me my* sins, and to cleanse *me* from all unrighteousness." Of course we should never thus paraphrase in quoting the Scriptures without a clear understanding that it is such; but in reading for our own comfort and edification, or in ministering to others, we may draw much encouragement from the Bible promises if we read them as though they were addressed to us personally.

AN OLD MAN'S SOLILOQUY.

BY T. WHITTLE.
(Chartiers Towers, Queensland.)

It's a wondrous age we're living in,— at least they tell us so,—
It makes my old nerves twitter with its busy rush and go;
There's a tremble underneath the feet, a tremor in the air,
As the great express of "Progress" thunders on to— well, "somewhere!"

Each day some new discovery whets the appetite for more,
And a wave of fresh excitement passes on from shore to shore,
Till the quiet, calm enjoyments that were prized in my young days,
Have grown to be old-fashioned as the world has changed its ways.

'Tis amazing how in these late days, to make themselves a name,
Men will take a daring leap for life, in quest of wealth and fame,
While the servile crowds applaud them till the very air is rife
With peans for the victors in this maddening modern strife.

I wonder what's the next, but there! my brain is in a whirl
As I watch the countless eddies on life's seething current curl,
And see men wave, in boastful pride, Discovery's potent rod.
Alas! it seems to separate from righteousness and God.

And all along life's highway, with its traffic and its wares,
The trump of human greatness and of man's achievement blares,
Until my heart grows weary for those quiet, peaceful days
Of half a century ago, the old time folks and ways.

Can it be that I'm mistaken? is the lesson wrong I learned
In the days of early manhood, when my youthful spirit yearned,—
That a life of earnest piety was chief of earthly good,
And that virtue and contentment before all honor stood?

Can it be that I have followed a chimera of the brain?
That, after all, this present world is the greatest good and gain,—
Can it be? but there's my Bible, the book I've learned to love,
Pointing through earth's storm and sunshine to a better world above.

Let me see; it's Matthew five I want; my fingers tremble so,
And my sight is not so piercing as it was some years ago,—
Yes, here it is! how cheering are the words of Holy Writ!
Bless the Lord for all his goodness! they have not changed that a bit.

And "Blessed are the meek," it reads; aye, surely it is so;
'Tis the Lord himself that says it, and I'm sure he ought to know;
And I read that there's a blessing for the "poor in spirit," too;
That the "pure in heart," in heaven, shall their God and Saviour view.

Yes, that is all I needed, and my heart is now at rest;
I must leave life's "knotty problems" for the One who knows them best;
I am feeling very weary; on my couch I'll now recline,
And dream about those bygone days when peace and friends were mine.

OBEY MY VOICE.

BY ELDER J. N. LOUGHBOROUGH.
(Battle Creek, Mich.)

"For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, *Obey my voice*, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." Jer. 7:22, 23. Some have applied this language at the time of the making of the covenant with the children of Israel at Mount Sinai, because the Lord there said to them: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." Ex. 19:5. In applying this language at the time of the making of the covenant, and speaking of the law at Mount Sinai, this question has arisen: Did not the Lord, while Moses was on Mount Sinai, give him special instruction concerning the building of the sanctuary and the offering of burnt-offerings and sacrifices?— Most assuredly he did. This language of Jeremiah 7 must, then, apply at some point prior to that date.

While reading the account of the coming of Israel from Egypt, we see that the Lord did call upon them to *obey his voice*, many days before they came to Sinai. If we look at Exodus 15:26, we read: "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee." This language was spoken just after Israel had crossed the Red Sea, in Marah, their first place of encampment after they were fairly out of Egypt, and Pharaoh and his hosts had been drowned in the sea. We note that this was two months before Israel came to Mount Sinai; and nearly three months before the law was spoken from the mount. Then, about three months before he said to them at Sinai, "If ye will *obey my voice*," and that disconnected from the time when he said it, under circumstances connected intimately with instruction concerning "burnt-offerings" and "sacrifices," he said, "Obey my voice."

This language shows clearly that the Lord had statutes and commandments of which the people had knowledge, and that he urged obedience to the same, before he made the covenant with them at Mount Sinai. This is still further apparent when we come to notice the circumstance recorded in Exodus 16, where one had broken the Sabbath. The Lord said: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath," etc. Ex. 16:28, 29. This was thirty days before Israel came to Mount Sinai, and thirty-three days before the law was spoken from that mount. So when the Lord said to them, in Marah, "If ye will obey my voice," it did not simply relate to a voice which was going to speak, about three months later, but to that of which they already had more or less knowledge. While in abject slavery in Egypt, they had been hindered in the Lord's service; but now that they were delivered from that bondage, he enjoined them to "*obey his voice*" and to keep all his commandments. Lev. 19:36, 37.

A CERTAIN writer has said, "A true Christian living in the world is like a ship sailing on the ocean. It is not the ship's being in the water which will sink it, but the water's getting into the ship." So the world, with its love of pleasure getting into the hearts of Christians, has ruined its millions.

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.

CHASTENED.

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

I HAD an idol in my bosom cherished;
And O, I would not, could not, give it up!
I built anew my hopes, e'en while they perished,
And day and night I drank my bitter cup,
And day and night I suffered nameless grief,
Nor earth nor heaven could give me sweet relief.

Spring changed to summer; summer turned to autumn;

Autumn to winter, with its mantle fair;
The flying years, like phantom shadows, hasted,
And sprinkled silver in my wavy hair.
Still, with my idol to my bosom pressed,
I sought in vain; for me *there was no rest.*

The hopeless captive learns to love his bondage,
To form strange friendship for his very chain;
And so the links that bound my idol closer
Could not be broken but with keenest pain,
And day by day, within this heart of mine,
I bowed me at my idol's sacred shrine.

Yes, bowed me down; and yet, with spirit yearning,
I cried to Heaven through all the weary years:
"O pitying Christ! seest thou this flame's fierce burning?"

Hast thou no pity for my grief and tears?"
The answer came: "I gave my life for thee.
Thou hast an idol; yield it up for me."

So blind was I, I could not read the message
Which woke no echo in my aching breast;
So deaf, I did not heed the invitation,
"Come unto me, and I will give you rest."
I only said: "It is the Master's will
To teach me patience. I must suffer still."

And so I only pressed my idol closer,
Nor deemed it sin, so sacred had it grown,
Bound to my heart by thousand thousand fetters,
Cherished in secret by my heart alone,—
Worshiped alone, from all the world apart,
Within the silent chambers of my heart.

But one glad day an angel touched my eyelids:
I saw a cross; I saw the Sufferer there;
And as I looked, my cherished idol vanished,
And in its place a Form divinely fair.
His voice was like the music of the sea,—
"Chiefest among ten thousand" unto me.

No more my soul bows down before an idol,
No more I worship at an earthly shrine;
Brother and Friend—aye more than friend or lover—
Is he who reigns within this heart of mine.
And ah, he gives me sweetest peace for aye—
Peace that the world gives not, nor takes away.

I'd not exchange this peace, so like a river,
Which fills my soul with blissful joy and rest,
For all the earthly idols once so cherished,
For all earth's joy that ever filled my breast.
My weary heartache now forever past,
O God be praised! I find sweet rest at last.

THE LEADINGS OF PROVIDENCE.

[THE following experience of a Christian worker contains a valuable lesson for those who would engage in the work of saving souls. As it is evident, in the Saviour's work, that he took a journey through Samaria because a certain person there needed help, and was ready to receive it (John 4:4-30), so it seems evident that God led this worker to the very place where he would encounter the one whom he was fitted to help. The incident also shows how certainly God will provide the proper help for those who are desirous to have life, without regard to their social standing in the world. Would that every one who professes to love the Lord could so connect with him that the Spirit might lead whithersoever it would.—J. O.]

AN INTERESTING EXPERIENCE.

At a recent meeting of the Sanitarium Summer School, a Christian worker related the following incident as being the prime cause of his

undertaking systematic personal work among the unsaved:—

"Eight years ago I was in an Eastern city in search of a rare edition of a book for which I had long been on the lookout. Coming out of my hotel the morning after my arrival, I was accosted by a little newsboy. The child (he looked about eight or nine years old) had such a strikingly beautiful face, lit up by large dark-blue eyes, and he was so neat and clean, though his clothes were very common and much worn, that I bought a paper from him; and as he looked so wistfully at me as he made the request to let him 'shine 'em up,' I consented. Every morning during a stay of some weeks, my little man was on hand with his papers and brushes, until I got very much in the way of looking forward to seeing him, especially after, in his odd *argot* of the streets, he had told me his history.

"He called himself 'Dick;' his companions called him 'Sheeny Dick,' though he said he was not a Jew, and he did not look in the least like one. He said that they called him 'Sheeny' because he washed himself regularly every morning, and blacked his own shoes, and brushed his own clothes. 'For,' said he, 'I likes to feel clean, not grubby and sticky, like the other fellers must; an' besides, Doc, when de swell guys like you, I mean de gentlemen, sees dat I kin put a good shine on me own skates, dey is mos' likely to give me de job to shine deirs.'

"Though only a slim child, this little lad had the knowing look and the sagacity of a man of the world. He did not know what his surname was; his father was called 'rat-nosed Mike,' and his mother was called, by him and others, 'Sall.' Both, he said, were always drunk when not in prison, and beat and starved him. He ran away several times, but Mike or Sall or one of their friends always found him and brought him back; and he was so afraid of them that he dared not tell his troubles to a police officer.

"At last one snowy day in Boston, when he had not been successful with his papers, and was almost frozen, he crept home for shelter. Both the man and the woman beat him, and turned him out to beg.

"I was a standin' outside de Globe Theayter when a beautiful lady, all over gold, got out of a carriage, with a old bloke she called 'papa.' 'O papa,' she says, 'do look at that little boy! His face is bleeding; do give him some money. I can't bear it; it's drefful bad,' she says; an' the ole feller, he looks at me hard, as if he was mad, an' then he says, 'Here, boy,' an' he forks me over a dollar. I runs home to Mike, an' finds him an' Sall fightin'. I knowed if I gave 'em all de money, dey would not give me nothin' to eat, so I only gives 'em fifty cents, an' dey goes out. In de middle of de night, Sall comes home an' goes to sleep, orful drunk; an' den in de mornin' two cops comes up, carryin' Mike, an' dey said he was dead, an' had broke his neck fallin' down de arrey. After dat Sall got a little money, an' went on worse; so one mornin' I seen her lyin' on de floor dead, an' she looked so bad, I got scared an' hooked it, an' got in a box car an' went to sleep; an' wen I woke, I was in Albany. An' de conductor, he was a nice man, an' gave me lots of grub out of his basket, an' he took me to a store an' bought me a pair of shoes, an' he give me a quarter, an' said I was like a kid of his wot was dead years ago. An' he was so frightened all the time lest his wife should ketch him an' wallop him; an' he kissed me good-by,—the fust time ever a bloke did it to me,—an' he told me to be good an' say a prayer to the Lord, an' I would be a great man, an' he made me cry, too; an' I never seed him any more. De oder kids in Albany stole me money, so I sneaks into 'nother box car an' comes here, an' I'm doin' fine; but I ain't found de Lord yet, as de man sed I was to say a prayer to.'

"The boy's story touched me greatly, and I got him a temporary home, intending to take

him with me to New York, and give him treatment, as he had tuberculosis of one lung. But that very day I was suddenly called away to a distant city in consequence of a severe pecuniary loss; and in my own troubles I quite forgot all about little Dick.

"Several months later I was in San Francisco, and at the request of a friend, accompanied him to see the children's ward in one of the hospitals. I was about half-way down one side when I saw a pale, wan little face peering at me in intense excitement. I recognized it at once, with a bitter pang of self-condemnation. I hurried to him. Stretching out his wasted arms, the little fellow said, between sobs and coughing: 'O Doc, is it really you? I've been longin' for you ever since you went away. I told the woman you left me with that you was sure to come back, but she sed you was broke, an' would never see me no more. An' then I found you was in New York, an' then when I got there, I found out you was in Calforny, so I come here.' Clinging to me, he said: 'O Doc, I'm goin' to die, an' I'm so 'fraid to go to sleep, lest it should go 'snap' afore I wakes;' and his little body shook with fear as he clung tighter to me.

"Controlling myself, I said, as calmly as I could, 'What are you afraid of, Dick? What do you mean by hearing it go 'snap'?'"

"Covering him up in a blanket, I took him in my arms; and as I held him to my aching heart, he said: 'De fellers say dat when a kid dies as has a rich pap, an' has ben to Sunday school an' church, an' can sing nice songs 'bout Jesus, why den when *he* dies, Jesus is right under de bed, an' when it goes 'snap,' as it always does when a feller dies, Jesus katches him in his arms, an' he takes him away to heaven, an' he puts gold shoes on him, an' dresses him up all in white satin. But when de poor little kid dies,—dat's when it goes 'snap,'—why den Ole Scratch, he's a waitin' under de bed, cos de kid don't savvy any of the good kid's lingo; and he's got his big fork, an' when it goes 'snap,' he katches de kid on it, an' forks him into burnin' blazes; an' he's a burnin' and a burnin' for ever an' ever. Amen. He'll kotch me, sure; fur I ain't ben good, an' I don't know none of dem Jesus songs an' tunes.'

"Ah, the grief and sorrow I then felt! The shame that I, a professed believer in the Lord Jesus, had not taken the earliest opportunity to tell this 'little one' of his, of his love and power to save. With a humble and contrite heart, I now told Dick the sweet story of our dear Lord's birth, and life, and death; of his resurrection and ascension, and of his coming again. Dick listened with wide-open eyes and mouth as I read those passages in the Gospels that speak of the love of Jesus for children, and his wan faced shone as a cherub's as he believed the glad tidings. His frail body seemed almost too weak to contain his joyous soul. At last he fell asleep for some hours in my arms, and when he woke, his first words were: 'O Doc, I'm feelin' so bully. I ain't scared of Ole Scratch no more. Jesus loves me, an' when it goes 'snap,' he'll kotch me in his arms, an' take me to be with him in heaven.'

"For some days after this he was a little stronger, and every morning he had a little crowd of children round him, to whom he was never tired of painfully reading out of a New Testament I had given him, some marked passages. He also spoke to the nurses, to whom he had become greatly endeared by his sweet, lovable ways and quaint talk. Two of them were converted by this little child, and a man who did odd chores about the hospital, whose acquaintance Dick made one day when he was mending a window near his cot, also turned to the Lord. As for me, the simple faith of the boy, his earnest desire that all should know Jesus and be happy in him, awoke my sluggish soul. I stand here to-day to testify of Jesus and his love to me because of this little child.

"At last the end drew near. Calling at my usual hour, I found Dick so near to the valley that he could only whisper, 'Take me in your arms, please, Doc; you are so strong an' hold me so good.'

"When I had done so, he said: 'Please read me once more what Mister Mark says in number ten, beginnin' at number thirteen parrygraf. It sounds better every time.' I did so, and then read to him Revelation 22 to verse 5, which he enjoyed, his dying lips murmuring repeatedly: 'Dear Jesus, I love you so much! You will take me soon, won't you, dear Jesus?'

"He kissed his night nurse, who had arisen to be with him at the last, and then he kissed his day nurse, and me, trying to put his arms around my neck. He lay so still after this that his breathing was scarcely perceptible. Then opening his eyes, he whispered, painfully, 'Good-by, Doc; and an instant later, putting his hands together, he said: 'Please—Jesus—let—her—go—snap. Amen.' There was a slight tremor, like the fluttering of a leaf in a summer breeze, and little Dick was at rest.

"May God grant us ever the simple, unquestioning faith of this child, that our last end may be like his."

FRUIT DIET A CURE FOR NERVOUS HEADACHE.

BY J. H. KELLOGG, M. D.
(Sanitarium.)

SCIENTIFIC investigation has shown that fruit is, of all foods, the most useful as a means of purifying the stomach and alimentary canal from germs.

A study of the germs found in the stomach in cases of disease has shown that they are, as a rule, incapable of growth in the juices of fruits. This led to the experiment of feeding patients whose stomachs were infected with germs, upon a pure fruit diet. It was found that the thickly coated tongue quickly became clean, and other symptoms of stomach infection rapidly disappeared. The observations made by Bouchard and Meinert, and verified by a very extensive study of the subject conducted by the Battle Creek Sanitarium, have shown that migraine, nervous headache, sick headache—and, in fact, most headaches—are due to the absorption of poisonous substances produced in the stomach and intestines by the fermentation and the putrefaction of the food substances. Hence it is clear that the best means of curing this condition is the disinfection of the alimentary canal, or the eradication of the germs from the stomach and intestines. The method of accomplishing this by the employment of an exclusive fruit diet has now been in use at the Battle Creek Sanitarium for more than a year, and with most excellent results. Not infrequently persons whose tongues have been thickly coated, resulting in extreme nervous exhaustion and a variety of other symptoms, have been relieved almost immediately upon the employment of a fruit diet.

The writer, while on a visit to New York a few days ago, met a prominent business man who complained of a constant headache which rendered his life almost unendurable. Three or four hours after every meal he found himself suffering from severe pain in the head, unfitting him for business, and producing great depression of mind. A fruit diet was suggested to him. The gentleman exclaimed, "Fruit is the worst thing that I can possibly eat." It was suggested that such simple fruits as watermelons, peaches, and grapes might be taken without difficulty; but the gentleman declared that the watermelon was, of all things, the worst for him. The suggestion was then made that possibly the difficulty arose from the combination of fruits with other foods that were incompatible,—especially with vegetables. The gentleman was quite incredulous, but nevertheless said that he

might make the experiment of eating fruit alone for a meal or two now and then. A few hours later, as the writer was just about to take the cars at the station, he felt a tap on his shoulder; and on looking around, there was the gentleman before referred to. Said he, "I ate a whole watermelon for dinner, and did not have the slightest discomfort afterward, but I have got a splendid appetite for supper."

A fruit diet for a few days is vastly to be preferred to a dose of salts, mercurial products, seltzer aperient, or any other of the popular remedies for so-called "biliousness." It is not the liver that is at fault, as is generally supposed, but the stomach. A person suffering from biliousness is in a state of general poisoning from the absorption of poisonous substances from the alimentary canal. The majority of persons would find it advantageous to take nothing at all but fruit for breakfast, making the dinner the hearty meal, and the supper, if supper is taken, also of fruit.

Periodical attacks of "biliousness" may be avoided by adopting a fruit diet for a day or two prior to the time of the expected attack. A fruit diet for one day out of each week, or for an occasional meal, will also prove helpful. In this country we suffer much more from overfeeding than from deficiency of food.

STUDIES IN CHILD CULTURE.—NO. 13.

BY MRS. S. M. I. HENRY.
(Sanitarium.)

THE leisure hour is the test of character. During the time which must be given to business, mind and body are bent to the one object of success. Self-interest, as well as Christian principle, will tend to keep a man within the bounds of seeming honor and propriety; but when the harness in which the good and the bad have pulled together all day is laid off, and each is free to be *himself*, then will be revealed what is within, by the use each makes of his leisure. Leisure—the unoccupied moment in which one can shake himself loose from all sense of responsibility, and lift himself for an upward look—is absolutely necessary to young and old. It is so necessary that every man will make a struggle for it, and will get it by some means, if possible. To many, like money, it never comes until they can wring it from the grasp of greed for themselves; and then, not having been practised in its use, they find it but a snare. Therefore one of the urgent needs of the child is to be educated in the right use of his leisure.

Intimately associated with this is the problem of recreation and amusement. This last I mention for the purpose of once for all getting it out of the way. It implies a passive condition, which no being who is in possession of health and intellect ever should come into. It is, in itself, something for which the capable can have no legitimate use. Amusement is for babies, chronic invalids, insane and idiotic people, and should be dropped out of the consideration of all others. In any other but its legitimate sense, it belongs to the perverted leisure of the profligate.

Recreation is a different thing. It is active. You cannot *be* recreated, you must *take* recreation; and whatever you have out of it, you must take for yourself. The play of children is recreation in its purest and most natural form, and furnishes a good model for that of the man and woman. But there is a principle involved which must be understood to prevent the benefits of this provision of nature from being lost in the world's rush. If nature could always be in charge of this part of our life, she would make no mistake; but she is often thrust to one side, while false ideas and social forms take her place as a director of the field.

Recreation, to be recreation, must bring into play those parts of mind and body which have been resting while the others were employed.

If the work is such as to require active manual effort, the hours of leisure should be spent in some quiet way,—the recreation should be by mental instead of physical exercise. If, on the other hand, the occupation has been sedentary, the recreation should be active. To disregard this principle, and finish up a day of activity with a ball game, or any kind of frolic, would be to keep the same parts at work, and lead to exhaustion. It would have all the effect of dissipation, or overwork. For the seamstress, the secretary, the student, to sit, or lie, and read all through the leisure hour, is so almost entirely to abstain from physical exercise as to bring weakness and early decay of both mental and physical powers.

The children should be taught in these things, and so led in their observance that they will form the habit of rebounding from rest to activity like an elastic ball, quickly and naturally, and always in the right direction. The means of recreation should be kept to the plane of simplicity. As those matters are often managed in these days, more weariness results from efforts to "rest" than from ordinary work. Rest has come to mean but little to the average man and woman. Like a bird that is half tame and half wild, it is always fluttering just beyond the hand that would grasp it, while not flying quite away. If the children are to be prepared for the best service in the world, they must be taught and practised in the love of simple and easy methods of restful change.

Recreation should, with very rare exceptions, be in the open air, even in so-called "bad weather."

By the way, the children should be put under bonds to keep the peace with the weather at all hazards. There should be no such thing as "bad," or "beastly," or "disagreeable" weather to the eye and heart that are correctly trained to see God in all things, to whom Christ is all and in all. I have proved that one may have no bad weather. For many years I have not seen a day which was not "good" and beautiful with a beauty of its own. The secret of enjoying the weather is in adapting one's clothing, occupation, and leisure to the conditions which the weather furnishes. The children can be so protected from wet and cold that the weather will have no power to prevent the daily run in the open air; and there is nothing which so arouses those elements out of which courage, perseverance and usefulness grow, as a tussle with wind and storm, undertaken rather than to be driven back from an engagement, or shut in from one's daily exercise. I speak whereof I know; for this has been a matter of experience and observation all my life. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4), applies to this question of the benefits of a well-spent leisure hour as truly as to the work of the husbandman.

Those rest best who rest from their own self-consciousness and self-interests, and spend their leisure hour in serving those who need them. The supremacy of mind over matter is never more truly demonstrated than when some absorbing interest will take one so completely off, away from the things of sense, that in self-forgetfulness one is almost like God's own messengers in the lightness of step, quickness of thought, and joy in service; and if this can be for once, and for one hour, why not forever?

To know that rest in God which is our portion even in the midst of life's busy labor, is to find that perfect balance which will act and react constantly to health and gladness, to strength and contentment; the sum of which must be that peace which is from "God our Father, and from the Lord Jesus Christ, . . . who hath 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." Eph. 1:2-4.

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

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WATCHMAN, WHAT OF THE NIGHT?

THREE more years, after the present year, will complete the present century; and who can say that the Lord may not come before its close? No man knoweth the day or hour or year; but we are to know when he is near, even at the doors. This does not, however, warrant any one in saying that the Lord may appear any moment or any day.

An intelligent faith in the great doctrine of the second advent of Christ, takes into account the fulfilment of many lines of prophecy, the appearance of the predicted signs, and the conditions and movements which are set down as the immediate precursors, and the concomitant events, of the great day. When these have all become matters of history, or have reached the stage of contemporary occurrences, the Lord will come. That the closing features of this prophetic panorama have not yet quite reached this stage, we know; and until they do, the Lord will not appear. Hence we cannot say the Lord may come to-day or to-morrow.

But this does not preclude the question concerning the nearness of Christ's coming, suggested above; for who can tell whether the conditions may not all be fulfilled, and the way of the Lord fully prepared, by the time the few remaining years of the present century shall have passed away? Survey the whole field from side to side, from end to end, and see how much remains yet to be fulfilled, which a very few years may not suffice to accomplish. The Lord will not unnecessarily delay his triumphal entry into the enemy's land, to rescue the "prisoners of hope," and gather his people to himself. And if the period of a few years brings all things within the easy range of possibilities, though the time may be a little longer than above suggested, we may know that the end is very near, and should be kept in this light continually before the mind.

One of the most dangerous and subtle forms of unbelief which the enemy will try to lodge firmly in every mind; is the impression that the coming of the Lord is not so near as we have been taught to believe. The expression, "My Lord delayeth his coming," said even in the heart, as if the individual himself might almost be unconscious of the dangerous tendency of his own mind, is set down as one of the traits of the evil servant in the last days. Matt. 24:48. It is according to human nature to take liberties from delay. The Lord delays his coming one year beyond the time when we thought he might appear, and we look for two years more; he delays two years, and then we look for four; and when four have passed, we look for eight; and so on, in geometrical progression; whereas, we should, on the contrary, bear in mind that every year that passes takes one from the years that remain between us and the coming of the Lord, and brings the event so much nearer. We believe that the great danger of the church to-day,

in reference to the coming of Christ, is this tendency to say in the heart, "My Lord delayeth his coming," and then outwardly act in accordance with that delusion. When a love for the Saviour's appearing begins to grow weak, and the attractions of this present life begin to grow stronger, it becomes easy to imagine that the time is to be prolonged, and that there are so many things to be accomplished, and so much yet to be fulfilled, that the coming of the Lord cannot be very near. This is the sophistry of unbelief. Beware of it.

And again we ask, What is there yet to be done, necessary to fill full the prophetic outline, which cannot be accomplished in the present century? That which would seem to involve the longest time, is the predicted proclamation of the gospel of the kingdom to the extent foretold in Matt. 24:14. But it is going; and a short work will the Lord make in the earth. The two years' labor of Paul in Ephesus (A. D. 56-58) caused the gospel to go out from that single center throughout Asia Minor, both to Jews and Greeks. Acts 19:10. With the present facilities for spreading intelligence, and the many agencies available, even less time would suffice to spread the gospel through all the earth.

A little more remains to be done to fulfil Rev. 13:13-15. But the agencies are already in the field and have even now reached colossal proportions, which will, without doubt, carry out those predictions; for the way is rapidly preparing for the issue there brought to view, and the whole trend of events is in that direction.

And a little more remains to be done in the East in pressing "the king of the north" to his expected and inevitable end, as the signal for the great Prince of God's people to ascend his throne, and begin his reign. And the most recent events affecting the future of the Turkish Empire are supremely significant in their character. It is well understood that Russia has the destiny of Turkey in her hands. At any time she could speak the word, and a change would come over the whole aspect of the dreams of European powers. But just now Russia sees it for her interest to make Turkey a tool in her hands to hold Western powers in check, and forward her designs in the East. An article in the *Independent* of August 21 on "Russia and Islam," clearly sets forth the collusion between these two powers. Russia, although a professedly Christian power, will, in countries where it will suit her purpose, favor the Mohammedan religion for the sake of gaining political control. The latest phase is that she is quietly preparing to absorb Persia and Afghanistan, or to make them virtually her vassals, on her way to the British Empire of India in the farther East, where insurrections are being fomented by Russian gold. But Russia is not fostering Turkey as a rival or a permanent power. When she conceives it to be for her interest, Turkey, with all her Islamic paraphernalia, will disappear from the chess-board. And it may be soon. What is to hinder this from coming to pass before the end of the century?

We do not say that all these things will be so, in the matter of time; but we ask the reader if he can find anything in the way of their being so. God lives, and still rules among the nations; and the four angels have the four winds in their hands. Why do the peace negotiations concerning Crete and Thessaly hang fire so long? From any human standpoint, this is a mystery. But the student of prophecy reads Rev. 7:1-3, and

all is clear. But only till the servants of God are sealed, will the winds be held.

Surely the possibilities, nay, the vivid probabilities, in the course of events here briefly indicated, should keep us awake, and prevent our saying, in heart or word or deed, "My Lord delayeth his coming."

And remember that ere the appearance of the Lord in the clouds of heaven, the church is to pass a crisis, represented by the Lord coming to his servants to reckon with them (Matt. 25:19), by which all will be taken unawares who do not walk in the light and watch unto prayer. 1 Thess. 5:4, 5; Mark 13:35-37. U. S.

THE WORK OF GOD.

WE frequently hear the third angel's message spoken of as a "threefold message." This is an appropriate term, since it is true that the first and second have been merged into the third. In another sense the work of God is twofold in its character and operation. It has for its object the glory of God and the salvation of the lost. In its subjects it displays the righteousness of God and the saving grace of Jesus Christ. Of those who truly receive this message it is said, "Here are they that keep the commandments of God, and the faith of Jesus." The commandments of God, perfected in the life, bespeak righteousness; and the faith of Jesus unites the receiver to Jesus by living bonds, by a communion and a union that are complete. Its power transforms the individual into a true disciple of Jesus.

And yet it is not possible so to distinguish between the results of the work of divine grace as to divide them; for righteousness embraces all right-doing, and takes in the requirements and provisions of both law and gospel. No one is perfected in either who is deficient in any point of either. The law and the gospel form a twofold bond of righteousness; and the component parts cannot be separated. Faith and works combine to produce Christian experience, and neither can exist apart from the other. Faith produces works, and Christian works cannot be produced from any other source than faith.

The same principle of diversity and unity pervades all God's plans. The combination of various elements in his work produces harmony and beauty, even as the union and blending of colors produces the beauty and harmonious tints of a picture. There are two such harmonious elements forming the characteristic features of the work we are endeavoring to carry forward. These are the commandments of God and the faith of Jesus. They blend in a perfect Christian character. The remnant people are to *keep* both. To keep the commandments is a simple proposition; to keep the faith of Jesus is equally so. "Keep" is a word of practical meaning. To keep an injunction is to practise its requirements. To keep the faith of Jesus is to practise it. To practise this faith of Jesus is to fulfil all righteousness, for with it are blended the commandments of God. "Jesus" is a very significant term. "Thou shalt call his name Jesus [margin, "Saviour"]": for he shall save his people from their sins." The faith of Jesus, reduced to practise, is the work of saving the lost. He who keeps the faith of Jesus is a saviour of his race. "Looking unto Jesus," the infinite Saviour, he seeks to study and imitate his example. This mighty Jesus says, "I delight to do thy will, O my God: yea, thy law

is within my heart." He kept the commandments. God's law formed the basis of his character and work. Springing from those holy principles, there flowed out to all the world a life of intense devotion to the lost and perishing. Had Jesus been content with perfecting his personal conduct in the outward requirements of the law, thus posing before the world as a model of moral propriety, living only to himself, and calling attention to his own precise life, his name would not have been Jesus. With equal truth may this principle be applied to his professed followers. It was never intended that God's people should pose before the world in pharisaical self-righteousness or in inactive real righteousness, if such a thing were possible.

But it is not possible. Righteousness is a living, active principle,—a powerful, irrepressible force,—that breaks forth like the morning light, revealing itself in deeds of love and compassion. Righteousness is Christlikeness. "He that doeth righteousness is righteous, even as he is righteous." He was living righteousness, a spring, a fountain, of righteousness. "He that believeth on me, . . . out of his belly shall flow rivers of living water." Every Christian is a fountain of saving grace. Those who are the remnant when Christ comes will be channels of salvation. But we never can save others by nursing ourselves. So many of us are so intent on securing our own salvation that we neglect that of those about us. Too many regard religion as a personal acquirement, whose end is simply to fit their own souls for the heavenly inspection. But such a conception of the message and work we have in hand is utterly at fault. Righteousness is the grand object of God's work; and that righteousness manifests itself in a life that comports with the law of God, and that goes out in earnest devotion to those who need salvation. Nothing short of this comprises the work for this day. Seventh-day Adventists are those who receive the grace of God, and communicate the same to others. The work for this day is to go deep into the heart and wide throughout the world. The poor, the sick, the halt, the blind, the sinful, are to be gathered in the arms of all righteousness. G. C. T.

CAIN'S WIFE—WHERE FROM?

THE question, "Where did Cain get his wife?" pronounced with an air of superior mental acumen, and a smirk of triumph, we suppose will always be a stock phrase with the skeptic. It is so, writes one of our sisters, in the community where she lives, in which there are many of this class. But nothing could show more plainly the superficial treatment which such bestow upon all Biblical questions.

They present the matter in this light: Adam was the first man, according to the Bible, and Cain the second, and with only two men in the world, and one woman, and she Adam's wife, where did Cain get his wife? and now what becomes of your Bible record?

They do not seem to remember that after the birth of Cain, some years must have elapsed before he was of suitable age to marry, and that during all these years the family of Adam would continue to increase, there being among those born, of course, a due proportion of girls. At what age Cain was married, we are not informed. But whenever it was, we have a right to assume, and it would be illogical not to assume, that he had sisters who were also of marriageable age.

But would you have Cain marry his own sister? In this case, why not? Was there any other way to perpetuate a race springing from a single pair? But it may be said that it is contrary to physiological law for persons of so near kin to marry together; therefore the woman whom Cain took for a wife must have come from some other family, and therefore the Bible record is not true.

Ah! then you would gauge God by the degeneracy, weakness, and limitations of the race to-day, not by his work as it came from his own hand, perfect and complete. That marriage of near relatives is not now physiologically permissible, is no reason why it might not have been permissible in the morning of the race, when every member of the human family was perfect in constitution, well balanced in temperament, and endowed with such vitality that, even under the load of sin, their lives ran on for nearly a thousand years. To say that under these conditions, and the temporary exigencies of the case, marriage was not allowable within degrees of consanguinity which would not now be permissible, is to subordinate good sense to carping criticism.

But there is another point the sceptic seems strangely to overlook. He asks, "Where did Cain get his wife?" Why does he not go back a little further, and ask, "Where did Adam get his wife?" Oh, the Bible tells that. Very true; but look at the relationship between them. From the rib which God took from man—that is, from Adam—made he a woman, and brought her unto the man. And this woman became his wife. But how near of kin were they? Adam described it when he said, "This is now bone of my bones, and flesh of my flesh."

Now if our friends think it would outrage propriety and natural law for Cain to marry one who was so near of kin to him as a sister, what about Adam, who married a part of himself? Let these profound thinkers first wrestle a while with Adam and his rib, before they begin to carp about Cain and his sister. And let all remember that this was an arrangement which God saw fit to ordain, and that he was fully able to adapt his agents to the conditions they were, for the time being, to fulfil. U. S.

IS IT STEALING?

A CORRESPONDENT asks, "Is a horse trader fit for the elder of a church?" Like a good many other questions, this one does not admit of a direct answer. It is the principle rather than the business itself that must decide the question. It frequently happens that a man may, to his own advantage and to that of others, buy or sell a horse, rendering or receiving therefor a just equivalent. There are also many cases in which two persons can exchange horses to mutual advantage; so that the act of trading horses is not sin of itself. Or a person might properly engage in purchasing horses and shipping them to another part of the country where a better price prevailed.

But such cases are not the ones referred to by our correspondent. He probably has in mind a person who devotes considerable of his time to trading and trafficking in horses among his neighbors, seeking in each trade to benefit himself, even though it be at the loss of the other party. Of such a man we could imagine that our Saviour would say, How hardly shall a horse-jockey enter into the kingdom of heaven! The eighth

commandment says, "Thou shalt not steal;" and to deprive another individual of his rights or of his property is stealing. To take from a person that which is of value to him, without returning an equivalent, is a violation of the eighth commandment, no matter whether it is done by picking his pocket, robbing his dwelling, or trading horses. In fact, most people would prefer to have their pockets picked, to being cheated in a trade. And the man who cheats in a trade is no better than a man who picks pockets.

But is it necessary to conclude that all who make a business of trading horses cheat in trade?—Perhaps not. We would not set up a claim that horse-trading cannot be done honestly. But here is the question: when a man starts out with an old, good-for-nothing horse, and at the end of a period of time, by trading, has converted that horse into a valuable one, or perhaps into a span of valuable horses, or perhaps still has nothing but old horses, but has made a lot of money, where did his gain come from?—Undoubtedly it came from those with whom he traded, and for that gain he has not rendered any recompense. All around him are men who are smarting under the losses they have suffered at his hands. He has gained, in addition to his wealth, the reputation of a trickster. People look upon him with suspicion; and he is a thief. In the eyes of God he is no better than any other thief. He has filled his pockets with that which belongs to other men. He may laugh at his own cuteness, but it will be a very different thing when he meets it in the Judgment.

These principles apply to any other kind of trading as well as horse trading. And such people are evidently unfit to lead a church of Christ.

G. C. T.

CYPRUS.

CYPRUS is one of the largest islands of the Mediterranean, and lies south of Asia Minor, in that portion of the sea called the Levant. The island, situated but forty-six miles from the mainland, is one hundred and forty-five miles long by sixty miles wide, and has both mountains and plains, but no good harbors. In ancient times it yielded all kinds of grain abundantly, was rich in most metals, and for a long time furnished timber for the navies of the Greek and Egyptian monarchs. So far as known, the island was first settled by the Phenicians. Afterward it fell into the hands of the Greeks, and has since been successively occupied by the Egyptians, Persians, Romans, Arabs, Crusaders, Venetians, and Turks. In 1878, by a treaty between England and Turkey, the British were to occupy the island as long as Russia continued to hold the conquests made in Armenia during the war of 1877-78, in consideration of which, England agreed to protect Asia Minor.

Anciently, the Island of Cyprus was so noted for its production of copper that its name (cyprium) was given to this metal. While the islands to the west bore marks of Grecian mythology, Cyprus had the arts, customs, and religious rites of the Phenicians. It was noted for the worship of Ashtoreth, the Astarte of the Greeks, and Venus of the Romans, the female deity corresponding to the male sun-god Baal. Her worship was evidently connected with immoral practises, for it is referred to in the Scriptures as the "abomination of the Zidonians;" and the Mount of Olives, where King Solomon erected a grove

for her worship, was called the "mount of corruption." 2 Kings 23:13. Ashtoreth was the chief goddess of the Phenicians, Philistines, and Assyrians; in fact, in all the East, her worship was connected with that of Baal. The oldest known image of Ashtoreth is that in Paphos, the city in Cyprus where Paul had an interview with the deputy, and where the sorcerer Elymas was smitten with blindness. Acts 13:6.

At times Cyprus possessed much wealth and power. In the sixth century B. C. she contributed one hundred and fifty ships to the fleet of Xerxes. Under the Venetians, Cyprus had a population of nearly three million, but under the Turks the island has been brought low, the present population being but two hundred and forty thousand. When Paul was sent from Antioch, on the mainland east of Cyprus, to enter upon his mission among the Gentiles, his first work was on the Island of Cyprus. Landing at Salamis, on the east end of the island, he went "through the isle to Paphos," where he had the experience already referred to. From here, he sailed to Pamphylia. Acts 13:13.

At the present time, the population of the island is mostly Greek; and under British rule, there is much more freedom and security than before. At the time of the last Armenian riot in Constantinople, which paralyzed business and made work scarce, a family of our Greek brethren moved to Cyprus. Thus the present truth has at least a slight representation there. Let our Sabbath-schools remember this field as among those for which they are specially contributing at the present time; and may we all remember it in such a substantial way that the truth will soon have more representatives there.

H. P. H.

THE HOUR OF HIS JUDGMENT.

THERE is only one gospel, and that is the gospel of salvation through the merits of a crucified and risen Jesus. And because Jesus Christ is the same yesterday, and to day, and forever, the gospel must always be the same gospel. It is the everlasting gospel. But there are times when there are special reasons for emphasizing particular phases of the gospel,—times when there are special truths to be presented in a special way. There are no changes in the gospel, but there are times when there are special reasons for emphasizing special phases of the gospel. When John the Baptist was giving his message, he had a special reason attached to it. He said, "Repent ye: for the kingdom of heaven is at hand." Repentance was not a new idea, but he attached a special reason to his message of repentance at that time,—"*for* the kingdom of heaven is at hand."

When Christ preached, he gave the same message and the same reason. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." He was preaching the gospel, as we read: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." But in preaching it he emphasized that special reason for repentance at that time,—that the kingdom of God was at hand.

After Christ's death and resurrection, the disciples went out to preach; and the point that they emphasized was that Christ, the Messiah, had come, and had been crucified, and had risen; and the fact of the resurrection was the phase of the gospel truth that was brought out with special emphasis in their teachings.

When Luther preached the gospel of the Reformation, in the sixteenth century, he was led, under the guidance of God, to emphasize this one phase of the gospel,—"*Being justified freely by his grace.*" And justification by faith, which was as old as Adam, was brought out anew into the light, and especially emphasized, because there was need at that time that this special phase of the gospel should be emphasized in the preaching.

Not to multiply instances, we come to our own time. "And I saw another angel fly in the midst of the heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7. It is not a new thing to fear God and give glory to him,—that has been the gospel all the time,—but here is a time when there is a special reason for emphasizing this phase of the gospel, and that special reason is that the hour of his judgment is come. We are now to carry this special message to every nation, kindred, tongue, and people, and we are to say to them, with that power that is represented in the words, "with a loud voice:" "Fear God, and give glory to him; for the hour of his judgment is come."

In the eighteenth chapter of Revelation, beginning with the tenth verse, the judgment of God is spoken of. They who stand "afar off for the fear of her torment," say, "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come." That is not Babylon judging somebody else; Babylon is being judged. "Fear God, and give glory to him; for the hour of his judgment is come,"—the hour when he is judged is come. There is a scripture in the ninth chapter of Hebrews where the same form of expression is used, though not the same words. Speaking of the work of Christ as a priest and as the offering, I read, in verse 25: "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." It is the same form of expression, "by his sacrifice," as is suggested in the margin of the Revised Version. Referring to Babylon, the people will say, "Within one hour is thy judgment come." That judgment is the time when Babylon is judged. "Fear God, and give glory to him; for the hour of his judgment is come." He is being judged.

In Rom. 3:1-4 we read: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true [“let God be found true,” R. V.], but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

This is quoted from the fifty-first psalm. Let us read from that psalm, beginning with the first verse: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I

acknowledge my transgressions: and my sin is ever before me. . . . Against thee [or before thee], thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." Take this as it stands, and this quotation in the third of Romans makes it evident that God alone judges. He judges by being judged himself. "That thou mightest . . . be clear [overcome or prevail] when thou judgest." But when the Holy Ghost gives the same scripture by the mouth of Paul, in his epistle to the Romans, he talks thus; and it says, "That thou mightest overcome when thou art judged." Several translations put it in the passive voice,—"*That thou mightest overcome, and be clear when thou art judged,*"—but it is no matter, because both are right. He judges, and he is judged in judging.

Let us see that further. In chapter 17 of the book of Acts, Paul is speaking at Athens to those who worship graven images, and who are given over to open and grave idolatry. In verses 30, 31, he says: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness *in* that man [rather than "by," although the idea is the same, but using the word "in" emphasizes the thought] whom he hath ordained." That man, of course, is Jesus Christ. Now he has appointed a time when he will judge the world, and he will judge the world in righteousness, in Jesus Christ, that man. In this he is a man, and it is so spoken of purposely. He hath appointed a time in the which he will judge the world in righteousness, in that man whom he hath ordained; that is, the world will stand or fall according as Jesus Christ stands or falls when he is judged.

In his humiliation, his judgment was taken away. Now, the hour of his judgment is come. He was not judged as the Son of God, the righteous one. He was judged as the representative of the sinner. It was not *his* judgment that put him to death; it was our judgment. It was because he stood there to be judged for the world, and he was condemned as a sinner. Read in Mark 14:63: "Then the high priest rent his clothes, and said, What need we any further witness? Ye have heard the blasphemy." What was the blasphemy? "The high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am." The same voice that spoke to Moses out of the bush, and said, "I AM," spoke to the high priest, and said, "I am." "Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death." But was he?—Not he, but we. In his humiliation his judgment was taken away, and our judgment put in its place; and instead of being declared the righteous one that he was and is, he was declared to be guilty of death, and was put to death.

In John 12:27, we read: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." What hour was that? Read in Luke 22:52, 53: "Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power [or authority] of

darkness." Shall I say, "Father, save me from this hour?" Shall that be my request? "But for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." Christ's judgment was taken away ("Now is the judgment of this world"); and he stood forth in behalf of the world, and was judged by the world, and the judgment of the world put him on the cross because, "The wages of sin is death," and he was made "sin for us, who knew no sin." So when the judgment of this world was come, it put Christ on the cross; and it puts every one else on the cross who accepts his work. When the hour of his judgment is come, it will put him on the throne, and it will put every one on the throne with him who is found in him. And now "the hour of his judgment is come."

The whole question, from the very beginning of this great controversy between sin and righteousness, is whether the Lord is right or not. There is where it began. Concerning the tree of the knowledge of good and evil, the Lord said, "In the day that thou eatest thereof thou shalt surely die;" but the devil said, It is not so; "Ye shall not surely die." And these two statements have stood there ever since. He who is just can afford to wait. God has waited, he has put himself on trial; instead of coming forward and arbitrarily declaring, "I am right," he has waited. He has always known that he is right, but he is waiting for others to declare it. The devil has maintained, from the very first, contrary to God's statement, that God was wrong. That question is still waiting to be decided, and God has left it to the universe to decide whether or not he is right. In the meantime he has made before the universe such a display of his character as to give men the fullest opportunity to decide, each one for himself, whether God is right, or whether Satan is right. You and I are witnesses, we are on record, and the trial is on. The hour of his judgment is come, and the witnesses are being called.

W. W. P.

(Concluded next week.)

A TEST OF THIRTY YEARS.

SISTER C. P. JENSEN writes from Northern Michigan, expressing her thankfulness for the privilege of reading the REVIEW for the past thirty years, and saying that it "never seemed so dear" to her "as at the present time." So it seems a trial of thirty years has not lessened, but rather increased, her interest in the paper. She asks "the fulness of the blessing of the Lord upon both editors and contributors"—a wish in which we trust all may feel to join.

U. S.

"It is not for us to concern ourselves about the order in Christian experience. Indeed, it is not profitable to be studying our experience to find the evidence of our relation to Christ. When Peter saw the waves about him, and was afraid, he did not stop to consider his experience. He simply took the outstretched hand of Jesus, and was saved."

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.

OUR PORTION FOREVER.

BY JOHN M. HOPKINS.
(Westport, Maine)

O JESUS, our Saviour, in thee we are trusting,—
Our light and our counsel, our hope and our all,
The strength of our life, and our portion forever,—
Upheld by thy goodness, we never can fall.

We praise thee, O Lord, for thy perfect salvation,
Thy garment of righteousness, spotless and pure.
The truths of thy word, like the hills everlasting,
When time shall have passed, will forever endure.

We praise thee, our Lord, for the joys of thy presence,
The comfort and peace thou dost bring to the soul;
We drink of the water of life sweetly flowing;
We bathe in its fount, and are perfectly whole.

To thee we would gratefully yield all our being,
Our strength and our talents we lay at thy feet;
The means thou hast given we use to thy glory;
To labor with thee is most blessed and sweet.

Dear Lord, we implore thee for more of thy favor;
We long to be like thee, more holy, more strong
To resist every sin, and more faithfully follow
The highway of holiness all our life long.

And then when thou comest in power and glory,
With angels to gather the blest to thy side,
With bodies immortal, with joys everlasting,
We'll praise thee, our Saviour, who suffered and died.

JAMAICA.

AFTER the dedication at Kingston, in company with Elders Haysmer and Humphreys, I visited the home of the latter, forty miles eastward, where a week was spent in instructing and organizing a church of eighteen members. Their chapel was not quite completed, so the dedication was deferred until later. Returning to my former place of labor at Golden Grove, I spent nearly four weeks in a further presentation of the message, which resulted in an addition of four and the baptism of five at that place. Three of these were men whose families had previously united with us, so there was rejoicing in these families in the truth. Seldom have I witnessed a more touching and solemn scene than we experienced after the baptism, as for the first time we celebrated the ordinances of the Lord's house with this new church.

A few days later the tent was shipped to a station toward the west end of the island, from which place it was carted as far as carts could go, and then, with its belongings, was borne on the heads of the natives to a mountain peak overlooking hill and valley for twenty-five miles, even to the sea in one direction; and here for ten weeks, with a native assistant, I have sounded the message to the most primitive people I ever met. God has blessed the effort, so that at the present time there are seventy names on the covenant, and others are keeping the Sabbath who promise to join us soon. Wherever a company is raised up in this island, a house of worship becomes a necessity. When that necessity confronted us here, we began work on a chapel eighteen by thirty-six feet, and although every stick of material, with water, lime, sand, etc., had to be carried to the place on the heads of natives, the lumber being thus carried one and one-half miles, still in forty days the house was so far advanced that it was occupied, and the tent taken down. A partial organization, and a permanent Sabbath-school, embracing the greater portion of the community, make the Sabbath a day of quiet such as I have never seen elsewhere.

Our numbers are still increasing, and several others wish to unite with us. In fact, we have had to restrain some who wished to unite with us, until they should become better acquainted with the message. One man came thirty miles to hear us, and a man and his wife walked twelve

miles to attend the opening service at the chapel.

Most urgent requests come from surrounding villages to come and proclaim the message to them, and the tracts and papers given away at the tent have done good work for fifteen miles around. Much crude medical and surgical work, with the extracting of eighty-two teeth, and daily work on the chapel, has filled all the time besides the nine weekly services of the past ten weeks. My permanent address is Catadupa, Jamaica. C. A. HALL.

VIRGINIA CAMP-MEETING.

THE Virginia camp-meeting was held at Charlottesville, a town of about ten thousand inhabitants, August 12-22, according to announcement. Elder A. E. Place, president of the New York Conference, and the writer, were in attendance from abroad, and did nearly all the preaching. Elder F. L. Mead was with us the first Sabbath of the meeting.

The camp was located in what is known as "Belmont Park," a beautiful little grove situated about one-half mile from the city, and also from the electric cars. In some respects the weather was almost perfect, there being no rain during the entire meeting. However, it was quite warm much of the time during the day, so the attendance from without was rather small through the day, but large numbers came every evening.

The preaching during the first few days was largely of a practical nature, while the last week was devoted to a consideration of the testing points of present truth, which greatly increased both the attendance and interest from without. The interest is general throughout the city and surrounding country for a distance of seventeen miles. One very marked feature of actual interest manifested by the people at every service was that there was scarcely a person to be seen roving about the grounds during the service, but all were inside, or pressing up to the tent, to hear the words of salvation. The general topic of conversation was that the positions taken were abundantly sustained by both the Bible and logic, and even the daily papers came out with daily articles and comments in the strongest terms to the same end. Much freedom was given in delivering the word. To the Lord be all the glory.

The brethren and sisters seemed to be ready to receive whatever the Lord had for them. Harmony prevailed among the brethren to a very great extent, thus giving the Spirit of the Lord an opportunity to do its work from the very beginning. Where alienation had existed in any case, confession was made, and thus great blessings were received.

I think I never saw so much of the tender Spirit of Christ received and realized so early in the meeting as was seen on the first Sabbath. When opportunity was given for special prayer and seeking God, a heavenly awe pervaded the assembly, and the time was spent in quietness, beholding the workings of the Unseen upon the hearts and minds of the people. Without the urging of any one, there were seen coming to the front seats all classes, even to some small children. Souls were set free in Jesus. "If the Son therefore shall make you free, ye shall be free indeed."

The business proceedings of the conference passed off agreeably to all. The conference has been heavily in debt for several years, which has proved to be a source of great discouragement in the past. There still remained of this debt the sum of \$684, which was quite a load for so small a conference. We made an effort to raise the entire amount, so the conference might be free, and succeeded in getting it in money and such notes as the Conference Committee would take. Thus the conference is free from debt, and will shortly be prepared to settle its indebtedness to the South Lancaster Academy. There

will doubtless be one student from this State to attend the academy this year, notwithstanding the distance.

The subject of paying tithes was quite thoroughly considered, and light reflected upon several hearts, while some acknowledged that they had not been faithful to the Lord in this respect. The president of the conference, Elder D. C. Babcock, has been in this field only since the time of the last General Conference, but he has the full co-operation of the brethren in his work. He was unanimously elected as president; Mrs. O. L. Dawsbury will fill the office of secretary of the conference and tract society. All other officers remain, I believe, as before. There were about one hundred and seventy-five persons encamped upon the ground, and twenty-five tents erected. We regard the meeting in every way, to the praise of the Lord, a success.

H. W. COTTRELL.

KENTUCKY CAMP-MEETING.

THIS meeting was held, according to appointment, August 10-16, at Elizabethtown, a place of about two thousand inhabitants. The attendance of our own people was not large; but each evening the large tent was well filled with people from the town, who gave earnest attention to the word spoken. The preaching was done by Elders Allee, Starr, Evans, and the writer. Prof. W. T. Bland was present in the interests of the Graysville Academy, and A. F. Harrison in the interests of the canvassing work. This meeting was much appreciated by the isolated ones in this part of the field, some not having had such an opportunity for years.

Elder S. Osborn, who has been identified with the work in this State for so many years, was in attendance, and his words of hope and courage were an incentive to all to press forward in the work until its final triumph.

We believe that the impression left upon the people of the city was good. Quite an interest was awakened to know more of the doctrines advocated by us as a people. Considerable reading-matter was left, something like eight hundred of the current number of the *Signs* being distributed throughout the town. A good feeling pervaded the entire camp, and while there was no excitement, the practical discourses caused a drawing near to God on the part of many. We trust the vows of renewed consecration will not soon be forgotten. Four were baptized; and as a result of the meeting, two in the town began the observance of the Sabbath.

The brethren and sisters returned to their homes, expressing themselves as greatly benefited by the meeting.

J. W. COLLIE.

OHIO ANNUAL CAMP-MEETING.

THE Ohio camp-meeting has been held through the time appointed, closing on Monday, Aug. 16, 1897. The Holy Spirit and the blessing of the Lord were present in a large measure from the beginning to the end. Over six hundred of our people were camped on the ground. All showed an earnestness and devotion which plainly revealed their interest to go forward with the message. Every public service was largely attended by citizens from the city and vicinity. Good order was maintained, and hundreds became much interested in what they heard.

The Ohio Conference was much pleased to have the influence, counsel, and labors of Elders J. H. Morrison, A. F. Ballenger, A. T. Jones, G. A. Irwin, and Dr. David Paulson and his wife. These servants of the Lord favored us with many bright points of light and rich gems of truth, which were highly appreciated. They represented in our meeting the various lines of the message as they now stand before the world.

The same spirit which prevailed in the beginning of the meeting, as reported in a previous number of the *REVIEW* by Elder Ballenger, pre-

vailed to the end. It was manifested in the business of the conference in the same degree as in the devotional services. The hand of the Lord guided in the choice of officers for the coming year in a very marked manner. After a special season of seeking to know the mind of the Spirit of the Lord, we had unmistakable evidence of his blessing. Elder R. C. Porter was elected President; R. R. Kennedy, Vice-President; and A. G. Haughey, W. H. Wakeham, and W. W. Miller, the other members of the Conference Committee.

Steps were taken which will materially improve the financial condition of the conference. Over \$1000 was raised, in money and pledges, to apply on the academy debt. This, with the \$3000 previously pledged, and some that will come in from another source, will return to the General Conference the money borrowed some time ago. Reports from the tract society give a favorable showing, and the canvassing work stands fair in the State. The Sabbath-school Association reports an increase in the number of schools and in the amount of donations for missionary purposes. The tithe is slowly increasing in the conference from year to year, but it still falls short of maintaining all who are laboring, and those who desire to labor.

Looking over the whole field of our meeting, we can say, with many others, "We have had a most excellent meeting." The last Sunday, at 2:30 P. M., Mr. S. Sherin (Methodist), from Chicago, gave a stirring and instructive discourse on Christian Help work in the line of lifting up the fallen, especially in our large cities. A large crowd came out to hear him. The last Sabbath of the meeting was very profitable to our people in a spiritual sense. All showed a special desire to seek the Lord for a greater blessing. As they drew nigh to him, he came nigh to them. His power to forgive sin was as clearly manifested as his presence and blessing on the people. It was a day of much joy to many souls. Twenty-five were baptized during the meeting. Some declared victory over wrong habits, and claimed liberty and freedom in the Lord.

The praise meeting on Monday morning was expressive of much joy for the great privilege of being present in so good a meeting. May all now tell, in their homes and in the churches, how wonderfully the Lord has wrought for them. This meeting will long live in the memory of all who attended it. To him who hath loved us, and washed us in his own blood, be praise, honor, glory, and blessing evermore.

I. D. VAN HORN.

PENNSYLVANIA.

MEADVILLE.—This city of about twelve thousand inhabitants is a center of education and religion. Unitarian influence is felt to some extent, as this denomination has a theological college here. It is also the seat of a strong Methodist college and the "Chautauqua" publishing work. Spiritualists are also strong, and have their rallying-place at Cassadaga, not far away.

During the summer many visit these places of resort. Though apparently a difficult field and an unpropitious time, we began tent-meetings here about a month ago, under manifest indications of the leading of Providence. The interest soon became wide-spread. The best people of the leading churches have attended the meetings, and about twenty-five have now decided to obey the truth. Some of these are persons of means, talent, and position, and the indications are that many more will walk in the light. We have realized in this effort, as never before, the attendance of heavenly agencies guiding the work. We labored first to clear away rubbish by presenting the whole Bible as the unfolding of Christ in the gospel, and salvation in every age only by grace, through faith, applying

these truths with the signs of the times, and announcing subjects in advance upon the near coming of Christ and the prophecies. As we came to these subjects, we began Bible readings three times a week (one on the Sabbath) upon such subjects as "Sanctification," "The Gift of the Holy Spirit," "Divine Healing," etc., taking them up in such a way as to remove error and connect them with the message. We feel that the Lord has led and blessed in this.

K. C. RUSSELL,
L. S. WHEELER.

ILLINOIS.

PEORIA.—The work here is moving on, and the brethren are of good cheer. Our tabernacle is finished, and we are holding five services a week besides Sabbath-school. The attendance is better than it was through the winter. Two more joined the church last Sabbath. There are over twenty keeping the Sabbath. The interest is deepening, and others will soon unite with us. We are following up the interest. Our experience is that—

"Tis sweet to work for Jesus;
There's resting by and by."

L. D. SANTEE.

KANSAS.

WILSON.—We began work here with our tent, July 1, with a fair audience, which steadily increased until our tent was full. Satan seemed aware that the Lord had some people here, and he exerted his power by circulating falsehoods about our work, hoping to keep honest souls away. But the Lord gave us the confidence of the people, and assured them that we were presenting the pure word of God to our hearers. As the report of the meetings went out, the Lord moved upon the hearts of his people to "come and see."

Finally one minister bethought himself to show up the Seventh-day Adventist doctrine to the people, and thus disgust them with it. But he was "fighting against God," and the Lord turned this effort to his own glory. Instead of disgusting the people with the truth, this man disgusted them with himself. Twenty have already decided to obey the Lord, and others are interested. To the Lord belongs all the praise, for he has done the work.

H. F. KETRING,
A. R. OGDEN.

KENTUCKY.

MAYFIELD.—In June I came to Mayfield, where Brother W. R. Burrow had been canvassing and giving Bible readings several months. Some interest had been awakened, and five or more were keeping the Sabbath. We found a revivalist holding meetings in a large tent in a union effort. We pitched our tent as soon as his was taken down, but the various churches continued the revival meetings in their churches until the very hot weather made it almost impossible to do much, so our meetings were greatly hindered. However, a few began to obey.

July 12 I left this place for one week to attend a public discussion in Obion, Tenn. While I was away, Brother Lowry, who has been with me for some time, pitched the tent two miles out of town, where a few meetings had been held in an arbor and some interest created. The interest grew steadily, and spread to places some distance away, even reaching the city, and at this writing it looks as if the work was barely begun. About twenty have begun to obey, and more than twice as many more seem deeply interested. About fifty have attended our Sabbath meetings for the last two Sabbaths.

Last Sunday we had a very solemn baptism in the presence of several hundred people, who were as respectful as any audience I ever saw at a

baptism. Three were baptized at this time, and several others wish to follow soon. Our tent is near a schoolhouse where a union Sunday-school has been held. We have the privilege of using this house whenever we wish. The way in which doors have opened here, and prejudice has been overcome, has been indeed marvelous. Some are now in the struggle of abandoning tobacco. The work seems to be deep and thorough. Last Sabbath was one of rich experience to all present, but to none more than to the writer. Calls are received from adjoining communities, and the providence of God seems to be going out before us here. Brother Lowry and his wife are rendering valuable assistance. Brother W. R. Burrow was with me at the opening of the work, but was called to attend to the book work of the conference. J. D. PEGG.

OHIO.

BARNESVILLE.—A few weeks ago we reported that we had just begun a series of meetings at this place, and it may be of interest to our brethren to hear the result. Last Sabbath we organized a Sabbath-school with eighteen members, fourteen of whom are adults; and on Sunday nine dear souls were baptized. The day was all that could be asked, and in the afternoon a little company gathered on the bank of a small brook, under the shade of two large trees, about three miles from town. It was no common sight to see two men lead their wives down into the water, but the climax of the scene was reached when we led a widowed mother with her two nearly grown daughters and a dear boy of twelve, hand in hand down into the water, and buried them in the same watery grave, whence they came up to walk in newness of life. Several gray-haired Christians were heard to say, "I never saw such a beautiful baptism before." We all felt that "it was good to be there."

We feel very thankful to have a part in representing such a glorious truth, and pray that we may rightly do so. A Disciple minister challenged us to a discussion, but we declined, granting him the use of the tent an evening instead. Friends were made for the truth as a result. This is not all the fruit of our meetings at this time, as much labor has been done by Elders Shannon, Russell, and Babcock about four miles from here; this effort has served to consummate an organization here by uniting the two. We hope two others will be baptized before we go. Several had been baptized before accepting the truth at this time.

We now take down our tent to attend our State camp-meeting at Springfield.

C. P. HASKELL,
M. S. BABCOCK.

SOUTH DAKOTA.

THE local camp-meeting for the Black Hills, for our people in southwestern Dakota, northwestern Nebraska, and eastern Wyoming, was held at Hot Springs, S. Dak., on the old Chautauqua grounds, July 9-18. There were twenty-seven family tents upon the grounds. In these over one hundred persons were encamped. Our public services were held in the well-seated pavilion, and the children's meetings were held in another building on the grounds. The laborers present from the Nebraska Conference were H. E. Robinson, president of the conference, Brother Wheeler, and Brother Boynton. Brother N. W. Kauble and the writer were the laborers from abroad. A tent-meeting had been held for several weeks in Hot Springs, and several had decided to obey the truth. These, with others, took a public stand for the truth during the camp-meeting. Sixteen persons, some of them of Hot Springs, were baptized. Three others were accepted as candidates for baptism, who will be baptized soon. Besides these, four others who had accepted the truth, but had been immersed, were voted into the church.

It was a pleasure for me to speak to this people nine times on the Advent movement, its rise, and the manifest leading of the hand of God in the work. The speaking and labors of the Lord's servants in this meeting were instructive and practical, and calculated to ground and settle the believers. Those who had the privilege of this camp-meeting returned to their homes greatly encouraged. There are many other Sabbath-keepers in this part of the country whose hearts were with us; but several successive years of drouth and failures of crops left them in a poor condition to come to the meeting. May those who did attend carry the light to those obliged to stay at home, and so let those who tarried by the staff share with those who went out to the battle.

There are openings for the presentation of the truth all through the Black Hills country. May the Lord bless the efforts put forth to spread the light. It is said that in one of the mines in these hills there is enough iron ore in sight to employ five thousand men twenty years to get it to the stamp-mills. This gold does not belong to the poor laborers, however, but is the property of men in Chicago. Some of our brethren are employed in the mines, and are permitted to keep the Sabbath also. There is a great rush of people to secure positions to labor in the mines. Those who can live where they are would better not join in this rush.

J. N. LOUGHBOROUGH.

WISCONSIN.

SINCE our good camp-meeting at Madison, we have had a precious experience in the work. The Lord has given us tokens of his love, and some souls have been added to the number of "such as should be saved." At Shamrock fourteen were baptized during the month of July, two of our sons and a daughter-in-law being among the number. The leaven is still at work in other hearts here.

As the result of a short time spent near Neillsville, four persons have learned to love and obey the truth. It is refreshing to witness the earnestness and zeal of some of these new-born sons and daughters of God as they move out with hearts all aflame with their "first love." How it kindles anew the sacred fires on the altar of our hearts, and arouses into activity the dormant and waning powers of the church! Words cannot express our gratitude to God for the way in which he has led us all the ten long years in which we have walked with him in the present truth.

O for a fresh wave of that pardoning love
That kindles anew at the cross!
That links those on earth to the beings above,
And frees His beloved from dross.

July 26.

J. B. SCOTT.

THERE is an abundance of work in sight, in these parts, and quite a share of that which is being done brings forth fruit. The fifty-nine who were baptized at the Madison camp-meeting have nearly all been received into fellowship in our churches. Besides these, many others have been baptized and united with us in church relation. The increase reported to me, in members added within the last two months, sums up one hundred and fifteen. Of these, twenty were received at Milwaukee, fourteen at Shamrock, and smaller numbers in twenty-three other places.

Elder T. B. Snow and Brother J. B. Locken are located in Ashland to open up work in that city. A few Sabbath-keepers were there before they went, and they have begun with the Signs and Sabbath-school work. As they have so lately entered that field, I am not prepared to say much as to the prospect. These brethren are farther north than any other of our conference workers, and have a mixture of peoples to meet. Brother Locken can teach the message in Danish and will labor partly for the Scandinavians.

Elder J. J. Graff has been holding meetings in the western part of the State, near Maiden Rock, among the Germans. He writes of baptizing five in connection with his work in that place. Brethren S. Schwarz and John Maas report an interesting meeting in a church not far from Jefferson Junction. This place of worship is freely granted to them, and they are presenting the truth to the Germans who wish to hear in that neighborhood. Elder D. T. Bourdeau is now spending two weeks in the northeastern part of the State, mostly with the French Sabbath-keepers and those who are interested. Several Germans have accepted the truth in connection with the Bible work in Wausau. Elder C. J. Herrmann has recently baptized two of these. Elders O. A. Johnson and C. W. Olds are conducting an interesting series of meetings in a tent in the city of Janesville. Some fruit will be gathered from their labors. It seems, too, that they have managed the interest in such a way as to leave an open door for further work. This is a point which should be well considered by all our laborers.

Brethren G. M. Brown, William Sanders, and R. Marsh are holding meetings in a union church at Rock Falls, and also in a tent pitched seven miles out in the country. This is an unworked vineyard, and the situation demanded two meetings held just now. We hope that these meetings are but the beginning of a good work, which Elder J. B. Scott has been greatly blessed in labor bestowed with churches. At accepted the truth, and five of these have been La Grange he baptized three; at Neillsville seven baptized; and at Shamrock, his home church, in about seven weeks, he has baptized fourteen, and others have turned their faces toward the Lord.

Elder H. W. Reed and the Bible workers in Milwaukee are much encouraged, as the interest increases with the church, and also among those who are studying the truth. It is difficult to arouse a general interest in Madison, yet nine or ten have been added to the church since the camp-meeting was held there; and Brother J. N. Anderson, who is laboring in that city, hopes soon to baptize others who have accepted the truth. Elder J. C. Mikkelsen and S. Swinson are laboring in Warren and Colfax; but as they have only recently entered upon the work in these places, a report has not been received from them at this writing. Elder Shreve and Brother M. N. Campbell have lately pitched a tent at Excelsior, and are having a good hearing while they present the truth. Brother Fred Peterson is doing a good work in restoring an interest where meetings had been discontinued at Lind. It requires much patient labor to revive a work, and instil hope and courage anew where friends have pulled apart and given up the field; but Brother Peterson thinks the Lord will give success to the effort which he is putting forth.

Of course the adversary is doing all he can to hinder, but we have no disposition to report his work. WM. COVERT.

WEST VIRGINIA.

SINCE my last report, the most of my time has been spent in new fields. In May I held some meetings at Littleton, Wetzel Co., in a so-called union church; but in less than two weeks they took the church from me to hold a protracted meeting. I left five keeping the Sabbath in that place. I then visited Wheeling and some other places in the "Panhandle," and the first of June I commenced tent-meetings in Huntington, a city in the southern part of the State. The church here was strengthened by six additions. Others whom we hope to see unite with the church later on are keeping the Sabbath. Here we baptized two, one of whom was a brother seventy-seven years old, who rejoiced much in the truth; and an elder and a deacon

were ordained. Brother Province, the State agent, was with me here, working in the interest of the *Signs*. He rendered valuable assistance in the meetings. We are planning to have the *Signs* work pushed much more the coming winter than heretofore. I am persuaded that this is the most successful way to enter the cities. July 23-25 I was with the Kanawha church in quarterly meeting. The Lord blessed much in the meetings. There was an increase of tithe over previous quarters. The church building here is completed, with the exception of painting. The dedication will perhaps be postponed until after camp-meeting.

From July 27 to August 1 I held meetings with the Walker Station church. The quarterly meeting was held here also. The membership here is small, but they have gone to work with zeal and built a neat and very comfortable church. It is almost finished, and the debt is small. Arrangements will be made for the dedication of this church soon. The outside attendance during the meetings was good, and the prospects are favorable for others to unite with them soon. Two were baptized. One of these was a young man who received his first impressions of the truth through seeing our brethren in the chain-gang at Spring City, Tenn., and from hearing a few discourses by Elder Kilgore. The fact that those in the chain-gang appeared to be among the very best citizens of Spring City, and their prayers being heard while in their place of confinement, struck him as remarkable. These things led him to investigate, with the result that he has fully embraced the message, and we hope to see him engaged in carrying the light to others. Verily, man can do nothing against the truth, but for it.

The Lord has blessed the canvassing work in this State the past summer, and all the workers are of good courage. In one place several have embraced the truth from reading, and while they have heard only a few sermons, they are talking of erecting a small church building. I am planning to visit these brethren before camp-meeting. I am of good courage in the work. Everything indicates that now is the most favorable time that we will ever have to work, and the King's business demands haste. Thankful for the blessing of God, I am encouraged to labor on till the end.
G. B. THOMPSON.

MAINE.

JULY 10 I met with the church at Hartland. Our meeting was good, and it was pleasant to meet those of like precious faith where I embraced the message over thirty-three years ago, though death has made many changes. July 11, 12 I visited Sabbath-keepers in Eddington and Bangor. At Bangor I met one who had been keeping the Sabbath since 1845. Her courage was good, and the truth never looked more precious to her. July 13 I held one meeting at Patten, where I held a tent-meeting in 1870. Some are still alive to hold up the truth before the people, and others are anxious to know more about the message. I also held one meeting at Dyerbrook with a full house.

July 17, 18 I met with the church at Blaine. The meeting here was well attended, and the Spirit of Him who came to seek and to save that which was lost was with us. Our meetings at Westfield and Presque Isle were also well attended. At East Washburn the Lord greatly blessed in preaching his word, and some who had been backslidden resolved to take up the work anew. It was good to be there. The outside attendance was excellent. July 31 I was at Blaine again, and two were received into the church by baptism. Our meeting on the Sabbath was one of special interest as the sweet spirit of Jesus came into our midst. Some received new courage who had not borne their testimony for years. We still hope for others. To God be all the praise.
J. B. GOODRICH.

FLORIDA.

ORLANDO.—I desire to say, through the REVIEW, a few words of encouragement to its many readers concerning the work among my people in Florida. I entered the work in this city, April 13. There were many difficulties to meet; but I put my trust in the Lord, remembering the promise, "Underneath are the everlasting arms." In about three weeks high prejudice arose among the people, and a most determined effort was made secretly to overthrow the cause; but the Lord opened the way for me to present the message of mercy to the people, and he softened the hearts of many who heard, and they began to inquire, "What shall we do?" On being told, six have given themselves to the Lord. Many have become greatly interested in the truth.

The colored people of the South are hungering and thirsting for righteousness; but having been so often snared and baffled in the past, few have the courage to stand for the truth, even when they see, hear, and understand it. They are generally poor, and can seldom speak fully the sentiments of their hearts, although quite a majority of those who, through my feeble efforts directed by the Lord, were brought into the truth, have stood firm in the faith during the past five years. I am of good courage in the Lord.
M. L. IVORY.

ARIZONA.

JULY 22 we began meetings in People's Valley, which is a small valley entirely surrounded by mountains. From the start we had a good attendance, considering that there are only nine families, all told, in the valley. Up to August 11 we have preached nineteen sermons. Last Friday night it was very rainy, and we thought we would not light up, but the people came until there was quite a congregation. At the close of the sermon we asked those who had prayerfully considered the matter, and had decided to keep the Sabbath, to arise, and five responded. Since then six others have taken a stand for the truth, and others are trembling under the cross.

When we had been here a week, we put up a question-box, and intimated that if any did not have questions, a little cash would come handy in defraying our expenses, and we have received nearly seventeen dollars. Those who have embraced the message so far, were not professing Christians, but are already asking questions about baptism and uniting with the church. We hope to be able to organize a church here.
GEO O STATES, W. L. ILES.

UPPER COLUMBIA CONFERENCE.

AFTER spending the week of prayer at North Yakima, Wash., and a short time with the company at Wenas, fourteen miles from Yakima, during which time two were baptized, I visited the Swauk Prairie church, and held several meetings with that company. There is a live, growing church here in the country. Quite an interest was manifested by those not of our faith. In company with my family and Brother W. A. Kinney, I next went to Ellensburg. We hired a hall, and began meetings, but the interest was not good. We ordered a club of fifty *Signs*, and took orders for most of them. Our work had to be done from house to house by visits and Bible readings. The outlook seemed rather discouraging at times, yet our trust in God and his truth was strong, and we knew his cause would triumph.

There was one case of peculiar interest. One evening only three or four came to meeting, so I decided to give a reading on the "Law and the Gospel." Among those present was a lady with whom I had held one reading, and had an appointment for a reading on the Sabbath question the following day. When I called on her

the next afternoon, she told me that the reading of the evening before had so impressed her that she could not sleep during the night. Before we finished our reading, she told me she intended to keep the Sabbath, from the light received at the service the evening before. This shows that the size of the audience does not always indicate the interest. Before leaving this place, we organized a Sabbath-school of nine members.

After closing the meetings, I visited the companies at Hilgard, La Grande, and Wallowa, Ore., in the interest of the Sabbath-school work. A new school was organized at La Grande. At Wallowa we held quarterly meeting, and I preached the funeral sermon of Sister Webbs, who had died some time before. After the conference, Brother E. D. Sharpe and I came to Pendleton. There seems to be some outside interest both here and at Pilot Rock, where I spent a week. I hope to work on to the end, that I may at last hear the "Well done" said to me.
July 14. W. F. MARTIN.

HOW TO HELP.

At our last camp meeting we voted to establish a medical mission in Portland, Ore., to do the kind of work that the Chicago mission is doing. It has not yet been opened, on account of lack of means; but we have faith in God and his workers, and believe it will soon be in operation. The Lord has blessed this country with good crops in field, garden, and orchard; and since he has provided so much material, why can we not help to get things ready for the mission here, by donating dried sweet corn, dried fruit, etc.? Those living in other States can send these things wherever they are most needed, as there is always a place for them, and they will do much good. This may help some to see what they can do. The children will enjoy helping prepare the provisions; and they are to "be taught to be diligent in missionary work."
J. S. A.

PERSECUTION IN MANITOBA.

I HAVE just returned from visiting Brother John Mc Kelvy, of Wellington, Manitoba, who was tried on August 11 for Sunday labor, and fined ten dollars or five days in jail. About three months ago Brother Mc Kelvy began to keep the Sabbath. At that time he was superintendent of the Sunday-school, and, in fact, one of the leading men of the neighborhood. The charge against him was for "working on July 11, the same being the Sabbath." The Presbyterian minister was the one who caused the prosecution, although the complaint was made by one of his elders. The Presbyterian minister and four Presbyterian elders were all the witnesses called; and the case was tried before a justice who was also an elder of the same church.

Brother Mc Kelvy conducted his own case, but was not given a fair chance. His demeanor was quiet and gentlemanly, and he made a good impression on the spectators, some declaring that he had not been treated fairly. Others said that the minister would never get another dollar from them. Brother Mc Kelvy refused to pay his fine, and was given until last night to decide whether he would pay it or go to jail. He is firm in the right and of good courage. Whether he will be taken to jail remains to be seen. But we know that the word is true which says, "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain."
August 18. J. C. FOSTER.

LETTER FROM MANITOBA.

WINNIPEG, MANITOBA, Aug. 23, 1897.
Editor Review and Herald:—

DEAR BROTHER: I write to apprise you of the persecutions now going on in this field. As Brother Foster has written regarding the arrest,

trial, and imprisonment of Brother Mc Kelvy, I will not dwell upon that case.

Last Friday, August 20, Brother Edward Kelly, of Winnipeg, a barber by trade, received a summons to appear on the following day (Sabbath) to answer to the charge of carrying on his ordinary occupation on the "Lord's day, commonly called Sunday." Brother Kelly called on the justice of the peace, and secured the postponement of the case until Monday. To-day the case was called, and further remanded to give Brother Kelly time to ascertain some points in regard to the law. If convicted, he may appeal the case. The leading daily paper, commenting on the matter, said, "This case is likely to develop into one of the most interesting that has ever come before the police court."

We await the outcome of this trial with keen interest. We are confident that it can only work for the furtherance of the gospel. At the same time we pray that God will guide in all that is done, that nothing may be done through strife or vainglory.

Not long ago, Brother Jacob Nickel, of Morden, was arrested and tried; but when it was found that he would go to jail rather than pay a fine, he was allowed to go home. Thus we see that the dragon spirit is aroused in this field, and is manifesting itself in several places at once. We ask to be remembered in the prayers of God's people everywhere. To our brethren throughout this field I will say that now is the time to consecrate everything to the Lord, and to exert every energy in the warning of the third angel's message to all the inhabitants of Manitoba and the Northwest. Let us press together, and raise aloft the banner of truth. The conflict is on, but it cannot last long. The Judge will soon come, and deliverance will reward the faithful ones.

W. H. FALCONER.

THE SLUM MISSION WORK OF CHICAGO.

As it is my lot to be here in one of the dark portions of Chicago, I will try to tell a little of what the Lord is doing for souls here.

Under the direction of the American Medical Missionary Association, there are several branches of work in progress in this city: the Workingmen's Home, at 42 and 44 Custom House Place; the Star of Hope Mission, 33 West Madison St.; the Nurses' Home at 744 Forty-seventh St.; and the Rescue Home, cor. Thirty-third St. and Rhodes Ave.

The Workingmen's Home is a place to which men can come and find food and lodging at actual cost, and often less than cost. Good, clean beds can be had at ten cents a night, with free bath, free laundry, and free reading-room. There is a free medical dispensary, with physician and nurses in attendance. Hot soup, oatmeal and milk, hot cereal coffee, and bread are served three times a day, at one cent for each dish. A gospel service is held every evening at 7:30.

Every month there is a deficit; but every one of these missions has enough to supply its actual needs. God puts it into the hearts of many to give of their means to support this work. Donations of dried fruit, beans, old clothing, bedding, sheets, blankets, quilts, etc., are gratefully received by those in charge, and especially by those in need. And since it is more blessed to give than to receive, the donors must surely receive the blessing of God.

The force of the parable of the wheat and the tares growing together, as given in the Scriptures, is vividly seen here. Here is found every description of humanity, and of every nationality. Among the men that float along by Custom House Place, and step in to rest their weary feet, and get a bite to eat, there are, no doubt, representatives of every crime that man ever committed. There is the professional safe cracker, the robber, the hold-up, the gambler, and the bum of every stamp; and what one cannot think of, another

surely can. Out of all this mass of humanity, we find unpolished jewels every day.

While we find men who would not work if they had a chance, there are many others who would gladly work if they could find work to do. There are, at this time, one hundred thousand men out of employment in this city. Some are discouraged, and would end their life if they dared. Not all these men are wicked. Their appearance goes against them many times; for they have stood the trials of hard times and rain and storm; they are weather-beaten, and look very shabby, yet underneath the tattered rags of many of these world-forsaken men are as warm hearts and tender sympathies as are to be found anywhere. The stories of many of these men would melt the hardest heart.

Their stories frequently are like this: "I have a dear wife and children in —, that I have not heard from for some time. I do not know what they are doing. I could not get anything to do, so I started out to find work. The shop where I worked shut down, and that left me, with many others, out of work, and I have walked hundreds of miles to find something to do, and have not found it. What shall I do? for my family must live. God knows what has become of them." These men love their families just as much as we love ours. They must have help, they must know about the Saviour; so when we can supply their hunger for a while, they sit down and listen to the gospel.

We meet men here of every creed, some who belong to churches in high standing, but who, through misfortune and temptation, have dropped into discouragement, and given up to drink. Such are those whom we are trying to rescue here every day. As we have a medical dispensary, those come to us who need treatment, some stabbed, some shot, some beaten, some with delirium tremens, and diseases of every description.

At the Star of Hope Mission, on Madison street, gospel services are also held every evening. There is witnessed the power of God in the salvation of many souls every month, and there one may see people who have been rescued from the power of Satan, working personally with the sinner who knows not the love of God. Men are picked up out of the slums and brought to the mission, where they can sit down and listen, unmolested, to the precious gospel. Connected with these missions are midnight workers, both ladies and gentlemen, who, after their work at the mission is finished, go out upon the street, and work for the fallen women from two to five hours. Much success crowns their efforts. Many ask us, "Are you not afraid to go out upon the street at such a late hour?" Yes, indeed we are if we go alone; but God has promised us protection, and we have it when duty calls us. We go in bands of two or three.

The Nurses' Home on Forty-seventh street is a place where are located from six to eight well-trained, God-fearing nurses. Two of these nurses do nursing in families for wages, among those who are able to pay a nurse's fee, and thus support the other six, who go down into the slums to lift up the poor and distressed. They find a degree of poverty that has not even been named in our smaller towns and cities. Women and children are discovered dying for the want of food and clothing. Family after family is left without support, just as described above, where the man of the house has either left home to find work or is ruined by rum, our great national curse. If ever the grace of God is needed, it is in trying to relieve this class of people. They long to be released from the power of drink, but the iron hand of Satan, through the liquor habit, is dragging to the grave many of the sons and daughters of this country. The young men and women in the grasp of this foe are legion; and who are they? — The sons and daughters of some fond mother.

The Rescue Home is a place for those who have been lured away by the agents of Satan,

and have been cast out upon the street to perish, or to be taken to the poorhouse, or perhaps to end their own lives. Such are gathered in, and they are made to feel that they are welcome; that though men may cast them off, the Lord Jesus has not cast them off. While they are in the Home, and have a moment to reflect, they are told the story of Jesus, and made to understand that they are not forsaken by him who knoweth all things, and doeth all things good. As soon as practicable, they are found good homes, and the lesson of the past is one that will not be forgotten by them. As they find the Saviour a friend who will always comfort them, they make workers for God that know how to sympathize with those who need sympathy indeed.

This is only a part of the work that is being done in this wicked city, and this I speak of from actual experience. We need help, but especially the prayers of the people of God.

A. J. HARRIS.

News of the Week.

FOR WEEK ENDING AUGUST 28, 1897.

NEWS NOTES.

Lord Salisbury insists that Turkey shall evacuate Thessaly at once, without waiting for any indemnity. Germany now threatens to withdraw from the concert unless the Turks be allowed to continue their occupation of Thessaly until the indemnity agreed upon shall be paid by Greece. The other powers regard England with suspicion. Whether rightly or wrongly, they believe that England desires to seize the Island of Crete. It has now been fourteen weeks since the cessation of hostilities. At that time all the powers agreed that Turkey must not hold Thessaly, but as yet not a Turkish soldier has turned toward the north. The sultan is holding his own. He has lately made a treaty with Bulgaria, and by his own skill, the strength of his army, and the dissensions of the powers, he is so far doing about as he pleases. The "sick man" is still sitting up, and apparently gaining in strength. But he may suffer a sudden relapse.

Great Britain is realizing the fact that a great and world-wide empire naturally is attended with many difficulties. She has a threatened uprising of mountain tribes in India to contend with. To meet this, she has hurried 37,000 troops to the frontier. She also has an army of invasion in the Sudan, engaged in what may prove to be a long and bloody war. Re-enforcements are being sent there. There are also revolts in various parts of Africa. The Boers are still ugly, and the late revelations involving Mr. Chamberlain in the Jameson raid will not tend to make them feel more peaceable. Worst of all, Mr. Sherman, United States Secretary of State, has been using some very caustic, and some say ungentlemanly, language in reference to the question of sealing in Alaskan waters. Britannia surely has troubles enough; but she has, with few exceptions, got the biggest share of all disputed loaves, and probably will continue to do so.

War on a larger scale than for many years has broken out in India. The Afridis and other warlike tribes on the border of Afghanistan have raised the flag of revolt, and, coming down through the famous Khaibar Pass, have invaded the northern part of British India. According to reports, they have taken two British cordons, and in one, Fort Al Musjid, 800 Sepoy troops were surprised and shot to pieces. It would seem by this that Great Britain is none too ready for the storm that is brewing in India. The ameer of Afghanistan, replying to the British government's queries, denies that he has done anything to stir up this war; but it is believed by many that his avowal is not the truth, and that his Mohammedan sympathy for the sultan, whom Lord Salisbury is trying hard to coerce, has led the ameer secretly to foment troubles in India to teach Lord Salisbury that he has many irons in the fire that need his attention. Back of it all, some see the Russian bear using the ameer as a puppet to put England to the test, to see how ready she is for war in India. Great Britain will never allow the Khaibar Pass to be taken by an enemy if she can possibly help it. Such an event would mark the downfall of British India.

Eugene V. Debs issued a call to the Social Democracy, whatever that may be, and to all lovers of liberty, to meet at St. Louis in convention, Aug. 30, in the interest of the starving miners. This is in harmony with an official call of the United Mine Workers and the

American Federation of Labor. Mr. Debs recites at some length the sufferings and grievances of the miners, and complains that all the laws, judges, courts, and troops are against the poor, and on the side of the wealthy. He declares that the horrors of Siberia are reproduced and overpassed by the rich corporations in their treatment of their workmen, and says that, tired of appealing to courts, before which no justice can be obtained, they will appeal to the American people. He closes by saying:—

“Judges, by the usurpation of power and by playing the rôle of tyrants, have annihilated the Constitution, abrogated the right of trial by jury, forbidden free speech, suppressed peaceable assemblage, and transformed our republic into an absolute despotism. They are guilty of judicial treason, and should be made to answer at the bar of an outraged people. The issue has been forced upon us, and we have retreated before it to the verge of slavery. Let us now meet it as it would have been met by the patriots of 1776.”

President Faure, of France, arrived in Russia, Aug. 22. The czar was at Cronstadt, and when the French fleet appeared in the offing, he embarked in his yacht, and went to meet it. The president was received on board the czar's yacht by the czar with great cordiality, and amid a great cheer from the two fleets. When the president landed, the Russian band struck up the “Marseillaise.” An immense crowd of cheering people accompanied the czar and the president, with their guard of Cossacks, to the Peterhof palace. There followed a grand review of troops. The city of St. Petersburg will spend one million rubles in honor of the president's visit. Only ten thousand rubles were spent by the city in honor of Emperor William, who has but recently left the city.

A big railroad deal is being consummated by which one company, with J. P. Morgan at its head, will control a great line of road from Chicago to Puget Sound. The principal lines of road in the Northwest will form part of the combination; and all will form a part of a larger union, taking in the Japan Mail Steamship Company. The real object is to control the traffic carried on by this country with China, Japan, and Eastern countries generally. At the present time, Morgan has a grip on nearly all the Eastern railroads. In New England and New York all roads are subservient to his policy. Now, like Alexander, he sighs for other worlds to conquer. Such a combination as he now contemplates is contrary to federal and State laws, but men of Morgan's wealth easily evade the law.

Prince Luigi and his party, of Italy, have succeeded in climbing to the very summit of Mt. St. Elias. Many persons have tried to accomplish this feat, and have failed. The summit was not reached without great peril to the adventurers. An American party, under Professor Bryant, attempting the ascent at the same time, failed to reach the top. The chief of the successful climbers is the third son of the Duke of Aosta, former king of Spain, and nephew of King Humbert of Italy. He is a lieutenant in the Italian navy, and an elder brother of the Count of Turin, who lately won notoriety by defeating Prince Henri of Orleans in a duel. Several parties before this have made the attempt, and Lieutenant Schwatka, the arctic explorer, reached an altitude of 7200 feet. Prince Luigi was accompanied by experienced mountain climbers and guides from Europe. He found the mountain to be 18,120 feet in height.

Rev. Newman Smith, D. D., of New Haven, Conn., being asked his opinion in reference to the new Sunday law in that State, declares that the law never can be enforced, and that it will be a dead letter from the start. He expressed great doubt that a good effect could be produced by “making the statute-book an exhibition of moral laws, hung up for ornamental purposes only,” and concluded by saying: “The Connecticut Sunday law, as re-enacted by the last legislature, seems to me to be bad legislation; first, because the people do not expect the prosecuting officers to enforce it; and secondly, because if the attempt were made to enforce it literally and in all directions, the people would clamor to have the courts liberalize the law by an artificial interpretation of the saving clause, ‘Except works of necessity and mercy.’ A good Sunday law should say what it means, and mean no more than the fair common sense of the people will sustain.” The foregoing from Dr. Smith shows some consideration, but it is not all the truth. Every Sunday law is an interference with natural right, and has no place upon the statute-books of a free country.

ITEMS.

— Count Mutsu, formerly Japanese Minister of Foreign Affairs, is dead. Japan owes much to him for her rapid advance in civilization.

— Another treasure-ship from the Klondike has arrived at Seattle.

— Tobacco as well as wheat is advancing in price. The Cuban war is the cause.

— Filibusters are again active in their efforts to land munitions of war on the Cuban coast.

— Two more American newspaper correspondents have been expelled from Cuba by order of Weyler.

— The increased price of wheat, as might be expected, has made a sharp advance in the price of flour.

— The Brazilian fanatics appear to be gaining ground. Should they be successful, and gain control of the nation, they will undoubtedly re-establish a monarchy.

— One hundred and twenty-one recruits for the United States navy left Chicago for New York City, Aug. 21. After six months' work on a training-ship, they will go on their first voyage.

— Nearly 50,000 veterans of the United States volunteers of thirty years ago assembled in Buffalo, N. Y., Aug. 25. President McKinley was present, and led the Ohio veterans in the procession.

— Carney Sullivan was taken from the Williamsburg, Ky., jail by a mob on Aug. 22, and hanged. His crime was an assault upon a woman. When asked if he wanted to pray, he replied, “No; go ahead with your rat-killing.”

— Three thousand people assembled in Athens, Aug. 22, and adopted a resolution urging King George to reject the proposed treaty with Turkey, and to continue the war. The majority of the people, however, and the entire press favor peace.

— Nebraska's wheat crop this year is estimated at 45,000,000 bushels. South Dakota will yield 20,000,000 bushels. The price is now fluctuating, and the bulls and the bears in the wheat pits are bulling and bearing each other the best they know how.

— At a late session of the Volksraad in Pretoria, capital of the South African Republic, President Kruger declared that the country was no longer under the suzerainty of Great Britain. There was loud applause from all present. This statement cannot fail to create intense excitement in England.

— The foreign ambassadors at Constantinople have received copies of a circular issued by the Armenian revolutionary committee, saying that Armenians are tired of waiting for reforms, and that they will redress their own grievances. Turkish officers intimate that they are ready for them.

— A small sailboat containing three persons was capsized in the Niagara River just above the falls on Aug. 22, and all three were swept over the falls. Hundreds of people saw the accident. The boat did not go over the falls, but was found lodged on one of the small islands in the river above them.

— The new premier of Spain, General Azcarraga, has decided to convoke the Spanish Cortez in November next. He has announced his cordial support of General Weyler, but reserves the right to a further examination. The attitude of the United States toward Spain is the most serious thing the new premier has to meet.

— Pearls have lately been found in several of the rivers of Arkansas, and thousands of people are out searching the rivers for the precious stones. An authority declares that there are fifty-seven rivers and streams in that State in which pearls may be found. Some of the pearls found are valued as high as \$800.

— The steamer “Pegu” was lately attacked off the Sumatra coast by Atchinese pirates. Forty persons, nearly all on board, were killed, and the vessel was looted of everything valuable, including \$15,000 in money. When the “Pegu,” manned by the few survivors, arrived at Teluk, she presented a terrible sight—a veritable floating charnel-house.

— The king of Benin, West Coast of Africa, who has been wandering in the bush since the capture of his city by the British last February, has returned to his city, and made his submission to the British resident. He expressed a wish to have his submission done in private, but that would not answer. Publicly he rubbed his head three times in the dust before the representative of British power; and now, under British direction, he can keep his harem, and preserve a semblance of royalty.

— The missionary offerings of the Christian Alliance during the years 1896 and 1897 have been about \$250,000. The secret of these great offerings is said by those conducting the work to be that they believe in the soon coming of Christ, and desire the speedy evangelization of the world, in anticipation of that event. They do not believe in the world's conversion. At their meetings the power of the Holy Spirit, divine healing of body and soul, and the second coming of Christ are the chief themes presented. Three hundred missionaries are now at work in heathen lands, under the auspices of this society.

— While the city of Montevideo, Uruguay, was celebrating the independence of the country, on Aug. 25, the president of Uruguay, Idiarte Borda, was assassinated by a man named Avelino Arrendondo. The assassin did the killing with a revolver, firing upon the president twice, as he was leaving the cathedral. The assassin was immediately seized. Intense excitement prevailed in Montevideo. The assassin says that he has no accomplices, and that private wrongs and personal hatred are the causes of his action.

Special Notices.

REMAINING CAMP-MEETINGS FOR 1897.

DISTRICT 1.			
New York, Syracuse,		Sept.	2-12
West Virginia, Clarksburg,		“	9-20
DISTRICT 2.			
Florida, Tampa,		Oct.	1-10
DISTRICT 3.			
Indiana (southwestern), Sullivan,		Sept.	17-26.
DISTRICT 5.			
Colorado (general), Colorado Springs,		Sept.	2-12
Missouri “ Clinton,		“	9-20
Arkansas “ Ozark,		Sept. 22 to Oct.	4
Oklahoma “ Guthrie,		Oct.	7-17
DISTRICT 6.			
Montana, Butte,		Sept.	2-12
Oregon (eastern), Union,		“	7-17

THE twenty-second annual session of the Missouri Conference and Tract Society will be held in connection with the camp-meeting at Clinton, Sept. 9-20.

W. A. HENNING.

CAMP-MEETING AT SHERMAN, MICHIGAN.

THERE will be a local camp-meeting at Sherman, Mich., Sept. 23-27, 1897. All the churches in that vicinity are invited to attend this meeting. Howard Merick, A. Van Tassel, and Fred Cowles are appointed as camp-meeting committee. J. D. Gowell will be present, and look after the business interests of the camp-meeting.

MICH. CONF. COM.

NOTICE TO KEENE ACADEMY STUDENTS.

WE are compelled to announce that applications have already been received from a sufficient number of students to fill our home. Rooms will be fitted up in Academy and Assembly halls to accommodate about thirty-five more, and if this provision is not sufficient, the homes of our people will be opened with true Southern hospitality. But we need to know for how many to make provision, and if you have not already distinctly informed us that you intend to come, please do so at once.

It gives us pleasure to say that a large proportion of those applying are men and women of considerable age and experience, who want to prepare themselves for labor in some department of the cause. Quite a number of young married people are coming for this purpose, who will rent rooms, and stay two or three years. All of this class will be heartily welcomed. Address the undersigned at Keene, Tex.

C. C. LEWIS.

Deaths.

BENNETT.—At Stockton, Cal., July 12, 1897, of peritonitis, Jessie Bennett, aged 16 years, 6 months.

G. W. REASER.

IRELAND.—Died near Mankato, Minn., Aug. 8, 1897, our aged brother, Thomas Ireland. He was born in 1812. Discourse from Heb. 4:15.

L. R. C.

GLADDEN.—At Leavenworth, Kan., July 1, 1897, of heart trouble, Mrs. Addie Gladden, aged 45 years, 11 months, 15 days. She will be greatly missed.

E. L. FORTNEY.

EDGETT.—Captain Solomon Edgett, formerly of St. John, N. B., died at his home in Hopewell Cape, July 23, of paralysis. He embraced the truth for this time about four years ago.

R. S. WEBBER.

ANDERSON.—Died at Plano, Iowa, July 21, 1897, of inflammatory rheumatism, Robert Cecil Anderson, son of L. L. and Sister Sade Anderson, aged 15 years. He was a good boy, and bore his sufferings with patience.

MATTHEW LARSON.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 31, 1897.

CONTENTS OF THIS NUMBER.

POETRY.—Washing His Feet, <i>E. S. Baird</i> , in <i>Episcopal Recorder</i> —An Old Man's Soliloquy, <i>T. WHITTELL</i> —Chastened, <i>L. D. AVERY-STUTTLE</i> —Our Portion Forever, <i>J. M. HOPKINS</i>	545, 547, 548, 553
CONTRIBUTORS.—What the Revelation Means to Us, <i>E. G. WHITE</i> —Danger vs. a Blessing, <i>G. G. RUPERT</i> —How to Read the Promises of the Bible, <i>A. SMITH</i> —Obey My Voice, <i>J. N. LOUGHBOROUGH</i>	545-547
HOME.—The Leadings of Providence—Fruit Diet, a Cure for Nervous Headache, <i>J. H. KELLOGG</i> —Studies in Child Culture.—No. 13, <i>S. M. I. HENNY</i>	548, 549
EDITORIAL.—Watchman, What of the Night? <i>U. S.</i> —The Work of God, <i>G. C. T.</i> —Cain's Wife—Where From? <i>U. S.</i> —Is It Stealing? <i>G. C. T.</i> —Cyprus, <i>H. P. HOLSER</i> —The Hour of His Judgment, <i>W. W. PRESCOTT</i> —A Test of Thirty Years, <i>U. S.</i>	550-553
PROGRESS.—Jamaica, Virginia Camp-meeting—Kentucky Camp-meeting—Our Annual Camp-meeting—Reports from Pennsylvania—Illinois—Kansas—Kentucky—Ohio—South Dakota—Wisconsin—West Virginia—Maine—Florida—Arizona—Upper Columbia Conference—How to Help—Persecution in Manitoba—Letter from Manitoba—The Stum Mission Work of Chicago.....	553-557
NEWS.....	557, 558
SPECIAL NOTICES.—Remaining Camp-meetings for 1897—Camp-meeting at Sherman, Mich.—Notice to Keene Academy Students.....	558
DEATHS.—Bennett—Ireland—Gladden—Edgett—Anderson—Drier—Hadley—Woodlin—Gaster—Randall—Ramsdell.....	558, 559
PUBLISHERS' DEPARTMENT.....	559
EDITORIAL NOTES.....	560

Editorial Notes.

We are pleased to learn, by private letter, that Elder F. M. Wilcox is improving in health at the Boulder Sanitarium.

In the appeal from the REVIEW AND HERALD Board, on the preceding page, the reader will find some statements that will be of great interest to him.

According to the *Scientific American*, the decade from 1886 to 1896 marked greater progress in scientific inventions and discoveries than was ever before known in that length of time.

From the brief reference to the Michigan camp-meeting in last week's REVIEW, our readers learned that Elder W. W. Prescott was again in this country, after a sojourn of nearly five months in England. The Battle Creek church were favored with his presence and ministry, Sabbath, August 28. He designs to return to England, with his family, in a few weeks.

The REVIEW has bought a brand-new suit, in which it will appear next week. The new type is essentially the same size as the old, but we anticipate that the reader will be pleased with the appearance of a bright, clean sheet. We have used the old type until the pressmen claim that it makes but little difference which end up the type is set.

This paper goes to press too early to give a complete report of the Michigan camp-meeting, which closed after the paper was made up. Next week we shall give the account of the meeting. Here we will only say that the meeting was a glorious success in all particulars. The last Sabbath was a day of power and blessing. The attendance was large, increasing to the close. Elder Darland was elected president of the conference and tract society.

Elder W. C. White left Battle Creek, August 10, on his return trip to Australia. He will spend a little time in California before crossing the Pacific. To say that his visit has been a source of exceeding pleasure to all his friends

here, would but feebly express it. Though now laboring so far away, he has not lost in any degree his interest in the work in America. His broad and liberal views concerning the work and workers, his kind and considerate counsel, and his congenial society, have been greatly appreciated by the brethren here. Many pleasant remembrances of his visit will remain, and the good wishes and prayers of the brethren for success in his future work will go with him to Australia, especially in view of the important church-and-state crisis through which that country is now passing.

The first number of the new educational journal, the *Christian Educator*, noticed in the REVIEW of August 17, is at hand. Twenty pages, size of *General Conference Bulletin*, filled with interesting and timely matter on the line to which it is devoted. Among its departments are, Gems of Thought, Our Contributors, Parent and Teacher, Early Education, Notes from Our Schools, Editorial, Queries for Students, etc. Monthly, forty cents per year. Free to each \$2 subscriber for the REVIEW.

The notice which appeared in the REVIEW of August 17, that the "Pitcairn" had been sold to a party of gold-seekers, and was about to proceed to the Klondike, turns out to have been premature. It was supposed that the sale had been made, as the price, \$10,000 cash, had been accepted, and all the terms agreed upon. Why it failed, Brother C. H. Jones informs us by letter, under date of August 22, as follows: "The intending purchaser desired to secure not less than eighty passengers. The day for her departure was fixed, and flaming advertisements were sent out; but the gold fever having somewhat subsided, and it also being so late in the season, he failed to secure the requisite number, and therefore the sale was not consummated. The 'Pitcairn' still remains the property of the General Conference, and is anchored here in Oakland harbor. Had the boat been sold, our instructions were to build another immediately."

A plan which has been under contemplation for some time for purchasing a farm for Battle Creek College, was fully developed and set in operation on the Michigan camp-ground. Eighty acres of land lying three fourths of a mile north of the college has been secured by option at a favorable price. The plan is to issue eighty shares, or certificates of ownership, of an individual acre. The land is to be deeded in trust to a board of five. The Michigan, Illinois, Indiana, and Wisconsin conference committees will be asked to choose one member each, and these will choose the fifth. The land will be permanently leased to the College as long as it shall be used for the benefit of the educational work. The price of a share is \$56.25, one half of which is to be paid in October, 1897, and one half a year later. The Michigan Conference Committee gave the plan their hearty approval, and the meeting at which the plan was talked up was one of the best of the session. The Spirit and blessing of God rested down. Nearly one half of the shares were taken at once. This enterprise is one in which all friends of true education will feel a deep interest. Should any desire further particulars, they may be had by addressing the president or secretary of the board of trustees, G. C. Tenney, or E. A. Sutherland.

The note concerning the church school in Battle Creek, as given on the last page of the REVIEW of August 10, is by some, we learn, misunderstood. They gathered from it that the church school had been given up; but this is not the case. The church school is to be continued, and all the grades maintained; and the note only intended to announce the fact that it is necessary to move the church school to other quarters to give space in the College building to the Medical Missionary School. The church school, below the sixth grade, simply changes its location; but what accommodations have been secured for it we are not informed.

Battle Creek College will open its year's work, September 14. The prospects indicate a much larger attendance than last year. Preparations for opening up various lines of useful industries are being made, and it is the intention of those in charge fully to unite honorable labor with the training of the mind. In this the faculty and trustees are perfectly united, and the plan meets with universal favor. While this labor may be made to contribute somewhat to the financial aid of the student, its real benefit is to be found in the education and discipline which it imparts in the solidity of character and practical worth of those who obtain the benefits of the school.

WORK IN EUROPE.

In harmony with the recommendation of the last General Conference, I came to England early in April to enter upon work in this field. Two weeks later, Elders Olsen and Holser made a short stop in London, which gave opportunity for a brief conference concerning the work here. After this I spent several weeks visiting among the churches and companies in the southern part of England, spending a shorter or longer time with the churches and companies at Bath, Bristol, Cardiff, Southampton, Birmingham, Wellingboro, and Kettering, in addition to the different companies about London. I had a pleasant and I believe a profitable experience with these companies, and was glad of this opportunity for a better acquaintance with the general condition of the work in this field. These visits and some work in connection with the office at London occupied my time until the first of July, when I went to the Continent to attend the annual meetings in Germany and Switzerland. The meeting in Germany was held in the city of Berlin, and continued over two Sabbaths. There was a very general representation of the workers from all parts of the large field, and the meetings were of a very encouraging character. In Switzerland the camp-meeting was held near the city of Berne, and continued over three Sabbaths. This gathering was not quite so large as usual, but, as at the German meeting, we were all greatly blessed in the study of the word, and a good work was accomplished. There are difficulties to be met in these fields on the Continent which are not found in other places; but the work is going steadily forward, and the workers are of excellent courage to continue their efforts to extend the message.

I reached London again August 1, after a month's absence. I have very much enjoyed the work thus far, and go forward with good courage.

W. W. P.

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