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"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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"I COUNSEL THEE" REV. 3:18.

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

SLEEP not, my soul, in such an hour;
 For perils thicken fast around.
 The tempter lurks with fiercer power
 To muffle now the trumpet's sound.
 Heed thou the counsel Heaven hath sent—
 "Be zealous, therefore, and repent."

Awake! the nations are arrayed;
 The last great battle soon will be!
 Well then, for those who much have prayed—
 For those who unto Christ can flee.
 No other shield, or refuge then
 For all the stricken sons of men.

Arise! the heavenly Counselor
 Hath told thee to secure the gold,
 And eye-salve to anoint thee for
 An entrance to the higher fold.
 But thou art blind,—thou canst not see
 What Jesus would bestow on thee.

How can we sleep! the Master waits
 To number up the little band
 Who soon with all the risen saints,
 Will rise to view the glorious land—
 That land of which we've sung and prayed,
 When earth against us was arrayed.

O who will reach the city bright,
 The mansions even now prepared?—
 No palsied soul who sees no light
 Nor lukewarm ones who truth retard;
 But those who heed the counsel given,
 Redeemed from men, will enter heaven.

Our Contributors.

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

OUR ADVOCATE AND OUR ADVERSARY.

BY MRS. E. G. WHITE.

"AND he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zech. 3:1.

The third chapter of Zechariah contains truths that can be dwelt upon with benefit. There are lessons that are profitable for all. Here are represented the people of God, as it were a criminal on trial. Joshua, as high priest, is seeking for a blessing for the people, who are in great affliction. While he is thus pleading before God, Satan is standing at his right hand as his adversary. He is an accuser of the children of God, and is making the case of Israel appear as desperate as possible. He presents before the Lord their evil doings and defects. He shows their

faults and failures, with the hope that they will appear of such a character in the eyes of Christ that he will render them no help in their great need. Joshua, as representative of God's people, stands under condemnation, clothed with filthy garments. Aware of the imperfections of Israel, he is weighed down with discouragement. Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless. Yet he stands there as a suppliant, with Satan arrayed against him.

But let us see what position Christ takes toward Joshua and the accuser: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord who hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

Satan would cover the people of God with blackness, and ruin them; but Jesus interposes. Although they had sinned, yet Jesus took the guilt of their sins upon his own soul. He snatched the race as a brand from the fire. With his long human arm he encircled humanity, while with his divine arm he grasped the throne of the infinite God. And thus man has strength given him that he may overcome Satan, and triumph in God. Help is brought within the reach of perishing souls; the adversary is rebuked.

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments." Then the angel with the authority of the Lord, made a solemn pledge to Joshua: "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at."

Notwithstanding the defects of the people of God ever since the fall, Jesus will not turn away from the objects of his care. He has the power to change our raiment, to remove the filthy garments, to place upon the repenting, believing sinner his robe of righteousness, and write pardon against his name.

Satan commenced his work as an accuser in heaven. This has been his work ever since the fall, and it will be his work in a special sense as we approach nearer to the close of time. He is aroused when he sees a people on the earth, who, even in their weakness and sinfulness, have respect unto the law of Jehovah. He has no intention that they shall obey God. He delights in their unworthiness, and has devices prepared for every soul, that all may be ensnared and separated from God. He would accuse and condemn God, and all who strive to carry out his purposes in this world, in mercy and love, in compassion and forgiveness. Every manifestation of God's power for his people arouses the enmity of Satan against them. Every time God works in their behalf, Satan with his angels is aroused

to work with relentless vigor to compass their ruin. He is jealous of every soul who makes Christ his strength. His object is to instigate evil, and when he has succeeded, throw all the blame upon the tempted one, presenting him before the Advocate, clothed in the black garments of sin, and endeavoring to secure to him the severest penalty. He would urge justice without mercy. Repentance he does not allow. The penalty, he argues, can never be remitted, and God be just.

The sinner cannot contradict or answer the charge of Satan against him, but our Advocate presents his wounded hands, and makes an effectual plea in behalf of the repenting one who has placed his case in the hands of Jesus. Our Saviour silences this bold accuser by the unanswerable argument of the cross. Jesus stands to plead his own blood in behalf of the sinner. He has unveiled the disguised tempter, and shown him in his true light, as a malignant enemy to Christ and man. The condemnation and murder of the Son of God were brought about by Satan's false accusations, and that against one who was pure, holy, and undefiled. This work has forever alienated from Satan the affections and sympathy of the heavenly world. Not one thought of sympathy remained in their hearts for him who had been an exalted angel. This same work he is carrying on in the world to-day in the children of disobedience,—those whose minds are subject to his control. The cross of Calvary shows how far Satan will carry his work.

This counterfeit justice that Satan advocates, God abhors; it must not come into the experience of the sons and daughters of God. Satan's censuring must not be imitated by any one who is a partaker of the mercy and the love of God. Let not one of his professed children climb upon the judgment seat to accuse or condemn another. Guard your own soul; watch closely for the first jealous thought, the first suggestion to question or judge others. God has not set you to be a judge over your brethren; and while you do so, your own soul will be as destitute of the Spirit of God as were the hills of Gilboa of dew and rain. Those who are ready to accuse and find fault with others, commit sin against their own souls. Those who would bring others to justice, should be the embodiment of spotless purity themselves. Never disparage one soul for whom Christ has died; for when you accuse and condemn his followers, you accuse and condemn Christ. Be instruments in the Lord's hands of saving souls "with fear, pulling them out of the fire; hating even the garment spotted by the flesh." We must not be severe with the infirmities of others, but attend zealously to our own individual case.

Angels of God are watching the character you develop, they are weighing your words and actions; therefore take heed to your ways; examine closely your own heart, prove whether you are in the love of God. When Jesus is abiding in your heart by faith, when his love controls the heart, you will have love for your brethren and sisters. When you see, or think you discern a defect or error, you will not blaze it abroad; but tell him his fault between thee and him alone. By the blood of Christ he may be cleansed. It was this blood, the mighty ar-

gument of the cross of Calvary, that broke the power of Satan as an accuser.

Those who are connected with, and are laboring for, the church of God, stand in the same position as Joshua is represented as occupying. As God's servants see the defects of Israel, as they see the sins that are not put away, it calls forth from their sorrowful hearts the prayer, "Spare thy people, O Lord, and give not thine heritage to reproach." But God is not pleased, he is not glorified by many who claim to believe the truth. He calls upon his church to arouse. Look not to the ministers to do your work; sleep not as did the foolish virgins, who had no oil in their lamps. Have your lamps supplied with the oil of the grace of Christ. Should every one in the church let his light shine forth to others as God designs he should, what a work would be done. A living church will be a working church. Bring your powers to Jesus; put them into exercise. Think, meditate, watch, and pray. A close connection with Jesus will increase your power of accomplishing good, your intellect will be strengthened. The time that will try men's souls is just before us. We shall then have no advocate to rebuke the devil, and plead in our behalf.

Every soul must resist the discouragement that Satan will surely suggest, that our sins are too many and too grievous to be pardoned. Sinner, Jesus loves you. He has thrust his own arm into the burning to rescue you. Then let faith take the place of doubt, hope and courage the place of fear and unbelief. Daily confess your sins, and hope for pardon. Let not the careless or indifferent attitude of any one dishearten you, or dull the life current flowing through your soul. If you see that those who ought to be wide awake, who ought to be ensamples to the flock, do not meet their high and holy responsibility, then feel to the depths of your soul that there is more need for you to meet the requirements of God and keep his charge. You must act like living men; work with fidelity.

The Lord proclaimed from Sinai, "Remember the Sabbath day, to keep it holy." Do you keep the Sabbath according to the commandment? Do you command your children and your household after you, as did Abraham? Parents have not done their work with fidelity in their families. They have not felt a burden for souls, even for their own children. They have not restrained them, but have indulged them, neglected their eternal interests. The books of heaven testify against them. When you see your children out of the ark, without God, and without hope in the world, make haste; for the storm of God's wrath is coming upon the children of disobedience. God has committed to each sacred trusts. He has given talents to each to be improved, not buried; these talents he will demand of you ere long. Do not wait for some one to do your work. If our life is hid with Christ in God, Satan's miracle-working power, already being manifested, will not deceive us.

But there is a more important feature in this lesson. Its full meaning will be experienced by those who shall be alive at the coming of the Lord. There are those who will keep God's charge to the very close of time. They will know the fellowship of Christ's sufferings. Satan's malignity will be intensified toward them, as he sees that his time is short. He knows that he is sure of those who are under his delusions, but those who will not be deceived by him, he will persecute until the final rebuke of God is put upon him. He will perform miracles to fasten the deception upon the already deceived, and to deceive others. I wish to impress upon you the necessity of a close and holy walk with God. To say that we believe on the Son of God is not enough. We must have Christ dwelling in our hearts by faith. "If" is the temptation that strikes against Jesus. In fullest confidence we must accept Jesus as our Saviour, and reveal him in our life and character. Thus may we stand amid the perils of the last days.

CHRIST SHUT OUT.

BY ELDER W. WOODFORD.
(Atlanta, Ga.)

WHAT a poor reception awaited Christ at his first advent into this world, although he left all the glories of heaven, and became poor, that we through his poverty might be made rich! At first thought one is moved with indignation at the treatment he received at such a time. But how many to-day are shutting out Christ? To-day he stands knocking. Rev. 3:19. The prophet Isaiah, speaking of God's dwelling-place, says, "I dwell . . . with him also that is of a contrite and humble spirit." There are many ways by which we shut Christ out of the heart.

1. Covetousness. This is a very prominent barrier to exclude Christ from the heart. We are told in Col. 3:5 that covetousness is idolatry. How many among the professed people of God will be debarred from heaven on account of this sin, the books of heaven alone will reveal. Every covetous person will fall under the power of Satan, and thus be separated from God. John, speaking of this time, when the people of God are passing through the gates into the city, says, "For without are . . . idolaters, and whosoever loveth and maketh a lie." Rev. 22:15. If we all, as one man, would rid ourselves of the sins here mentioned, would not God shower such blessings upon us as we have never witnessed?

2. Neglect of the Scriptures. We are told to let the word of God dwell in us richly. Col. 3:16. By neglecting to study God's word, we lose the power of Christ in the heart.

3. Envy. Strife in the heart (James 3:14, 16) has the same effect.

4. Defiling the body by any practise that will injure it will finally lead to being expelled from the presence of Christ. 1 Cor. 3:17.

5. We shut Christ out by hating our brethren. 1 John 3:14, 15. In short, we shut Christ out by not keeping all the requirements, or commandments, of God. All our professions in the last day will avail us nothing if we have not Christ abiding in the heart by faith.

We may know when we have Christ with us; for then we shall walk as he walked; we shall love as he loved; we shall be doers of the word, and not hearers only, deceiving ourselves. Now is the time for us to examine ourselves to see whether we are in the faith. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," says Christ. Satan is pressing the battle on every line. Every individual must now have a living experience in the things of God for himself. Children and youth all need to know God. "This," we are told, "is life eternal, that they might know thee, the only true God." Christ demands all; for he has given all that we may be like him. O for a closer walk with God!

RELIGIOUS MEETINGS A PRIVILEGE.

BY W. H. FALCONER.
(Winnipeg, Manitoba.)

MANY times we hear sermons preached and exhortations given concerning the duty of Christians to attend the meetings of God's people for public worship. While these may be all right in their place, I am convinced that there is another phase of this subject too little dwelt upon, and that is, the privilege of assembling at the house of God with others of like precious faith.

You may say, "We have no house of worship; we meet in a private house or in a hall or schoolhouse." That makes no difference. Any of these places may just as truly be the house of God to you as a building erected for that special purpose. To Jacob, alone, and fleeing from

home, the open air by the roadside was "none other but the house of God" and "the gate of heaven." Why was this?—Surely for no other reason than that God met with him there. Do you think that you would enjoy such a privilege as Jacob had? Well, we shall see.

Jesus says, "Where two or three are gathered together in my name, there am I in the midst of them." As this promise applies where there are but two or three, how much more so when many assemble in Jesus' name. When we neglect these assemblies, what untold blessings we are losing! What precious privileges are treated with coldness and indifference! Why should not each such occasion be to you the gate of heaven? With what pain must the Master witness the indifference of his professed people when for some slight pretext they absent themselves from the place where he has invited them to come with the assurance that he will be present! How can we so easily excuse ourselves from these gatherings? Surely, we "treat no other friend so ill."

Now Jesus has placed gifts in his church, "For the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, . . . but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." These gifts which are provided for this work are apostles, prophets, evangelists, pastors, and teachers.

Evangelists, pastors, and teachers can edify and build up the body of Christ only by feeding the people upon the pure milk of the word. The assemblies of the people present the best opportunities for this work, and when the members of the church remain away from these occasions, they are losing precious food, precious instruction calculated to build them up and make them grow up unto a perfect man. They thus show contempt, not only for the gift of God in the servant sent to feed them, but also for the message contained in the word. Can they, while doing thus, expect the rich blessing of God, the outpouring of the latter rain? Then what privileges they are slighting! What joys they are losing!

The instruction to be given by those whom the Lord sends as teachers, is intended to build his people upon a solid foundation, so that they may not be tossed to and fro by every wind of doctrine. Now we have been warned by the Spirit of prophecy that "heresies will arise on all sides" and that, "if any neglect to obtain the necessary preparation, they will be swept away by errors that have the appearance of truth."

In view of these dangers, we are told again: "Solid instruction must be given to the people upon the reasons of our faith. They must be educated to a far greater extent than they have been in the doctrines of the Bible. . . . There must be painstaking effort to fasten in the minds of all, the solid arguments of the truth; for every one will be tested, and those who are rooted and grounded in the work of God will be unmoved by the heresies that will arise on all sides."—"Gospel Workers," pages 228, 229

This is the work now before the servants of God, and when any one remains away from the assemblies of God's people, where this instruction is given, he is losing the very thing which would have preserved him from the delusions of Satan, and so will be swept away by error, and lose eternal life.

Dear brother or sister, you who have absented yourself from the Sabbath service, or other meetings for instruction, can you afford to miss these privileges any longer? Can you afford to miss the blessings of God and the light which shines from his word? Can you afford to lose eternal life? Have you sat down and counted the cost?

In view of the dangers of these last days, the Lord says, "Not forsaking the assembling of ourselves together, *as the manner of some is*; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25. "As the manner of some is." Has that been your manner? Do you belong to that "some"? Then shall there not be a reformation? "And so much the more as ye see the day approaching." Can you not see the day approaching? Are not the signs fast thickening on every hand? Then should not our diligence increase as the signs multiply? And ought we not to assemble much oftener? Will we do so? By religious meetings I do not simply mean preaching services, but all the services,—preaching, prayer, missionary, Sabbath-school, etc. We cannot afford to lose any of these. Shall we not make an effort proportionate to the importance of the interests involved? Shall we let business cares or work or a little indisposition keep us from meeting with Christ and his people in the house of God?

The Sabbath is designed to be a day of rest and holy convocation. Lev. 23:3. A convocation is defined by Webster as an "assembly, or meeting." So God's design is that we shall use the Sabbath as a special time of assembling, or meeting, together for worship. Then let us never imagine that we are keeping the Sabbath when we work so hard through the week that we must stay away from meeting in order to get rested. This will never do. We should remember the Sabbath through all the week in order to keep it holy when it comes.

When I think of the expression, "duty of Christians to attend religious meetings," it seems as though there must be a great mistake somewhere. There must be something radically wrong in a person's experience who does not love to attend the assemblies of the saints. When a person loves to go to a place where he should go, he needs no urging as to his duty in the case. It would be much harder to persuade him to stay away. If this is not your experience, dear reader, then your experience is at fault. You are not ready for the Master's appearing. Then will you not arouse and seek a deeper and better experience? Do not rest until you know that Christ is with you, is in you, and abides in your heart by faith. Then it will be a joy, a precious privilege to gather in solemn assembly with the people of the Most High at every opportunity, and join with them in prayer and praise, and reverent study of the sacred Scriptures, and thus prepare to meet your Lord at his appearing and kingdom.

WHAT IS YOUR MOTIVE?

BY ALBERT WEEKS.
(Lakeview, Mich.)

It is well, like Moses, to have "respect unto the recompense of the reward," but if obtaining the reward is the chief object with us, we will fail altogether of obtaining the desired end. Peter asks, "What shall we have therefore?" and while the Saviour answers his question without reproof at that time, Peter's failure under trial shows a lack. Then a look from the Lord is reproof enough. Peter weeps bitterly. Now he begins to see his own heart as it is. When the Saviour asks him the searching question, "Lovest thou me?" he weighs his motives, and cautiously answers, "Thou knowest."

But that question points out the true motive that should actuate us in undertaking to follow Christ. Nothing short of love for the one that has done so much for us, will enable us to endure temptation, and gain the victory over the world, the flesh, and the devil. But, being rooted and grounded in love, we can vanquish every foe, and gain the victor's crown at last. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:16.

A brother that has lately moved out in obedience to God's commandments, once kept the Sabbath, and gave it up for worldly gain. Of his former experience he said, "I undertook to obey God before, because I wanted the reward of obedience on one hand, and to avoid the punishment of the wicked on the other. But now I obey God because I love him." Such a motive gives promise of a glorious success. To love God with all the powers of our being, and our neighbor as ourselves, is the only way to develop characters that God can transplant over into the eternal world of glory.

It is true that our motive may fall short of the mark on the start, as Peter's evidently did, but if we will let the work of grace go forward in us, our minds will become transformed and renewed. Let us submit our all to him, and trust him, and he will bring it to pass.

CAST YOUR CARES ON HIM.

BY ELLA KINGSBURY VINCENT.

My Heavenly Father and my King,
I bring my cares to thee;
For well I know thou wilt extend
Thy sovereign aid to me.

Help me to lay them at thy feet,
And leave them, gracious Lord,
With soul unmoved and undismayed,
Resting upon thy word.

"He careth for thee!" precious thought,
That God, who rules above,
Is guarding every day his child,
With tender hands of love.

And though at times the path is rough,
And faith's eye weak and dim,
I hear a voice which says, "Fear not,
Cast all thy care on him."

I bring to thee my stain of guilt,
O take it, Lord, away;
Wash me, and make me pure within,
And keep me every day.

I bear the marks of cruel thorns,
The wounds which sin has made.
Heal me, O Great Physician, thou
On whom my griefs were laid.

Relieved from care, from guilt and pain,
My soul would calmly rest
With loving confidence in him
Who knows my burdens best.

So shall I bless thy holy name
For all thy love to me,
And songs of thankful praises sing
Through all eternity.

THE STORY OF FRANCE.

Persecution of the Albigenses.

BY PROFESSOR P. T. MAGAN.
(Battle Creek, Mich.)

I HAVE often thought that the wrongs of the past should be referred to in the same spirit of tenderness as the evils of the present. The words of the Master, "Love your enemies, bless them that curse you,"¹ should be applied in behalf of the enemies of the church in days gone by as well as to those of our own time. And it is not with any inclination or desire to rehearse the cruel deeds of Roman Catholics, that I enter upon the narrative of their persecution of the Albigenses.

The Albigenses were a part of the French nation, and the influence of the torments inflicted upon them did not die with the embers of the stakes at which they suffered. Those horrible tortures were destined to live in the hearts of men and women for long years afterward. They were destined to be repeated to the little children at their grandsires' knees, and finally to awaken a belief that the God of the Catholics must be an awful being, not fit to be worshiped. The atheistical tendencies of the French Revolution have been commented upon much by historians. It is frequently urged that this was an

extraordinary phenomenon of that terrible time, and one which was not correlated with the other questions at issue.

Such reasoning is, however, the result of a superficial view of the facts in the case. The French people of the eighteenth century hated God because such bloody deeds had been done in his name. It could not be otherwise, and the "Worship of Reason" was only a logical revolt from a system which seemed to them to be the most unreasonable form of worship imaginable. The sequel cannot be understood without the antecedent, and that is why the story of the persecution of the Albigenses must be related in this connection; but it is entered upon in the spirit of that well known adage, "With charity toward all, and malice toward none."

The proselyting zeal of the Albigenses was prodigious. No labor was too severe, no risks too great to deter them from spreading the faith which they deemed essential to salvation. Their truthfulness and constancy were admirable. One of the members of the tribunal of the Holy Inquisition warns his fellow workers not to commence his interrogatories by asking, "Are you a heretic?" for the answer will be a simple "Yes," and then nothing more can be extracted; but if the Albigensian is exhorted in the name of God to tell all about his life, he will faithfully relate every detail of it without falsehood. When it is borne in mind that this candor led inevitably to a fearful death at the lurid stake, it is remarkable to note that the inquisitor seems utterly callous to the emphatic testimony which he renders to the superhuman conscientiousness of his victims.

The earliest persecution of the Albigenses on record, took place at Orleans about the year 1017. Fifteen persons were led out to watch the kindling of the fires which were to be used for their destruction. As they looked upon the tongues of flame licking up the smaller fagots, and realized that soon their quivering limbs would be fuel for the relentless blaze, they were asked to recant, and pardon was offered. But only two yielded their faith, while thirteen remained stanch. Another group went to the pyre singing, "Blessed are ye when men shall revile you." At the capture of the Castle of Minerva, the Catholics piously offered their prisoners a choice of recantation or the stake. There were one hundred and eighty of them in all, and to a man they declared for the stake. But this constancy gave birth to no tenderer feelings in the heart of the monk who has chronicled the event than expressed in his written words: "No doubt all these martyrs of the devil passed from temporal to eternal flames."

It was in the year 1178, that Pope Alexander III published a call for the third council of the Lateran. It contained an ominous allusion to the tares which were choking the wheat and must needs be pulled up *by the roots*. The council "commended the employment of force by the secular power to compel men to their own salvation." An indulgence for sin to cover a period of two years was promised to every man who should take up arms to extirpate the heretics. Each would be received under the protection of the church during this life, and those who fell in battle were assured of safe conducts to the world beyond. On such terms as these it was not difficult to raise an army of the warriors of those days.

Forth went this band on its mission of devastation and death. Nevertheless the heresy grew and flourished till the pontificate of Innocent III. A chronicler assures us that among many thousands of people, there was scarcely a Catholic to be found. But how different were the means employed by the Albigenses for the spread of their faith, to those used by the church. So great was the number of converts to the ranks of Albigensianism that unless some drastic means could be devised to check the "vile superstition," it seemed only a great question of time

¹ Matt. 5:44.

when the Roman Catholic faith would disappear throughout all the Mediterranean provinces of France. Although in the majority, the heretics never indulged in persecuting the Catholics. It is true that the nobles were rapidly depriving the Roman clergy of their revenues and possessions. This could not be objected to very strenuously, as the priests were neglecting their duties, and the monks were disgracefully lazy. But the Albigenses, however much they may have believed themselves to be the coming church, never thought of extending their faith by the sword. If they found a Catholic zealous enough to contend with them, they would reason, argue, and dispute. Everywhere they expounded the word of God to the people. But "they were content with peaceable conversions and zealous missionary work, and dwelt in perfect amity with their orthodox neighbors. This was more than the church could stand, since it had ever held that the toleration of others is the persecution of itself."

In the year 1207 Pope Innocent III proclaimed a crusade against the people of southern France, and by the troops of the church under Simon de Montfort, those sectaries who had quoted to the indolent priests, "If a man will not work neither let him eat," were summarily taught that there "is such a thing as wresting the Scriptures to one's own destruction."

It was at the siege of Beziers that the greatest atrocities were committed. When the city was taken, no quarter was given. "From infancy in arms to tottering age, not one was spared,—seven thousand it is said were slaughtered in the church of Mary Magdalene, to which they had fled for asylum." The total number of slain in this one place is variously estimated at from sixty to one hundred thousand. A soldier more merciful than his leaders, asked the papal legate, Abbot Arnold, how he should distinguish and save the Catholic from the heretic. "Kill them all," was the ferocious reply, "God will know his own." Revolting was the carnival of murder and rapine of that awful day. Finally the town was set on fire, and the blood-red sun of that July eve looked as if the very skies were reflecting the crimson scene. What a holocaust was this to a Deity of mercy and love, whom the people of southern France "might well be pardoned for regarding as the Principle of Evil."

At the massacre of Lavour, four hundred people were immolated on one pile; and it was remarked that "they made a wonderful blaze, and went to burn everlastingly in hell." It is beyond the power of tongue or pen to depict the horrors that were perpetrated upon this innocent and inoffensive people. The very soil was saturated with the blood of men, and the atmosphere foul with the stench of roasting flesh. "From the reek of murdered women, mutilated children, and ruined cities, the Inquisition, that infernal institution, arose. Its projectors intended it not only to put an end to public teaching, but even to pervade thought. In the midst of these awful events, Innocent was called before another tribunal to render his account; he died A. D. 1216."

How blind must have been the minds of these crusaders to the principles of the religion of high Heaven. In all their deeds they saw only the hand of God, and meritorious acts which would purchase a passport to eternal bliss. It is reported of one of them—Foulques—that once when preaching against the heretics, he compared them to wolves and the orthodox to sheep. An Albigensian whose eyes had been bored out and his nose and lips cut off by Simon de Montfort, arose and said, "Did you ever see sheep bite a wolf thus?" To which Foulques rejoined that de Montfort was a good dog who had thus biten the wolf.

But enough; a fearful day of reckoning was to

come for the church, in which old scores were to be settled and wiped out by the red hand of the Revolution.

THE TWO PRAISE MEETINGS.

BY MRS. E. M. PEEBLES.

(Cincinnati, O.)

"IN that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." Luke 10:21. Would that I were able to picture in words the precious thoughts that to my mind cluster around this beautiful passage of Scripture. Who that has ever engaged in the work of the Master, and realized in his own heart a little of the power of the message brought from heaven to lost man,—lost by his own disobedience and transgression, sunken in sin and misery, and subjected to the fiercest temptations of one who was once an angel in glory,—who that has known even a little of this, can but respond in an exultation of triumph in God, that there is power on earth to forgive sins, and to set the captives free?

Jesus had been acquainted with Satan in heaven, had known of his wicked rebellion, and the subtilty and cunning with which he worked to cause a third of the angels to rebel against God's government. He had seen him fall as lightning from heaven to earth, and he knew how helpless man would be before him.

Jesus had volunteered to come, and alone cope with this enemy who had made such fearful havoc of law and order in heaven. Even when man himself had taken sides with the rebel, he would not forsake him, but when there was no eye to pity and no arm to save, he pitied and brought salvation.

He came "clothing divinity with humanity," and "with the human arm he encircled the race, and with the divine he grasped the throne of God," bridging over with his own death the fearful gulf between, and making it possible for man to find his way back to his Maker, from whom he had become separated by his own act of disobedience.

What an overwhelming tide of feeling must have passed through the whole being of the Master as the seventy whom he had chosen and commissioned to go out before him and to begin the work that must afterward be done for man by his fellow man, returned with the cheering news, "Lord, even the devils are subject unto us through thy name." How his heart thrilled with joy at these words! What a praise meeting that must have been! And then in addition to the commission he had given before, he said, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, . . . but rather rejoice, because your names are written in heaven." They were not to become elated with their work, but to keep humble, and while lost to themselves in their anxiety and earnestness to save others, their own names would be secure in the book of heaven. What a precious lesson to the faithful laborers in this great, grand harvest time! Now, if ever, the harvest is plenteous and the laborers few. "The fields are white," and "he that reapeth receiveth wages, and gathereth fruit unto life eternal."

Another praise meeting is soon to be held, when He shall have sent forth his angels and they shall have gathered together his elect from the four winds, from one end of heaven to the other, and "they shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Then "all enemies shall be put under his feet," and "the last enemy that shall be destroyed is death." We have a few snatches here and there in Holy Writ, of the beautiful song of praise that will be

sung, but I imagine the variations are far beyond our comprehension; but if faithful, we may join the glad anthem of those who continually cry, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," and the redeemed host shall take up the strain, saying, "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth. . . . And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, . . . heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

THE LOVE OF GOD.

BY ELDER J. W. WATT.

(Indianapolis, Ind.)

"AND hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. This scripture does not say that love for God is shed abroad in our hearts, but the love of God is shed abroad in our hearts. The love of God must be the same kind of love that God himself is in possession of. And what will this love of God received into our hearts do for us?—It will make us like God in character; as there is no hatred in God, so there will be none in us if we have his love in our hearts. As God has no desire to harm any of his creatures, so we shall have no desire to harm any of them. As God is earnestly desiring to save all men from sin, so we shall desire to do all in our power to save sinful men. As God cannot indulge in speaking evil of even his enemies, so we shall have no desire to speak evil of those who may evil entreat us. As God is ever ready to lift up the fallen, and to comfort the afflicted, so we shall take pleasure in doing the same thing. As God rules not the universe with an iron hand, but in love and tenderness, so those who are called to responsible positions among his people, if they have the love of God in their hearts, will rule in the spirit of love and tenderness.

If this true "love of God" was truly "shed abroad" in the hearts of all God's people, we should have no more church difficulties of any kind. There would be no more evil speaking one of another, because each one would love every other one. We would not see so many faults in others, for love shall cover the multitude of sins. We would have no empty treasures in our conferences, because the love of God would prompt us to do just what God would have us do on this point, and every one would render to the Lord his own; for no man can have the true love of God in his heart, and withhold his means from the cause of God. It seems to the writer that what this people need more than anything else is the love of God in their hearts. In "Mount of Blessing," page 31, we read as follows: "Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God; for 'all thy commandments are righteousness;' and 'love is the fulfilling of the law.' Righteousness is love, and love is the light and the life of God."

The love of God in our hearts will enable us to walk in the light of God, and to live day by day the life of God, which is a life of love, with no hatred at all in it. It will help us to live a life of activity and earnest work; for there is no indolence in the life of God.

How wonderful is the plan of salvation, and the power of God's grace, that we poor mortals who have sinned may have the privilege of representing the very character of Heaven itself in this dark world of sin. No wonder that Satan stands aghast, and wonders at the manifestation of redeeming grace in the children of God.

² Draper, "Intellectual Development of Europe," Vol. 11, chap. 2, par. 45.

The Home.

"That our sons may be as plants grown up in their youth; at our daughters may be as corner-stones, polished after the millitude of a palace."—Ps. 144:12.

A MISUNDERSTANDING.

A MISUNDERSTANDING, you say,
And neither will deign to explain;
For each one must hold his own way,
And never be friendly again.

O brothers, for whom Christ hath died,
Supposing his wrath should declare
Your wrong from his grace shall divide,
His mercy no more you may share;

With the hurt of the loss in your heart,
With the sore of its woe in your life,
Could you bear from life's realm to depart?
Could you dwell in a kingdom of strife?

A misunderstanding! How slight
Is the error unpardoned, unshriven,
Compared with the infinite height
Of sins which your Lord hath forgiven.
— Selected.

SCIENCE AND FOOD.

SCIENCE is, to speak metaphorically, "poking its nose into everything." Its X-rays of investigation are being turned on to every fact and feature of life. A few years ago a man's appetite was regarded a sufficient guide in deciding what he should eat. He ate this and rejected that because he did or did not like it. If he liked a certain article, he ate it till he didn't like it, and then tried something else. Now it is made clear that appetite is akin to conscience, — a very necessary and useful faculty, but of necessity almost wholly a creature of education and habit. It needs careful training and cultivation according to right principles, or it is likely to become a snare, an agent of destruction. Science shows to us what are the requirements of our systems. They are composed of certain elements which the food must supply, and it is an evident necessity that the food be of such a character as to fill the requirements. The elements of food are of vegetable growth. Nature elaborates the food required by men and beasts, and produces it in plants and trees. Vegetarians contend that from the vegetable world mankind may and should derive its food, without slaying and eating animals that have assimilated from plants the food that men require. That is, they claim that it is more humane and more conducive to health to take these food elements at first hand, fresh from nature's laboratory, than to take them in the partly worn-out and often diseased tissues of animals. The argument is strong and the conclusion apparent in the light of reason and philosophy. But some have found the vegetarian regimen insufficient for their support. There is for some cases such a lack of the fatty qualities as to produce a lean, lank appearance that has not always spoken well for the diet reform. Now if animals can obtain from the vegetable world all the elements of nutrition, why cannot we, except it be that our digestive or assimilative powers are not adapted to that class of food exclusively?

While it is true that beasts eat and appropriate food without cooking or preparation, to man is given the ability to aid his digestion by artificial preparation. It is here that science comes to our aid. Cooking and preparing food has long been left to taste and ignorance. It is the legitimate work of wisdom and skill. Cookery should no longer be left to the smirch and drudgery of pots and kettles, and consigned to some girl who will work the cheapest.

Then, too, science is going farther, and chemical laboratories are busily engaged in solving the food question. From nuts are being produced those features of nutrition in which we have been wont to regard the vegetarian dietary deficient. It is no longer necessary to depend upon the butcher nor even the dairy to supply

their necessary part of the bill of fare. Butter, cheese, milk, and meat are now made ready for our use, directly from the vegetable creation. These articles possess the necessary qualities of nutrition and flavor to entitle them to the places they are made to fill. We use constantly upon our table most of these articles, and can say that they fill the bill.

Disease of various types is becoming so prevalent among animals that it is nothing short of dangerous to depend upon animal food. It is therefore providential that provisions are being made by which it is wholly unnecessary to do so.

SYSTEM IN HOUSEWORK.

BY MRS. M. L. HALE,
(Brownville, Neb.)

It is generally acknowledged by good housekeepers that she who does her work with some system, accomplishes more with less effort, and is always more "presentable" than she who does it in a haphazard way. But system should not be carried to such an extreme as to make ourselves or our families uncomfortable. It should always be our servant, never our master.

Good housekeeping requires much planning and real executive ability. There are so many wheels to be set going, and to be kept running each day; and she who understands her business will see that they do not jar or interfere with one another. A carefully planned program will aid her greatly in this. Try it, you who never have, and make one out that will best suit your circumstances, as all have not exactly the same kind or amount of work to do; then follow it as closely as possible, until it becomes second nature.

Have a regular time for rising in the morning, and let it be early enough so that you need not feel hurried. Make your toilet neatly before leaving your room, for what sight is more displeasing than an uncombed, untidily dressed woman! and do not forget to have a few words of secret prayer that you may be kept through all the trials of the day. So much depends on beginning the day with the blessing of God upon it!

I will submit a program for each day in the week, with a few suggestions that, I trust, may be helpful to some:—

Sunday.—Brush and straighten up the rooms generally, gather up the clothes ready for washing, and, while getting dinner, do a little extra baking for next day, also cook the grains for next day's breakfast. In the afternoon, look over the week's papers, and mark, wrap, and direct such as you wish sent to others, also write letters. If possible, become better acquainted with your friends and neighbors in a religious way.

Monday.—Arise a trifle earlier than usual, if you wish, but do not get up in the middle of the night, in order to get your washing on the line ahead of your neighbors,—there is neither sense nor comfort in that. Make your toilet as neatly as on other days, washing need not be very dirty work, and there is no reason why a woman should rig up like a scarecrow on that particular day. Put over the wash water with a little soap, and while it is heating, sort, and put to soak in cold water any clothes that may need it, after which all the white clothes may be put into a tub (unless you use a machine), the least soiled on top. Pour the boiling hot suds over them, and cover tightly till your breakfast work is done, when you will find they require but little rubbing. Scald or boil, and finish in the usual manner. Get an easy dinner. I prefer a baked dinner on wash day, and a boiled or steamed, when baking and ironing. After dinner, rest and read. At night fold and sprinkle the clothes, being careful not to get them too damp, as that makes ironing much slower. Common sheets, kitchen towels, and plain underclothes need no sprinkling, and but little ironing if nicely folded.

Tuesday.—Do as much of the ironing as you can, and at the same time bake bread, so as to economize fuel. After the dinner's work is finished, rest, or do any necessary mending in the clothes already ironed. Spend the evening in some pleasant way with your family.

Wednesday.—Finish the ironing and mending, and put away all the clothes. If possible, attend the weekly prayer-meeting at night; if not, have one alone or with your family.

Thursday.—Do the general sweeping and dusting, airing and changing bedclothes, etc. After dinner make friendly or missionary calls, sew, or plan a pleasant afternoon with the children. Thursday evening is a convenient time for the family to take each a general bath, before retiring, unless you prefer taking it during the day.

Friday.—All necessary baking and cooking for the Sabbath should be done, also all needed cleaning. Chores, so far as possible, should all be done before sundown, so the entire family can be gathered in the cozy sitting-room, all ready for the Sabbath.

Sabbath.—Begin the day with worship, in which all may take part, either by singing or prayer, or repeating verses of Scripture. Go over the Sabbath-school lesson for the last time, and retire early, so as to be up in good season the next morning, that all may be ready for Sabbath-school without any unnecessary hurry or bustle. Parents should spend as much time as possible with their children, upon the Sabbath, making it the most pleasant, as well as the most profitable day of the week.

In a small family, or when there is much extra work to be done, such as house-cleaning, canning, or sewing, time can be saved by washing only once in two weeks.

In conclusion, I will say that I enjoy the Home department very much, but am sorry that so few of the sisters take an interest in writing for it. I am sure that most of them have had some experiences that would be a benefit to others did they but feel free to relate them. I would suggest that the editor allow us to write under a *nom de plume* and thus, perhaps, do away with a little of the reserve that is felt when we sign our names to what we say.

[The editor grants that privilege when it is requested.]

A FLOWER MISSION.

AN esteemed friend sends us the following letter, which we publish instead of writing an article as the letter suggests. The letter has said what she wants to have said, and has said it as well as we could possibly do. We prefer always to let our correspondents tell their own story. We think the suggestion an admirable one, and second the proposition made by Sister Reed. Here is the letter:—

DEAR EDITOR: For a long time I have had in mind a subject which I wished to place before our people, but as I am not accustomed to writing for publication; I will write you a personal letter, and if you think the suggestion a good one, I should like to see an article in the REVIEW from you on the subject.

We who have ever been ill know how much beautiful flowers help to cheer and interest us when too weak to read or even to think much. We also know that there are thousands who are so situated that it is impossible for them to obtain the flowers. There are many of our people and children who would be glad to help lighten the burdens of such, if they only saw a way to do so. My idea is for all who have flower gardens this year to save seeds, and send all they can spare to some person who would put them up in packages to be sent to those who will cultivate flowers and give bouquets to all the sick, lonely, and careworn ones they can find. By so doing I think much good would be done, and many hearts would be cheered. Those so engaged would also become more interested in missionary work. From my flower garden this year I think I can spare two or three quarts of choice seeds for the "Flower Mission."

If you deem this worthy of notice, please write early enough so that this year's crop of seed may be saved, and many sick ones cheered as a result. Yours in the blessed hope,
MRS. MAY R. REED.

Seymour, Wis.

In order to facilitate the work which is here proposed, we will voluntarily constitute the Home department of the REVIEW AND HERALD a receiving and distributing bureau. We will be glad to receive from our subscribers packages of flower seeds for the purpose specified. Our lady assistants will cheerfully and carefully assort and preserve the seeds until they shall be called for; and in the spring we will invite those who will raise flowers for the benefit of the sick and poor, to send to us for the seeds which have been donated. Who will engage in this work?

The contributions of flower seeds should be sent to the REVIEW AND HERALD, Home department, Battle Creek, Mich. Let the seeds be choice, and carefully labeled. Packages must be left tied so as to be open for inspection; otherwise, letter postage will be charged. In small quantities they can be enclosed in an ordinary envelope with letter. In sending large packages they should be securely tied in strong paper or cloth sacks. T.

THE FAMILY BATH.

As enlightenment advances, the bath becomes more and more a necessity. Filth and ignorance are closely related. A clean skin and a clean heart are mutually beneficial. Every Christian mother desires that each of her flock shall have the benefits of frequent ablutions. But how to secure these benefits is not always an easy problem. Very few of our ordinary houses are constructed with a bath room or any facilities for bathing. It is only now that people are beginning to understand that a house is not complete without special provisions for bathing. Then there are other difficulties that face the mother who would be glad to suggest a bath to the members of her flock. There is only the kitchen stove on which to heat water, and it takes a large quantity to warm sufficient water to fill the bath tub half a dozen times.

We have a simple contrivance in our house, which is one of the old-fashioned ones, built when people didn't bathe. The accompanying

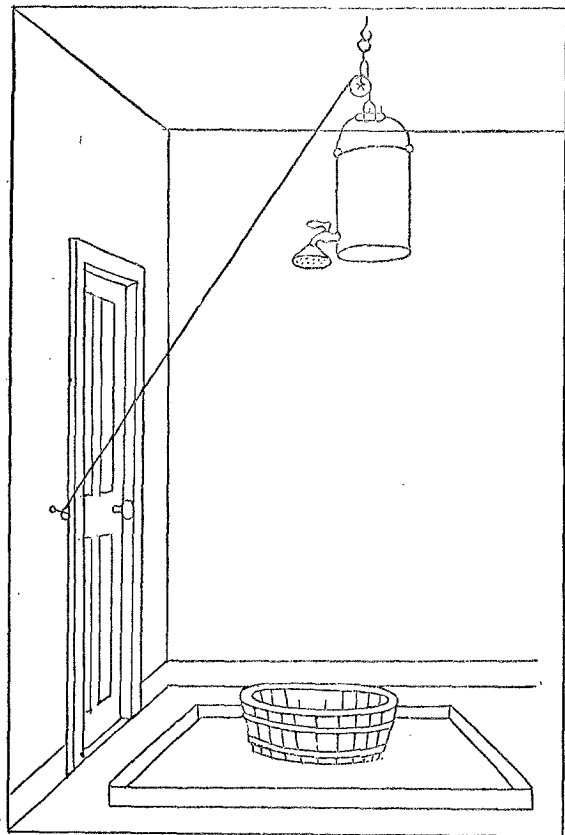


diagram will illustrate the arrangement, which consists of a shallow zinc pan three or four feet square and two inches deep, with a stiff wire in the edge of the rim. This is placed on the floor, and may contain a small tub to catch most of the falling water. In the ceiling of the room a hook is screwed, to which is attached a small pulley carrying a small rope. To one end of the rope is fastened a double wire hook to hold the bucket, and to the other end is fastened a loop

or single hook giving just rope enough to raise the bucket to the ceiling and reach to an eye or nail in some convenient casing. Have a good tin bucket that will hold two or three gallons, with a faucet and a small spray fixed at the bottom. It is not necessary to use a flood of water in order to procure a good bath; and if a spray sufficiently small cannot be obtained, the matter may be remedied by using a larger one, and stopping some of the holes with solder. (In fact, our artist has got the one in the picture too large by half.) The advantages of such an apparatus are very apparent. It may be used in any room, and is very easily removed when the bath is over. It requires but a teakettle full of hot water to warm half a dozen baths. It is more cleanly and wholesome than a tub bath, as clean water is continually coming over the person. It costs but a very small sum, and may be obtained anywhere. T.

A WINSOME HOME.

THE interior, much more than the exterior of a dwelling, mirrors more or less clearly the minds of its inmates. The judgment that, upon crossing a threshold, we are tempted to form from a few hasty glances, often proves to be correct. Taste, refinement, love of order, peaceableness, cheerfulness, and other traits may be at once suggested, and you may feel that you do not need to be told what sort of people inhabit the place. "Appearances," runs the proverb, "are deceitful;" but the story told by the interior of a home is likely, in general outline at least, to be true. And if the home you have entered be winsome, the thought will be quite sure to come that its quiet ministry cannot be overestimated. It reacts upon those whose inner life it expresses, so that what they have given forth, they receive again with generous interest.

And the friends and neighbors who visit such a home? They, too, even though they may not realize it, are potently affected. The place has a charm for them. They go out for a walk, and almost before they know it, they find themselves at the familiar door. Then, of course, they must ring and go in, though it be only to exchange greetings.

And the guests? Happy are they who are privileged to pass a night or two beneath that hospitable roof! Luxury may be a stranger there, plain living may be compulsory, but if there be plain living, there is also high thinking; and not only that, but warm hearts and loyal souls. The faces of the inmates, the few well-selected pictures, the books on the tables, the arrangement of the furniture, and the food that is served,—everything in that home helps in some way to make it more attractive; and when the guest retires for the night, though the room that he occupies be as simple as it well can be, he feels more at peace than he would were he domiciled in a palace, with half a dozen lackeys at command. A home like this cannot be made to order; all the wealth and art in the world cannot create it. Before it can exist, you must have well-balanced natures,—minds that think, hearts that love, and service without price. —*Mid-Continent.*

MOSLEM WOMEN.

WOMAN occupies a subordinate position among the Mohammedans. She is her husband's slave, and must not even pray at the same time and place as the men. It is allowed that women have souls, but their salvation depends largely on strict obedience to their husbands. In one of Mohammed's visions, he saw heaven and hell; the former was peopled chiefly by men, the latter by women.

Polygamy is the curse of the Oriental nations, and is allowed by the Koran, which, however, restricts the number of legal wives to four. This allowance may be supplemented by an unlimited

number of female slaves, who always are actually, though not lawfully, their master's wives.

Among the better classes, the harem system is in vogue, and an absolute seclusion imprisons the women, morally and physically; when abroad, they must wear the veil. There is no home life as we know it; in the harems, the women have separate apartments; but this is usually impossible among the poor, and the miserable state of things can be readily imagined. The daily life of the women is infinitely degrading; the worst passions of human nature are developed and stimulated to a fearful degree,—jealousy, intrigue, and murderous hate. No male missionary or even physician can ever reach the jealously guarded women of the harem; this is a field for lady missionaries only.

The Moslem idea of women is vile and degrading. The divine law of love is violated by his wicked and brutal treatment of defenseless women. Among their proverbs are these: "The heart of woman is given to folly;" "Trust neither a horse, a king, nor a woman;" "Women are the whips of Satan."

The great mass of women are utterly ignorant; they marry when between twelve and fourteen years of age, and the men are bitterly opposed to their being educated; so dwarfed is the intellect, that a woman of twenty-five is intellectually just like a child of eight, in a Christian land.

In a conversation between a European traveler, Sir Samuel Baker, and a party of Arabs in the Eastern Soudan, the sheik made the forcible expression that "a woman is of no use after she ceases to be young, unless she is a good strong person who can carry water from the river, grind corn, and make bread." In this assertion he was seconded and unanimously supported by the crowd of Arabs present.—*Young People's Foreign Missionary Journal.*

EATING IN FAITH.

BY S. ADDIE BOWEN.
(Randolph, N. Y.)

THE French translation of Rom. 14:23 seems a little clearer than the English. It reads: "But he who doubts whether he is permitted to eat of a food, is condemned if he eat of it, for he eats not of it with faith; now all that is not done with faith is sin." This brings the matter of eating right to the law of God for a test, the same as every other act of our lives.

Those who do not love God see nothing of a moral or religious nature about eating, and perhaps many of us who do love him, are yet committing sins of ignorance in this; if so, the Lord commands us to repent when made aware of our fault, and repentance always includes reform. Very much is embraced in this reformation. One feature of it has been especially impressed upon my mind, and putting it in practise has brought such a blessing that it seems clear to me that the thought is from the Lord. It may be a help to some other soul.

Looking at the food ready to be eaten, I wish to see the life and power and love of God in it, and think that the word of life which caused that grain or fruit to grow is still in it; also that this life and power are to be life and power to me. This brings a consideration of the kind and condition of foods, not with a prohibition against this or that in the form of a "must not eat it," but on the side of free choice not to hinder the Lord in giving life through the food he has created.

Do we not then earnestly desire to learn the best ways of preparing foods, to retain, if possible, all the life the Lord has put into them, and so to partake of them as to receive the life he designs thus to impart? When this faith is fully completed, our taste will desire only the purest and most life-giving foods, and we shall truly eat and drink only to the glory of God. 1 Cor. 10:31.

Special Mention.

MORTGAGE INDEBTEDNESS.

WE are happy to correct wrong impressions wherever there is good evidence that such exist. The idea largely prevails that it is the farmers of the West who are laboring under a heavier burden of mortgage indebtedness on their farms than the farmers in the more eastern portions of the country. But it appears that the percentage is heaviest in New Jersey. On this point, the *Country Gentleman* says:—

It is generally supposed that mortgage indebtedness on farms is larger in the West than in the East, accounting for the interest taken by western farmers in free-silver coinage as a means of relief from their heavier burdens. But the last census report tells a different story. The percentage of debt in Illinois is 34; Indiana 30; Kansas 35; Michigan 32; Minnesota 31; Iowa 33; Nebraska 32. In the Eastern States we find: New York 43; New Jersey 49.64; Pennsylvania 40.65; Delaware 44; Connecticut 40.64; Rhode Island 42.59. The number of families owning farms free from incumbrance is considerably larger in the South and West than in the East.

U. S.

WHAT IS COMING?

THESE are revolutionary times. All is uncertainty in the political arena. The people suffer from the financial stringency, and being in ignorance of the real cause, seek relief in various directions. At one time they attribute to high tariff the crime of causing all their woes; at another, some specific piece of legislation, as the Sherman Silver-purchasing Act; and when these in turn have been modified or repealed, according to the demand, without producing any improvement in their condition, the people suddenly discover that silver does not occupy the place as money that it should, and that its restoration will immediately remedy all difficulties, and prosperity will come to every household in the land. The world does not know that all this trouble is the result of heaping "treasure together for the last days."

In the religious world there is a corresponding misconception of the source of the poverty in the church, and of the corruption that prevails everywhere. As in political circles, so in religious, the remedy is sought everywhere but in the right place. They seek to amend the national Constitution so that the name of God and of Christ will appear in that dead document instead of in the lives of believers. Sunday must be enthroned in law, that the wrath of an offended God may be appeased, in the place of rendering the service of loving obedience. The reign of Christ is sought by filling offices of trust with priests and preachers, that through their authority men may be brought to submit to Christ, instead of by the preaching of the gospel of Christ, which is the power of God unto salvation to every one that believeth. Politicians have entered upon what they call a campaign of education.

What is needed most just now is a real work of education along the line of pointing out the true remedy for every earthly woe, and that only disaster can result from the application of false remedies. The Religious Liberty Association was organized to assist in accomplishing this work. Already some advancement has been made. At the Christian Endeavor Convention, held in Washington in July, thirty thousand tracts were distributed among the delegates, to be carried to every State and Territory. During the recent imprisonment of Brethren Howe and

Simpson, in Ontario, a little paper was printed and sent to nearly thirty thousand families in Canada. This is only a fraction of what should be done. Everywhere the field is ripe. The work should be continued in Canada. In Tennessee the arrest and imprisonment of our brethren continues, and in addition to caring for the families of the imprisoned, as in several cases the present year, a large quantity of literature is needed for distribution among the people. So long as the oppressive laws are on the statute books, the prosecution will continue; but it seldom continues long in one place, for the people read and become ashamed that they have engaged in such work; but as our people spread over the States, they meet new trials, and new opportunities for enlightening the people are presented. Shall we with renewed effort engage in this work, knowing that the time is short in which to labor?

ALLEN MOON.

FORLORN AND DEBASED.

THESE are the terms in which the *Century* describes the present condition of the American theater, to which it pays its respects in the following forcible language. Happy they who have never wasted any time in its unhallowed enclosures, nor drawn any poison from its filthy fountains:—

Nobody with any knowledge of the facts will deny that the American theater, considered merely as a rational means of entertainment without reference to its relations to literature and art, is in a most forlorn and debased condition. Tragedy, high comedy, the historical and romantic drama, have been virtually banished from the stage or find few worthy interpreters, and have been replaced to a large extent by worthless melodramas, the extravagant buffooneries of so-called farce comedies, or the feverish and unwholesome society play, in which the most vicious topics are discussed openly under the pretense of solving social problems.

U. S.

PASSING EVENTS AND COMMENTS.

The Scolding Tone.—We don't allude to scolding, but to the tone of scolding. People may talk in a whining tone who have no thought of whining. People may say light and foolish things in a grave tone. So also good-natured people, loving people, may become addicted to the tone of peevishness and scolding. Parents sometimes fall into the error of giving what would be good Christian advice and counsel to their children, were it not conveyed in a tone that indicates more than simple earnestness,—it has all the temper and modulation of genuine scolding, and carries that impression.

But we are pained at times to hear this tone employed in preaching. Good, well-meaning men address their congregations in tones, which, if the speaker and his words were concealed and unknown, would certainly give the impression that he was vexed and was freeing his mind in his own way. In fact, we are compelled to conclude that some speakers have in their mind some evil or reprobate object which they consider it to be their duty to castigate, and they speak to the evil genius in the tone of their voices, while their words are framed for actual ears.

A cutting rebuke may be safely administered if the tone be pleasant, in places where even milder words would shock and offend if the tone were severe and harsh. Ministers often give the impression that they are scolding, when it is very remote from their purpose to do so. If any one is in doubt as to whether he uses a scolding tone when he preaches, let him ask his wife at home.

Phoenix Park.—It was fourteen years ago that the world was startled by the brutal murder of Lord Frederick Cavendish and under-secretary Burke in Phoenix Park, Dublin, by Irish agitators. There followed a long line of prosecutions, executions, assassinations, and intrigue. Last week another feature was added to the bloody story, by the arrest in France, of Patrick J. P. Tyman, who has been known as "No. 1" of the conspirators. In connection with his arrest the detectives announce the discovery of a very extensive plot involving dynamite destruction and murder. The ramifications of this plot extended to America, and contemplated the assassination of the czar of Russia and queen of England at the time of their meeting on the occasion of the czar's present visit.

Whether we may credit all the reports we hear or not, it is evident that the anarchistic forces are neither dead nor slumbering. The drastic measures adopted by the European governments for their suppression, have only had the effect of checking their demonstrations, but the smoldering fires await an opportunity to break out with irresistible and dreadful force. The breaking out of a European war will bring to anarchists the opportunity for which they are waiting. There is hardly one of the great nations that has not as much cause to fear the foes it harbors in its own borders as those that may arise outside. The prospects for prolonged peace are not as flattering as many would fain believe them to be.

Curfew.—We notice that in a great many cities and towns the custom of ringing a bell at nine o'clock in the evening as a signal for children to be indoors, off the street, is being adopted, nominally at least; although there may be a question as to the effectiveness of the arrangement. It is a matter in which policemen naturally dislike to interfere, and yet the demand for such an arrangement is painfully evident everywhere. But to us the strangest of all things is that there should be any necessity for the civil authorities to take upon themselves this feature of home training, in a country that is called Christian, and in an age of enlightenment, such as we flatter ourselves that we live in. How any parent who has the least regard for the temporal and eternal welfare of his child, can permit that child to be upon the streets after dark, is to us a profound mystery. Experience has invariably demonstrated the terrible evil of street associations, especially those influences that lurk in our streets after nightfall. It is then that Satan goes abroad, and finds an easy victim in every youth and child that is out from the restraint of home. It is a burning shame, a deep disgrace and reproach upon this age of enlightenment, that there should be any cause for legislation in this matter,—that professed Christian parents should have to be rebuked by the intervention of peace officers to protect the welfare of their children. In many places there are no such regulations, but the same principle applies, and it is undoubtedly high time for every father and mother fully to awaken to the importance of keeping their children off the streets at all times except when business calls them there, and especially to throw about those children the protection of the home after nightfall. The father or mother who allows son or daughter to range the streets after dark, deserves to be classed with fabled Hindu mothers who throw their offspring to the crocodiles. T.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 22, 1896

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RIGHTEOUSNESS BY FAITH.

THESE have, within the past few years, become to us household words. Much has been said and written upon the subject. Thought, prayer, and study have been bestowed upon it. No one who has a clear understanding of the situation which embraces a view of the position occupied by God's people, of the present times and those just approaching, and of the infinite work of divine grace that is to be accomplished for the remnant people, can for a moment question the importance of this subject in such a time as ours. In it lies our only hope. Not a living soul can reasonably hope to pass the searching time which precedes the judgment, and the close test of that hour successfully, unless he has a special endowment of righteousness from a source altogether outside his own resources.

There is a theoretical side of the question no doubt. The principles of moral philosophy are involved, and the process may be reasoned out, and demonstrated clearly and beautifully by the aid of the Bible. We have no word of disapproval for those who feel disposed to pursue the study of this grand and glorious plan. But what we wish to emphasize at this time is the fact that there is a wide difference between the theory of the plan and the thing itself. To understand the why and how of righteousness by faith is not righteousness by faith. It can scarcely be claimed that they are necessary accompaniments of each other. It is certain a man may have the knowledge of a thing, and be destitute of that object. It is quite possible that one may be in actual possession of a prize or a treasure, and not know all about its character or science. The latter condition is an unfortunate one. It is a pity that we are not better able to appreciate the blessings of our gracious Father. But to be in possession of the righteousness of Christ while partially ignorant of the process by which it came to us, or even to be unconsciously in possession of it, is not as deplorable a condition as to know all about the plan, to understand every condition and feature of the divine economy, and to mistake that knowledge for the precious gift itself. It is of the utmost importance that while light and knowledge are coming to us on this most important and vital question, we should each of us appropriate to his own individual case all the truth that comes to him. Otherwise, it will do us no good.

It is no secret that there are many who rejoice in the light that has come to them in regard to imputed righteousness, while in their lives or characters no marked changes have been wrought by that knowledge. But there can be no doubt that at this very time, when the Lord is fitting up a people to meet the coming King, he has providentially brought this great truth to our attention in a striking and emphatic way, because it is the only avenue through which the fitting can be obtained. The knowledge of these truths is precious, and is of the utmost

value; but the knowledge of them is the means to an end, not the end itself.

This is true in reference to all truth. To know the truth is a great privilege, but that knowledge will not sanctify a single soul. Thousands and thousands will go to perdition who knew the way of life. The man who built his house on the sand was one of those who heard and knew the truth. But he made the fatal mistake of leaving the precious knowledge out of his own life and experience. Many Seventh-day Adventists are doing the same thing. Let us not forget that the same truth that is the means of salvation to some will be an agent of condemnation to others. The truth is a means for accomplishing an end; it is not the end. To hear the truth, to accept the truth, to embrace the truth, to believe the truth, to hold on to the truth,—all this will not save a single soul. The object of the truth is expressed in that prayer of Jesus uttered in our behalf: "Sanctify them through thy truth." It is only when the truth is assimilated into our very beings, becoming the controlling power of our lives, that it is to us that which God designs it shall be, that which it must be in order to do us any good. Of no truth is this more emphatically true just now than of this: that Christ Jesus is of God "made unto us wisdom, and righteousness, and sanctification, and redemption." Happy is the man who knows it even in theory. Thrice blessed is he who in humble, contrite faith and in truth can proclaim that fact in his own case.

G. C. T.

THE WORK IS ONWARD.

SINCE returning from my Southern tour, I have been very busy here at Battle Creek, giving attention to the large amount of business that has accumulated in my absence. I am glad to say that the good work is onward. The reports that come in from the workers in different parts of the field are full of courage, and give evidence of the rapid spread of the truth among the various nations and peoples of the earth. The message is now being printed in thirty-one different languages. May the time soon be when it shall have gone to every nation, tongue, and people.

The financial condition of the country generally is unfavorable, and every line of business is suffering more or less, according to circumstances. We have feared that these conditions would seriously affect the work of the message. But so far we have the greatest reason to be thankful to God for his mercy, that is manifest in so many ways. We are also thankful to our brethren for their help in various ways. Your contributions to the different lines of work come to us as an answer to earnest prayer for help. In this time of unrest and uncertainty there is nothing in which we can place full trust and confidence except God and his work. Our people in the past have had implicit confidence in the work of the third angel's message and in the institutions connected with it, and we sincerely hope that this may continue to the close.

The managers of these different institutions feel deeply the weight of the responsibility resting upon them. But few of our brethren can realize the anxiety and burden of mind that is borne by those who occupy these responsible positions, where so much is at stake. We are not perfect, we often err in judgment and make mistakes, but these we try to correct as far as we can. We have received much precious counsel and many

warnings through the Spirit of prophecy. The dangers of our time and the mighty workings of Satan in these last days have been clearly pointed out. For all this we are exceedingly thankful, and we can assure our brethren that the counsels of God will be heeded.

The managers and foremen in the General Conference and REVIEW AND HERALD Offices have been holding special meetings, and the Lord is coming near with his blessing. We all realize that these are perilous times, and that we now need the blessing of God in a greater degree than ever before. Indeed, there must be on the part of all our brethren and sisters an awakening to a sense of the solemn importance of this time. The spirit of earnestness shown by Jacob on the eve of his meeting with Esau should now characterize every child of God. The struggle before us will no doubt be fierce, but the end is near, and the final glorious triumph at hand. Let none fail to come up to the help of the Lord in this time of need. Let us work, watch, and pray, not casting away our confidence, but believe to the saving of our souls. Let our brethren remember those occupying places of responsibility, and pray that they may have much wisdom and the continual guidance of the Holy Spirit in these days of peril.

O. A. OLSEN.

RECEIVE NOT THE GRACE OF GOD IN VAIN.

CAN every believer have grace enough to keep him free from sinning?—Yes. Indeed, everybody in the world can have enough to keep him from sinning. Enough is given; and it is given for this purpose. If any one does not have it, it is not because enough has not been given; but because he does not take that which has been given. For "unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. The measure of the gift of Christ is himself wholly, and that is the measure of "all the fulness of the Godhead bodily." To the fulness of the Godhead there is, indeed, no measure; it is boundless, it is simply the infinity of God. Yet that is the only measure of the grace that is given to every one of us. The boundless measure of the fulness of the Godhead is the only thing that can express the proportion of grace that is given to every one who is in this world. For "where sin abounded, grace did much more abound." This grace is given in order that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," and in order that sin shall not have dominion over you, because you are under grace.

It is given also "for the perfecting of the saints." The object of it is to bring each one to perfection in Christ Jesus—to the perfection too, that is fully up to God's standard; for it is given for the building up of the body of Christ, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It is given to "every one of us," "till we all come" to perfection, even by the measure of the stature of the fulness of Christ. Again, this grace is given to every one where sin abounds; and it brings salvation to every one to whom it is given. Bringing salvation in itself, the measure of the salvation which it brings to every one is only the measure of its own fulness, which is nothing less

than the measure of the fulness of the Godhead.

As boundless grace is given to every one bringing salvation to the extent of its own full measure, then if any one does not have boundless salvation, why is it?—Plainly it can be only because he will not take that which is given.

As boundless grace is given to every one, in order that it shall reign in him against all the power of sin, as certainly as ever sin reigned; and in order that sin shall not have dominion, then if sin still reigns in any one, if sin yet has dominion over any one, where lies the fault?—Clearly it lies only in this, that he will not allow the grace to do for him and in him that which it is given to do. By unbelief he frustrates the grace of God. So far as he is concerned, the grace has been given in vain.

But every believer, by his very profession, says that he has received the grace of God. Then if in the believer grace does not reign instead of sin; if grace does not have dominion instead of sin, it is plain enough that he is receiving the grace of God in vain. If grace is not bringing the believer onward toward a perfect man in the measure of the stature of the fulness of Christ, then he is receiving the grace of God in vain. Therefore the exhortation of the Scripture is, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1.

The grace of God is fully able to accomplish that for which it is given, if only it is allowed to work. We have seen that grace being altogether from God, the power of grace is nothing but the power of God. It is plain enough therefore that the power of God is abundantly able to accomplish all for which it is given,—the salvation of the soul, deliverance from sin and from the power of it, the reign of righteousness in the life, and the perfecting of the believer unto the measure of the stature of the fulness of Christ,—if only it can have place in the heart and in the life to work according to the will of God. But the power of God is "unto salvation to every one that believeth." Unbelief frustrates the grace of God. Many believe and receive the grace of God for the salvation from sins that are past, but are content with that, and do not give it the same place in the soul, to reign against the power of sin, that they did to save from sins of the past. This, too, is but another phase of unbelief. So as to the one great final object of grace—the perfection of the life in the likeness of Christ—they do practically receive the grace of God in vain.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed." Nor does this word "ministry" refer simply to the ordained ministry of the pulpit; it includes every one who receives the grace of God, or that has named the name of Christ. For "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Therefore he does not want any one to receive the grace of God in vain, lest that grace and its blessed working be misrepresented to the world, and so men be further hindered from yielding to it. He does not want his grace to be received in vain, because, when it is, offense is given in many things, and the ministry of grace itself is

blamed. Yet when the grace of God is not received in vain, but is given the place that belongs to it, "no offense" will be given "in anything," and the ministry will not only be not blamed but will be blest.

And now to show how complete and all-pervading the reign of grace will be in the life where it is not received in vain, the Lord has set down the following list, embracing "all things," and in which we shall approve ourselves unto God. Read it carefully:—

- "In all things approving ourselves" unto God,
- "In much patience,
- In afflictions,
- In necessities,
- In distresses,
- In stripes,
- In imprisonments,
- In tumults,
- In labors,
- In watchings,
- In fastings;
- By pureness,
- By knowledge,
- By longsuffering,
- By kindness,
- By the Holy Ghost,
- By love unfeigned,
- By the word of truth,
- By the power of God,
- By the armor of righteousness on the right hand and on the left,
- By honor and dishonor,
- By evil report and good report:
- As deceivers, and yet true;
- As unknown, and yet well known;
- As dying, and, behold, we live;
- As chastened, and not killed;
- As sorrowful, yet always rejoicing;
- As poor, yet making many rich;
- As having nothing, and yet possessing all things."

This list covers all the experiences that can ever enter into the life of any believer in this world. It shows that where the grace of God is not received in vain, that grace will so take possession and control of the life, that every experience that enters into the life will be taken by grace, and turned to making us approved unto God, and building us up in perfection unto the measure of the stature of the fulness of Christ. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." A. T. J.

ROME AND THE UNITED STATES.

INASMUCH as the leopard beast and two-horned beast of Revelation 13 (the one representing Roman Catholicism and the other American Protestantism), become the active agents in opposing the truth in the last days, and both go alive into the lake of fire before the face of Him who is King of kings and Lord of lords (Rev. 19:19, 20), it is especially pertinent at the present time to study the relation of these two powers to each other, and the attitude which all true Protestants should maintain. In the *Literary Digest* of September 5, we find the following, which is worthy of careful consideration:—

The *Kölnische Zeitung*, Cologne, in a long article, endeavors to demonstrate that the greatest danger that threatens the United States is the growing power and influence of the Roman Catholic Church. The writer deplors that many Americans regard their nation and country as altogether exceptional, and therefore free from the influences which make themselves felt in other

parts of the world. The article is so full of interesting details that we condense it rather than give verbal quotations. The article runs as follows:—

Lafayette, the champion of personal freedom and Washington's companion in arms, said: "If ever the freedom of the American people is destroyed, it will be at the hands of the Roman priesthood." This priesthood, of course, denies the accusation that it wishes to influence the government; but it is well known that the papacy, from the date of its origin, has continually aimed to extend its influence at the expense of the secular authorities. The papacy is ill-pleased if it has to share the rule over humanity with another power, and Catholics are everywhere taught that the commands of Rome must be obeyed before the laws of the country in which the Catholic lives. The United States is no exception to the rule.

A canonic law issued in Baltimore in 1886 says: "An oath need not be kept if it is pointed against the interests of the Roman Catholic Church. A promise of this kind is not to be considered as an oath." Bishop Gilmour, of Cleveland, wrote in March, 1878: "The nations must learn to subject themselves to the dictates of religion. We must learn to be Catholics first, and citizens next."

Pius IX, in his syllabus of Dec. 8, 1864, declares: "It is a mistake to believe that, in a conflict between church and state, the decision can be given according to civil law."

Leo XIII, in his pastoral letter of Jan. 10, 1890, addresses the American Catholics as follows: "It is wrong to break the commandments of the church in order to obey the laws of the state. If there is a conflict between the rules of the state and those of the church, if the interests of the church are hurt or the authority of the pope doubted, it is a duty to oppose the laws of the state, and sinful to submit to them."

Pope Leo also denies that the church is separate from politics, and the General-Vicar Preston said in 1888: "American Catholics often think that the supremacy of the church is restricted to matters of faith. This is untrue and disloyal. You have no right to think as you please, you must think like Catholics. Whoever says: 'I will take my faith from St. Peter, but not my politics,' is not a true Catholic."

In a pastoral letter from Pope Leo, dated Nov. 7, 1885, the American Catholics are urged "to do everything in their power to change the constitution of these States in accordance with the principles of the true church."

Let us now examine into the means by which the church hopes to attain its cherished hopes, and what progress has been made. The machine at the command of the pope is very formidable. No other machine can compare in organization with the Catholic hierarchy.

The army of Rome in the United States consisted in 1895 of 16 archbishops, 70 bishops, 9686 priests, and 2122 theological students, which army attends to the spiritual wants of 9,410,790 Catholics. The church has 8512 churches, 3795 chapels, 1 university, 37 seminaries, 116 high schools, 637 academies, and 3610 parochial schools, with 768,498 pupils. At the head of this formidable array stands the apostolic ambassador, with the rank of a cardinal, whose power is set forth in the following papal decree: "We command all whom this may concern, to acknowledge you, our Apostolic Ambassador, as the supreme power. We command them to render you help, assistance, and obedience in all things, and to receive with due reverence your commands. Whatever sentence you may pronounce, whatever punishment you may inflict upon those who oppose your authority, will be confirmed by Us according to the power God has conferred upon Us, and We will use Our authority to obtain obedience and satisfaction, though it may cause a conflict with the constitutions, with apostolic precept, or any other rules."

In the face of this well-ordered and well-disciplined army, the Protestants, divided into countless sects, are powerless, and must be swept away. Yet the non-Catholic American cannot see this. He believes that the United States Constitution cannot be overthrown, and thinks that his country is an exception to the general rule that religious freedom and a sovereign priesthood cannot exist side by side.

The writer endeavors to prove by figures that the time is not far distant when the Roman Catholic Church will make demands in America similar to those made by the Uitlanders in the Transvaal. The wealth in the possession of the church was over one billion dollars in 1872. What must it be now? The Catholic editors are influenced entirely by the bishops, in accordance with Pope Leo's order of January 1895. As for the non-sectarian public schools, they are as much an object of aversion to the pope, though they are in America, as elsewhere. As long ago as Feb. 13, 1873, Bishop McQuaid said in Boston that "the state has no right to carry on the work of education; that right falls into the province of the church." And the lower clergy continually describe the public schools as devilish, scandalous, sinful, godless, unlucky, damnable places, whence the most untrammelled immorality emanates, so that the blood of every Catholic boils.

Regarding the part played by the church in politics, the writer says (we quote directly):—

"In many of the larger cities, the Catholics already

decide the elections, as in New York, where Tammany Hall is the gathering ground for the Catholic Irish. Claudio Jannet, professor of social economy at the Catholic Institute of Paris, declares that the church has made itself felt as the balance of power to the American politician. He predicts that the church will be called to lead in the administration of the country during the twentieth century, at the instance of the people themselves. Those who doubt this, need only glance at South America, where the United States of Colombia presents a case in point: Under the influence of his strictly Catholic wife, President Urmez turned over all the schools, seminaries, all the charity organizations, hospitals, museums, and libraries of the country to the Catholic hierarchy. The Liberals fought for their rights, but were beaten during the civil war, which lasted four years.

"The United States, too, will have to face the question whether Rome or Liberalism should rule. Who will be the victor it is impossible to determine. Thus much, however, is certain: the struggle will cost tremendous sacrifices, and it will endanger the existence of the United States."

The principles of Romanism so plainly avowed in the foregoing extracts, should open the eyes of Protestants; and the settled purpose of the Catholic Church to bring this country into subserviency to Rome, should put all genuine American statesmen on their guard. The indifference that exists to the danger lurking in the growing influence of that church, in which obedience to the church is put above loyalty to the state, is most astonishing. Evidences of this influence are cropping out continually. A startling manifestation of this was given in the late Republican presidential convention at St. Louis. Romanists are in favor of the union of church and state,—they, of course, being the church,—and in favor of appropriations of the public money, it being understood that their institutions shall be the objects of the appropriations. But it was proposed to put a plank in the Republican platform opposing the union of church and state, and against appropriations of public money for sectarian purposes. The sentiment of that plank was altogether just and proper. It was calculated to express the American idea on what are great and threatening evils. But learning that such a plank had been proposed, Archbishop Ireland, of Minnesota, immediately telegraphed the convention to take that plank out; whereupon the committee obsequiously bowed down, and took it out! By this the Republican party now stands virtually committed to the doctrine of the union of church and state and sectarian appropriations of public money. Thus Rome shows that it will never be satisfied till it can dictate political parties and practically control the government. The shame is that any should submit to it. u. s.

EUROPE.

ALL the general meetings for this field, except Turkey and England, are now in the past. Everywhere it becomes more apparent that we are nearing the final conflict; in both camps the lines of demarkation are being more distinctly drawn. The enemy is pressing his work to the utmost, and God's people are pressing closer together. As a result, an unusual degree of harmony prevailed in our meetings and consultations. Some grave questions arose, but none disturbed the tranquillity of our gatherings. The question of making greater efforts to reach the self-supporting point in our various European missions received special attention. Everywhere our brethren took hold of this matter with a zest and goodwill that will certainly lead to excellent results. While considerable has been done to sustain and extend the work, it was the general feeling that more can and shall be done. As we studied

the matter, it became evident that our present shortness of funds with which to extend the work is due to unbelief. The time has come for the message to spread with rapidity to the world. The Lord is rich in means with which to do this work, but we are too poor in faith to receive it; we have not had faith enough to trust him, and hence he could not do for us what he is waiting and longing to do. But we believe that many will turn and advance in the right direction.

The visit of Elder Loughborough to these various fields was a source of special blessing to our people. In the first meeting which he attended, and all the way along, it was very evident that the hand of the Lord was in his coming. This was so evident that all could plainly see it, and they praised the Lord that he had thus remembered them. We saw clearly the advantage of having experienced the things which he related about the early days of the message; we had told our people more or less of these things, but it had an entirely different effect when Elder Loughborough related them. Evidently, the Lord gave him a special experience in the first of the work, to prepare him for a special work later; and we are glad that this field could reap some of the benefits of this work. At times, some of the same power that accompanied the work in its early days was felt in the meeting. O that more of this spirit might be felt among us! that we might sense what it is to be standing on the threshold of eternity! When we feel that in a few more days we shall see our Lord coming, all of this world will lose its value; then all that we have and are will be for God and his work; then the Lord can use us, and the work will go with mighty power! The fact is, we are nearer the end than the people living in 1844,—very much nearer; but it is a sad fact that we sense it so much less than they. I am sure that when we realize where we stand with reference to the end, it will make a great change in our feelings. It is encouraging to see that some change in this direction is taking place; may a still greater change speedily follow.

The outlook in this field is fair. Temporally it has been an average year; but political complications are becoming more and more snarled, and it is the general impression that a great crisis is near at hand. The last troubles in Constantinople have started a new campaign in political journals concerning a change in the treatment of Turkey by the "great powers." The latest indications are that a change will be made; but no one except those instructed from the prophecy knows to what such a change will finally lead.

Our Swiss camp-meeting and the two weeks' Bible study succeeding it, closed yesterday. Yverdun, the place of the meeting, seemed to be ripe for it. The providence of the Lord was manifest in leading to the selection of this place; we never before enjoyed such a regular and large attendance from the outside, with such perfect tranquillity. The outside attendance continued good during the Bible institute, and as a result, six have accepted the message, while others are much interested. The first products of our new bakery in Basle were on sale during the camp, and met with favor; over sixty dollars' worth were sold during the meeting.

Elder Loughborough is now attending meetings in Sweden, while Dr. Waggoner and the writer are about to start for Turkey, to hold a four weeks' Bible school there. H. P. H.

Basle, September 1.

Progress of the Cause

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

IN SERVICE.

MAKE use of me, my God;
Let me not be forgot,
A broken vessel cast aside—
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of thine.

Thou usest all thy works,
The weakest things that be,
Each has a service of its own,
For all things wait on thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak and little hill—
My God, O use me, too.

—Horatius Bonar.

QUEENSLAND.

In this colony, the cooler part of the year is most favorable for evangelistic work. During December, January, February, and March the rains are abundant, and the heat very oppressive. Therefore it seems advisable to press forward with our work during the eight cooler months and let most of the workers retire during the hottest months, to the mountains, or else work in other colonies. At the close of November 1895, Elder G. B. Starr was called to New South Wales, where he spent five months, laboring in Sydney and Cooranbong. Brother George Teasdale continued to work in Ipswich until the last of March, when he also left the field to attend the Cooranbong institute. Thus to be left alone was a severe trial to some of the brethren of the Queensland churches. For a time it was planned that we should open the work of the present season with a small camp meeting in Brisbane. But the holding of such a meeting would involve much expense, and the scarcity of means led us to postpone it till next year. In May, Brother George Teasdale returned to Queensland. He spent a few days with the church at Toowoomba and a week or two with the friends at Ipswich and Eagle Junction, and then proceeded to Rockhampton. This, our largest church in Queensland, had been left for more than a year without ministerial help, except during the short visit of Elders Daniells and Starr, in July, 1895.

Of his work in Rockhampton, Brother Teasdale wrote: "We have four Bible lessons a week—two in town and two in the country. We are studying the epistle to the Ephesians. It is interesting to see our brethren working hard at the studies, as though life depended upon getting the lessons. One old lady walks six miles to church, and others come nine miles to the Bible studies." In a recent letter Brother Teasdale proposes to return to Rockhampton and after devoting a short time to the interested readers there, to take up the work of a colporteur-evangelist, along the coast north from Rockhampton. A young man who embraced the truth during his recent visit, proposes to take Brother Teasdale in his boat, to visit the numerous small towns along the coast, where there are many who have no regular means of communication, and very few religious privileges. He will endeavor to sell religious books, will hold Bible readings, and labor in other ways as there may be opportunity. This is real missionary work, and in a much-needed field. Elder G. B. Starr and Mrs. Starr returned to Queensland in June. Of their visit to Toowoomba and the commencement of work in Brisbane, he wrote:—"We spent three Sabbaths in Toowoomba. The brethren were much depressed because of the apostasy of their leader, who has worked

hard to undermine the faith of others. Some also were giving place to an accusing spirit against the brethren. O that our young churches might have leaders who have had a sound Christian experience, and who will exercise the spirit of the true Shepherd. The little company in Toowoomba have provided themselves with a place of meeting, by renting a cottage, fitting up the front rooms for meetings, and renting the remainder of the cottage to a family who pay a small sum and keep the meeting-rooms in order. Thus a place for meeting is provided for seventy-five cents a week. We held about twelve meetings here. Most of the time was devoted to a verse-by-verse study of the book of Hebrews. A majority of the class mastered the first two chapters. While in Toowoomba, we visited Brother Price Williams and family, who live on the edge of the mountain, fifteen miles away. They gathered in the neighbors, and we had a good meeting. We also rode forty miles horseback, to visit brother M. Bernoth, our German minister, who is settling his family on a small farm. There are two other German families in the neighborhood who are keeping the Sabbath.

"On our arrival in Brisbane, we were kindly received into the home of Sister Hughes, who, with three of her grown sons, observes the Sabbath. As her house is commodious, and as she and one of her sons are invalids, Sabbath meetings are regularly held there. There are from twelve to fourteen who usually assemble there. Sabbath and Sunday, August 1 and 2, we spent with Brother and Sister Hewitt, at Ipswich. During the preceding week, she had taken orders for thirty copies of the 'Ladies' Guide.' This makes five hundred copies that she has sold in this place."

As regards future work, it has been proposed that Brethren Starr and Pallant devote a few months to Bible work in the suburbs of Brisbane. In pursuance of this, they have rented small cottages, and their addresses are as follows: Geo. B. Starr, "Hawaii" Clayfield, Brisbane; and Jesse Pallant, Woollooin, Brisbane.

The canvassing work in Queensland is prosperous, notwithstanding hard times, droughts, and floods. During the last quarter of 1895, seven agents took orders for more than thirty-three hundred dollars' worth of books, and during the first half of 1896, the orders have exceeded one thousand dollars' worth a month. The tithes for the quarter ending June 30, are two hundred and seventy dollars and twenty-two cents. The number of Sabbath-keepers is about one hundred, of whom about ninety are members of the two churches, Rockhampton and Toowoomba.

W. C. WHITE.

SWEDEN.

My last report was written at Hamburg, as I was returning from Switzerland to Sweden. I arrived at Halmstad at 4 p. m., August 20, and there met Brethren Johnson and Anderson from Öppinge. We went ten English miles by carriage, to Öppinge. On Friday, the 21st, we held two meetings in the daytime, in a nice oak grove, where seats were prepared for meetings in fair weather. Over forty (mostly Sabbath-keepers) came together in this grove, several miles from any town. I spoke to them on the rise of the Advent cause. In the evening Brother Johnson addressed a large audience at a place four miles farther on. On Sabbath, the 22d, as it was rainy, we held our two meetings in Brother Anderson's house. There I spoke twice on the gift of prophecy as connected with the last message. Then followed a good social meeting. August 23 and 24, we were at Wrigstad. I spoke twice to the company of Sabbath-keepers there, in the home of Sister Johnson. After the last discourse, we enjoyed a good social meeting, and observed the ordinances of the Lord's house.

August 25 we came to Linköping. Here I went with the brethren to a large church building which was erected many years ago by the Catholics, when that was the dominant religion in Sweden. When the Protestants gained the ascendancy, the church passed into their hands. The Polish Catholics then came with their soldiers to take possession. The organist, who also acted as janitor, delivered them the key, and they went into the church, even taking their horses into the building. They were driven from the place, but the poor organist had to suffer. The Protestants were building a buttress of stone on the side of the church, and they placed him in alive and walled him into the buttress, with mortar and stone. There his bones are encased. On the outside of the buttress just in front of where he was walled in, is a niche in which is placed an image of the organist with the key in his hand, gasping for breath,—so they warned traitors to beware.

I spoke twice at Linköping on the 26th. Brother Johnson preached on the evening of the 25th. These meetings were held in the home of Sister Peterson. Between the two meetings of the 26th, two sisters were baptized and added to this church of some fifteen souls. These meetings with such little companies who do not have the privilege of the general meetings, are a source of much encouragement to the believers. August 27 we were at Norrköping, and met with our people in their hall. About thirty persons were present in the afternoon to listen to a discourse on the work of the Spirit of God. In the evening Brother Johnson addressed a goodly audience in the same hall. To-day we go on to Stockholm, where we are to spend some five days with one of the larger churches of the conference. The Lord gives us much of his blessing in our labors. Praise to his name.

August 28.

J. N. LOUGHBOROUGH.

SOUTH AFRICA.

SINCE the camp-meeting in January, Sister Hetty Hurd and my wife and I have been laboring in Mowbray, Woodstock, and other of the suburbs of Cape Town. During a portion of the time, we were permitted to have Elder S. N. Haskell associated with us in the work and in counsel, which we appreciated very much indeed. The work in these places has been carried on by preaching, Bible readings, the lending of tracts, and the sale of papers. As a result of the work, several persons have accepted the truth, and a Sabbath-school has been started both in Mowbray and Woodstock.

I have also been permitted to hold some meetings with the natives. The laying of the electric line of trams in the city of Cape Town has brought from up country a number of persons known as the "raw Kafirs," and those who have attended the meetings have been largely of this class. The meetings have been held each week, and about fifty have been in attendance at each one, and have listened attentively to what has been said. I have spoken to them through an interpreter, who is a Sabbath-keeper. He speaks English, Dutch, and Kafir fluently. His embracing the truth was apparently remarkable. Passing our church one day in Beaconsfield, where Elder Haskell was speaking, he stepped in to hear what was being said. The result was that he was converted and accepted the truth. His wife has also recently begun to keep the Sabbath. We hope the time is not far off when many of the natives of this country will have the truth placed before them through means of the printed page and the living preacher, and we feel sure that many of them will accept the message, and be among that innumerable company that will surround the throne. We are now attending the Bible school which is in session at Claremont. Almost all the workers are present, and the Lord is unfolding to us many of the rich truths in his word. We are thankful for this

opportunity of gaining a more intimate acquaintance with the Master, in whose vineyard we are laboring.

G. B. THOMPSON.

August 19.

ONTARIO.

TUPPERVILLE.—The enemy has tried in every way to stop the spread of the truth here, but has only been the means of advancing it. Our new church which has been erected at Darrell under so much opposition, is now completed, and our dedicatory services will be held at Darrell, Ontario, from October 28 to November 1. We invite all who can to attend these meetings, and come prepared with bedding, food, etc.

Since my release from prison, I have been laboring at Tupperville, about eighteen miles from the jail in which I was incarcerated. Upon Brother Howe's imprisonment, Brother Spear joined me. Six have taken their stand for the truth in the last few weeks, making a company of fourteen who have accepted the faith since we began our work here last winter. We were sentenced to prison by enemies of the truth, thinking this would stop our work, but all things work together for good to them that love God, and I can say that my forty days' stay in Chatham jail was to me a "tarrying at Jerusalem," as it were, instead of a punishment. The experience that I gained while there only makes me love the truth more, and fills me with courage and zeal to work for the Master. The stringent Sunday laws that face us here make it hard for us to get the people to decide to obey the truth, as many fear the wrath of man.

Brethren, remember this needy field and the workers, in your prayers, that God may give us much wisdom to carry on the work before us.

W. M. SIMPSON.

ILLINOIS.

LONG POINT.—We closed our tent-meeting at this place last night, having held in all about seventy-five meetings. August 1 we organized a church of eleven members. Since that, four more have been added, making fifteen in all. We received nine subscriptions for our periodicals, and sold several dollars' worth of books. We look for several more to unite with the church soon. Elder Mc Lay remains to carry on the work. I expect to locate my family at Woodburn, Macoupin Co., Ill., this week, which will be my address hereafter. C. H. BLISS.

MICHIGAN.

GREENVILLE.—I have just closed a series of meetings at Rosedale, Chippewa Co., Mich. Five adults have begun to observe the Sabbath. Rosedale is located ten miles south of Sault Ste Marie, and is a new field for our work. The land there is rich, and is being well settled for a new country. For some time it seemed impossible to reach the people there on account of prejudice, but now this is largely being overcome, and many are friendly to the truth. I expect to return and follow up the work there at my earliest convenience. I would request the prayers of all our brethren and sisters for that needy field.

M. C. GUILD.

BIRCH RUN.—September 2-6 I spent at Birch Run. Some of this company accepted the truth nearly three years ago, being baptized and uniting with the Arbela church. Others have come to the faith more recently, some as the result of the tent-meetings held there one year ago this summer. A comfortable church building has been erected, with an auditorium having a seating capacity of about one hundred, a children's room 12 x 20 ft., and a hall at the front entrance 10 x 12 ft. The building was dedicated June 26-28, but as some of the company were not ready for organization then, it was thought best

to postpone it until the first Sabbath and Sunday in September. Elder Evans was expected to be present, but owing to a pressure of duties in other directions, was unable to come. Brother J. G. Lamson, of Bay City, came and assisted in the preaching. Sabbath afternoon an organization was effected, and an elder and a deacon were set apart to their duties by prayer and the laying on of hands. After the forenoon service on Sunday, the congregation repaired to the Flint River, four miles away, where seven persons were baptized.

There is still an outside interest, and we trust that in the near future more work may be done here, and others be brought to acknowledge Christ as their Saviour. S. M. BUTLER.

OKLAHOMA.

ALTONA.—I have been laboring among the Germans for the last two years, and the Lord has blessed my work. One week before the camp-meeting at Guthrie, I started to hold meetings in English; then it was decided at the camp-meeting for me to go to this place, Altona, to follow up the interest that had been awakened. I have now held twenty-three meetings, and the Lord has come very near with his blessing. Twenty-two have taken their stand for the truth, most of them colored people; among them is a licensed minister. When he made a start, several of his members followed him, and I think others will do so soon.

I have organized a Sabbath-school of twenty-seven members, most of them old people; and some who are now rejoicing in the truth have reached their eightieth year. I think that the minister who has taken his stand for the commandments, will make a worker in the cause, among his people, as he has a desire to show to others what the Lord has done for him. I am now on my way to Colorado to connect with that conference and labor in the interests of the Germans in that State.

I praise the Lord for his blessings, and think the time has come for us to work more for the colored people. JACOB KRAFT.

NEW YORK CITY.

I CAME to this city last October, and with Elder Farnsworth, who was associated with me in this work, began meetings in a hall in the upper part of the city. Twelve or thirteen accepted the truth as a result of this effort, and eleven were baptized. There were ten Sabbath-keepers who held meetings at the home of one of our sisters before we came. April 1, Elder Farnsworth went to Jersey City. I then began an entirely new series, going over the prophecies and other truths again. As a result, about nine more took their stand, seven of whom were baptized, and many more became very much interested.

The latter part of June, two tents were pitched in this city, one in charge of Elder Farnsworth, who now has Elder Lucas associated with him, besides Sister Slocum, as Bible worker, and a tent master. Their tent is located in the upper part of the city, where meetings were held last winter. My tent is located farther down in the city, corner of West 94th street and Boulevard. Brother Pinder, my tent master, is the only laborer associated with me. Our attendance was quite small at first, but has steadily grown until we have a large audience every night. Some evenings our large tent, 50 x 70 ft., with a seating capacity of over five hundred, will not hold all the people. Forty-six that we know of have already begun to observe the Sabbath, and many more are interested. We are repeating our sermons on the prophecies and other truths, for the benefit of those who have been spending the time during the warm weather, in the country. As a result, we see many new faces and hear much favorable comment. I expect to see large results

from this effort. We have organized a Sabbath-school; and almost seventy attend our Sabbath meetings regularly. Our donations are large, sometimes more than fifteen dollars in a single night. The first thirty days they were over one hundred dollars. We do not pass the basket, but have free-will-offering boxes at the doors. Our Sabbath-school collections for three Sabbaths were over fifteen dollars.

We praise God for the wonders of his grace and the revelations of his goodness and mercy; to him be the glory and praise. The work is his; he leads, and we follow on with praise and thanksgiving, shouting the victory.

E. E. FRANKE.

CUMBERLAND MISSION FIELD.

KNOXVILLE, TENN.—We are glad to report an increase of interest in this place, and especially among our own people. We have a membership of about sixty in the church, and the Sabbath-school numbers sixty-nine. We have been doing house-to-house work mostly since the camp-meeting in Chattanooga. Since that time, we have made one hundred and forty-one visits, distributing papers. A total of four hundred and forty-seven copies have been placed in families by personal labor. The seed has been sown, and we look to God for the increase.

We speak Sabbaths and Sunday nights to the church here, and as a result, a deeper interest is being awakened in the study of the word of God, which can result only in good. The tithe of this little company averages about sixty dollars a quarter. Last month it was \$124.42. We are of good courage, trusting in the Lord for help at all times, and knowing that victory is sure to all by his help. Pray for the work here.

GRANT ADKINS.

NEW ENGLAND CAMP-MEETING.

THE Vermont, Maine, and New England camp-meetings were held so nearly at the same time that it was impossible for me to attend more than half of each of them, if I attended all of them. It was therefore arranged that I attend the first half of the meetings in Vermont and Maine, and the last half of the New England meeting.

The Vermont meeting was excellent all the way through. Last year the meetings were considered better than before, but it was the general feeling that they began this year where they closed last, and grew better until the close. The Maine meeting, likewise, was one of earnest work and a continual feast from beginning to end. The New England meeting was favored with the labor of Elders A. T. Jones and A. E. Place during the first week. Their work was much appreciated, and the meetings were progressing in the same spirit as the other meetings when we reached the encampment. Brother F. L. Mead, Dr. A. B. Olsen, and the writer attended the last part of this meeting. Elder J. E. Jayne, of the Atlantic Conference, also Brother T. A. Kilgore favored us with their help, for which we were very grateful. There was a deep interest manifested on the part of all encamped, in all branches of the work presented, and a desire fully to submit to the will of the Lord in his work, seemed to prevail throughout the camp. On Thursday night the large tent went down during a severe rain and wind storm, badly wrecking it. It was old, and being so badly torn, it was decided to use the two smaller tents for the remaining services, and not try to erect the large tabernacle.

The brethren and sisters were of the best cheer in spite of these unpleasant experiences, and the storm did not hinder the progress of the spiritual growth of the meeting. The work of Brother Mead in the canvassing work, and of Sister Pruitt and Dr. Olsen in the medical work, was much appreciated. The conference and the

tract society showed a good financial standing both being free from debt. The sum of twelve hundred dollars was raised on the recent call for foreign missions, and twenty-four hundred dollars was raised during the camp-meeting for home and foreign work. Over one thousand dollars of this amount will be sent to the General Conference for foreign work.

Brethren M. Wood and S. A. Farnsworth were ordained to the gospel ministry, and fourteen were baptized. The Sabbath meetings were seasons of unusual blessing. A revival service followed the forenoon discourse, in which about a dozen came forward to seek the Lord. Following the afternoon discourse, the ordination took place, and a revival service followed, during which eighty came forward. There was deep conviction manifested, and we hope the work will be lasting. The rain on the last Sunday prevented the outside attendance, but the meetings were especially good to the close. Those encamped left for their homes, full of faith and courage to press forward in the work, for the brief but eventful future, until the work shall close in triumph. We feel grateful for the privilege of being connected with a people to whom are assured increased blessings to the close of their history, and at the end such a glorious victory. R. C. PORTER.

KANSAS CAMP-MEETING.

ACCORDING to appointment, this camp-meeting convened from August 26 to September 7, in the Fair Association Park, a beautiful grove about one-half mile from Council Grove, a town of over two thousand inhabitants. The writer arrived on the ground, Monday evening, the 31st. This was the first meeting of the kind ever held in the vicinity. Notwithstanding the stringency of the times, the camp was nearly as large as last year. Many of the people came long distances with teams and covered wagons. The Sabbath-school reports showed nearly one thousand present the last Sabbath of the meeting. The meetings were conducted very much as usual at our general gatherings of this kind, and from the very first it was noticeable that the people had come to seek God and learn all they could. It is always easy to labor for such people, and when the truth of God was spoken, it found a response in the hearts of those who heard.

The first Sabbath was reported to be a very successful one in the camp. Many came forward for prayers, and there was an earnest drawing near to God. The length of the meeting permitted much work to be done in the line of instruction to ministers, church officers, etc. Nearly every day there was an inquiry meeting, from fifty to one hundred were in attendance, and a profitable hour was spent in receiving information. Meetings among the youth increased in interest to the very last. There were nearly or quite two hundred of these present.

During the last of the meeting, it was manifest that a deeper work of grace was desired, and the suggestion of a fast on Sabbath met a hearty response. Many of our ministers also felt that this would be a privilege to them, and it was indeed interesting to see the earnestness with which the whole camp engaged in this fast. It was made plain that in fasting we do not do it for the purpose of gaining God's confidence, or doing penance, or an attempt to make ourselves good in the sight of God, but for the purpose of better understanding our weakness and our inability, and God's power to save. A wonderful blessing was manifest. Many expressed themselves that this was the best day they had ever enjoyed. Through all the camp there was a shout of victory. Over fifty gave their hearts to God during the meeting.

Another interesting feature of this meeting was the interest from outside. So great was this that it was thought advisable to continue the work there after the meeting closed, as long

as the interest demanded. Meetings were held each day with the Scandinavians and Germans, there being about one hundred of the former, and about twenty-five of the latter on the grounds. Fifty-one were baptized. The First-day offerings amounted to nearly two hundred dollars. The Sabbath-school collections for both days were eighty-five dollars. Total number of churches in the conference is ninety-five. Seven new ones were admitted. The membership is now nearly three thousand. The conference has ten ordained ministers, sixteen licentiates, and nine missionary workers. The laborers present from abroad were Elders Henning and Willis, from Missouri, Dr. Paulson, of the Sanitarium, Dr. Loper and Elder Hoopes, of College View, and the writer. Sister Nellie Daley was present to assist in Christian Help work. Elder Mc Reynolds was present the first week of the meeting. He has been called to take the presidency of the Texas Conference. His work during the past three years has been very acceptable, and while the people were sorry for his departure, they feel that God will bless him in his new field. Elder Hyatt takes the responsibility of the work in the conference, with the hearty co-operation and good-will of the brethren. My prayer is that God will bless this conference, and that prosperity may always be theirs to enjoy.

E. G. OLSEN.

THE NEBRASKA SANITARIUM.

The Nebraska Sanitarium is situated at College View, a suburb of Lincoln, Neb. It is just far enough from the city to escape the noise and bustle of city life, and allow invalids to enjoy the rest and quiet so much needed. Lincoln is a prominent railroad center, and can be reached very conveniently from any point in the United States.

The most essential features in the establishment of a sanitarium are found here; namely, pure air, pure water, and good sewage. The increasing altitude of this high western country, so noticeable in traveling from the East to the Rockies, renders the institution a favorable stopping-place for becoming acclimated by degrees. The climate has been found favorable for those suffering from lung troubles, the dry, bracing atmosphere found in this section being beneficial. While the heat was so excessive in other parts of the West and South, there was scarcely a day when we did not experience a cool, refreshing breeze, and many coming here from abroad remarked that the sanitarium veranda was the coolest and most comfortable place this side of the mountains.

The buildings are situated on an elevation of land giving a distant view of the city of Lincoln and the surrounding country, which presents a pleasant scene.

The original building, which was a well-built wooden structure, was donated for the purpose of a sanitarium by Brother A. R. Henry. This has since been enlarged so that now the building will accommodate twenty patients. In close proximity to the main building is a large dormitory in which ample accommodations are afforded. Although the institution has been in operation but a little more than a year and a half, it has achieved a marked degree of success. As many as fifty patients have been treated here at one time, and many have gone to their homes enjoying the blessing of health, and better understanding the laws of health so that they may retain what they have gained.

The institution is in good running order, and is able to do about the same work as is done at Battle Creek. The superintendent of the institution is Dr. A. N. Loper, formerly a member of the medical staff of the Battle Creek Sanitarium. Dr. J. H. Kellogg is consulting and advisory physician. The nurses are graduates from the Battle Creek Sanitarium, and are well qualified to do excellent work.

The spiritual interest of our institution is good. The helpers are all Christian men and women, who with their prayers and untiring efforts are endeavoring to advance the work of God, and by thus doing, help to bring the light of physical as well as spiritual truth before a darkened world. Morning worship is conducted, all who can coming together to ask the Heavenly Father for help and strength needed for the day's duties. Friday-evening meetings, Sabbath school, and meeting at the close of the Sabbath are held, besides the helpers' prayer-meeting and Bible study, which are conducted two evenings of the week.

We trust that these few words will awaken among the readers of the REVIEW a greater interest in this institution, and that all those who love and enjoy the truth will direct to our institution any in this section of the country who are in need of the benefits which it is able to afford.

J. F. POORE.

THE following is an extract from a letter just received from G. W. Cobb, Potter Co., Pa.:

"I feel it my duty to write a few lines to thank you for printing such an interesting paper. I have been reading the REVIEW, and find it peace, health, and life. I have compared it all the way through with the Bible and its light and truth. I began keeping the Sabbath, July 4. I did not ask any man to lead me into the truth, but I took the Bible, and it proved itself. So I came in, and so can any man that has ears to hear and eyes to see."

News of the Week.

FOR WEEK ENDING SEPTEMBER 19, 1896.

NEWS NOTES.

The Chicago papers tell us that the water-supply in that city has become so foul as to render its use absolutely dangerous; and it is proposed to close the public schools on this account, in order to avert an epidemic of disease. Typhoid fever, scarlet fever, diphtheria, and other diseases which frequently attack children in the schools, are now seriously prevalent in all parts of the city. On account of the heavy rains, sewage from the city has reached all the cribs where water is taken in, and is being taken back and consumed by the people. The Board of Health strongly urges people carefully to boil all water before using.

The Matabele trouble in South Africa has happily been brought to an end, and King Makoni, the chief rebel, has been hunted to his cave, captured, and shot. Much plunder was found in the caves. It is expected that peace will now prevail in Rhodesia. This episode has been a costly one to the settlers, many of whom have lost all they have, and it will be a costly bill that the Chartered Company will have to settle, if the damages shall be assessed to it. Legally the company is responsible to the settlers for the losses they have sustained, and also holden to the British government for the expense of putting down the rebellion. If called to account, there is not wherewith to pay.

News from Turkish headquarters continues to be of an exciting character. The late uprising of Armenians has aroused the Turkish authorities to new severities and austerities, and all kinds of reports are in circulation. It is even stated that the Armenians are being taken from Constantinople by ship-loads, and dumped unceremoniously into the Black Sea. Turkish officers claim that they have found striking evidence of the murderous intentions of the Armenians, in great stores of bombs, dynamite, and deeply laid plans and schemes for destruction and murder. The different countries are being aroused to prevent the annihilation of the Armenians, but they are no nearer unanimity in their actions and purposes than ever. It appears that while Russia has been conniving with other nations, England has been left out of the calculation, and she seems disposed to move on her own behalf. It has been proposed by some of the English journals that a new "triple alliance" be formed, consisting of England, United States, and Italy. But so far, our country has not manifested any wish to become mixed up in that matter. Regarding its policy, the British Foreign Office has issued a semi-official note containing the following: "The government cannot hold itself responsi-

ble for the natural horror inevitably inspired in the minds of the public by the atrocities at Constantinople. The policy of Great Britain has, however, undergone no change whatever, and the government is acting in complete accordance with the other powers, as it has hitherto done. Nevertheless, it is becoming obvious that public feeling in Great Britain has been so outraged by the shocking events in Constantinople that the government would never be supported in again siding with the porte. If the powers cannot see their way to adopt means to co-operate to end the carnage, the only course open to Great Britain is to stand aside and to hope for a more satisfactory state of affairs."

Dr. S. B. Clevenger, of Chicago, made a speech at the opening of Harvey Medical College last Wednesday, at which time he took occasion to attack in the severest terms the management of insane asylums in general, and those of Illinois in particular. He makes an open charge of the very worst abuses imaginable upon the part of those who have these unfortunate people in charge. He does not hesitate to say that murder and assassination have been committed, both in cruelty to patients, and in efforts to cover up the crime. His charges are attracting considerable attention, and he freely and publicly reiterates them, claiming that the proof he has in hand is ample to warrant such grave statements. While we are not inclined to credit all the sensational reports of this kind, we fear that they have more foundation in fact than they should have.

Ballington Booth, the head of the Volunteer branch of the Salvation Army, was lately on a visit to Chicago, where he spoke very enthusiastically of the success and progress made by the new organization, expressing himself not only pleased, but very happily surprised at the rapid advancement made. The figures which he gave in his public speech are, one hundred and fifteen organized and officered posts, and three hundred commanding officers. In Chicago there are fifty-one posts, and one hundred and twenty officers; and in New York, three regiments, and forty officers. They have an official paper and a monthly gazette, both of which are prosperous. In his public address, the commander moved his audiences very deeply by his patriotic utterances, and by the devotion which he manifested to his adopted country. He evidently understands where the weak spot of American sympathy lies.

The Zanzibar difficulty seems to have been quickly settled, to the satisfaction of England. The revolting usurper did not gain his end by the assassination of the sultan, and was quickly called down from the seat which he was unceremoniously assuming. It will be remembered that he took refuge in the German embassy. He evidently knew what he was doing, for up to the present time he remains there safe enough, and the Germans refuse to give him up. More than that, they are averse to the man appointed by Great Britain, and refuse to recognize him, so that matters are in a very unsettled state. It is another instance in which English and German interests in Africa conflict. The late trouble in the Transvaal nearly resulted in an open rupture between these nations, and this is but an outcropping of the same spirit that was manifested there. Such family jars may not be dangerous of themselves, but they lead to dangerous complications.

The Canadian premier has, it is reported, selected and sent Abbe Proulx as an ambassador from Canada to the pope, under the commission to endeavor to make some settlement of the troublesome Manitoba school question. It appears that Canadians have become weary over the matter as a hard job, and confess their inability to settle their own troubles; hence, have to appeal to the pope for compromise. It must be rather humiliating to the civil authorities thus to have to bow to Rome. Such things have disgraced the history of past ages, but we had begun to flatter ourselves that we had outlived those dark ages. Whether the pope will be gracious to his Canadian servants or not, remains to be seen; but if the old gentleman should "put his foot down," the government at Ottawa will find itself in even a worse predicament than before. It will be under the necessity of carrying out its own wishes in spite of this religious power in Italy, or present to the world another spectacle of a nation in this nineteenth century, kissing the pope's toe.

We are convinced of the weakness and rottenness of the Turkish government as a system, but we are not so thoroughly persuaded of the lamblike qualities of the Armenians and fiendishness of the Turks as to believe every report that comes to us, the following for example: "Investigation into the recent disturbances at Constantinople leads to the conviction that the men who attacked the Ottoman Bank were mere instruments of the palace, who were employed in order to give the authorities a pretext for the massacre which followed. Every preparation had been made for the latter by arming and inciting the lowest class of Turks in Stamboul against the Christians, and no sooner had

the farcical attack upon the bank been made than these wretches sallied forth to carry out the work of slaughter, which they were permitted to carry on under the very eyes of the police and regular soldiers without the slightest attempt being made to restrain them." While the Armenians are the principal sufferers in this lamentable struggle, it is so because they are the weaker rather than the meeker party. Were revenge put in their hands, it would come sure and deadly.

When the Japanese marshal, Yamagata, passed through this country last summer on his way to Russia, one of his companions, Dr. Murata, went to Cuba, ostensibly to study the yellow fever, and report on the sanitary condition of the island. It now transpires that he went there as a spy for the government. His report to his home government was sent by mail, was intercepted, and is now in the hands of General Weyler, and shows that he has been taking a very careful and accurate view of the situation. He recommends to his government the seizing of the Philippine Islands now that Spain is in trouble there as well as in Cuba. He charges General Weyler with conniving with his soldiers not to do any fighting, but to prolong the war in order that he may enrich himself out of the spoils. His comments on the conduct of the war are anything but flattering to the Spanish management. He believes that both Spain and Cuba are made the victims of rascally cupidity. If his report does the Japanese government no good, it may possibly open the eyes of somebody else to the real state of things; and it is earnestly to be hoped that some measures will be taken to bring this pitiful conflict to an end.

ITEMS.

—Sixteen Greek officers have been condemned to death for taking part in the Cretan rebellion. Others are on trial.

—The largest lump of gold that was ever received in New York City came in from Canada last week. It was mined in British Columbia, and was worth eighty-five thousand dollars.

—A man was hypnotized at the State fair in Rhode Island, and buried five feet under ground for three days. He was taken from the grave and seems to be suffering but slightly from his sleep of seventy-two hours underground.

—A scientific party from the British warship "Albatross," was attacked on Aug. 10 by natives of Guadalcanar, Solomon Islands. The geologist of the expedition, Foulton, a midshipman, and two seamen were killed. Many natives were also killed.

—The railroad across Siberia is in working order from St. Petersburg to a point beyond Krasyonask, where the arrival of the first train from European Russia the other day was the subject of much public rejoicing. By next year the relatively small piece of road to Irkutsk will be open to traffic.

—Reports from Rome say that peace has been concluded by Italy with Abyssinia. The Negus Menelik demanded 2,016,000 lira (about \$400,000), not as a ransom, but as compensation for the cost of maintaining his prisoners. The restriction of the limits of Krythria was also demanded. In exchange for the opening up of commercial relations, Russia supported these conditions.

—It having been reported that the president was actively promoting the annexation of the Hawaiian Islands to this country, we read the following denial in recent despatches from Honolulu: "Minister Willis denies that President Cleveland empowered him to negotiate with the Dole government for either annexation or return to a monarchical form of government. He said the matter had never even been referred to at Washington."

—General Carlos Roloff, Cuban war secretary, was arrested in New York last Wednesday evening, on a warrant sworn out by the Spanish consul, and spent the night in Ludlow street jail. He was charged with setting on foot a military expedition for Cuba. The arrest was made so late at night that it was not possible to procure bail; hence, the official had to spend the night under lock and key, which he considered a great indignity. He denies the charge.

WANTED.

SITUATION.—A sister desires a position as housekeeper where she can have her two daughters aged twelve and fourteen years with her, and where the daughters can attend school. Address Mrs. M. A. Evans, 315 N. 25th St., Omaha, Neb.

CORRECTION.—J. B. Beames writes that he was in error in stating that Miss Stellie Poag, of Kackley, Kan., desired a place because she was obliged to leave home on account of keeping the Sabbath. Her parents are willing she should observe the Sabbath.

SITUATION.—A situation as a bookkeeper by a Seventh-day Adventist. Good references. Address Miss Christine Hanson, Ames, Ia.

TO LEARN TRADE.—A boy of nineteen desires a place to learn the baker's trade with Sabbath-keepers. Address H. C. Donnell, Vineland, Berrien Co., Mich.

A STEADY supply of late, clean copies of the REVIEW, Signs, Instructor, Good Health, and Pacific Health Journal, for use in our paper racks in railway stations. Can use five hundred copies a month. Do not send old, soiled papers, as it will be only a waste of time. Send by mail to W. H. Falconer, 284 Boyd Ave., Winnipeg, Manitoba.

Special Notices.

GENERAL MEETINGS FOR PENNSYLVANIA.

It has been thought best to hold eight or nine general meetings in different parts of the Pennsylvania Conference, between this and the week of prayer appointed by the General Conference. These meetings will be held as follows: Philadelphia, Oct. 1-4; Reading, Oct. 8-11; Wilkesbarre, Oct. 15-18; Roaring Branch, Oct. 22-25; Turtle Point, Oct. 29 to Nov. 1; North Warren, Nov. 5-8. Others will follow in the northwestern and southwestern parts of the State.

Elder K. C. Russell and the writer expect to attend all these meetings. We also expect Elder R. C. Porter to be with us at Philadelphia. Other laborers will attend some of the meetings at different points. We much desire a full attendance from all the churches and scattered Sabbath-keepers in a radius of forty or fifty miles of the meetings. If this is done, nearly all the Sabbath-keepers in the conference will attend some one of these meetings. The meetings are so arranged that all can attend one of them. We shall hold not less than three meetings each day if consistent. Let all begin to plan not only to come, but to come the first day and to remain all through. The meetings will begin in the evening of the first day of each appointment.

R. A. UNDERWOOD.

SPECIAL COURSE FOR ADULT WORKERS.

For several years the General Conference has maintained schools for the benefit of Christian workers who could not take one of the longer courses in regular college work. This year the plan is different. The plan now is for the several denominational schools to prepare short courses or special classes to cover about the same work as was formerly carried on in the General Conference schools. This we understand is being done at Union College, Nebraska. There is a two years' course arranged as follows: The first year in Bible will be:—

Bible.—(1) The Creation. (2) The Fall of Man. Under this head will be a brief study of the kingdom and nature of man. (3) The Plan of Redemption. Under this head will be studied such subjects as the First, Second, and Third Advents of Christ, the Spirit of Prophecy, the Prophecies of Daniel and the Revelation, the Sanctuary and the Types.

The second year will cover: (1) God's Purpose in Creation; Ephesians, chapters 1-3. (2) The Controversy between Christ and Satan, and its Consequences. (3) A Detailed Study of the Plan of Salvation. This embraces all the doctrinal subjects usually considered in the field work of the minister and Bible worker. It is the design to note the Christ-life in every topic.

There will be a special sixteen-weeks' class organized Nov. 15, and closing about the time the General Conference closes.

English Language.—In the Language department of this course, it will be the endeavor of the instructors to make the work practical from the first. Special attention will be given to composition and speaking, and to closely allied exercises, such as reading, spelling, and penmanship. The productions of the best authors will be studied, and also the formation and derivation of the language to a certain extent.

In the class-room, most of the instruction will be oral, the pupils taking notes to aid them in their study and research. Few text-books will be required, and but little attention will be given to the usual methods of parsing and analyzing, or to the various forms of diagrams, etc., the time being used more for practical work. In brief, it is hoped that pupils who enter this department, will, at the end of two years, be able to read well, to spell and punctuate correctly, to write a fair hand, to use good English in speaking and writing, and to compose with some degree of ease and fluency. The subjects will be so arranged that those who cannot take the work more than one year, will get what they most need the first year.

History.—In this subject an outline of history will be given. The course will cover the entire period of two years, but cannot, of course, be exhaustive, because of the limited time. It will, however, be adapted to persons of mature minds, those who are preparing to labor in the work of the denomination, and will give them a good understanding of the historic and prophetic portions of Scripture.

The subjects that will be considered are in brief as follows: The Ancient Nations Connected with the People of God; The Theocracy; The Early Christian Church and its Fall; Development of Papacy; The Medieval Church; The Revival of Learning and the Reformation; The French Revolution, its Preludes and Consequences; Church and State in the United States; Persecution and the Principles Underlying the Same. Attention will also be given to: The Relation Between Sacred and Secular History; Topography and its Influence upon Nations; Geography; Biography.

Topography and geography will receive special attention throughout the course, and the writing of essays will be a part of the work required.

Science, or Nature Study.—The object of this line of study is to give a brief course in the study of nature. The science of the human body will be the leading feature of the subject, special attention being given to the anatomy, physiology, and hygiene of the human system. A course of laboratory work will be given during the entire time, in which practical work will be done in the different sciences. Instruction will be given in Bible Hygiene and Christian Temperance, in how to give simple treatments in cases of accidents or emergencies, in bath-room treatments, and in the more common uses of hot and cold water in ordinary cases of sickness. Some time will be devoted each year to the study of foods, diet, healthful cookery, dress, ventilation, and kindred topics.

Other subjects in nature study will be taken up in connection with the study of the human body. Although this work will necessarily be elementary, it is designed to make it as practical as possible, omitting to a large degree that which is theoretical and speculative.

PRINCIPAL UNION COLLEGE.

THE COLORADO SANITARIUM.

NOTICE has been given in the past of the progress being made by this institution. With small exception, the larger part of the work of construction has been accomplished, and the institution is now well supplied with a good corps of workers, sufficient to meet the present demands. We make this statement from the fact that upon the erection of a new institution among us, some of our people very naturally look to it as a place where they can secure employment. Some have come to Boulder, on their own responsibility with this in mind, and failing to secure the employment expected, have been disappointed in consequence. The institution has now no further demand for workers, and Boulder itself presents no inducements to the wage-earner.

We therefore earnestly recommend our people everywhere, before laying their plans to come to this place expecting employment, to first write to the managers of the sanitarium to determine the outlook for them.

Those who come without proper encouragement certainly need not feel disappointed if, upon reaching Boulder, they find their hopes unrealized. The same principle applies here that applies to moving to Battle Creek, or to other centers of our work. Unless duty clearly indicates the removal to Boulder, we are satisfied that our brethren and sisters can accomplish much more good in the churches with which they are connected.

Of course the institution is always glad to welcome to its doors those who are sick, and in need of help which it can give, but let none of this class come expecting to pay their way by their labors, unless special arrangements are first made with the managers of the sanitarium. All correspondence of this kind should be addressed to the superintendent, Dr. W. H. Riley, Sanitarium, Boulder, Colo.

A. R. HENRY.

Appointments.

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

REMAINING CAMP-MEETINGS FOR 1896.

DISTRICT 3.		
*Michigan, Owosso,	Sept. 23 to Oct. 5	
DISTRICT 4.		
Minnesota, Frazee,	Sept. 23-27	
DISTRICT 5.		
Colorado, Delta (local),	Oct. 5-12	
DISTRICT 8.		
Turkey,	Sept. 29 to Oct. 13	

*Preceded by a workers' meeting.

THERE will be a quarterly meeting for the Greensboro, N. C., church and vicinity, Oct. 3 and 4, meetings beginning Friday evening. Opportunity for baptism will be given. Elder Purdham will be in charge; all are cordially invited. Meeting will be held at M. G. Creasey's, Lego, N. C.

M. G. CREASEY.

ADDRESS.

UNTIL further notice my address will be 284 Boyd Ave., Winnipeg, Manitoba. W. H. FALCONER

UNTIL further notice my address will be College Place, Wash., care college. C. L. TAYLOR.

Publishers' Department.

FOR THE POOR AND UNFORTUNATE.

A SHORT time ago, we had a note in this paper in regard to supplying the REVIEW to those of our brethren and sisters who, through some misfortune, are so situated that it is impossible for them to renew their subscriptions. We have recently been corresponding with many individuals whose names have been dropped from our REVIEW list, and are impressed with the different replies that we have received. These individuals almost invariably tell us in a very modest way, their condition, and say that they are very sorry that it is impossible for them to renew their subscription to the paper. They say they would rather do without almost anything else, but their circumstances are such that, in many instances, they are hardly able to have the real necessities of life, and so it is absolutely impossible for them to take the paper, much as they might desire to do so. One brother, for instance, says he has been a regular subscriber to the REVIEW for thirty-four years, but a recent misfortune makes it impossible for him to subscribe. Another brother, seventy-eight years of age, has been a reader of the REVIEW for a long time, but advancing years make it impossible for him to work as he once could, and not having anything ahead, he is unable to take the REVIEW. Others have lost their husbands or their husbands are on sick beds and possibly cannot recover, and so they are unable to take the paper.

As we read these letters, our hearts are touched, and we feel that more consideration should be given to these cases than we have been giving in the past. You will all to mind the quotation from the Testimonies, that the REVIEW should be placed in every family of believers, and that if any are too poor to take it, the church should by subscription raise the amount of the full price of the paper, and supply these destitute families. Church elders and librarians should look after this matter in their several localities; our ministers should take an interest in it; our tract society offices should look after it, and through these various means, we should see that all are supplied with our church paper. Then there are places in the Southern field and elsewhere where we do not have regularly organized tract societies, and we should have a fund at this Office with which to supply the worthy poor in such places. One sister, a short time ago, felt so deeply impressed over the matter, that she made us a donation of thirty-five dollars for this work. While we do not believe that the Office should be burdened with this matter in territory where we have State tract societies, we are glad to help in localities where State societies and conferences have not as yet been organized. We would be glad to receive donations for the purpose of helping those in this unorganized territory to get the REVIEW. In behalf of the publishers,

A. O. TAIT.

OUR stock of Bibles that we have been offering for \$2.45 and \$2.95 is all gone. We cannot get any more at those prices. Do not send us any more orders for them.

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ANNOUNCEMENT.

THE REVIEW AND HERALD Publishing Company wishes to announce that the book, "Thoughts on Daniel and the Revelation," has been carefully revised by the author, Elder Uriah Smith, and that it is now being put in type as rapidly as possible. The revised book has been carefully examined and indorsed by the book committee. The work is also being completely re-illustrated, and the title will be "Daniel and the Revelation: The Response of History to the Voice of Prophecy." We confidently hope to have the revised edition ready for delivery by the first of the year.

This book has been the means of bringing hundreds of people into the truth, and while it has not had as much of a sale during recent years as formerly, perhaps owing to the fact that its real importance has not been urged upon the attention of our canvassers, we confidently believe that in its revised form it will sell as it has never sold in the past. Already we have had some inquiries from agents who have incidentally learned that the book was being revised. We do not think that it should be pushed to the exclusion of other valuable publications, but we trust that a number of our agents will be thinking about it, and be ready to engage in its sale during the coming year.

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

DID YOU SEE IT?

DID you see our offer to furnish the Youth's Instructor at the rates quoted in REVIEW of Aug. 18? We are here again to confirm it this week. Please to remember that we still offer to furnish,

NEW SUBSCRIBERS, FREE OF CHARGE!

the Youth's Instructor, for the three months of October, November, and December, 1896. And this is HOW YOU MAY SECURE IT.

Subscribe on or after Oct. 1, 1896, at 75 cents (the regular price to new subscribers), and you will receive the paper until Jan. 1, 1898.

We have further decided that from now on, we will furnish the Youth's Instructor to NEW SUBSCRIBERS for 75 cents a year. Our club rates have also been reduced, and hereafter will be as follows:—

Clubs of five, per copy - - - 65 cents. " " ten " " - - - 60 cents.

We want good, reliable agents to push this work, especially between now and October 1, and shall be pleased to correspond with any who may desire to know our commission to those soliciting subscriptions to the Youth's Instructor.

Sample copies sent free on application.

Make money-orders, drafts, etc., payable to the REVIEW AND HERALD. For further information address,

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

OUR SCANDINAVIAN PAPERS.

We have had quite a good deal of correspondence with leading brethren in regard to the importance of giving a more extended circulation to our Scandinavian papers. We publish at this office Zions Vaktare, the Swedish paper, and the Evangelists Sendebud, the Danish-Norwegian paper. Now these papers have never had the circulation that their importance demands. They are to the Scandinavian work what the REVIEW and the Signs of the Times are to our English work. They are our church and pioneer Scandinavian papers.

We have written, as stated, to many of our leading brethren in regard to the importance of doing what they can to circulate them, and these brethren write back that they know these papers should be circulated, and that they are "deeply interested in them;" and we have no doubt that many of them are doing what they can to extend their circulation. Are there not many hundreds of our people, not only among the Scandinavians, but among our English-speaking people as well, who would be willing to do something at this opportune season of the year to increase the circulation of these important periodicals? Think of it, brethren and sisters! By placing one of these papers for a year in the home of some Scandinavian, it may be the means of his eternal salvation. We shall have more to say upon

the subject later, but in the meantime, let us be thinking it over, and not only thinking and expressing ourselves as being interested, but let us be active. In these important times, our thoughts should be shown in vigorous actions. A. O. TAIT.

"THE YOUTH'S INSTRUCTOR."

MAY we not expect all to help increase the Youth's Instructor list? See our special offer in another column. Let our church elders and librarians not only encourage our own youth to take the paper, but make a strong effort to get them to interest other young people in their several neighborhoods. A. O. TAIT.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 21, 1896.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, and At'lnto Express. Lists routes and times for various stations including Chicago, Detroit, Buffalo, and Boston.

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 12.25 p.m. and 6.35 p.m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST (Read down), STATIONS, and GOING WEST (Read up). Lists stations from Chicago to Boston and Montreal with corresponding train times.

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. S. PARKER, Asst. Supt., Battle Creek, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 22, 1896.

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Editorial Notes.

We hope that none of our readers will overlook the Special Notices which usually appear on the fourteenth and fifteenth pages. These are of particular interest, although some of them may be more or less local in their application. Note what Brother Henry has to say in reference to going to Colorado; also take notice that he says the same principles apply in going to Battle Creek, or any other place, which they certainly do.

The Scripture says: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." This sentiment has been put in another form, by some writer, in the following impressive words: "God is often silent, and man interprets this silence as showing indifference to human transgression. But it is not so; it is but the evidence of divine patience, and should lead to repentance."

The benefits of the Haskell Orphans' Home are truly very great, and the amount of good the institution is doing never can be measured in this life. Perhaps all do not have the same appreciation of these things that one man had who wrote to the managers, stating that he greatly desired that his children might have the benefits of the Home, and inquiring if the managers could not make orphans of them. That is carrying solicitude to an extreme, perhaps; but if we cannot furnish the orphans, we can all help sustain those who are there. Remember the collection on the first Sabbath in October.

The workers' meeting of the Michigan camp-meeting at Owosso is now in progress, and the regular camp-meeting begins the 23d, continuing until the morning of October 5. A letter from the president of the conference expresses the opinion that the meeting will be considerably smaller than any that has preceded it for some years, on account of the prevailing hard times. While this may be so, it probably need not be so, and even if it should be so, it will be no particular damage to those who do go. We

feel assured that the meeting will prove to be an excellent one. We believe the Lord is willing and waiting to bless his people, and we trust that there will be a strong effort put forth upon the part of the brethren in Michigan to attend this yearly gathering. The railroads offer good rates,—one fare for the round trip. Tickets may be bought on the 22d, 23d, and 30th of September, good to return any time up to October 5.

The great question with many, in regard to the treasures of this world is, "How much are they worth?" But there is a question more important than this, and that is, "How much have they cost?" for the cost may have been so terrible that in comparison with it, the worth is but dust and ashes. An exchange illustrates this with the following incident: "Two men were passing a beautiful estate. 'How much is it worth?' said one. 'I do not know how much it is worth,' replied the other, 'but I know how much it cost the owner; it cost him his soul.'"

Union College publishes under a Special Notice, its proposed course of instruction for Bible workers, to which we would direct attention. It having been decided that there will be no special Bible schools, such as have been held for the last three or four winters, our colleges are now preparing to give to that class of students the instruction which they may require; and this is as it should be. There is no particular reason why we should support colleges, and then have schools to do the work we need to have done. The nearer our colleges can be brought to filling the actual wants of our people, and especially our workers, the better they will serve the purpose for which God has ordained them; and we are, therefore, much pleased to see steps being taken in that direction.

The reason that we fail to realize the help the Lord always has ready at hand for every need that may beset us, is because our eyes are not open to see it. When the servant of Elisha was in great trepidation on account of the great hosts of the king of Syria that compassed him and his master about, in the city of Dothan (2 Kings 6: 8-17), the Lord had but to open the eyes of that servant, and lo! he then perceived that the whole mountain was full of horses and chariots of fire round about Elisha, before which no human army could stand a moment. They were there just the same before. They were not created for the purpose; but it required an eye divinely opened to see them. With the Christian the eye of faith should be always open.

Elder Lewis C. Sheafe, late pastor of the Second Baptist Church (colored) of Urbana, O., is again in Battle Creek, arranging for the location of his family, after which he intends to join Brother Iles in labor in Ohio. He spoke in the Tabernacle, Sabbath, September 19, on the words, "Have faith in God." Mark 11: 22. This was forcibly set forth as the great need of the church at the present time. It is not to have faith in circumstances, or facilities, or prospects, or anything that we see about us, but let our confidence pass by all these, and center itself upon God alone, who controls all these things. What faith will do for us, holding us in communion with God, and what we can do through faith,—live, stand, walk, run, resist, conquer, and glorify God, in our Chris-

tian warfare and final victory,—were all presented in a very clear and encouraging light. It was calculated greatly to edify and strengthen the church. We trust Brother Sheafe will have much success in his new field of labor.

During the tent and camp-meeting season we are usually favored with a good supply of material for our Progress department, and usually have more than we can accommodate in each current number of the REVIEW, though we frequently move our Editorials two pages forward, thus cutting down the departments the fore part of the paper. These reports are all full of interest, and we know that our readers are anxious to see every one of them; and as fast as possible, we give them place. As the paper closes, we have a half dozen or more very interesting reports lying over for next week. But with the passing of the season for the meetings, we are liable to be a little short in matter for the "Progress of the Cause." We acknowledge with thanks the reports we are receiving from our laborers in distant fields, and trust that they will continue to send their favors frequently.

THE MICHIGAN CAMP-MEETING.

THIS meeting will be held at Owosso, September 23 to October 4. The preparatory work now in progress, and by the time this paper reaches its readers, the camp-meeting will be commencing. The prospects are good for an excellent meeting. I spent Sabbath, September 19, with the workers on the camp-ground. In the forenoon we enjoyed a good meeting with the church at Owosso. At the closing of the Sabbath, we had a most excellent meeting with the workers on the camp-ground. The presence of the Spirit of God was very manifest. We feel to say with the prophet, "There is a sound of abundance of rain." We hope that many will avail themselves of the privileges of the meeting, for we feel assured that it will be rich in the blessings of God. As the season is late and liable to be cool, all should come well provided with warm clothing and plenty of wraps. Let none who can go, fail to be there.

O. A. OLSEN.

VERY IMPORTANT NOTICE.

THE REVIEW AND HERALD Publishing Company, a few days since, purchased the plates and copyright of that most popular and valuable little book from the pen of Mrs. E. G. White, "Steps to Christ." Our presses are now busily running an edition of the book. One chapter will be added to the book. It will be beautifully bound in cloth, and the retail price reduced from 75 cents to 60 cents a copy. The usual discounts to the tract societies and canvassers will be given. We shall be ready to fill orders within ten days or two weeks from the date of this paper.

In the past a great many of our brethren and sisters have had a desire to canvass for this book, but the retail price was a little high, and the discounts were so very small that they could not make a living by selling it. But with the liberal discounts that we are now able to give to agents, we believe that hundreds will want to push the sale of this book, particularly between now and the holidays. Persons desiring either to purchase or canvass for the book should address their tract societies.

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