

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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WAITING AT THE GATE.

"I WAIT for the Lord, my soul doth wait;
 Watching I stand at his mercy-gate;
 A suppliant, I to the palace come,
 Where the King in his beauty has made his home.

"I wait for the Lord," but not in fear,
 For I know that my soul to his heart is dear;
 And I need not yield for a moment to doubt,
 For he will in no wise cast me out.

"I wait for the Lord," for nothing less
 Than a view of the King in his holiness;
 Some gleams of glory shine through the gate,
 But "I wait for the Lord, my soul doth wait."

"I wait for the Lord," and I bless his name;
 Though he seems to linger, his love is the same;
 And these waiting times are times of love,
 Drawing me nearer to him above.

"I wait for the Lord," my soul doth glow
 With a hope that nothing can overthrow;
 And with steadfast faith in his holy word,
 Till he shall come, "I wait for the Lord."

Some day the gate will be opened wide,
 And the King will beckon me to his side;
 It may be early, it may be late,
 So "I wait for the Lord, my soul doth wait."

—E. A. Tydeman.

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.

BELIEVE ON THE LORD JESUS CHRIST.

BY MRS. E. G. WHITE.

I LOVE to speak of Jesus and his matchless love. I have not one doubt of the love of God. I know that he is able to save to the uttermost all that come unto him. His precious love is a reality to me, and the doubts expressed by those who know not the Lord Jesus Christ, have no effect upon me. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Do you believe that Jesus is your Saviour, and that he has manifested his love for you in giving his precious life for your salvation? Take Jesus as your personal Saviour. Come to him just as you are; give yourself to him; grasp his promise by living faith, and he will be to you all that you desire. To every one inquiring, "What must I do to be saved?" I answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." Do not for one moment doubt that he will save you just as you are, if you will only come to him. He said to the Jews, "Ye will not come unto me that ye

might have life." Let not this be said of you. Jesus longs to save you, to give you peace and rest and assurance while you live, and to bestow upon you eternal life in his kingdom; but no one will be compelled to be saved. Jesus says, "Choose ye this day whom ye will serve."

Those who give their hearts to Christ will find rest in his love. We have a token of the magnitude of his love in his sufferings and death. Behold him dying upon the cross amid the deepest gloom; for the heavens are darkened and the earth convulsed. The rent rocks are but a feeble emblem of the state of his mind when he exclaimed, "My God, my God, why hast thou forsaken me?" But did the Father forsake his Son, whom he called his only begotten and his well-beloved? The reason that Jesus endured such agony was because he became the sinner's substitute and surety. He himself bore the penalty of the law which the sinner deserved, in order that the sinner might have another trial, another chance to prove his loyalty to God and his commandments. There are only two classes in the whole universe,—those who believe in Christ and whose faith leads them to keep God's commandments, and those who do not believe in him, and are disobedient. The sins of the world were laid upon Christ, and for this reason he was numbered with transgressors. He bore the curse and was treated as a transgressor, in order that the repentant sinner might be clothed with his righteousness. He was condemned for sin in which he had no share, in order that we might be justified by righteousness in which we had no part. Christ has manifested his love for us, and has become our representative, in order that our sin need not drown us in perdition.

Standing as man's representative at Pilate's bar, he suffered the cruel sentence of death to be passed upon him by unreasonable and wicked men, and answered not a word to their accusations. The Majesty of heaven was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. When the poor sinner inquired the way of life, Jesus did not remain silent; but when condemned to the most ignominious and cruel of deaths, he had not a word to say. He was not silent because he was guilty; for he was the embodiment of purity and holiness. He could have delivered himself from those who came to take him in the garden of Gethsemane. A few words from his lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But he suffered humiliation, agony, and death in silence, because he had given his life for the life of the world. He was not compelled to do it, but he volunteered to be man's substitute and surety, and "the Lord laid on him the iniquity of us all." The wages of sin is death, and he freely offered himself as a propitiation for the sins of men. We have every reason to hope in his mercy, to believe in his love. You have every reason to believe that he can and will save you. Why? Because you are guiltless?—No; because you are a sinner, and Jesus says, "I am not come to call the righteous, but sinners to repentance." The call is addressed to you, and when Satan says to you that there is no hope, tell him you know

there is; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Believe that Jesus means just what he says; take him at his word, and hang your helpless soul upon him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Do not cast away such rich promises as these. The hand that was nailed to the cross for you is stretched out to save you. Believe that Jesus will hear your confession, receive your requests, forgive your sins, and make you a member of the royal family. You need the hope which Jesus will give to cheer you under every circumstance.

When we are tempted to place our affections on any earthly object that has a tendency to absorb our love, we must seek grace to turn from it, and not allow it to come between us and our God. We want to keep before the mind's eye the mansions which Jesus has gone to prepare for us. We must not allow our houses and lands, our business transactions and worldly enterprises, to come between us and our God. We should keep before us the rich promises that he has left on record. We should study the great waymarks that point out the times in which we are living. We know that we are very near the close of this earth's history, and everything of a worldly nature should be secondary to the service of God. We should now pray most earnestly that we may be prepared for the struggles of the great day of God's preparation. We should rejoice in the prospect of soon being with Jesus in the mansions he has gone to prepare for us. Jesus can supply your every need, if you will look to him and trust in him. As you behold him, you will be charmed with the riches of the glory of his divine love. The idolatrous love of things that are seen will be superseded by a higher and better love for things that are imperishable and precious. You may contemplate eternal riches until your affections are bound to things above, and you may be an instrument in directing others to set their affections on heavenly treasures. You can help them to see that money spent needlessly is wasted, and worse than wasted; for it might have been used in presenting the truth to souls who are ready to perish. If the spendthrift is redeemed, it will be by having an object placed before him that will show him the sin of wasting his Lord's goods. The Lord requires his servants to trade upon the goods that he has put in their charge. The talents which he has given to them are to be improved by exercise. The money placed in their hands is to be put out to the exchangers. Souls for whom Christ died need light and truth, and it must be sent to them. We may be the means through which worthy objects may be presented before them in such a way as to win their affection for Christ and heavenly things; and we are responsible for the souls that we might help. Those who rightly value money are those who see its

availability in bringing the truth before those who have never heard it, and by this means rescuing them from the power of the enemy. The soul who accepts the truth will find his love for earthly things dislodged. He sees the surpassing glory of heavenly things, and appreciates the excellency of that which relates to everlasting life. He is charmed with the unseen and eternal. His grasp loosens from earthly things; he fastens his eye with admiration upon the invisible glories of the heavenly world. He realizes that his trials are working out for him a far more exceeding and eternal weight of glory, and in comparison to the riches that are his to enjoy, he counts them light afflictions which are but for a moment.

THE FALL OF THE ANGELS.

BY W. E. HARDING.

(Battle Creek, Mich.)

STUDENTS of present truth sometimes become bewildered when they meet generally received authorities who controvert some established point of Christian doctrine. Still, those who are rooted and grounded in the faith will not swerve from the truth, however high the authority that impugns it may be; for as no lie becomes respectable by reason of hoary tradition, so no truth can ever become obsolete or untrue. Many who call themselves Christians deny the existence of a personal devil. Many more who admit his existence and his fall, still assert that there is nothing in the Old Testament Scriptures about the state of the rebel angels before their sin, nor indeed anything at all in regard to the fall of the angels. It is well that young students should know this, so that when they consult such standard authorities as Smith's Bible Dictionary or the Bible Dictionary published by the American Tract Society, they will not be staggered to find them both assert that the passages in Isaiah and Ezekiel given further on in this article have no reference whatever to the fall of Satan.

Vergil says, "*Fas est ab hoste doceri*" (it is right to be taught even by an enemy). The majority of Protestants to-day can find no Scriptural account of the fall of Satan. Now the Jesuits we know, by their own confession, were raised up especially to combat and destroy Protestantism. Nevertheless, as it is right to be taught by our enemies, so it is but due to give them credit when we find them bearing witness to the truth. Modern Protestantism can find no scripture for Satan's fall. Ignatius Loyola, the founder of the Jesuits, read his Bible differently. Here is what he says in his "Spiritual Exercises," which is of prime authority in the order still:—

THE STATE OF THE REBEL ANGELS BEFORE THEIR SIN.

Consider the excellence of their being. They were pure spirits, the living images of the perfections of God, the first-fruits and most perfect work of the creation. . . . Consider their future destiny. A few moments of trial, and God reveals himself to their eyes without a cloud. They will be throughout all eternity at the foot of his throne, enjoying the happiness of seeing him, of loving him, and possessing him with all the powers of their being. "They shall be inebriated with the plenty of thy house: and thou shalt make them drink of the torrent of thy pleasure." Ps. 35:9. [Douay Version.]

Consider their chief. Lucifer, the prince of the celestial hierarchy, whose perfections are described by the Holy Spirit in Ezekiel: "Thou wast the seal of resemblance, full of wisdom, and perfect in beauty. Thou wast in the pleasures of the paradise of God: every precious stone was thy covering: . . . gold the work of thy beauty; . . . and I set thee on the holy mountain of God; and thou hast walked in the midst of the stones of fire. Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee." Eze. 28:12-15. [Douay Version.]

THE SIN OF THE REBEL ANGELS.

These noble spirits were in possession of their liberty, and it was their ruin. God had given it them, that it might be a matter of free choice; they abused it, and were lost. According to Bonaventure and some other doctors of the church, they became dazzled by their own perfections, and their sin was a guilty complai-

sance and a kind of idolatry of themselves. According to Thomas Aquinas, God had revealed the future grandeur of the incarnation, and had commanded them to adore the Man—God; and their crime was a resistance to this command of the Lord. Lucifer first raised the standard of rebellion; he dared to declare himself the rival of God, and he drew a third of the angels into his rebellion. "Thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the Most High." Isa. 14:13, 14. [Douay Version.]

THE CHASTISEMENT OF THE REBEL ANGELS.

They are cast out of heaven. . . . What a terrible revolution in their whole being,—in their intelligence, no thought but of crime! in their will, no love but for evil! in their ministry, no other occupation than to pervert or torment souls! in their destiny, their end, supreme misery. O terrible fall! "How art thou fallen from heaven, O Lucifer." Isa. 14:12 [Douay Version]. O my soul, tremble for thyself! If an angel is so treated, what will it be with man? "Howl, thou fir-tree, for the cedar is fallen, for the mighty are laid waste." Zach. 11:2. [Douay Version.]

ARE WE?

BY GEORGE H. SMITH.

(Hacettine, Colo.)

In nearly every place where the truth is presented, some one will say, "You are preaching the old covenant, but we preach the new." And I doubt if there is any opposition against the Sabbath more calculated to confuse the mind than the subject of the two covenants.

The most common position, and the Scriptures most often used to sustain it, are these: The first covenant was the ten commandments given at Horeb. We are living under the new covenant, which is different from the old in that the Sabbath has been changed. In proof of this they urge with a good deal of assurance Heb. 8:13, 8, 9, and Deut. 5:2, following with a quotation of verses 6-21. Other texts are referred to which speak of the tables of the covenant, etc. But let us look at the subject from another standpoint.

The "book of the covenant" given by Moses contained the first covenant, to which Paul refers as given at Horeb. "And he read in their ears all the words of the book of the covenant which was found in the house of the Lord. . . . To perform the words of *this* covenant that were written in *this* book. And all the people stood to the covenant." 2 Kings 23:2, 3. See also 2 Chron. 34:24-31. Thus we have it plainly stated that there was a *book* of the covenant. This was quite lengthy; it took half a day to read it. See Neh. 8:1-3. There was a clear distinction made between these two covenants, or laws, as they were often called. One contained moral precepts only, while the other contained ceremonial and civil laws, also the penalties for violating the moral law while Israel was a theocracy. See Dan. 9:10, 11.

God speaks of these covenants with a very marked distinction; thus, "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." 2 Kings 21:8. This distinction is shown further in the fact that God wrote one law and Moses wrote the other. "And Moses wrote all the words of the Lord." Ex. 24:4, first clause. This was the law God gave Moses after he had spoken the ten commandments to Israel. In Ex. 24:7, 8, this law is called the "book of the covenant."

After this covenant had been ratified with blood (Ex. 24:8) to show, in figure, the death of the testator (Heb. 9:17), God again called Moses up to the holy mount, thus: "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. Here is surely a

plain distinction, although both are called covenants. God writes one and Moses the other. Paul says in Gal. 3:15: "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Therefore as the ten commandments were not handed to Moses till after the covenant was ratified with blood by Moses, it was not sprinkled with blood. Please bear this in mind.

Now which is the first covenant? Hear Paul, "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you." Heb. 9:18-20. Here it is plainly stated that Moses sprinkled the first covenant with blood; and further, that the *first* covenant was written in a *book*. It is nowhere stated that the tables of the covenant were sprinkled with blood. Therefore, they were not the first covenant. Then when we teach the binding obligation of the ten commandments, are we teaching the first covenant?—By no means. Although there are many covenants, and although God made many covenants before this time, as with Noah, Abraham, and others, hundreds of years older than the Exodus, Paul defines the covenant that he calls old and "ready to vanish away" by stating that it was the book Moses wrote and sprinkled with blood.

The ten commandments are called a covenant only in reference to God. They are "*his* covenant, which he commands all men to perform." Deut. 4:13.

WHO SHALL ENTER?

BY ELDER C. MCREYNOLDS.

(Topeka, Kan.)

"AND there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:27. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Chapter 3:5. "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Chapter 7:14.

From the above scriptures it will be seen that those who enter the city of God are those whose names are found in the book of life, written there when they gave their hearts to God, and were accepted as his children. Upon examination in the investigative judgment, it is found that they were faithful children, and have overcome; hence their names are not blotted out of the book, but are confessed by our Advocate before the great Judge, the Father, and the attending angels. We see them clothed in white raiment, and they have washed their robes and made them white in the blood of the Lamb. The white raiment is the "righteousness of saints." Rev. 19:8. It is "the robe of righteousness" (Isa. 61:10); "the wedding garment." Matt. 22:12.

It is "they which receive abundance of . . . the gift of righteousness" (Rom. 5:17), who shall reign in life by Jesus Christ. Will we receive the gift, and enter in? He gave himself for us, that he might redeem us from all iniquity, and purify us unto himself. "And there shall in no wise enter into it anything that defileth," and the decree will soon go forth, "He which is filthy, let him be filthy still."

Doubtless this filthiness embraces all moral as well as physical defilement, but it most certainly includes the latter. We are admonished, "Let us cleanse ourselves from all filthiness of the flesh and spirit," and this is in order that we

any perfect holiness in the fear of God. 2 Cor. 7:1. And again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy."

Very few people use tobacco who will not admit that it is a filthy habit. The effect is to benumb the finer sensibilities, and to cause the individual to seek the association of those who are content with the grosser things around them, instead of to seek the highest and most refined classes, who are ever searching for a higher and purer knowledge of the things of God. It is hard, however, to lead people to see this; for "unto them that are defiled . . . is nothing pure; but even their mind and conscience is defiled." Titus 1:15. Will we submit to the purifying, refining work of Christ? It must be accomplished before the decree goes forth that he who is filthy must so remain. "Let no man deceive himself." The reading of light and impure literature, yielding to the demands of perverted appetites and passions,—all these evil things defile the man. Read Mark 7:21-23. But consider, "And there shall in no wise enter into it anything that defileth." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15. Let us cleanse our hands, purify our hearts (James 4:8), wash our robes and make them white in the blood of the Lamb (Rev. 7:14), that when the decree goes forth, we may be among those who are not defiled.

HAVE WE REACHED THE LAST DAYS?

BY CHARLES P. WHITFORD.
(Moultrie, Fla.)

THE apostolic injunction is, "Prove all things; hold fast that which is good." 1 Thess. 5:21. Please consider the following Bible facts: 1. The very same Jesus who once was upon earth will return again personally. Acts 1:9-11. 2. The Lord will give signs to show when that event is near. Luke 21:25-31. 3. We are commanded to know when the event is near. Matt. 24:32-34. 4. The brethren will heed the command and so not be in darkness. 1 Thess. 5:4. 5. There will be signs in the sun, moon, and stars. Luke 21:25. 6. There will be distress of nations, and men's hearts failing them for fear. Luke 21:25, 26.

Many people say truthfully that they see no signs that the end is near at hand. Why not?—Simply because they are giving no attention whatever to the subject. They do not think about it, nor read about it, nor care about it. How, then, could they know? How can one be intelligent upon a subject to which he has never given the least attention? Those who have carefully studied the subject for years are sure that the end is near. We earnestly commend this important and interesting theme to the candid and thoughtful consideration of all.

CHARACTERISTICS OF THE LAST DAYS ACCORDING TO SOME THEOLOGIANS.

Know this, that there will never be any last days, but just about now, good times shall come. For men shall be unselfish, no lovers of money, modest, humble, kindly, obedient to parents, grateful, holy, affectionate, easily appeased, true, self-controlled, lovers of good, loyal, docile, lovers of God more than lovers of pleasure, holding the root of godliness and showing the power thereof; to these also hold fast.

CHARACTERISTICS OF THE LAST DAYS ACCORDING TO THE WORD OF GOD.

2 TIM. 3:1-5 (R. V.). Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away.

Which testimony do you believe—this on the

left, or this on the right? Which best accords with what you see and hear? Matt. 16:3. On which side will you be found? 2 Cor. 6:16. What place will you take, left or right, when Jesus judges the nations? Matt. 25:46.

FORGIVEN.

BY T. S. PARMELLEE.

WITH weary steps my wandering feet
Have brought me to the mercy-seat.
With heart oppressed with sense of sin,
I come, the Saviour's smiles to win,
My darkened heart has gone astray;
And yet I for forgiveness pray.

My only hope shall be in God,
As still I bow beneath his rod.
His word has cheered my weary way,
And so I dare for pardon pray.
Once more I plead his pledged word,
Confess the sins that grieve my Lord.

I cannot, must not, stay away,
But on his word my trust I lay.
Again his word brings sweet release;
Once more I know his perfect peace;
While Jesus stoops to fill my soul
With his own love that makes me whole.

Shall I in silence now remain,
When he has set me free again?
Shall I not praise him on my way,
And tell his goodness day by day
To those who long, with weary mind,
Relief from guilt of sin to find?

What though the cross be hard to bear?
I'll lift it with the fervent prayer
That he who once was crucified
May walk in mercy by my side.
His grace will keep me, though the way
Be filled with sorrows every day.

ORIGIN AND PERMANENCE OF THE SABBATH.

BY ELDER D. T. BOURDEAU.
(Marionette, Wis.)
(Concluded.)

By sanctifying the seventh day because that in it he had rested, Christ set apart each seventh day of time then future to a holy or religious use. We say he did this to each seventh day of time then future, because the first seventh day was past when the seventh day was sanctified; and past time is gone forever, and cannot be recalled to be used in any way. It was in Christ's act of sanctifying the day of his rest in Eden that the divine obligation to keep his Sabbath day, or rest day, originated. This act of sanctifying the seventh day could not be done without telling our first parents that they and their posterity should not do their own work on that day, but should use it religiously in memory of the Creator's rest from his works upon it. Moses sanctified Mount Sinai for the Lord to proclaim his law upon it, by telling the people not to use it as they would common ground. Ex. 19:12, 23. So the Lord sanctified the seventh day by commanding our first parents and their posterity to keep it holy. And how far in the time then future did the act of sanctifying the seventh day reach?—It reached to the day that was kept by the Israelites, the first week that the manna fell, and about one month before the promulgation of the law on Sinai (compare Ex. 16:1, etc., and 19:1, 2); for that day was the "seventh day," "the rest [or Sabbath] of the holy Sabbath unto the Lord" (Ex. 16:22-26), a part of that which had been previously made holy. It was a day that had been made holy by a previous act, and the only previous act of the kind recorded in Holy Writ is that which Jesus Christ bestowed in Eden in completing the institution of the Sabbath. The act of sanctifying the day reached the day that the beloved apostle calls "the Lord's day," A. D. 96, and on which he received the Revelation. Rev. 1:10. There is but one Lord's day under this dispensation, and that is the day called "the seventh day," "the Sabbath day of the Lord,"

by the unabolished Sabbath law, and that the Lord claimed as his own by sanctifying it in Eden. The act in question reached the day called by the Lord himself, "the HOLY of the Lord, honorable," at the time when those who have profaned the Sabbath are thus encouraged to turn their feet from the Sabbath, repair the breach, and raise up the foundations of many generations. "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.

Finally, the act of sanctifying the day will reach the seventh day in the immortal state; for the Lord, speaking of the new heavens and the new earth, says: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Chapter 66:22, 23. The Sabbath will exist eternally in the new earth; but it cannot thus exist there independently of the great act that completed it in Eden. And there is no limitation to that act. Our Lord Jesus Christ sanctified the seventh day answering to the day on which he had rested. He sanctified his rest day or Sabbath day (Ex. 20:11); and it will ever be true that he rested on the seventh day, and that the seventh day, answering to the day on which he rested, and that completed the first, or creation week, is and ever will be his rest day, or Sabbath day, just as it will ever be true that the reader was born on a certain day and on no other, and that the day answering to that on which he was born, is and ever will be his birthday. Christ therefore sanctified the seventh day that would come around to complete each weekly cycle corresponding to the first, or creation week, during all the ages of time then in the future. And thus was all time then future marked off into weeks made up of six days of labor and one of rest after the plan set forth by the Creator in the model, or creation week. And thus originated the obligation to keep, or sanctify the seventh day, or Sabbath day; and the duration of this obligation must, in the very nature of things, be measured by the extent of the act of sanctifying the seventh day. Therefore the obligation to keep the seventh day will exist eternally; and it were impeaching the veracity and holy and exalted character of our Lord Jesus Christ, who, in instituting the Sabbath, thus made the duty to keep it irrevocable and perpetual, to represent that all men have been or ever will be released from the obligation religiously to observe the day of his rest.

Each Sabbath comes to us with special blessings inviting us to "remember the Sabbath day to sanctify it" (Hebrew), and thus answer to Christ's object in resting on, blessing, and sanctifying the seventh day, that we may receive the surpassingly rich blessings connected with, and resulting from, obedience.

The importance of treating a thing that is sanctified differently from one that is not, appears in the case of Nadab and Abihu, who confounded common fire with holy fire,—fire that God himself had kindled for sacred purposes. "And there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10:2. And the object for which this awful judgment was inflicted is thus expressed in verse 10: "That ye may put difference between holy and unholy, and between unclean and clean."

Death would have been the portion of any man who had dared to step on holy ground at Mount Sinai when the law was proclaimed; and the fact that punishment is now deferred, should not be made an excuse to profane sacred things. Holy Writ represents that those who teach the difference between the holy and the profane, shall hallow God's Sabbaths and shall have God's approbation (Ex. 44:23, 24, etc.); while of those who pursue an opposite course, who violate God's law, profane God's holy things, put no difference between the holy and the profane, and hide their eyes from God's Sabbaths, it says, "I am profaned among them." Eze. 22:26. God is profaned, or abased, among them, because by their teachings and example they represent that God's example in resting on the seventh day and his acts of blessing and sanctifying the seventh day, and the divine and immutable precept enforcing the sanctification of that day, are of no account, and that it is perfectly right to treat God with less respect than honorable men would claim for themselves. For who is the man that has any sense of honor and self-respect that would like to have his example, word, and precepts thus treated?

Shall we treat the seventh day as holy, sanctified time, and thus honor our Creator, his example, word, and precept? Shall we approach it, enter upon it, and spend its sacred hours with that awe and holy reverence that characterized Moses as he stood before the burning bush (Ex. 3:1-5); that marked the children of Israel as they stood before Mount Sinai, and viewed the wonderful indications of Christ's presence, power, and glory in the scenes attending the promulgation of the law (Exodus 19); that was seen in Joshua when he learned that he was in the presence of the Captain of the Lord's host (Joshua 5); and that characterizes the inhabitants of heaven as they fall down before him who sitteth on the throne, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. . . Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created"? Rev. 4:9-11.

May we by Christ's creative power and redeeming grace remember the Sabbath day to sanctify it.

HOW TO INCREASE OUR REVENUE.

BY ELDER S. H. LANE.

(Chicago, Ill.)

(Concluded.)

Our canvassing work for several years has been very successful, and not only have many souls embraced the truth as the direct results, but thousands of dollars have been brought into the cause, which have aided our publishing houses and tract societies, as well as the canvassers. Times are now hard and books are not so easily sold; yet we are not inclined to think that the work is finished. This being true, will not every canvasser aid the cause by pressing the matter of book sales?

Our smaller works, some of them, have been gotten up in an attractive form, nicely illustrated, and can be placed on the market by thousands by persons who will energetically engage in the sale thereof. Many persons have sold such books as "Glorious Appearing" and "Gospel Primer," and have demonstrated the fact that they can be sold almost anywhere. These books are comparatively new on the market as yet. Are there not many persons in our ranks who will engage in the sale of these smaller publications? Persons are not of necessity obliged to leave their homes thus to do, as many can be sold in their immediate neighborhood. The sale of these works should not be engaged in for the mere money there is to be made. The primary object should ever be the spread of the

truth we so dearly love. Yet their sale will bring means into the cause.

The matter of economy each one of the present laborers should keep constantly in view. The promulgation of the truth as held by us demands a great amount of traveling, and at best some will have to make long trips; but is it not a fact that by carefully studying the field and wisely arranging appointments and our work generally, expense can be saved in traveling? Every dollar given to railroad and steamship companies is taken directly from the cause. With a little careful management, all unnecessary expenditure in this direction may be guarded against.

It seems to the writer that through these avenues which we have mentioned means may be saved to the cause. It is true, and none will question it, that when our people are fully consecrated to God, means will flow into the treasury; therefore all should seek the Lord earnestly for that spirit of consecration and devotion that characterized the early pioneers of the cause. As the result, souls will not only embrace the truth, but the treasury will be well filled, many laborers will be brought into the work, and the cry will not be, "More means;" for both means and laborers will have done the work which all heaven is anxious at the present time to see us do. Who will furnish means that these workers may do the work? Let every soul who loves the truth reply by responding, "I."

A LOOK INTO THE NEAR FUTURE.

BY ELDER URE MITCHELL.

(Edwards, N. Y.)

If I mistake not, I sometimes see calls in your paper for short articles on various topics that would be of interest to your readers, and which would help to throw light on the serious times in which we now live, and which will be very much more serious in the near future. No Christian would question the statement that the Bible should be accepted as authority in regard to all matters pertaining to the faith; but sometimes we can go out of the Bible and get evidence which sustains the Bible statements in a remarkable way, and this was never so true as to-day.

Now I do not claim to be a prophet nor the son of a prophet, but let me make a few predictions which I am convinced will come to pass very shortly, and which can be made very easily by any intelligent observer of the present trend of affairs in this world.

We are living in very serious times. All classes are aware of this fact, no matter whether they are believers or unbelievers. All persons, even the most ignorant, are aware of the fact that the so-called Christian churches are rapidly losing ground. I noticed only last night in a secular newspaper that the introduction of bicycles had cut down church attendance fully fifteen per cent. Other amusements and devices have also made serious inroads upon the attendance at what some are pleased to call divine worship. On the other hand, so-called free thought (which, by the way, is anything but free), spiritualism, so-called Christian science, etc., have taken deep hold upon the minds of vast multitudes; not because they lead them to a higher life, but because they are interesting, easy, and excuse or encourage one in a worldly and even in a sinful life.

Then when we look into the political world, we find that on account of the character of the "men at the helm," the vast majority of people have lost all respect for our political authorities. Socialism, anarchism, etc., which are political ideas very plausible and attractive to the average mind, but full of deadly errors, are gaining a tremendous following all over the land. And then it is evident to all that the physical universe is in a strange condition, seeming to

sympathize with the strange condition of men's minds.

Caused by these and other forces which are at work, we are living in a time when it is literally true that men's hearts are failing them for fear, at the things which are coming to pass upon the earth. They see very plainly that religiously, politically, and physically the great institutions of the world are rapidly falling to pieces, and that inevitably a time of trouble such as never was is due ere long upon earth.

Now, although the vast majority of people in their hearts despise the churches and have no faith in our political institutions, they are shrewd enough to see that it would be exceedingly disastrous to have a reign of terror; so they are scheming and planning to devise certain means to stay the floods of disaster which must inevitably and soon appear. They say hard things about the churches; they say, "We take no stock in the Bible or religion;" yet they sustain the churches, and often quite liberally. They despise the politician, yet they are interested in sustaining what they call "law and order." They are going even further than this. Some of the most worldly and unprincipled men are taking a deep interest in so-called church union, in peace societies and arbitration. Not that they care for these things; but they are working for selfish reasons entirely.

Now any one can see what will inevitably follow. As trouble of all kinds increases, as it certainly will; as socialism, anarchism, etc., make greater headway; as the churches are more and more neglected, and Sunday excursions become more popular, shrewd, cunning, selfish men, for their own selfish interests entirely, will be forced to lay their differences aside. They will organize a great religio-political institution, the first steps of which have already been taken. They will pass restrictive laws of all kinds. It would astonish you if you could know how many people there are who would support, with all their influence and means, an effort of this kind. The chief restrictive law will be a Sunday law. And then will begin a very short season of persecution, but a very bitter one. Then will Rome exercise her power as she never has in all the past. Every event of the past few years and every condition of to-day points inevitably to such a time of persecution, mainly about the Sunday question.

Although this terrible time is upon us, there is very much to console the Christian; but let me call your attention to one very important fact as these conditions which I have just been speaking about develop. Many persons who have been indifferent about the truth, and who have clung until this time to the so-called Christian churches with a tenacity that nothing could break, will be softened, have their eyes opened, and be brought into a condition where they will at least listen to the truth. This will be the latter rain, and it is upon us.

HOW IT IS DONE.

A FRIEND of the writer was speaking one day to the late Prebendary Gordon Calthrop on the subject of the new heart, or new birth.

"I cannot imagine a man who has indulged in all kinds of sin, or any sin, all his life, becoming pure and fit to call himself a Christian. How is it done?" he asked.

Mr. Calthrop looked at him with a beautiful, patient smile. "Jesus Christ does it," he replied, simply, "by the alchemy of his love, which changes the original elements into opposites. Have you ever observed 'the expulsive power of a new affection'—how a boy who has cherished his old knife will fling it away and forget it, for a new and better one? That is a poor simile; but when a man lets Jesus into his heart, all else suffers expulsion; it *must* go, and that is how it is done."—*Selected.*

Special Attention.

MICHIGAN'S AWFUL CYCLONE VIEWED ON THE SPOT.

[The editor of the Roscommon (Mich.) *News* has visited the scene of the late cyclone, and gives the following graphic description of the same:—]

The editor of the *News* while in Oakland county last week, visited the scene of desolation and destruction left in the path of the terrible tornado that swept over the northern part of Oakland county. Pen cannot picture the scenes nor mortal tell of the horrors to be witnessed. The daily papers have tried faithfully to portray the scene, yet with all their details, the reports are meager; but enough has been told so that an idea of the terrible force of the storm may be gleaned. Seven thousand acres of land devastated in a few moments! The storm occurred, as stated, at the supper hour, when everybody was resting after the evening meal; and it came on them unawares, in all its fury. We shall not endeavor to go into details, as, through lack of space and the enormity of the havoc created, we could not do the subject justice. It can be truly said that had some mighty giant taken his two enormous hands and brushed them over the face of the earth for a distance of twenty miles, the havoc created could not have been more wide-spread or awe-inspiring.

By only the most desperate chance would it seem possible that any one, even had he known of the coming of the tornado, could have selected a place of safety. One cellar would be filled with brick and stone and flying timbers, while the next cellar would remain clear. In some cases all the rooms of a house would be absolutely ground to splinters, while on an adjoining farm the whole house would be left standing; or, more curious still, the whole house would be smashed into kindling-wood, leaving one room standing, and that the very one on the side that the tornado approached! Whole orchards would go down before the blast, uprooted, broken, twisted into hopeless ruin, while some insecure chicken-house would weather the cyclone unscathed. Sometimes the hillsides would not be robbed of their growing grain, while the hollow on the other side, apparently securely protected by the high tops about, would be filled with huge timbers, some of which had been blown miles. Dresses in tree-tops and household furniture in brooks and streams, miles from home, show the terrible power. At one place, in the midst of a dense swamp, half a mile from the nearest road, there is a cutter, securely lodged in the top of a tall oak tree, while not far away, in a huge elm, are two buggies; and where they came from or to whom they belong, no one has been able to tell.

A haunting dread of night fills the people of the desolated country. They hate to see the shadows lengthen, and the day grow old. The appearance of a small cloud in the sky fills them with apparitions of fear. The coming of a storm or of a summer shower has to them a profound depth of awe; and the flashing of lightning or the boom of thunder stirs their childish terrors. Women sit with Bibles in their hands in many a home, and pray as never they have prayed before. Men speak of the possibilities of a storm whenever a black cloud is hovering, in hushed accents, and with unspeakable dread in their faces. These people will never outlive

the awful influences of the tornado. They stand in fear of night as much as a child dreads to go to bed in the dark. The ordeal through which they passed has changed the very fiber of their hearts.

RELIGION AT THE ST. LOUIS CONVENTION.

It is the custom in this country for the delegates of any party, met to nominate a candidate for president, to select some one for a chaplain, that the great political wrangle may be opened by prayer, and thus the sanction of religion be given to the proceedings of the convention. As the delegates on such occasions are of many faiths, and some of no faith, it cannot be expected that any chaplain can voice the sentiments of all. At the St. Louis convention quite a sharp contest arose as to who should have the honor of invoking the divine blessing upon the deliberations of the Republican party, assembled there by its delegates, that the party through its chosen representatives might be given divine wisdom to select the right man for a standard-bearer in the coming campaign. Archbishop Kane was the choice of some, but the A. P. A., which is quite strong in St. Louis, protested very vigorously against him, and even threatened to carry its opposition to the floors of the convention if a Catholic archbishop should be named for the place. So to placate the A. P. A., it was thought best not to call the archbishop. Then it was proposed that a Protestant be invited to act as chaplain of the convention. But the Catholic delegates thought, and quite properly, too, that if a Catholic could not be elected to serve the convention as chaplain, a Protestant had no right to the place. Rather than provoke any further bitterness, it was resolved to go outside of Christians for a chaplain, and an Israelite, Rabi Samuel Sale, was mentioned for chaplain. Thereupon the Jewish rabbi was unanimously elected, though there was a little side grumbling that an Israelite should be chosen.

It may reasonably be expected that those people in our country who are devoted to a project of national reform by inserting in the United States Constitution the statement that this is a Christian nation, will be greatly mortified that an Israelite should thus be selected to act as chaplain of one of the great parties to which they look for a fulfilment of their hopes, when there were so many Christian ministers to whom the honor might have been given.

They will think also that with such an amendment as they desire, no Israelite could fill such a position. But should they obtain their desires, would there not exist the same spirit of bitter rivalry among the so-called Christians, which led to the choice of the Jewish rabbi as chaplain of the St. Louis convention?—There certainly would. With a Christian amendment the Catholic Church, with its historic evidence to lean upon for support, could make a big show that it is *the* Christian church, and has the right *under the Constitution* to hold the first place everywhere. Catholics are not remarkable for modesty when the claims of their church are involved. Then, should Protestants oppose them, holding that *they* represent the true church, there will ensue a bitter religious controversy. National Reformers and all who favor their scheme of religious legislation, would do well to study this question in advance, and decide what they will do in such a case. This affair at St. Louis should help them to see what is coming should their plans succeed. It may also give

them a suggestion of what to do; for when the Christian amendment is found to work no good, but rather to involve the Christian people in a perpetual broil, and unchristian strivings for the mastery, they can call for the Jews, and give them the honors and emoluments they have coveted for themselves! In what is believed to be Christ's sepulcher at Jerusalem, Turkish soldiers are obliged to be continually present to prevent the representatives of the rival sects of Christians, Greeks, Catholics, Armenians, Nestorians, etc., from tearing each other to pieces! Perhaps the Jew may be invoked in this country for the same purpose. In such a case, and for such a purpose, the question proposed by Paul, "What advantage then hath the Jew?" may be answered in a new way.

M. E. KELLOGG

CHAPLAIN MCCABE'S ADVICE TO THE POPE.

I WONDER if the pope would receive a little counsel from a Methodist preacher? If so, here it is: Be quiet, pope! The world has slipped by you. The nations that are free from your yoke will never put it on again, and they mean to see that all nations, and kindreds, and tribes, and tongues shall have the same liberty they enjoy. "Peter, put up thy sword." The Master told you that long ago. You have used that sword more against the friends than against the foes of Christ. The nations built upon the truth of God have grown too mighty for your control. You cannot convince them, for you have no argument, no logic, and no success in nation-building to enforce the sophistry of what you call argument. You cannot compel them, for the military power of the world has passed into Protestant hands. The effort to regain it for Rome has cost you dear. Remember Maximilian and the empire of Mexico. Austria has had her Sadowa; France has had her Sedan. Buy no more wisdom at such a price. Neither France, nor Spain, nor Portugal, nor Austria, nor Mexico, nor the South American republics, all combined, can restore to your feeble hand the fallen scepter of the papal states. The attempt to do that will seal the doom of the papacy in Rome itself. The causes you have blessed have been cursed, and the causes you have cursed have been blessed. Heaven fails to ratify either your anathemas or your benedictions. The stars in their courses fight against you. The breath of life has been breathed into the nations. The pandemonium of Rome must give place to the kingdom which is not of this world. Be quiet, therefore. Fall into line! Give the people the Bible. Ask the next council to take back its silly decree of papal infallibility, which every sensible man on earth ridicules. You are nothing but a man, and you know it; and all the fawning flattery of the world cannot make you believe that you are anything more than a poor, ignorant mortal like the rest of us. What is the use of keeping up this comedy any longer? Three hundred years ago when the Armada sailed, it was high tragedy. Times have changed, and it is getting to be low comedy now. Three hundred years ago there were only seven million English-speaking people; now there are one hundred and twenty million of them, and as sure as the sun shines in the heavens, this race will victoriously preserve civil and religious liberty for themselves and for all mankind. Be quiet! The soul of John Huss is marching on!—*Converted Catholic.*

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.

SEND THEM TO BED WITH A KISS.

O MOTHERS so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss.

The dear little feet wander often,
Perhaps, from the pathway of right,
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And as thanks for your infinite blessing,
Send the children to bed with a kiss.

For some day the noise will not vex you,
The silence will hurt you far more;
You will long for the sweet childish voices,
For a bright childish face at the door;
And to press a child's face to your bosom,—
You'd give all the world just for this;
For the comfort 't will give you in sorrow,
Send the children to bed with a kiss.

—Advocate and Guardian.

TELLING BEAR STORIES.

BEAR and Indian stories have a great charm for children, especially for boys, who will listen to the most blood curdling recitations, until every nerve of their bodies is overstrung, and every niche and corner contains a spook or a tiger ready to spring upon them. Boys and girls will listen to tales of hunting and adventure until going up-stairs to bed becomes a terror to them, and they will still ask for another; and when at last they are driven to bed, they will cover their heads in the blankets, for fear of the sights with which their minds are fairly crazed. These children become great cowards at night, and are afraid of the dark. They see a monster in every corner, a ghost in every shadow, and hear a bear in every noise.

It is a great injury that is thus inflicted upon the children, often thoughtlessly, no doubt. A child need not, and should not, be any more afraid in the dark than in the light. We have two children, and one of them we have succeeded in bringing up without receiving any foolish ideas about danger lurking in darkness. He never has hesitated about going out in the dark, or going into a dark room, or sleeping alone in a lonely chamber. He knows no difference between day and night, as far as fearing the dark is concerned.

Our little girl was started well in the same way, and never did we hear any objection to going out-of-doors in the evening until recently, when we were pained to find out that her mind had been filled with stuff about dangers lurking in darkness by some thoughtless persons. And now no persuasion or assurances of ours can remove the unfortunate impression that has been made.

Some parents begin this mischievous work early in the lives of their children by using fear as a motive of obedience. "If you don't do it," exclaims the mother, "I will shut you up in the dark." And the dark comes to have a horror for the little one. "Come in quick before the bogies catch you;" or, "The bears will eat naughty children;" we often hear said. We do not think that the story of Elisha and the forty children was ever intended to frighten timid children into doing right, and we have no sympathy with those efforts at discipline that are founded on such wrong statements and frightful threats.

There is such a thing as wholesome regard for danger, but in order to impart it, the parent must keep the truth on his side, and not deal in

imaginary scare talk. It is far better to inspire faith and confidence than fear. It is better to tell children of God's watchful care that is over us day and night alike, than to cause them to feel that God is with them by day, and demons have it all their way at night.

DRESS.

BY MRS. J. W. RUMBO,
(S. Vineland, N. J.)

IN the beginning Adam and Eve wore no artificial garments, but were clothed with light and glory like the angels. This covering was the result of a pure and holy character. Righteousness, light, and life go together. Sin, darkness, and death are also linked together. When they sinned, that shining glory could not remain their covering. They knew that they were naked. They made themselves aprons of fig-leaves, but realized that these were no covering in God's sight; for when he called them, they hid themselves, and said that they were naked. Their real covering,—righteousness, a holy character,—was gone, and with it the glory.

When God looks upon man, it is character he sees, not flesh adorned. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." It matters not in his sight whether a person is white or black, fair or ugly, in silk or rags. He looks with joy upon a character of love and tenderness, of patience and self-control, of temperance and purity and contentment. He looks with sorrow upon a character of self-will, self-ease, pride, and criticism.

God talked with Adam and Eve of their sin, and while the curse passed upon them, he lightened their wo with the promise of the Seed that should bruise the serpent's head. He also clothed them himself in other garments than the aprons of fig-leaves. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." The animals must first have been killed before these coats were made. It is most probable that the system of sacrificial offerings was then instituted. Adam and Eve had never yet seen death. It came as the result of sin. What depth of sorrow must have filled Adam's heart as he raised his hand to slay the first innocent victim, a sacrifice for sin! By faith he saw in the bleeding lamb, the Lamb of God hanging on Calvary's cross. As the skins became their coats, they must have mourned bitterly over the sin which made such a covering necessary. Thus, dress was to them a token of their sin and shame,—a faithful witness of their nakedness before God.

But their nakedness was the result of lost character, and no outward covering could supply the loss; so it must have been a warning to them to seek for the true covering, Christ's righteousness. We cannot imagine that Eve found any place in her heart for pride in this badge of sin she must henceforth wear. O that we might rise above the superficial spirit that leads us to look upon the outward appearance, and, instead, view ourselves in the light of character! If we could see ourselves as God sees us, full of "wounds and bruises and putrifying sores," there would be no spirit of adornment left in us. Laces and ruffles and feathers and flowers, and such like adornments, would sink to their true level in our estimation.

The little girl plays with her doll, ever seeking to dress it up. How many girls to womanhood grown, and motherhood, see in their children but improved dolls to be made attractive in appearance, to catch and please the eye. Thus the training of the child becomes superficial. "We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the training and education of children from their cradle is superficial." "Testimony for the Church," No. 22, page 143. They soon learn to attach

great importance to attire, form their own ideas of what looks nice, and become sensitive and unhappy if their poor mortal bodies cannot be arrayed attractively. Meanwhile there is but a faint conception of our naked condition before God, of our great need of a pure and holy character. God says: "I counsel thee to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." He says, "Let this mind be in you, which was also in Christ Jesus." He wants us to receive the impress of his character, to partake of his divine nature. This adornment will be indelibly written upon our faces and will be manifest in our manner and in our conversation. Thus we will reveal Christ to those whom we meet. As the coats of skins must have led the minds of Adam and Eve to dwell upon the bleeding sacrifice, so this true adornment will lead the world to "behold the Lamb of God, which taketh away the sin of the world."

The influence of Satan is constantly leading to outward adornment. It is his counterfeit of the true. It is pleasing and attractive, and the natural heart yearns to follow the fashion of the world. "Many dress like the world in order to have an influence over unbelievers, but here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction plain between the Christian and the worldling. The words, the dress, the actions, should tell for God. Then a holy influence will be shed upon all around them, and even unbelievers will take knowledge of them that they have been with Jesus. If any wish to have their influence tell in favor of truth, let them live out their profession, and thus imitate the humble Pattern." "Testimony for the Church," No. 30, pages 633, 634.

Satan charms the world with new and striking creations in the matter of dress, and the fact that we have to wear clothing because sin entered the world, that it is the badge of our fall, is forgotten. Instead of looking upon it thus, and seeking for the true inward adorning, it can be truly said of this generation, "Whose glory is in their shame, who mind earthly things." O that we may turn from all this counterfeit, to be "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "In like manner also, women adorn themselves in modest apparel, with shamefacedness and sobriety." The spirit of the world says, "Let the apparel adorn us." The Spirit of God says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"IT IS MINE."

THE desire for ownership is something that God has placed in the heart and mind of every individual. When he placed man in the garden of Eden, he gave him that garden as his home, and told him to subdue the whole earth. While this God-given desire for ownership has been perverted and turned into covetousness, it should not, nevertheless, exclude us from developing, not only in ourselves but in our children, the proper exercise of this gift. Ownership may carry with it selfishness in all of its various degrees, or, on the other hand, it may be cultivated with another thought in view, that of glorifying God.

Having presented these facts, it will be proper for us to make an application of the same in the

form of some practical suggestions. Now for instance, you have in your home a child that is perhaps five or six years of age. He is just beginning to learn to read. Possibly you may have the *Instructor* or the *Little Friend* in your home for him, and in a general way these papers may be considered the property of the family; but did you ever stop to think of the effect that it might have on the after life of that child to let him know that the paper was his own? Let him see his name on the address label as it comes to him from week to week. Let him learn how to take care of that paper. Perhaps he will want to keep a file of it, or possibly he will want to use it in missionary work, but above all things he will look forward to its weekly visits, and will be anxious to read it, or to have you read it to him. Possibly he cannot read very well when he first subscribes for the paper, or perhaps, more properly speaking, when you subscribe for it for him; but the paper comes, and it contains beautiful pictures and looks very nice to him. He asks papa or mama to read this or that article for him. Sometimes it will be best for you to do so; at other times perhaps it will be just as well to tell him to devote some time to studying over the matter himself. He will say he cannot read. Well, then, tell him he must learn how, and spend some time in teaching him, and in this way lead him on step by step. Not only should you interest him in the paper that he has subscribed for, but in literature, generally speaking.

What we have stated in regard to one of our papers is equally true in regard to books. Get the child a good book, write his name in it, and interest him in reading it from day to day. Let him learn how to make a collection of useful books and papers, and in this way his tastes, his mental habits, and whole course of life will be elevated above the low, groveling, silly things that so many young people find delight in.

It takes a great deal of thought properly to train our children for God, and we need to study all the various God-given attributes of the mind in doing this. May it not be that in this very God-implanted desire for ownership, we may seize the principle of the development of the minds of our children, not only intellectually, but spiritually and morally? We believe it is worth thinking about. Now please do not say, as you read this, that it is simply an advertisement to get a subscription to the *Youth's Instructor* or the *Little Friend*, our two most valuable papers for children and youth; for such is not the case. It is true that we would like to see you subscribe for these papers for your children, not because it will help us at this end of the line, but because of the help it will be to your children themselves. A. O. TAIT.

FLIES.

BY MRS. D. A. FITCH.
(Sanitarium Cooking-School.)

THE reason usually assigned by the tidy housewife for excluding flies from her home, is that her furniture, pictures, and walls may remain clean. This is a good and sufficient reason, but there is a paramount one which should receive attention at this time of year. We have all seen flies visiting unsightly and unclean places, but do we stop to think where they will go next? It may be that the identical fly we but now saw alighting on the sputum expectorated by a tubercular patient, will next alight on the cake of which we expect to partake. If so, it has brought with it enough bacteria to produce much mischief in the system; for unless the digestive juices are practically normal, these germs will go on multiplying until there is a well-established case of tuberculosis, that well-nigh incurable disease from which so large a per cent. of the human race dies. At the best, the introduction of some germs into the system will be unavoidable, but great care should be exercised

to save one's self from them as much as possible.

Flies are enticed by at least two means,—by filth, or, perhaps more commonly, by the odors arising from the cooking of sweet foods and meats. Right here comes in one of the many advantages of hygienic cookery. Experience has taught that flies do not congregate around, or care for, hygienic foods, any more than do the average persons who are possessed of perverted appetites. The kitchen that has in it only the odors of the grains, and their accompaniments, which God designed for our food, will not bring to it the annoyance of a cloud of flies on the screens.

There is no reason for allowing so much filth to accumulate as to "call flies." Probably their stay would be short indeed in an absolutely clean place. The use of screens is a wise sanitary measure, and if they were more thoroughly and generally adopted, there would be less illness. To be sure, the opening of doors will admit some members of the fly family, but there are many devices for capturing them, probably the most humane method of getting rid of them being to drive them out. Darken all the rooms but one, and they will instinctively find their way to the light one. Now darken this, all except one door, and through the wide open screen two or more dextrous, fly-abominating persons, with "fly brooms" in their hands, can drive the intruders out. Fly brooms are easily made by cutting paper flour sacks instrips lengthwise.

Another way of excluding flies is to watch when they alight on the inside of the door screen, and then step softly to the door, push it open, and pass out, quickly closing the real door behind you. Away go the flies, glad to be free from the restrictions of screens. Adopt whatever methods you choose, but be sure to get rid, and keep rid, of flies as much as possible.

DANGER OF PORK EATING.

BY G. W. ANGLEBARGER.
(Denver, Colo.)

I HAVE often heard and read of people's dying of trichinosis, a disease received from eating raw pork, but it has never been my sad privilege to see a case of it until recently. While in Alamosa, Colo., a few weeks ago, a young lady with whom I was well acquainted, one who had attended our meetings there and was interested in the truth, sent for me to call and see her, as she was very sick with this disease. While talking with her sister and friends who were present, I learned that a few days before, at a tea-party where sandwiches were served made of raw ham, she had eaten freely of these, and as a result her whole system was filled with trichina, a little worm which inhabits the bodies of the majority of hogs. These little worms gather by the million in the muscles or fleshy parts of the body, and when taken into the stomach alive, as they are when eating raw pork, even a few of them in the stomach will multiply into millions and millions before leaving the stomach. In about nine days after eating the pork, they begin to bore through the walls of the stomach to get to the muscles of the human body. The disease at this stage, and in fact all the way through, resembles typhoid fever. Many who die from this dread disease are said by the doctors to be typhoid cases. This young lady was literally eaten alive by these worms, and when they reached her heart, about four weeks after eating the pork, she died. She suffered in great agony after the nine days until her death. These worms are so small that they cannot be seen with the naked eye.

After the death of this young lady the doctor cut a small piece of flesh from her arm and put it under the magnifying glass, and the worms could be seen, still alive, working in the flesh. Many will say, "O, well, if we keep our hogs penned up, and feed them nothing but clean food, there will be no danger." But listen, this hog, a piece of which this young lady ate, was raised

in this way, right there in Alamosa, and she thought surely there was no danger. You will ask, Why did not the rest of the people at that party fare the same way? The answer will make it plain. One lady who was present believed what she had heard concerning trichina in pork, and would not eat of it, and tried to persuade the others not to eat. But this young lady who died and one other lady said they were not afraid, and so they were the only ones who ate the pork. The other lady was taken sick in a few minutes after eating and threw up her supper, and thus her life was saved. "Oh," says one, "I would cook it well, and kill all the worms in my pork before eating of it." But think a moment; how would you like to eat a mess of fried or cooked worms if you knew it? Many other diseases arise from eating pork, even after it is cooked, such as scrofula, pimples, and skin diseases, which come from impure blood. I believe the Lord knew best, and what is for our good, when he forbade the eating of swine flesh, as in Lev. 11:7, 8; Deut. 14:8; Isa. 66:15-17.

GAMBLING.

GAMBLING is the leading curse of the nation. It has ruined many a hopeful youth, and blasted many a home. Perhaps nothing is more fascinating and binding in its nature than the gambling habit. May some young man who may chance to read this take warning, and escape the awful snare. There lived in one of the most prosperous towns of North Carolina a wealthy druggist, or at least he was, as a Southern merchant, considered wealthy. He was worth from fifty to seventy-five thousand dollars. He was in the bloom of manhood, just past his thirtieth year, the most popular young man of the city. He had a beautiful wife and two lovely daughters. Through the social game of cards he had acquired the art of a skilful player. One evening he was invited to a large hotel, where he was to meet card players. The game began, and soon emerged into a stake game. A few hours passed, when he returned to his place of business, and called his clerk to one side and said: "I have something to tell you, but don't tell my wife. I have won one hundred dollars since I left my office." He was then the most prosperous and popular druggist of the city.

His faithful clerk, a young man of only a little past twenty, with all the earnestness of his nature, said to him: "Mr. —, let this be your last game of cards, or it will ruin you and blast your business." But, alas! it was too late—the deadly coil of the gambling serpent had wound itself, with deathlike grip, around him, and thrust its poisonous fangs deep into his veins. Down, down he went. The business went. Fifty thousand dollars was soon lost. Nearly all was gone. The once popular young druggist soon lost his prestige, and then plunged deeper and deeper into gambling and drink, until about all was gone. The broken-hearted wife and lovely daughters were left to remember, with burning tears, the once beautiful but blasted life of husband and father. The last known of him, he boarded a cattle vessel sailing from Charleston, S. C., for Scotland.

Reader, take warning. You may say there is no harm in a social game of cards. Friends, you are blind to danger. You say, "But I am strong; I will never play for money." Perhaps not, but that young man you have taught the art may yet become a confirmed gambler. All gamblers began first, it may be, around the parental fireside, with father and mother. That drunkard yonder, with bleared eyes and bloated cheek, with tattered garments and shoeless feet, received, perhaps, his first drink from the hand of some charming yet foolish young lady while in the drawing-room, or in the evening serenade. That glass of wine proved his utter ruin.—*Truth for the People.*

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

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URIAH SMITH,
GEO. C. TENNEY,

EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,
ALONZO T. JONES, WM. W. PRESCOTT, AND LOUIS R. CONRAD.

SHALL WE TAKE HEED?

WE often congratulate ourselves on the glorious age in which life is given to us. Ours is the age of light, of liberty, of progress. This is the era of invention, of knowledge, and, greatest of all, the era of gospel truth and privileges. The fetters which have so long bound the hands of men are being rent away. The darkness which has long covered the mind is giving way to the approach of day.

"To be living is sublime."

But our day is peculiar in another respect. To no people that has ever lived has the voice of warning come with such force, repeated over and over, as to this generation. By direct statement, by metaphor and parable, by every possible way, the dangers of our time are illustrated to our minds and forced upon our attention. The Bible and the testimonies of the Spirit of God overflow with admonitions, exhortations, cautions, and the most solemn warnings and injunctions, in view of the peculiar and special dangers to which we shall be exposed. We are warned of peril and apostasy; of worldliness and idolatry; of self-gratification; of unhallowed associations; of adultery, uncleanness, gluttony, intemperance; of spiritual declension and moral taint; of hypocrisy and open sin; indeed, we are warned with a startling wo of the advent of Satan with great wrath because his time is short.

Can we for a moment fancy that God has thus admonished us without sufficient cause?—Certainly not. What, then, were the causes which awaken such a manifestation of divine solicitude in our behalf? They were the perfect view with which the Lord foresaw the character of our times; the prevalent spirit of wickedness, which, like a miasma, rises from ten thousand foul hearts and sinful haunts on every side; and the unerring sense with which he foresaw the danger of his people. He knows that we are but dust. He knows, too, that if we fall under Satan's power, we are lost. God knew that to falter or to parley with sin now is to run a fearful risk of eternal ruin. To give place to temptation or to indulge in wrong practises now is to court everlasting death.

Never was there a time in the history of this world when the line between God's people and the world should be so sharply drawn as now. Never were the allurements of the world, the entanglements of sin, so strong; and never was human nature so weak and unreliable.

We may readily believe that it is with an anxious and yearning heart that God has thus sought to put up barriers for the defense of his children. Now the question with each one of us is, Shall we heed the warnings which divine pity and solicitude have given us? Shall we perceive the dangers all about us? Shall we realize our own weakness? Or, on the other hand, shall we feel that the case is not as bad as the Bible represents it; that there can be no danger for us; that though others fail, we shall

be able to meet the powers of darkness on their own grounds, and to halt before we are ensnared? Thousands have tampered with sin to their eternal sorrow, who never imagined that they could be overcome. Weakness and failure are on every hand. The terrible "sifting time" is upon us. The Lord has come to his temple, and who shall be able to stand?

We would unite our feeble voice to that of the inspired word in sounding the alarm. The cause for alarm is not only that the great day of the Lord draweth near; it is also because we are living in the midst of dreadful peril to vital godliness. The religious and carnal worlds have joined hands. The readers of this article are not free from danger. Seventh-day Adventists are many of them drinking in the fatal spirit and falling under its influence. God will doubtless have a people just as he has foretold. Where will he get them? He can raise up the stones. He may choose his people from those who have long sat in darkness, deprived of the blessings we enjoy. Doubtless many will be found in heathen lands whose humble devotion and faith will support them through the time of trial. Certain it is, and even more sad than true, if possible, that many who have long enjoyed the light of present truth will fall into the snare of the enemy and be lost unless they earnestly heed the warnings of God's Spirit and word. When shall we arouse from our stupor? God grant that these words may not go to those who, having eyes, see not, and have no ears to hear the voice of a loving, pitying Saviour. It is time, brethren, to awake out of sleep. Do not say it is a false alarm. Do not flatter yourselves that there is no danger in your case. The man clothed in linen is girded for his work with the writer's inkhorn; and those bearing the slaughter weapons are ready to follow. Read again those solemn warnings, and carefully let us search our garments for the stains of sin. It is time to seek the Lord. Shall we heed the warnings? Will you? Shall I? G. C. T.

STUDY THE PROPHECIES.

Do you want a blessing? The last book in the Bible will tell you that there is a blessing to be derived from the study of prophecy. "Blessed is he that readeth, and they that hear [which word also means to give attention to] the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3.

Besides this, two epistles in the New Testament were especially written to incite believers to the study of the prophecies. See 2 Peter 3:1, 2. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."

Thus plainly does Peter declare that his object in both his epistles is to cause believers to call to remembrance, to be mindful of, or bring to mind, the things which had been written by the holy prophets. But the majority of modern religious teachers say, "Pay no attention to the prophecies; for the prophecies are a sealed book, and cannot be understood." Peter did not think so, or he would not have written two epistles to urge Christians not to forget the prophecies; or rather, the Holy Spirit did not

think so, which inspired Peter to write thus on this subject.

But the apostles are placed in the same rank with the prophets, and their writings are made of equal importance; for he says, "And of the commandment of us the apostles of the Lord and Saviour." Thus he puts what they have said on prophetic themes under the head of "commandments." He then shows what matters he has in mind, by proceeding to delineate a sign of the last days. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The way in which Peter thus opens the subject, reveals another fact; that is, that of all the subjects treated on in the prophecies, the question of the last days and the coming of Christ, and the signs of the approaching of that solemn event, constitute the most important branch of prophetic study. In accordance with this line of thought, we find Peter speaking in his first epistle of the "salvation ready to be revealed in the last time" (1:5), of "the sufferings of Christ, and the glory that should follow," embracing the glory of his future kingdom (verse 11), and of "the day of visitation." Chapter 2:12. He admonishes them that "the end of all things is at hand" (4:7); that "judgment must begin at the house of God" (verse 17); and that the "crown of glory that fadeth not away" is to be received when the chief Shepherd shall appear. Chapter 5:4.

In his second epistle he holds up the light of the "sure word of prophecy" (1:19), refers to the destruction of the antediluvians and Sodomites, as examples of those who should after live ungodly (2:5-8), and then goes on, in chapter 3, to rebuke those who in the last days, under the name of science, scoff at the origin and experience of this world as set forth in the word of God to the present time.

The world once was destroyed by water on account of its sin. For the same reason the present heaven and earth will, when the long-suffering of God is exhausted, be destroyed by fire; and then a new heaven and a new earth will spring by the power of God from these purified elements, to be the everlasting abode of the righteous.

It is a grand order of events that leads through to the fulfilment of God's plans concerning this world, as the location of Christ's future kingdom and the final abode of the saints. All about these questions the apostle commands us to "know," that we may be aware of, and awake to, the conditions and signs that herald the approach of the closing scenes. Jude gives the same admonition. Verses 17, 18. Do not neglect the study of the prophecies. U. S.

"IN THE LAST DAYS PERILOUS TIMES SHALL COME." 2 TIM. 3:1.

In the past, God has never failed to warn his people of the dangers and temptations surrounding them. He has always given them light concerning these things, and never was God more faithful to his followers than now. His people realize as never before that they are indeed walking amid the perils of the last days; for the Lord is even now beginning to withdraw his Spirit from the earth. He is merciful and long-suffering, but he is also just, a God of righteousness and judgment. Thus he says,

My Spirit shall not always strive with man." Perils by land and perils by sea, perils of the elements, and perils from evil men,—these are rapidly increasing on every hand. Surely the judgments of God are beginning to visit the earth, and they will increase and multiply to the end of the world. The curse has rested so long, so heavy, that nature seems impatient, and now seems to rage unstayed by the Creator. The elements seem to have been let loose without restraint, resulting in a destruction of life and property which is simply appalling.

The conditions obtaining in the political world are equally unassuring. Everything speaks of uncertainty and unrest. Wars and rumors of wars abound. Strife and contention fill the earth. All is agitation and anxiety. Were it not that an unseen power holds the four winds in check, the great Armageddon would burst upon us in all its reality.

But the words which we have quoted in our reading have particular reference to the perils and evils which exist in the church, among the professed people of God. This is evident from the language of the fifth verse, "Having a form of godliness, but denying the power thereof." Iniquity is abounding everywhere, and the love of God in the hearts of men is waxing cold. The words of Christ concerning the conditions existing among the antediluvians fit our time most perfectly: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark." Matt. 24:38. And this was at a time when the most solemn message that had ever been given to the world was being proclaimed; while the ark that was to shelter the believing faithful from the pending destruction was being built; yea, while the wrath of God was hanging over their heads, and they were walking on the very brink of ruin. But they heeded it not; they gave themselves up to pleasure, eating and drinking, and the pursuit of their own self-gratification. They mocked Noah, ridiculed the message he was proclaiming, and in their unbelief rejected the warning of God.

But this was written for our admonition and warning. Will we heed it? The word of God and the signs of the times show most clearly that the last warning message is now being given to the world. The investigative judgment is now taking place. Yea, the day is even far spent, and the darkness of night is fast surrounding us. The storm is already gathering, and the cloud of wrath is almost ready to burst on a wicked and lost world.

In the day of judgment a mere profession of the truth will not avail. Merely being a member of the church will not save. Occupying high positions among men will not shelter from the coming storm. Trust in one's own righteousness, self-satisfaction and self-confidence, will give no protection. The only hope and shelter is the preparation that every one can secure now by seeking God, by repentance of sin, by yielding entirely to his service, and thus obtaining the righteousness of Christ, which alone will save in the day of wrath. "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Now is the opportune time, now is the propitious moment, while mercy yet lingers. Soon it will be forever too late. Soon,

yes, very soon, the Master will come in his glory, the door will be closed, and then all seeking and knocking will be in vain.

My brethren and sisters, you have had great light and great privileges. Have you improved them? God has sent many warnings and entreaties. Have you heeded them? The evils of the world, the bewitching influences of sin are all about you. Are you being carried down to destruction? Many are resting in a form of godliness, but are totally ignorant of its power. We entreat all to awake to the perils of your own souls, and to the peril of those near and dear to you. Of that day it is said, "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:20.

The careless indifference, the lightness and frivolity, the pride and worldliness, displayed in so many ways, only too clearly indicate the condition of the church. The self-indulgence in eating and drinking to satisfy perverted appetites, and dressing for outward display,—these things show the bent of the mind, and give sure evidence of the absence of the indwelling of Christ in the heart.

God entreats of all to seek him as never before. He is even now calling the straying sheep to come back to the fold. Will you heed the voice of God? Will you make sure work for eternity? This is the time of shaking, and all who are not securely anchored in God, and faithfully walking day by day in all the light that he has given, will not be able to stand the test. God made ample provision in the days of Noah for all who would heed the warning, and he has made the same abundant provision for this time. Not a soul need perish. The grace of God and the power of God are able to save to the uttermost all that will come to God. May we all accept of his salvation and come to him before it is forever too late!

O. A. O.

CHRIST SUFFERED FOR US.

It is a wonderful thought that Christ suffered. The Creator of the universe suffered. It can never be explained how he could be made like unto us and suffer, but it is true nevertheless. He not only suffered, but he suffered for us. Our sufferings he bore that we might be free from suffering. Much, yes, very much, of the suffering of this life can be avoided. Before man had become so weakened by sin, we have no record of disease; we have no account of sickness or pain for over one third of the history of the human race. All the days that "Adam lived were nine hundred and thirty years: and he died." Now men do suffer in this life, but it is largely on account of actual transgression of both physical and moral laws. In this life all die, both righteous and wicked. "Knowing that the same afflictions are accomplished in your brethren that are in the world." 1 Peter 5:9.

Those who die in their sins must die the second death for their sins. The second death is the penalty for dying in sins. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Eze. 18:26. The exhortation is, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Verse 30. Christ "was made under the law, to redeem them that were under the law, that we might re-

ceive the adoption of sons." Gal. 4:4, 5. Again, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Chapter 3:13. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Such an individual will die for his sins. He will pay the penalty of transgressing the law of God. Christ died for our sins. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. Again we read, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:8-10. "Christ died for the ungodly." So we read, "Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24. Christ died under the wrath of God as if himself a sinner, and yet he was as sinless as when he was in heaven before he came to this world. This is a wonderful truth. He therefore can and does offer us a free pardon for our sins; and if we refuse to accept it, we suffer for our sins. Suffering the wrath of God could not be eternal torment unless Christ were still suffering the eternal wrath of God, for "he suffered for us;" but the Son of God said, "It is finished;" and now, free from the pains of death, he ever liveth to make intercession for us at the right hand of God. S. N. H.

TO THE WISCONSIN CAMP-MEETING.

ABOUT two hundred and fifty miles north and a little west of Chicago, in the center of Wisconsin, is the town of Stevens Point. It is situated on the Wisconsin River near the southern border of the great pine region, and for more than fifty years has been one of the great lumbering centers of the Northwest. Since the introduction of railroads and the removal of lumbering interests farther north, Stevens Point is losing some of its old-time prestige, but is still controlling a good deal of influence, and conducting a large trade.

At this place the camp-meeting for Wisconsin was held one year ago, and the same grounds were chosen again this year. A pleasant ride over the Wisconsin Central through the fertile eastern border of the State was an agreeable change from the routine of office work. Reaching the camp just before noon on Thursday, we found the platform in the pavilion occupied by Elder Wm. Covert. At the close of the services the warm greetings of old friends of the Badger State made the place seem quite homelike, an appearance which, under the same kind influence, it fully preserved to the close of the meeting.

There was no feature especially to distinguish this occasion from similar meetings. The attendance was not quite as large as last year, nor was the interest in the city quite equal to that manifested then. But in other respects the occasion was one of encouragement. The principal speakers from outside the conference were Elder Durland, Dr. Paulson, Elders E. G. Olsen, and J. J. Graf, of Minnesota. Others

were there during portions of the meeting, among them S. H. Lane, F. M. Wilcox, W. B. White, and W. O. Palmer.

The meeting, though good all the way through, improved in interest and effect to the close. The last Sabbath was a good day of blessing and victory. On Sunday the attendance and attention were good. Forty-three were baptized. Donations to our mission work were good, amounting to about \$900, including a gift of \$500 from one brother. Brethren Swin Swinson and H. J. Dirkson were ordained to the ministry on Sabbath afternoon, the occasion being attended by a special manifestation of God's blessing.

As before noticed, Elder Covert from the Vermont Conference, was chosen president of the Wisconsin Conference. Geo. M. Brown, formerly secretary of the tract society, was chosen president of the same, and S. D. Hartwell is now secretary. The business meetings passed off harmoniously, and a good degree of union prevails among the workers. A large and interesting class of young workers is growing up and looking for fields of activity and usefulness. Elder O. A. Johnson, formerly president of the conference, will now be at liberty to devote his time to the Scandinavian churches in Wisconsin, Michigan, and Illinois.

In closing the account of this good meeting, we beg to offer a few observations, not drawn from this occasion particularly, but from observing various meetings and reports of meetings.

Our annual camp-meetings are important occasions. They are attended at a great sacrifice of time and money by a people who, when worldly interests only are considered, can ill afford to do so. It is highly important that these meetings be made profitable to all classes. In order that they may be so, it will be necessary to bestow much thought not only upon the general features of the meeting, but also upon the details. It is proper to raise the question as to whether our camp-meetings are increasing in power and influence in the ratio that the development of our work in other directions demands. These meetings should not be allowed to fall into a stereotyped groove, causing a tedious sameness and formality to pervade them. No doubt the novelty of these meetings at first contributed to the interest they possessed. While we would not advocate novelty as a leading feature of religious service, we would avoid monotony by providing exercises and features that shall be new, interesting, and attractive. Variations of the program, bringing in pleasant and profitable exercises, should be considered. One detriment to our camp-meetings has been the crowding in of so many meetings and enterprises that the work accomplished has been incomplete and unsatisfactory. This may be avoided to some extent by a judicious division of the time among the various interests to be represented. And no more should be undertaken than can be rendered intelligible and effectual.

Another point to be carefully avoided is that of wearying the people with long and constant services. The Sabbath services are perhaps most liable to be too protracted. Beginning with the Sabbath-school at nine, services are held for three hours; and then after a dinner hour, begun again, and often are carried on until sunset. Or perhaps the long meeting comes in the forenoon, in which case it extends, say, till two o'clock. It seems sometimes as though it might

well be said of our people at camp-meetings, "Here is the patience of the saints." For on other days, especially toward the last of the meeting, every hour from half past five in the morning till nine at night, is filled with meetings of some sort, and the people are expected to be at every one of them. When the final amen is said, these people give a sigh of sadness and relief as they turn toward home for a week's rest from their utter weariness.

Time for meditation and rest should be given. The services should be short. Shade should be secured; good, wholesome water in abundance, and a chance for bathing would be both agreeable and salutary. See Heb. 10:22. The provision of hygienic boarding tables, although attended with a good deal of work, is a great benefit in many ways, not the least of which is the educational effect produced in the conferences at large.

We hope the time is not coming soon when it will be thought expedient to discontinue these annual gatherings of God's people; but the time has come and is always here for improvement and for a closer adaptation of them to the real wants of the people. This does not reflect on what our meetings are or have been; it is rather suggestive of what they might be, and is only a hint at best. G. C. T.

THE GENERAL MEETING IN EASTERN EUROPE.

RECENTLY the eyes of the world have been turned to Moscow, where, under the greatest pomp and splendor, the coronation of Nicolai II took place. Not only were Europe and the United States represented by special legations, but Asia for the first time also sent a full delegation to congratulate him who already holds the prestige over that vast continent, containing over half of the world's population. Not less than two hundred thousand soldiers were assembled to impress the attendants from afar with the strength of the empire. But while Russia's star is rising, we are rejoicing that the truth is also penetrating that great empire more and more, in spite of the many obstacles. May 4 Elder Holser, a student from Hamburg, and the writer crossed the Russian border; while the matter of custom claimed seemingly but little attention, every book was carefully taken out of all the luggage and handed to the official of the censure, and if found all straight, returned. On the way we made the acquaintance of a Russian lawyer from Kiev, who kindly gave us a card of recommendation, whereby we gained admission to the new cathedral at Kiev, which is nearly completed. Kiev is, next to Moscow, the holy city of Russia, abounding in noted churches and monasteries, and, on the whole, very nicely located. We had but a few hours here, and improved them to get a glimpse of this fast-growing city of some two hundred thousand inhabitants. The truth has entered here, but recently severe measures have been taken to cleanse the "holy" city from all so-called heresy. Not until May 8 did we reach our destination in the Caucasus, trains running rather slowly here. Of late years the "zone-tickets" have been introduced, and the longer the journey, the cheaper the ticket comparatively; thus our trip of some twelve hundred and fifty miles did not cost us seven dollars, third class.

We were gladly welcomed at the depot, but soon after arriving, learned that a public meeting of long duration would be rather question-

able. While we had the good-will of the authorities, there were religious elements too ready to play the part of Cain. Some hundred and forty of our people were assembled with nearly all of our workers. Elder Holser and the writer spoke to them during the day, while the evenings were improved in finishing the business. On the fourth day, when warning was given by the magistrate to close the meeting, we were able, by spending all day quietly in consultation, to dispose of all business and consider fully the work for the coming year.

Our workers related many cheering instances as to the growth of the work and the present outlook. A number have been baptized of late, others expect to follow soon, and though the workers experienced many trials, they were of good courage in the Lord, who doeth all things well. It becomes fully evident that our work here has to be done more by private labor, while hundreds are hungering after our literature. We have to devise constantly new ways to furnish them with that which is most necessary. Several times our periodicals have been returned to us, and many publications do not pass the border at all.

There are now over seven hundred Sabbath keepers in this field, speaking five different languages, the German thus far being the leading tongue. We found our treasury some four hundred dollars short in meeting the accounts of the native laborers, but we hope that as the work is shaped now, means will flow more readily into the Lord's treasury. As the native help increases, it was thought best to remove Elder Obländer to the German field. There were also a number of brethren present from the church already mentioned in the REVIEW, where each member has to spend forty-eight hours each week in an overcrowded jail for meeting together on the Sabbath. Though they have been thus tried for about a year, they were of good courage, and testified that in spite of the pending prison, every member who could, attended regularly the Sabbath service, to suffer just as regularly for forty-eight hours in prison. Of late a Mohammedan lawyer has taken their case in hand of his own free will; he has been successful already in a similar case. A strange sight indeed! A Mohammedan lawyer pleading for religious liberty in behalf of Christians before a so-called Christian court. The worst of all is that the chief instigator is the Lutheran pastor who, as military chaplain, wields a great influence. From late news we learn that in another German church near by, all our publications have been taken away, and that an investigation is under way. The native worker who has been on trial has been wonderfully released, for how long he does not know. The witnesses contradicted each other, and the priests thus lost once more their prey. The Lord seemingly moved the heart of the prosecuting judge so that even in the presence of the accusing priests, he spoke in favor of the accused brother. To the Lord alone be the glory!

While our meeting lasted but five days, the time was well spent, and all felt that it had been a profitable season. Since then Elder Klein has written that the day after our departure, inquiry was made on the part of the higher authorities, whether or not our meetings were still going on. Elder Holser and the writer left for St. Petersburg by way of Moscow, where we quietly spent the Sabbath. Preparations for

The coming coronation were everywhere well under way, and the city was already thronged with distinguished guests from all parts of the world. A whole car in our train was occupied by natives of Bokhara and Khiva in Central Asia; their respective chiefs, who are under Russian protectorate, also attended the coronation. But while the world paid such universal tribute, we found the whole line from Moscow to St. Petersburg carefully watched by soldiers, passing up and down the track, and guarding each passage and bridge, to assure the safety of the emperor and his many guests. Laws of iron may conquer the world, but it is only where the gentle Spirit of God conquers the heart and plants the law of love, that none need to fear. We are glad of the blessed hope, and that soon will take place the coronation of Him who alone is worthy to rule the world, and whose kingdom is one of everlasting peace and righteousness. May it soon come!

L. R. C.

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.

CHICAGO WORKINGMAN'S HOME AND MEDICAL MISSION.

[BROTHER S. SHERIN, Methodist minister of St. Paul, Minn., having become somewhat acquainted with the missionary work carried on by Dr. J. H. Kellogg in Chicago, kindly sends us the following account of the recent enlargement of the work in that city.—ED.]

Dr. J. H. Kellogg has greatly extended the mission work in Chicago that has been conducted since June, 1893, in connection with the Sanitarium, by establishing a workingman's home at 42 Custom House Place. The building used is the old church that years ago became the property of private individuals. The building has been thoroughly renovated and fitted up in good style for the purposes of the mission.

In the first place, it will furnish a good, clean home for about four hundred men, who will be charged the nominal price of ten cents a day, which will entitle them to the free use of the following privileges: 1. A free bath, where an electric shower and plain baths are given. 2. A free laundry fitted up with an ample supply of laundry tubs and a hot-air dryer. Here the lodgers can do their own laundry. One hundred men a day can be accommodated in the laundry. 3. A free medical dispensary, with a physician in daily charge, where all the sick poor will receive any treatment necessary, with a nurse to dress wounds. 4. A well lighted and comfortable reading-room, well supplied with good books and periodicals; and a gospel meeting every evening, with fine singing. There will be lectures on health and sanitary matters by physicians connected with the Medical College and Chicago Sanitarium. From this home will also be carried on the plan of medical missionary nursing among the very poor. This work has already been the means of great good. The annual report shows forty-five hundred poor people cared for by the visiting nurses. Seventeen thousand persons were treated at the free medical dispensary the first year it was open, and twenty-three thousand free baths were given. 5. A penny lunch counter, where good, wholesome soups, and foods furnished by the Sanitarium Health Food Company will be sold at one cent a dish. During the present month all hungry men visiting the mission in the evening have been given a free lunch. The penny lunch will be a very popular feature of the mission.

What to do for the unemployed men who come to the mission has been a great burden to

Dr. Kellogg, and he decided to try to secure a large farm, where hundreds of these men could be given work at cultivating vegetables and small fruits. The matter was made a subject of prayer at the Medical College by the students, and truly the Lord has heard the prayer. Recently a prominent farmer in northern Illinois handed Dr. Kellogg a deed of one hundred and sixty acres within one hundred miles of Chicago, worth sixteen thousand dollars, to be used in connection with the mission to furnish employment and homes to the greatest possible number of men. This farm will be taken possession of very soon, and a number of men put to work on it. The doctor has an able corps of helpers in the physicians and nurses connected with the Medical College and Branch Sanitarium at 28 College Place. The social settlement at 744 West Forty-seventh street is very successful. Here lectures on health are given, cooking-schools, kindergartens, and mothers' meetings are held for the better class of the poor. Hundreds of children and mothers are blessed by these meetings.

ITALY.

TORRE PELLICE.—I thank the Lord for the privilege that I have of reading the REVIEW, which gives us so much light on the development of the present truth. By the present lines I wish to let you know that we are still alive, in spite of the enemy of all righteousness. I had the privilege of being a student last summer in the institute directed by Brother Waggoner and others in Chaux-de-Fonds, Switzerland, and after the camp-meeting I started for Genoa with Brethren Olmo and Leuzinger. Circumstances obliged me to leave this place when Brother Holser crossed Italy last November for Switzerland; since then I have employed the most of the time among the Waldenses, selling books and taking orders for the *Vulgarisateur*, or health messenger. In spite of all kinds of difficulties, I put in the hands of the people more than thirty-three thousand pages of our literature in four months. May the Lord open the eyes of many, and bless those who are thirsty for the truth, and preserve them from the spirit of the image of the beast.

J. D. GEYMET.

TENNESSEE.

ROCKWOOD.—The meetings here continue with unabated interest. The tent is full every night that services can be held. The rains are interrupting the efforts, as this tent is no protection against rain. My company and I are very anxious to hold the people while we have their ears, and they seem to regret every break in the appointments, as much as we do. On Sundays we hold two services in the tent, and one in a church in Old Rockwood. The church is also filled with interested hearers, some of whom cannot attend at the tent. The interest is spreading, and some are coming from adjoining towns. Calls are coming in for us to go to other places when we close up here. We are selling some books, and the people are reading the literature distributed at their homes. Our collections in cash toward the expenses of the meeting are about five dollars a week.

The most discouraging feature which confronts us here is the fact that nearly all our hearers are in the employ of the Roane Iron Co., whose furnaces yield an output of about one hundred and fifty tons of pig iron daily. It is estimated that five men are required to produce a ton of iron. Whether many or few will obey God and suffer discharge from the employment which yields them a living, is yet to be determined. Did we not realize the fact that the work is God's, and that he has these souls in his hands, our hopes for great results would sink. The prospects from a human standpoint are against

us; but we sow in faith, and labor on, trusting in God who gives the increase. Last evening we had the heaviest fall of rain we have had (no meeting), and to-day it still rains. We shall not murmur, but wait patiently till the "mists are cleared away."

R. M. KILGORE.

TEXAS.

GARFIELD.—For several years a family of Sabbath-keepers has lived in this place, and as a result of some meetings held recently, several persons have accepted the truth. A church of nine members was organized May 31. Others are keeping the Sabbath who will unite later.

H. W. DECKER.

OHIO.

PIKE.—I came to this place May 24, but our tent did not arrive until June 1. On that day we went to Piketon with teams and brought it out. The next day we pitched the tent, and on Wednesday, June 3, we began our meetings. We have had services every night and three times on Sunday. Our congregations have been good, and we hope for success. There seems to be some interest to hear. We are seeking the Lord for his blessing to rest upon us in this place. We shall expect the prayers of the brethren for the success of our work.

O. F. GUILFORD, A. J. BOARDMAN.

NEW MEXICO.

HAGERMAN.—Since my last report, I have organized a church of nine members, all adults, at this place. One was baptized last Sabbath. I hope that others will soon follow in baptism. The work in this field moves slowly; still, I am encouraged to find people who are anxiously inquiring to know the way of salvation. Brother E. A. Morey has recently arrived here from Kansas, and he reports the tent pitched and meetings begun at Las Vegas. On account of my health, I have thought it best to seek a little rest.

The Spanish Methodist minister at Santa Fé, who began to observe the Sabbath last fall, is still firm, and there is reason to believe he may yet become fully established in all points of the third angel's message. Pray for the work in this field.

MATTHEW LARSON.

MISSOURI.

DURING the past winter the work in this conference has moved steadily onward. We see many tokens of God's care and love. Brother W. T. Millman reports that twenty have recently begun to obey in northwest Missouri, where he has been laboring. It is expected that a church will be organized there soon. The labors of several of our ministers have been blessed, and as the result, companies of from ten to fourteen have accepted the truth. During the winter we held three church institutes. These were seasons of much benefit to all who attended them. At Nevada twelve were added to the church.

It has been my privilege to organize two churches recently; the first, at Memphis, of sixteen members, and the other at Tarsney, with thirteen members. The last one named was composed of eight men and five women, all heads of families. Our brethren at Hamilton are building a house of worship. They have had a few additions to their number recently. The work in St. Louis is opening in a very encouraging manner. The people are very desirous of getting our literature. The workers find no trouble in selling the *Signs* and tracts, as well as small books. One brother is devoting his entire time to the colored people, and a few have begun to obey.

It is expected that six or seven tents will be

set up this summer. The canvassing work is moving along nicely. At present we have over thirty canvassers in the field. Many of these workers are doing well. The prospect for the farmers is good, and everybody is of good courage. In harmony with the request of the General Conference, I close my labors in this State, and go to Kansas. To me the past four years have been spent very pleasantly in the Missouri Conference. I rejoice in what God has done for the work during the time, and confidently expect to see more accomplished in the future.

W. S. HYATT.

WISCONSIN.

MAY 10 Elder O. A. Johnson and the writer visited the company at Stanley, where we held a tent-meeting last summer, and organized a church of thirteen members. Returning to them on the 20th, we baptized seven precious souls in the Wolf River. Despite several protests, one sister went forward who had been sick, and was scarcely able to reach the water; but she came forth from the watery tomb a victor over sin and disease. New strength had been given her; the power of disease was broken, and she felt and appeared like a new person.

Following the baptism, we celebrated the ordinances, and the Lord came near by his Spirit in melting power. This was the first opportunity of this kind for this church, and it was a season long to be remembered. The members of this little body are truly in love with Jesus and one another, and remind us of the state of the Ephesian church when in the full enjoyment of her first love. If possible, the church will erect a house of worship this summer. Long may the angel of peace spread his bright wings above this little flock!

Reaching Spooner, we found five faithful souls there holding forth the word of life. Two of these we baptized. Being the first baptism in the place, several witnessed it. An old Presbyterian sister remarked, with a shudder, that they evidently had more religion than she had, thus to enter such a cold, cheerless stream. We replied that our ability and willingness to do and bear for Christ's sake depended altogether upon the amount of love we cherished in our hearts for him and his glorious, soon-coming kingdom. Next we spent a few days with the company at Cumberland. Here one more took a decided stand on the Lord's side of the great controversy. The ordinances were celebrated, and the occasion was a precious season to all who partook of the Lord's Supper.

Northern Wisconsin is a hard field in some respects. The manufacturing interests keep many from obeying who believe and know the truth. Still, the truth is gaining ground here. Many new openings appear, and English and Scandinavian laborers may here find much to do and bear for Christ, and a harvest of souls for the everlasting kingdom of love.

J. B. SCOTT.

KANSAS.

At the general conference of District 5, held at Wichita, Kan., last November, it was decided that I should again make the Kansas Conference my field of labor. Accordingly, January 7 I brought my family to Arkansas City. January 15 I visited the church at Jefferson. A few meetings were held, during which time the ordinances were celebrated. There were four additions to the church. I next went to Udall. In the meetings there I was assisted by Brethren Crane and Howell. January 26 we dedicated the new house of worship. As there was some outside interest, a few more meetings were held. Two united with the church, one by baptism.

January 7 I joined Brother Field near Elsmore, Allen county, where he had an interest

already started. We continued there until March 29. As a result of our work there, about twenty decided to keep the Sabbath, six of whom received baptism the last day of the meeting. March 31 I went to Columbus, and two days later three were received into the church and four were baptized as the result of the recent labors of Brother Beeson. The first Sabbath and Sunday in April I held quarterly meetings with the church at Buffalo. Five were added to the church, four of them by baptism. Since then I have held meetings with the churches at Oswego, Galena, Chetopa, and again at Columbus. At the last-named place, and at Oswego, the ordinances were celebrated. Three united with the Oswego church, and the same number were baptized. From April 29 to May 10 Brother Field and I labored for the benefit of a small company of our people at Berlin, Bourbon county. They were much encouraged, but we thought best not to organize a church there yet. May 11 I returned to Elsmore. Several meetings were held there. The duties and regulations of the church were set before the company, and on the 24th a church of fifteen adult members was organized and officered.

The blessing of God attended us in all these meetings. The brethren and sisters generally were encouraged, and sinners were converted to God. To his holy name be all the praise.

R. H. BROCK.

UPPER COLUMBIA.

LAST June I located at North Yakima, Wash., a city of thirty-five hundred people. I found a small church of our people, and a house of worship partly built. It is very windy here, and consequently unsafe to hold tent-meetings, and so the securing of halls is necessary. Two series of meetings have been held in the city since I came here, Brother W. A. Kinney assisting in one, and Elder R. S. Donnell in the other. Thus far, twenty-four have signed the covenant. Quite a number of these have moved away, and several have fallen away from the faith; but the church has steadily increased. Our church building is now completed, and we have a Sabbath-school of forty-three members.

I have also held two series of meetings in valleys near here. At the first one of these, seventeen took their stand for the commandments of God and the faith of Jesus. For the other series, I secured the use of the Congregational church, and held meetings six weeks. Thirteen signed the covenant, and others are keeping the Sabbath. They have a thrifty Sabbath-school of thirty members. The enemy is very angry, and the church has been closed against us. Some of the church people stirred up the baser sort of the community to break up our meetings. Our lamp chimneys were stolen, and many other insults were offered; but the Lord gave us grace to bear it all with a quiet spirit, and it has only made friends for the truth. Some of the people then secured the services of a man who abolished the righteousness of God to their satisfaction; but "all things work together for good to them that love God," and the leaven of truth is still working, and the honest are being gathered out. The company of believers is growing in the love of God and the knowledge of the precious, present truth, and is being strengthened by these attacks on the truth of God.

The spirit of persecution is working westward. Since I came here, the ministers of this city have, by rather questionable means, secured the Sunday closing of all regular business houses, shops, and saloons, and it is rumored that Adventists will soon be made to feel the majesty of these "righteous laws." We expect it soon, for "all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life." May the Lord help us to be

prepared for the close combat with the "beast and his image," and for victory.

D. E. SCOLEY.

THE INDIANA STATE INSTITUTE.

THE workers in the Indiana Conference have recently held a very profitable and successful institute. In a private way, I learn that brethren who attended the meeting say they never enjoyed a better meeting in all their lives. But the most interesting feature of the meeting to me was the discussion among the ministers that was given to the subject of the canvassing work and the circulation of our publications, generally speaking. The ministers in the Indiana Conference go out into the field to work for the circulation of our publications as never before.

There was a time when our ministers considered it one of their most important duties to see that every family of our people had the REVIEW, that every company of Sabbath-keepers had a club of the Signs, and further, that our brethren were supplied with tracts, pamphlets, and other publications, not only for their own use but for missionary purposes. We believe that a great deal has been lost because our ministers for the last few years have not taken a deeper interest in the circulation of our publications. It has been left too much to the tract societies, secretaries and the State agents and the canvassers; but the canvassers are recruited from the rank and file of our people, and if our ministers look at the matter of the circulation of our publications as a matter of secondary importance, the people will soon catch the spirit of it. But there is nothing of more importance in connection with our work than the circulation of our publications. If other evidence were lacking, the Testimonies abound in statements in regard to what may be accomplished by the judicious distribution of our literature. We trust that our ministers and other conference workers all over the field will give all the attention possible to this important subject.

A. O. TAIT.

THE IOWA CAMP-MEETING.

THIS meeting was held in the suburbs of Des Moines, on the same grounds as last year. The attendance was about the same as last year, according to the Sabbath-school report for the last Sabbath. The spiritual interest was good from the first. There was a deep moving of the Spirit of the Lord all through the meeting, reaching the climax the last Sabbath. The whole congregation was deeply moved, and about two hundred came forward for prayer. Many of these were young people.

The business meetings of the conference passed off very pleasantly. Six churches, with a membership of 142, were admitted into the conference. The conference now has one hundred churches, with a total membership of 3175. The increase in membership was 222 during the past year. Owing to the financial depression, the tithe came short about one thousand dollars of what it was the year before. Yet after settling with the laborers, the balance was about the same as at the close of the last conference year.

Elder E. G. Olsen, who has served the conference faithfully as president the past three years, was called to labor for his own nationality. This necessitated a change in the presidency, and Elder Clarence Santee, who had recently come to the conference on the recommendation of the General Conference, was chosen to fill this responsible position. He starts out in his new official duties with the confidence of the brethren, and we trust God will bless him to the advancement of the cause in Iowa.

The offerings for foreign missions during the camp-meeting amounted to \$280.06, \$89 of this coming from the Sabbath-school.

Two brethren, J. W. Adams and L. F. Starr,

set apart to the work of the ministry. The conference has a large number of young men who are entering the ministry. If they devote their lives and seek to improve, we shall soon see a large force of competent ministers in this conference.

Although an effort was made to have all candidates baptized at home, in cases where baptism could be administered, fifty-two souls were brought with Christ. If these are faithful to their profession, they will be a help in carrying forward the work in their homes and vicinity.

Elders J. H. Morrison, O. A. Johnson, Brother Warren, L. A. Hoopes, Drs. Paulson and Loper, and the writer, were the laborers abroad who bore responsibilities in the work during the camp-meeting. Drs. Paulson and Loper labored in the interests of the sanitariums at Battle Creek and College View. Brother Hoopes devoted his time to the interests of Union College. The Lord blessed the efforts of these brethren, and quite a number are preparing to enter these institutions for a more thorough training in the work of the Lord.

Thus another camp-meeting has closed in the Iowa Conference. The laborers start out with good courage for another year's work. The brethren and sisters go to their homes expecting to be more faithful than they have been the past year. May the Lord bless all to the conversion of souls, and increase the faith of all to believe in the Lord more and trust in self less.

J. H. DURLAND.

REFLECTIONS.

I do not often express any reflections that I may have in regard to the canvassing work, but a report recently received from one of our central states causes me to break over the rule. The report referred to gives a list of twenty-one canvassers who had worked in the State during the year. There was one who worked 129 days; another, 111 days; and still another, 103 days. All the rest worked less than 100 days, the least time put in being forty days. Now as this is a report of all the time that they spent in canvassing during the entire year, it will be seen that only a small part of their time was employed in the canvassing work.

It is usually considered that there are 313 working days in the year; but since the canvassers observe the Sabbath, and can do but little if anything on Sundays, the number of working days in the year for them is reduced to 261. While it may not be expected that they can spend all of these 261 days in the field, should not more time be spent in the work than is reported by the highest in this report? and is it not possible that a great many failures in the canvassing work are due to the fact that it is taken hold of in such a half-hearted way by some, and with others not a sufficient amount of time is spent in the field?

From this same report, the figures show that the average sales of one of the canvassers amounted to \$14.32 a day. This would give him a gross profit of \$7.16 for himself. Another's receipts were, on an average, \$11.82 a day, which would give him a gross profit of \$5.91. Still another's sales amounted on an average to \$11.36 a day. Another sold \$10.40 worth a day, and others sold \$6, \$7, \$8, or \$9 worth a day. The smallest average made by any one was \$3.40 a day. But by far the larger number sold from \$6 to \$14 worth a day.

Now an individual who can sell from \$6 to \$14 worth of books a day, and receives half of that sum for his trouble, cannot only make a good living while engaged in that work, but can do very much better than the ordinary laborer who works by the day or the month. Yes, he can do even better, from a financial standpoint, than the most of the very best mechanics. And when there are such possibilities before our canvassers as these figures actually demonstrate, is

it not true that individuals who may engage in this line of work should carefully and prayerfully consider their duty to God in this time, when so many are perishing for the lack of the knowledge of the present truth? It is a fact that the circulation of our publications, more than any other line of work, is instrumental, in the hands of God, in bringing the knowledge of the present truth to the world. Will not our canvassers, as well as our other workers, take these matters to heart, and strive to do more faithful and continued service in the Master's cause?

A. O. TAIT.

THE GERMAN WORK IN DISTRICT 5.

It is nearly a year since, by the recommendation of the General Conference, I came to this district to labor among the Germans. I have labored in Missouri, Kansas, Oklahoma, and Colorado. While the German work in these different conferences is not making all the progress that I should be glad to see, I am thankful that I can see some advancement.

At Senate Grove, Mo., a German church organization had previously been effected, and last June a church building was dedicated there. During the winter Elder A. A. Meier and Brother Riffel have labored at Wadlam, and their labors have resulted in the conversion of a number, and it is hoped that an organization may be effected there soon. In Kansas a number have accepted the truth. At Tampa four have been added to the church, and others are awaiting baptism. At Hillsboro several have taken their stand with us, and united with the church, and some others are interested, for whom we have good hopes.

As the result of an effort at Mound Ridge, two are earnestly serving the Lord. At Pretty Prairie one family has united its interests with us. Farther west in the State two families have received the third angel's message as the result of Brother Philip Mohr's work, and they are now awaiting baptism. Near Medicine Lodge three souls are rejoicing in the truth. Besides these there are some other isolated cases.

In Oklahoma I recently organized two churches, one at Lahoma and the other at Isabella. The first, of twenty members, is entirely German, while the latter, of fifteen members, is composed of both Americans and Germans. In both churches there are prospects of an increase of membership. Some of these were from churches in Kansas, while others accepted the faith in Oklahoma. Besides these, some of the older churches have been added to.

At Wentz, Weld Co., Colo., there is a company of ten keeping the Sabbath. Most of these accepted the truth three years ago as the result of missionary work done with our German paper in Russia seven years ago, and later canvassing work in Colorado. These I was privileged to visit last winter. What we stand greatly in need of is earnest, devoted, trained young men of ability to carry the message to this people.

J. W. WESTPHAL.

THE CANVASSERS' INSTITUTE.

FROM a private letter from Brother Zach. Sherrig, the General Scandinavian Canvassing Agent, College View, Neb., we are permitted to make the following quotations:—

We have not been favored this spring with the help of Brother Mead or anybody else, to carry the responsibility of this institute, so I have been alone; but the Lord has been with us, and for this we are glad. We started in with little more than thirty students, but we now have forty-five enrolled, and it seems as though the Lord inspires these dear young souls with a determination and zeal to that extent that even some who have no money at all say that they will walk to their fields of labor if

there is no other way to get there. Their only confidence is in the Lord. From present crop prospects it seems that the Lord is going to give the canvassers one more chance to sell some books, and by his help we mean to improve it. Our company here is made up of four different nationalities,—fifteen English, eleven Germans, seventeen Scandinavians, and two Icelanders. Some who have already left this college for the canvassing field are having excellent success.

Our institute will close soon, and the workers be scattered over several States. Most of them will go to Iowa or Missouri. The rest will stay in Nebraska, with the exception of a few who go to the Dakotas, Minnesota, and Colorado. May the Lord go with them, and bless their efforts. Difficulties are in the way, but the Lord can remove them, and therefore we will say with David of old, "Hitherto hath the Lord helped us," and he will help us to the end.

When you speak to the Lord, speak a good word for the canvassers.

News of the Week.

FOR WEEK ENDING JUNE 20, 1896.

NEWS NOTES.

June 17, at midnight, the British steamer "Drummond Castle," from Cape Town to London, struck a ledge of rock off the coast of Brittany, France, and sunk in three minutes. There were 144 passengers and a crew numbering 103 on board at the time. Only three persons are known to have been saved. There was great excitement at the company's offices in London when the news arrived there. The cause of the disaster appears to have been that the captain, to make a shorter voyage, hugged the coast of France too closely, when he might have had all the sea room he needed. It is thought that the ship struck so hard that all her watertight compartments were torn open, and then she passed over the ledge and sank in the deep water beyond. Important witnesses in the Jameson trial, and many leading miners from South Africa were on board.

One of the most impressive scenes at the Republican convention was at the time when the men representing the free-silver element of the Republican party made their plea for the restoration of silver. Some of them were affected to tears, particularly Senator Cannon, of Utah; who made an eloquent plea for the restoration of silver, and wept bitterly as he took his leave of the party. The States represented by the silver men are, California, Colorado, Idaho, Montana, Nevada, North Carolina, Utah, and Wyoming. Mr. Cannon said that there would be no use of the Republican party's trying to carry his State in the coming election. At the close of the speech of Senator Teller, who is the leader of the silver men, the delegates who favored the re-monetization of silver marched out of the convention in a body, while the large audience hissed and cheered. Since then they have issued a call to the American people to form a new party, and have named Senator Teller as their choice for president.

The German empire consolidated by William II, is not without its jealousies. The southern part of Germany does not take kindly to the idea that it is under the emperor. This feeling was plainly manifested at a reception tendered to Prince Henry, brother of the emperor, in connection with the Moscow coronation. The master of ceremonies was so unwise as to speak of the German princes as members of the "suite" of Prince Henry. The princes from the south of Germany resented this speech, and Prince Ludwig, of Bavaria, heir to the throne, arose and made an indignant denial that he and the other princes were the vassals of the emperor. He declared that they were the allies, and that the "old emperor" always so regarded them. Then these princes left the table, and the reception came to an abrupt termination. The emperor is reported to be much stirred over this unpleasantness, and the press of Germany is discussing, with more or less rancor, this rupture of good feeling and the conditions which have given rise to it.

The reason why France is bestowing so much sympathy upon Spain in her efforts to suppress the Cuban rebellion, appears to be because of the immense sums of money which Frenchmen have invested in Spanish securities. Nearly all the railroads in Spain are owned by French investors. So are the gas-works, electric-light plants, etc. Frenchmen also hold about \$80,000,000 in Spanish government bonds, and Spain is now asking for more money to carry on the war.

Should the Cubans gain their independence, and thus the great source of Spanish revenue be cut off, Spain would be unable to pay her indebtedness. In that case the French investors would find Spanish bonds as worthless as they did the Panama Canal bonds, in which they lost hundreds of millions. Therefore Frenchmen hope for Spanish success; but they have lately become alarmed at the slow progress of the Spanish arms in Cuba, and refuse to loan the Spanish government any more money before November. By that time they think they will be able to determine whether it will be safe to lend Spain any more money, or not.

June 8 the Egyptian Mixed Tribunal rendered the important decision that the expenses of the Anglo-Egyptian expedition up the Nile must be paid out of the British treasury, and not out of the Egyptian reserve fund. This fund is a sum of money amounting to £2,500,000 which Egypt borrowed for various purposes, the payment of which is guaranteed by the powers, and hence they, through their commissioners, have the right to decide how the money shall be used. By a vote of the commissioners, England was permitted to draw upon this fund to defray the expenses of the Nile expedition. The French and Russian commissioners voted against this use of the money by England, and though they were defeated, they appealed the case to the high court at Cairo, known as the Mixed Tribunal. The decision is against England, which has already drawn a large sum from this fund. This is a great victory for France, and it will also further arm the English Liberals with another argument against the Nile expedition. The hand of M. Hanotaux, who has lately taken again the portfolio of French minister of foreign affairs, is plainly seen in this. His policy has always been one of intense hostility to England.

ITEMS.

— General Fitzhugh Lee is looking very closely after the welfare of the American prisoners in Cuba.

— Another seeker after cheap notoriety jumped from Brooklyn Bridge, June 13. He was uninjured.

— Colonel H. B. Beecher, son of the late Henry Ward Beecher, is on trial for forgery in New York City.

— The trial of General Barletieri, who was so signally defeated by the Abyssinians at Adowa, is proceeding at Massowah.

— The American Horse Exchange in New York City, was burned June 11, and horses to the value of \$80,000 perished.

— The British ship of war "Bonaventure" while on a voyage lately from Colombo to Pondicherry, lost seven men by sunstroke.

— French officers have arrested what they believe to be an Italian spy. He is an Italian captain, and was studying the French defenses.

— Reports from Spanish sources declare that Gomez has been defeated, losing five hundred men, and that the Spanish lost only four killed.

— The protracted stay of the king of Corea at the Russian legation in Seoul is not pleasing to all his subjects, and a rebellion is organized there.

— Emperor William of Germany gave a grand reception to Li Hung Chang, June 16, and bestowed upon him the grand cross of the red eagle.

— The Spanish government has consented that the crew of the "Competitor" shall have another trial. They can employ counsel and summon witnesses.

— At a late meeting of the British Chamber of Commerce in London, the Canadian delegates manifested a very unfriendly disposition toward the United States.

— A contract for the building of the Tehuantepec railroad was lately signed in Mexico City, the contracting parties being the Mexican government and Pearson & Sons.

— A large party of ladies representing the idea of woman suffrage, were at St. Louis, to ask that the rights of women be considered and embodied in the forthcoming platform.

— The mattresses of the new American steamship "St. Paul" are filled with air. If thrown into the water, they will hold up as many persons as can cling to a life-line which runs clear around them.

— Canadian delegates to the British Chamber of Commerce expressed a desire for the American system of money reckoned by dollars and cents rather than for the British system of pounds, shillings, and pence.

— The government of the United States and the government of Mexico have made an arrangement by which the troops of either country can pursue Indians or criminals across the border. This will be a great advantage to both countries.

— M. Kruger, president of the South African Republic, has released the four principal Johannesburg conspirators, upon the payment of \$125,000 each. "Oom Paul" knows a good thing when he sees it, and he has drawn a goodly sum of money into the treasury.

— Mrs. Ballington Booth is doing a good work among the inmates of the State prison at Sing Sing, N. Y. She has captured the hearts of the prisoners, and they always give her a royal welcome when she visits the prison.

— Venezuelan troops have entered the territory in dispute with England, and driven away a party of English engineers. The British public is considerably stirred over this, and there has been an inquiry in the Commons in regard to it.

— June 18 William McKinley was nominated for president by the delegates at the Republican convention at St. Louis. He had 423 votes more than all his competitors. Garret A. Hobart, of New Jersey, received the nomination for vice-president. It is estimated that the convention cost \$2,000,000.

— June 12 Lord Salisbury, in response to questions in Parliament, announced that Egyptian and English interests demand that the Egyptian flag shall again float over Khartoum. Thus the real object of the expedition, to retrieve the Egyptian provinces lost at the time of Gordon's death, is made known. However, he only proposes to go as far as Dongola the present year.

— M. Hanotaux, who again occupies the place of French minister of foreign affairs, has written a very interesting article on Africa. While conceding that English and German explorers and settlers have done much for Africa, he contends that France has done more for Africa than has any other nation, and has greater rights there. Still he thinks there is room for all.

— M. Kruger, president of the South African Republic, has formally declared to the British high commissioner that from the evidence in his possession, Hon. Cecil Rhodes, Alfred Beit, and Dr. Harris were all equally responsible with Dr. Jameson for the raid into the Transvaal. He demands their arrest and trial, and that the Chartered Company relinquish its charter to England.

— The island of Yesso, which is the most northern of the Japanese group, was shaken by an earthquake and washed by tidal waves, June 17. The disturbances lasted twenty-four hours, and during that time there were 150 shocks, generally about eight minutes apart. Tidal waves swept over several towns on the coast, drowning nearly all their inhabitants. It is estimated that ten thousand persons perished.

— With characteristic audacity, the pope demanded of the czar that his representative should be granted the most important place at the coronation. The czar, like his father upon a similar occasion, refused to grant this request. Then the pope threatened that he would not send any deputation; but when he learned that the coronation ceremonies would not thereby be delayed, he relented, and sent Mgr. Agliardi.

— June 14 the city of Havana was startled by two explosions, which affected the entire city. It was found that an attempt had been made to blow up the stone bridges supporting the aqueduct by which the city gets its supply of water. The attempt was not entirely successful. There is evidence that Havana will soon be subjected to a kind of siege by the insurgents. They will prevent all fresh provisions from entering the city. Provisions are now very high in Havana.

Special Notices.

SPECIAL NOTICE FOR OHIO.

THE Ohio Conference Committee has, after careful consideration, decided to hold the Ohio State camp-meeting and conference at Findlay, Hancock Co. We have the use of the fair-ground south of the city, and we think that with perhaps one exception, the want of shade, the location will please our people. At the time of their quarterly meeting in July, all our churches should choose their delegates to represent them in the conference. Credentials showing their election should be made out and sent immediately to the conference secretary, E. A. Merriam, 249 Cedar Ave., Cleveland, O., or given to the delegate to bring to the meeting. Let all lay their plans now, and prepare to attend this annual camp-meeting. Later we will tell what the railroads will do for us, and how to get to the camp when you arrive at Findlay. Watch the REVIEW for this instruction. I. D. VAN HORN.

Appointments.

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

DEDICATION.

THE church building at Birch Run, Saginaw Co., Mich., will be dedicated June 26-28. Meetings will commence Friday evening, the 26th. Elder Evans

will be present, and perhaps other ministerial help. Surrounding churches are invited.

S. M. BUTLER.

CAMP-MEETINGS FOR 1896.

DISTRICT 1.

Quebec, Waterloo,	June	17-18
Virginia, Charlottesville,	Aug.	7-11
New York,	Sept.	3-11
West Virginia,	"	17-21
New England, Leominster, Mass.,	Aug 27 to Sept.	
Maine, Augusta,	" 27	"
Vermont, Rutland,	"	20-24

DISTRICT 2.

District camp-meeting (Chattanooga),	July	17-18
Tennessee River, Clarksville, Tenn.,	" 31 to Aug.	
Florida, Tampa,	"	7-11

DISTRICT 3.

Ohio, Findlay,	Aug.	6-10
Indiana,	"	20-24
Illinois, Southern (Conference),	Sept.	17-21
" Northern,	Aug. 27 to Sept.	
Michigan,		

DISTRICT 4.

Manitoba, Portage la Prairie,	June 29 to July	
*South Dakota, Madison,	"	22-26
*Nebraska, "Chautauqua Grounds,"		
Fremont,	Aug. 30 to Sept.	
Nebraska (local), Crawford,	July	9-13
*Each preceded by a workers' meeting.		

DISTRICT 5.

Texas, Keene,	July 23 to Aug.	
Oklahoma, Guthrie,	" 30 to "	
Arkansas, Morrilton,	Aug.	5-9
Colorado, Denver,	"	19-23
Kansas, Council Grove,	" 26 to Sept.	
Missouri, Sedalia,	Sept.	9-13

DISTRICT 6.

Upper Columbia, Walla Walla,	June	18-22
Utah, Salt Lake City,	July	7-11
Montana, Helena,	"	16-20

DISTRICT 8.

Norway, Frederiksstad,	June 23 to July	
Denmark,	July	7-11
Germany,	" 21 to Aug.	
Switzerland,	Aug.	6-10
Switzerland, institute for,	"	16-20
Turkey,	Sept. 29 to Oct.	

Publishers' Department.

JUST FROM THE PRESS.

THE German "Gospel Primer" is now ready for delivery, and all orders will be filled promptly. The book contains 128 pages, and is bound in two styles: heavy board, 25 cents; cloth, 50 cents. Address all orders to tract societies or publishing houses as usual. GENERAL CONFERENCE PUB. CO.

SPECIAL NOTICE! SAVE YOUR MONEY.

THE REVIEW has often had occasion to caution its readers against sending money to this Office in bank bills, postal notes, or in any shape in which it can be appropriated by thieves. We now give the caution again, with more emphasis than ever. There appears to be at the present time an epidemic of mail robberies. We are receiving almost every day, notices from those who have sent money to this Office, which has been lost on the way. It is doubtless quite inconvenient in many cases to procure a post-office money-order, express order, or draft; but better be to a little trouble rather than throw money into the hands of thieves. The Office is unable to stand the deficit of money lost in the mails, and must insist on the rule that money sent in bills is at the sender's risk. Please bear this continually in mind.

DID YOU GET ONE?

ONE what? you will say. Well, that is just the question that we are anxious to answer, and we will answer it by simply asking you, Did you get a copy of the small index to the writings of Mrs. E. G. White? This book was published a few months ago by the International Tract Society, and when it was first issued, a large number of our people supplied themselves with copies. Perhaps a great many more thought they would get one "as soon as they should have the

to spare," and, knowing the treachery of the memory, we thought we would venture again the attention of all such to the book, by this note. You will remember from former notices appeared in regard to it that it is a little book that arranged that you can readily find any scripture in the writings of Mrs. White; and those who acquainted with her writings know how much her quotations and comments throw upon the pages. If you have not yet secured a copy of this send and get one right away. Address your tract society, or any of our publishing houses. bound in two styles. Cloth, sixty cents; full gilt edges, one dollar.

REVIEW AND HERALD PUB. CO.

The Christian's Secret OF A HAPPY LIFE,"

By Hannah Whitall Smith,



Hannah Whitall Smith

Is one of the most helpful books that has ever been written for those who are struggling against sin. The opening paragraphs of the book say:-

No thoughtful person can question the fact that, for most part, the Christian life, as it is generally lived, is not entirely a happy life. A keen observer once said to me, "You Christians seem to have a religion that makes you miserable. You are like a man with a headache. He does not want to get rid of his head, but it hurts him to keep it. He cannot expect outsiders to seek very earnestly for relief so uncomfortable." Then for the first time I saw, as in a flash, that the religion of Christ ought to be, not a means to be, to its possessors, not something to make them miserable, but something to make them happy; I began then and there to ask the Lord to show me the secret of a happy Christian life.

It is this secret, so far as I have learned it, that I will try to tell in the following pages."

The style of the book is simple and easy to understand; 1000 copies have already been sold, and many a person who had been in the chains of sin has found peace and joy by reading its pages.

Neatly bound in cloth, plain edges . . . \$.75 Cloth, full gilt edges . . . 1.00 Also in German (cloth)75

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

PACIFIC PRESS PUB. CO., 39 Bond St., N. Y. 18 W. Fifth St., Kansas City, Mo OAKLAND, CAL.

WANTED.

ADVERTISERS.—CHAS. D. ZIRKLE, 1908 White St., Baltimore, Md., desires clean copies of the REVIEW, Signs of the Times, American Sentinel, Youth's Instructor, and other German and Scandinavian papers and those of other countries, to use in ship missionary work. This is an important harbor; large quantities can be used. Postage must be prepaid.

BROTHER ADAM RAE, elder of the church in Elk City, Ore., desires to employ a good middle-aged man to assist in his business of market-gardening. Correspondence solicited.

FOR SALE.—A new twelve-room house, finely finished in oak, with double cellar and large storeroom, both cistern and city water, lighted by electricity, located in Battle Creek, Mich., one block from Tabernacle and REVIEW AND HERALD Publishing House, one block from Sanitarium and College, and near street car line. On account of change of residence the owner desires to sell the above, or to exchange for improved California property. Correspondence solicited. Most of the furniture can go with the place if desired. For terms inquire at the house, No. 239 Champion St., Battle Creek, Mich., or address H. E. Gardiner, Fruitvale, Alameda Co., Cal.

NOTICE!

BROTHER S. M. JACOBS, of Huntsville, Ala., is receiving a large number of communications containing questions concerning the South and the work in the Southern field. It has been suggested that it would be well for those conducting correspondence with him to enclose stamps for reply.

A REQUEST.

THE brethren to whom were sent for examination copies of my manuscript, entitled, "Papal Rome to be Restored," will greatly oblige me by returning their criticisms on the same as soon as possible. W. H. Littlejohn, Battle Creek, Mich.

CHANGE OF ADDRESS.

THE present address of Elder H. J. Farman is Lunenburg, Nova Scotia.

My address after this will be: Margrethevej 5, Copenhagen V, Denmark. J. F. HANSEN.

CATALOGUES! CATALOGUES!!

CATALOGUES!!! CATALOGUES!!!!

Send a two-cent stamp for our new English Catalogue just issued. It contains a list of all of our English publications. Every Seventh-day Adventist should know what our denomination publishes, and there is nothing that gives this information in such a concise form as our catalogue just out.

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

Obituary Notices.

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

LUCAS.—Died in Battle Creek, Mich., of consumption, May 18, 1896, Sister Carrie A. Lucas, in the thirty-third year of her age. Carrie A. Wells, only daughter of Chester R. and Susan F. Wells, was born in Newark, N. Y., Sept. 23, 1863. She was converted at a camp-meeting in Battle Creek, in 1875, and served for a while as secretary of the Michigan Sabbath-school Association. Dec. 9, 1886, she was married to Volney H. Lucas, and with him labored some three years in Ohio, and then in the North Pacific Conference. In 1891 she and her husband returned to Battle Creek, to take up special work in the College. But in 1893 indications of consumption appeared, and her husband took her to Colorado, where the disease was held in check till January last, when it assumed a more active form, and she returned to spend her last hours with her friends in this place. She was loving and faithful in all the duties of life, and was greatly esteemed by all with whom she became acquainted. Her last days were filled with peaceful resignation and trust in God, and we may confidently believe she sleeps the sleep of the blessed. Funeral at the Tabernacle was largely attended, May 21.

BULLOCK.—Died at his home in Fresno City, Cal., March 15, 1896, Brother Lewis Julian Bullock, aged 41 years, 11 months, and 21 days. He had been a member of the S. D. A. church about twelve years. A wife, three children, a mother, four brothers, and two sisters are left to mourn their loss. Funeral services conducted by the writer. A. J. OSBORNE.

AFFOLTER.—Died in Battle Creek, Mich., June 10, 1896, Brother U. Affolter, aged nearly eighty-one years. For a long time he had been in a weak and suffering condition, and he longed for rest in Jesus' arms. Brother Affolter was a native of Berne Canton, Switzerland. He embraced present truth twenty-six years ago, and loved it to the end. He lived a godly life, and died the death of the righteous. Funeral was conducted by Elder H. Nicola. G. C. T.

HILDRETH.—Died at Stoughton, Wis., April 24, 1896, Mrs. Sarah Hildreth, of heart failure, aged 74 years and 3 months. Sister Hildreth united with the Baptist church at Watertown, N. Y., when she was fifteen years of age. In 1855 she came to Wisconsin, and with her husband, joined the church at Stoughton. She was a faithful worker while she was a member of that church. In 1888 she purchased a copy of "Thoughts on Daniel and the Revelation." Through reading this book she became interested in present truth. She was afterward visited by Elder E. W. Webster and his wife, since which she has been a firm believer in the doctrines of the Bible as held by S. D. Adventists. Words of comfort were spoken by the writer from Job 14: 14. T. B. SNOW.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

Table with columns for EAST, WEST, STATIONS, and various train services (Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Atlantic Express, N.Y. Bos. & Chi. Sp., N. Shore Limited, Western Express, Kalam. Accom., Pacific Express).

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday east at 7.27 p.m. Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m. and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and stops.

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

The Review and Herald.

BATTLE CREEK, MICH., JUNE 23, 1896.

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See special notice in regard to remitting money, on page 14.

See the list of camp-meeting appointments which appears again in this number on same page.

A private letter from Elder J. O. Corliss states that he expects to start from England for this country on the 24th by the steamer "Paris."

Elder C. A. Hall and family have left Battle Creek for their field of labor in Jamaica. They expect to sail from Baltimore on the morning of the 23d instant.

Brother William Lenker, who has been for over two years in India, has returned to this country. He gave an interesting address before the Mission Band in the College last Sabbath.

The Tabernacle pulpit was occupied Sabbath, June 20, by Elder J. H. Morrison, who spoke on the subject, "What think ye of Christ? whose Son is he?" The object of the discourse was to show the pre-eminent character and exalted station of the Son of God, which points were brought out with great force and clearness. The usual notices of requests from persons desiring to join the church and those desiring letters to join elsewhere, were read. Baptism is to be administered again next Sabbath.

This item appears in the *Literary Digest* of May 30: "The following curious advertisement appeared recently in the *London Daily Chronicle*: "Lost, a bulwark. Not long ago it was maintained by its supporters that the Church of England was the bulwark of Protestantism. Any information concerning the said bulwark will be welcomed by a grateful community." Wherever the Church of England may go, it does not change the fact that Protestantism has still a good strong bulwark in that country in the nonconformist bodies.

Elder F. M. Wilcox, secretary of the Foreign Mission Board, is now in Boulder, Colo., with his invalid wife. He visited the camp-meetings in Minnesota and Wisconsin before going thither.

The thirty-sixth annual session of the United States Brewers' Association was held in Philadelphia, the first week in June. It was reported to that association that in 1876 the product of beer was 8,500,000 barrels. The product in 1896 will amount to 36,000,000 barrels. An increase of 27,500,000 barrels in twenty years, is not a very encouraging item for the temperance cause.

Dr. O. G. Place, superintendent of the new sanitarium at Boulder, Colo., and wife, have, we are informed, accepted the appointment of the Foreign Mission Board to India, and will soon begin preparation to leave for that important work. Dr. W. H. Riley, one of the most esteemed and experienced physicians of the Sanitarium in this city, will take the place made vacant by the resignation of Dr. Place. Dr. Kate Lindsay, of the Battle Creek institution, will also be connected with the Boulder work for a few months.

We are requested to give notice that a three days' grove meeting will be held on the farm of Brother J. F. Carman, Potterville, Mich., on July 3-5. Tents will be pitched, and the friends from surrounding churches are invited to be present. All tents should be pitched on Thursday so as not to interfere with the meetings. As only two nights will be spent on the grounds, elaborate preparations will not be necessary. Elder Evans and other ministers will be present. Those who send notice to Brother Carman will be taken from the depot to the ground free of charge.

The *Presbyterian Banner*, of Pittsburg, charges Dr. Lyman Abbott, editor of the *Outlook*, with "blank infidelity," accusing him of denying "the reality of the Old-Testament miracles," and intimating that the resurrection of Christ can be "explained on the theory of suspended animation." If the accusation is true, the verdict is certainly none too severe. The wonder is why any one should wish to pose as an advocate of Christianity, while laboring to destroy its fundamental principles. And need it be any matter of surprise that infidelity prevails among the people, when those looked up to as religious teachers give utterance to such sentiments?

In a late sermon on "The Destiny of Nations," T. De Witt Talmage, though taking a rose-colored view of the situation, in his usual soaring style, is nevertheless compelled to speak as follows of the present condition of society, public and private, and what must follow, unless a remedy can be found. He says:—

But be not deceived! Our only safety is in righteousness toward God and justice toward man. If we forget the goodness of the Lord to this land, and break his Sabbaths, and improve not by the dire disasters that have again and again come to us as a nation, and we learn saving lesson neither from civil war nor raging epidemic, nor drought, nor mildew, nor scourge of locust and grasshopper, nor cyclone, nor earthquake; if the political corruption which has poisoned the fountains of public virtue and beslimed the high places of authority, making free government at times a hissing and a byword in all the earth; if the drunkenness and licentiousness that stagger and blaspheme in the streets

of our great cities as though they were reaching the fame of a Corinth and a Sodom, are not repeated, we shall yet see the smoke of our nation's ruin; pillars of our national and state capitols will fall more disastrously than when Samson pulled down Dagon.

FROM CHATHAM JAIL, AGAIN.

BROTHER P. M. HOWE, under date of June 18, 1896, writes from Chatham, Ontario, as follows: "The Ridgetown police came for me this morning at seven o'clock. I had been up all night before until 12:30, slaking lime for a new meeting-house, and had had but a few hours rest. I was standing in the middle of our church building, inspecting the plaster that had just been put on, and so was arrested in the church. There is quite a legal question involved in the matter, as the warrant had expired. My trust is in God. Ps. 34: 15, 16. All are very kind to me here, and wish to see me set free, as may be."

BATTLE CREEK COLLEGE.

The past week has witnessed two very interesting occasions connected with this institution—the graduating exercises of the Preparatory Department, Monday evening, June 15, and the sixteenth annual commencement exercises, Tuesday evening, June 16. Both were held in the Tabernacle, and were occasions of great interest. The students departed themselves creditably, giving evidence that the teachers had done faithful work in their various departments. There were only eight graduates this year, the smallness of the number being accounted for, in part at least, by a recent change in the curriculum and the lengthening of some of the courses of study. It has been the lot of the school to have some unworthy students, whose course has rendered them subject to the penalties of the civil law. But on the other hand there has been good religious interest, and not a few have started in the service of the Lord.

IT IS VERY EVIDENT.

A STATEMENT in a communication just received is very forcible, and we have been wondering why it is that it has not been thought of before, and more said about it. The statement was made by a sister on her death-bed, and was to the effect that any individual who will read the REVIEW through each week, would never backslide from the truth, but would ever be a steadfast and ardent supporter of the third angel's message.

The REVIEW AND HERALD was established in the providence of God to do a specific work in the closing message. Its weekly visits were designed to be a source of encouragement and strength to all our people. Those who read the REVIEW constantly, keep in touch with the message in all of its phases, and are sure to maintain their interest and continue steadfast to the end. When they take the REVIEW and read it, they are not only receiving and reading our church paper, but they are also sure to be reading and studying their Bibles, and watching the unfoldings of prophecy, and with earnestness are pressing on in the Master's work.

The statement of this dying sister may not impress you very strongly at first, but think of it, and the more you think of it, the more it will impress you. Then you will perhaps call to mind some brother or sister in your neighborhood who has lost interest in our church paper, or through some embarrassment is too poor to take it, and you will try to encourage such to take it for themselves, or arrange to get it for them.

A. O. TAIT.