

The Advent **REVIEW** **AND HERALD** HOLY BIBLE

"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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THE LEAVES AND THE AGES.

LIGHTLY He blows, and at his breath they fall,—
 The perishing kindreds of the leaves; they drift,
 Spent flames of scarlet, gold aerial,
 Across the hollow year, noiseless and swift.
 Lightly He blows, and countless as the falling
 Of snow by night upon a solemn sea,
 The ages circle down beyond recalling,
 To strew the hollows of eternity.
 He sees them drifting through the spaces dim,
 And leaves and ages are as one to Him.
 — C. D. G. Roberts, in *Independent*.

THE COMING GLORY.

BY ELDER L. D. Santee,
 (Princeton, Ill.)

STILL do time's weary seasons throb and linger;
 Death is written everywhere; the world is old and gray;
 Signs in the earth and air, with prophetic finger,
 Point to the dawning of the everlasting day.
 Near six millenniums has the mournful story
 Of sin and suffering darkened land and tide;
 Soon will the earth gleam with a brighter glory,
 Brought to its bosom by the Crucified.
 Turn to the prison cell where captive hearts are weep-
 ing;
 Look at the tempests that darken all the sky;
 Tarry by the graveyard where the loved are sleeping,
 And then thank the Lord that his coming draweth nigh.
 Still do the years of probation throb and linger;
 Life is a mingled dream of sunshine and of rain;
 But the inspired word, with prophetic finger,
 Points to the glory when Christ shall come again.

Our Contributors.

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

THE FOLLY OF SELF-PLEASING.

BY MRS. E. G. WHITE.

In these last days of the world's history, when self-indulgence and pleasure seem to be the objects for which men live, the followers of Christ must strive to become like him in character, that they may not be ashamed to meet their record in the books of heaven, when every man will be rewarded according to his deeds. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil,

of the Jew first, and also of the Gentile: for there is no respect of persons with God."

There are a large number of professed Christians who would feel surprised and deeply injured if they were shown the light in which God regards them. They are spiritually dead, while professing to live. They are false lights—signs that point in the wrong direction. To these I would lift my voice in warning. Study your Bibles, analyze your motives and principles, before it is too late. When you repent and become converted, you will see and appreciate the true Light, which lighteth every man that cometh into the world. The half-hearted, pleasure-loving professor of religion is the very best agent Satan has to allure souls away from the straight gate and from the narrow path. Such have proved the ruin of souls they might have saved had they walked in the footprints of the Light of life.

And yet these persons think that because they have a form of godliness, they are accepted of God. But God does not receive such as his sons and daughters. In that great day when he shall render to every man according as his works have been, they will realize the truth of the words, "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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

We are often solicited to give advice as to whether it is wrong for Christians to attend parties for amusement. I would remind all such inquirers of their privilege of seeking the Lord in prayer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed."

He who truly desires to know the will of the Lord will not run any risk by venturing on unknown ground. He will bring to his Heavenly Father a humble, contrite heart, not a determination to have his own way. Nor will he come in doubt whether to receive the heavenly wisdom, and walk in wisdom's ways, or follow his own inclinations and desires; for of such God says, "Let not that man think that he shall receive anything of the Lord." God will not be mocked by his creatures. We are not to venture on an uncertain course for an hour's self-pleasing.

To those who desire to know how far they can go in indulgence and amusements, I would say, Just so far as you can keep the companionship of Christ. Look to Calvary, and as you behold Christ offering up his precious life for you, that you may have an opportunity to form a character for eternal life, ask yourself the question, How shall I occupy the time given me of God at an infinite cost? He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Christ was a man of sorrows, and acquainted

with grief. He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed. Can you follow in his footsteps, and at the same time find your enjoyment in parties of pleasure? Those who have accepted Christ will need to watch and pray constantly, that they may not be deceived by any of Satan's devices. The person who is not cherishing in his heart the love of Jesus, will follow in the lead of those who are lovers of pleasure more than lovers of God.

The gaiety, the foolish nonsense, the lack of sobriety, that are current in pleasure parties and picnic gatherings, lead to grave evils. The youth are pleased with exciting pleasures, as was Herod when the daughter of Herodias danced before him. Satan with his angels was present at that feast of long ago. It was he who instigated the king to make the promise which led to the death of one of the greatest prophets the world has ever seen. But there is also another witness at these gatherings. Angels of heaven are present, taking note of every word and action. How little those present realize, when they join in the mirth and jest, that for "every idle word that men shall speak, they shall give account thereof in the day of judgment."

The prophet saw this event. He says, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." These words mean more than many suppose. To believe on his name means to receive Christ as our personal Saviour. All who receive him may come to the Father in his name. And as a son, the Father will receive the repenting sinner to his favor and his heart, to partake of the riches of his grace. He may ask what he will, and it will be done unto him. Those who have decided to do nothing in any line that will displease God, will know, after they present their case before him, just what course to pursue. With an eye single to the glory of God, they will do his will, even if it does not accord with their inclinations.

While living in close connection with God, we shall hear his voice in loving entreaties and warnings: "Watch and pray, lest ye enter into temptation." "Continue in prayer, and watch in the same with thanksgiving." "Walk in wisdom toward them that are without, redeeming the time." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be

drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

Then whom shall we choose to serve? Shall we make Christ our personal Saviour; study his life and practise; go only where we are sure he leads the way, and where we can keep him by our side as an honored Friend and Counselor? Our heart's desire, breathed out in prayer to God, should be, Abide with me.

"WHICH SPIRITUALLY IS CALLED SODOM."

French Pride.

BY PROFESSOR P. T. MAGAN.
(Battle Creek College.)

In a few brief verses of sacred scripture the pencil of the Holy Ghost has traced the causes and the events of the French Revolution.¹ The mind and hand of man have laboriously produced almost countless volumes upon this interesting and extraordinary historic tragedy. Many of these display admirable erudition and sound reasoning.² But to the one who has experienced the blessing of the promise recorded by Isaiah,—"He wakeneth mine ear to hear as the learned,"³—the outlines of that dreadful drama appear to be painted in more vivid colors by the seer of Patmos than by any profane chronicler. The silhouette of the French Revolution may be viewed the best on the sky of inspiration's glowing page. In these seven words—"which spiritually is called Sodom and Egypt"⁴—is told in stentorian tones the logic of French history during the long period of papal supremacy,—the 1260 days,⁵—the time during which that monarchy "founded by the priests and devoted to the priests"⁶ zealously sought to quench the dimly burning candle of civil and religious liberty.

What were the sins of Sodom? "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me."⁷

The kings, nobles, and high church dignitaries of France before the Revolution, were noted for their pride. So proud were the kings and nobles, that it actually seemed out of place to them for such delicate and dainty pieces of porcelain as themselves to worship in the same churches with poor men, who in their eyes consisted of a poorer grade of pottery. Each prince had a chapel for himself, together with a whole corps of almoners, chaplains, confessors, masters of oratory, clerks, announcers, carpet-bearers, choristers, and others.⁸ Only from the hands of a bishop would the peers receive the sacrament, and they alone were permitted to have cushions at church.⁹

When a noble drove abroad in the streets, every other person was obliged to make way, "in spite of all inconveniences this might lead to."¹⁰ Judges insisted upon having the holy water presented to them before it should be presented to members of the city councils. The French nobility busied their empty understandings about ribbons, stars, and crosses; some yearned after the Garter; others pined for the Golden Fleece. A most important question, and

one which occasioned bitter and even bloody feuds, was that touching the right of sitting in the royal presence. "This was considered to be a matter of such gravity that, in comparison with it, a mere struggle for liberty faded into insignificance." According to the ancient etiquette of the French court, if a man were a duke, his wife might sit in the presence of the queen; if he were a marquis, however, no such liberty could be allowed. This pleased the duchesses; but the marquises considered the distinction invidious, and labored to effect a reform. The dukes resisted strenuously. Disputes arose as to who should have an armchair at court, what ranks of nobility should be invited to the royal dinners; who was to be kissed by the queen; who should have the first seat in church; what was the proper length of the cloth upon which the different ranks of nobility should stand; whether the Duke de Beaufort ought or ought not to enter the council-chamber before the Duke de Nemours. Serious misunderstandings arose as to who should hand the king his napkin, and who should enjoy the inestimable privilege of helping the queen to don her robes.¹¹

But the scene in the king's bedchamber at the rising hour was the most ridiculous of all. First the head valet would waken him. Then five series of persons would enter in turn to perform their different duties. Spirits are now poured upon the king's hands, next comes a basin of holy water, then he crosses himself and repeats a prayer. His majesty next arises. The grand chamberlain and the first gentleman hand him his dressing gown. Ushers now place the ranks in order, and impose silence. Two pages remove the royal slippers; the grand master of the wardrobe draws off the nightshirt by the right arm, and the first valet of the wardrobe by the left arm, and both of them hand it to an officer of the wardrobe, while a valet of the wardrobe fetches the dayshirt, wrapped up in taffeta. "There is quite a formality in regard to this shirt. The honor of handing it is reserved to the sons and grandsons of France; in default of those, to the princes of the blood or those legitimated; in their default, to the grand chamberlain or to the first gentleman of the bedchamber." Two of these high nobles take the garment, one by the right arm, the other by the left, and assist the king to don it. This done, a *valet de chambre* supports a mirror before the king, while two others on the sides light it up, if occasion requires, with flambeaux. The rest of the attire is fetched by valets of the wardrobe. The grand master puts on the vest and the doublet, attaches the blue ribbon, and clasps his sword around him. Then comes another noble lord with an assortment of neckties in a basket, while the master of the wardrobe arranges around the king's neck his majesty's selection. Another blue-blooded plutocrat brings three handkerchiefs on a silver salver. But it would not be proper for him to hand it to the king, that must be done by the grand master. Finally the sovereign is handed his hat, cane, and gloves, and the grand farce closes while the monarch kneels at his bedside and says his prayers. The ceremony took one hundred notable seigniors two hours' time to perform.¹²

Taine has given us a graphic description of a dinner-party in a French mansion. I append a part of it:—

In an elegantly furnished house, the dining-room is the principal room, and never was one more dazzling than this. Suspended from the sculptured ceiling, peopled with sporting cupids, descend, by garlands of flowers and foliage, blazing chandeliers, whose splendor is enhanced by the tall mirrors. The light streams down in floods on gildings, diamonds, and beaming, arch physiognomies; on fine busts, and on the capacious, sparkling, and garlanded dresses. The skirts of the ladies ranged in a circle, or in tiers on the benches, form a rich *espallier*, covered with pearls, gold, silver, jewels, spangles, flowers, and fruits, with their artificial

blossoms, gooseberries, cherries, and strawberries, a gigantic animated bouquet of which the eye can scarcely support the brilliancy. . . . With the hair powdered and dressed with buckles and knots, with cravats and ruffles of lace, in silk coats and vests of the hues of fallen leaves, or of a delicate rose tint, or of celestial blue, embellished with gold braid and embroidery, the men are as elegant as the women. . . . There is not a toilet here, an air of the head, a tone of the voice, an expression in language, which is not a masterpiece of *worldly* culture, the distilled quintessence of all that is exquisitely elaborated by social art.¹³

Yes, everything in French high life, as in Sodom of old, was "pride." Every genuine sentiment of the heart, every true emotion of the soul, must be stifled in order that the forms which *pride* had decided must be considered as "good manners" might be complied with. Pride even demanded that men *die* nicely and according to the rules of good manners. Even Mirabeau, whose last brief illness was accompanied by excruciating pains, smilingly asked his friend, La Mark: "Well, *Monsieur le connaisseur* in beautiful deaths, are you satisfied?" Good manners may be a virtue, undoubtedly they are; but even virtues may be practised to such an exaggerated degree as to become vices, while the ordinary laws of right and wrong are forgotten.¹⁴ Everything in French high life was hollow and soulless. "A genuine sentiment is so rare," said M. de V—, "that when I leave Versailles, I sometimes stand still in the street to see a dog gnaw a bone."¹⁵

Artificial clothing is made necessary on account of the fallen condition of the human family. It should ever therefore inspire humility instead of fostering "*pride*." But the whole study of a French woman of high rank was to adorn most gorgeously her poor mortal body. Mme. de Maintenon made a contract to be furnished every day with a new head-dress, at twenty-four thousand livres per annum.¹⁶ Cardinal de Rohan had an alb bordered with point lace, which was valued at one hundred thousand livres. The most outrageous thing of all, however, in the adornment (?) of French women before the Revolution was the huge structures which were built upon their heads. It varied from one to three feet in height, and was very elaborate in design.¹⁷ And a gentleman was considered lacking in reverence and courtesy if, in speaking the name of one of these creatures, he did not lower his voice to an undertone. Their names were too sacred to be mentioned aloud. Montesquieu in the "Persian Letters" makes Rica to say: "The French king has been known to undertake and carry on great wars, *with no other resource than titles of honor to sell; and by a prodigy of human pride*, his troops were paid, his forts furnished, his fleets equipped."¹⁸ Well indeed has Von Holst said, "Everywhere vanity struts in its most despicable forms." Well indeed did the Bible denominate the France of that day "Sodom," with "pride" as her senior sin.

Men talked then of the wonderful civilization of the eighteenth century, very much as they do now of the civilization of the nineteenth. No one believed then that such brutal scenes as were enacted in the Reign of Terror could take place in so genteel and *refined* a state of society. But the Reign of Terror came, and with it woe to the rich men who had heaped up miseries to themselves against that day. Then indeed did the proud ones of France learn that the grapes of the vine of Sodom are of gall, and their clusters bitter; their wine is the poison of dragons, and the cruel venom of asps.¹⁹

All other refinement than the refinement of Christ is worthless, and brings only sorrow in its train. Christ is the great Refiner.²⁰

¹³ *Ibid.*, book 2, chap. 1, sec. 3, par. 3.

¹⁴ Freeman, "Norman Conquest," V. 482.

¹⁵ Chamfort, 100.

¹⁶ A livre was about 19 1/2 cents; but the purchasing power of money was double then what it is now.

¹⁷ Lowell, "Five of the French Revolution," chap. 2, par. 3.

¹⁸ Montesquieu, "Persian Letters," I. 110. Letter 24.

¹⁹ Deut. 32 : 32, 33.

²⁰ Mal. 3 : 3.

¹ Rev. 11 : 1-14.

² I am informed that Professor H. Von Holst, of the Chicago University, has read three thousand books and pamphlets on the French Revolution.

³ Isa. 50 : 4.

⁴ Rev. 11 : 8.

⁵ Rev. 11 : 3.

⁶ Michelet, "History of France," Vol. 1, page 111. Quoted by Thompson, "Papacy and the Civil Power," chap. 11, par. 5.

⁷ Eze. 16 : 49, 50.

⁸ Taine, "Ancient Régime," book 2, chap. 1, sec. 1, par. 6.

⁹ Von Holst, "Lowell Lectures on the French Revolution," No. 1, par. 35.

¹⁰ *Ibid.*

¹¹ See Buckle, "History of Civilization in Europe," Vol. I, chap. 10, par. 14-19.

¹² Taine, "Ancient Régime," book 2, chap. 1, sec. 4, par. 1, 2.

HOW WE COMMEMORATE THE DEATH AND RESURRECTION OF CHRIST.

BY PHILIP GIDDINGS.
(Georgetown, British Guiana.)

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:5. "The likeness of his resurrection" is consequent to the likeness of his death." That is, therefore, to be considered first. When we know what sort of death his was, we shall know the likeness of it, to which we are to be made conformable, or amenable. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Phil. 3:10.

In what are we to be made conformable unto his death?—In obedience, perfect obedience. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:8. "He became obedient unto [that is to say, as far as, up to, to include] death." His death was but the climax, the accumulated sum total, of obedient acts. From first to last it was, "Not my will, but thine, be done." And those who are to be made conformable unto, or planted in, the likeness of his death, must be perfectly obedient, obedient up to the requirement of the Father that involves even a cross. Their bitter cup must be drained, their Gethsemane must be passed through, "the fellowship of his sufferings" must be known, before they can come to the power of his resurrection."

"He said, It is finished: . . . and gave up the ghost." John 19:30. "For in that he died, he died unto sin once." Rom. 6:10. And so we, too, must say to sin, It is finished, being dead thereto. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. 6:6, 7. Now being thus dead unto sin with Christ, having yielded up the ghost of the old life, "we believe that we shall also live with him." Verse 8. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Verse 5.

The real commemoration of Christ's death is not the keeping of "Good Friday," but specifically it is the Lord's Supper, eaten worthily. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. "Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7, 8. It is the giving up of our former living, a giving up of the old leaven of malice and wickedness; in fact, it is to be so dead unto sin that a corpse would just as soon steal, or lie, or swear, or covet, or break any other commandment, as we would. "Dead indeed unto sin,"—that is the crucifixion-negative,— "but alive unto God,"—unto righteousness,—the resurrection-positive. We are not only to do no wrong, but we are to do right. And the commemoration of the resurrection is not Sunday-keeping, but it is "newness of life,"—a new life made consequent by the death of the old, as represented in baptism; for through this death we have come into the knowledge of the power of the resurrection in ourselves as it was in Christ; we have come to the knowledge of the glory of the Father, whereby this new life is maintained. "That like as [just as, by the same means] Christ was raised up from the dead by the glory of the Father, even so [thus, by that means] we also should walk in newness of life." Rom. 6:4.

The commemoration of the resurrection, like that of the crucifixion, is more than a single act, though that is essential; it is a *state*,—it is

the putting on of Christ. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. And they who have on Christ commemorate the resurrection; for he says, "I am the resurrection." John 11:25.

NEVER MIND.

SHOULD you fail in some endeavor,
Never mind;

Fortune seem to shun you ever,
Never mind;

Good was never gained by pining,
Darkest clouds have silver lining;
Be assured the sun is shining
Just behind.

Should an enemy backbite you,
Never mind;

Trust to truth and time to right you,
Never mind;

Let the evil crush you never,
Live it down with strong endeavor;
Truth from falsehood soon will sever,
You will find.

If some summer friends desert you,
Never mind;

Their defection will not hurt you—
Never mind;

And in place of those that grieve you,
Friends will come who 'll ne'er deceive you,
You will find.

If your trials come together,
Never mind;

Low'ring morns bring brightest weather,
You will find.

God's kind care is ever o'er you;
He will always go before you,
Help and comfort to ensure you—
Never mind!

—British Workman.

FASTING AND PRAYER.

BY ELDER E. J. WAGGONER.

(London, Eng.)

(Concluded.)

LIVING BY GOD'S WORD.

THAT God's word is indeed food is clearly set forth in the Scriptures. Jesus said that we should eat his flesh, "for my flesh is meat indeed." John 6:55. Afterward he showed that we take his flesh through the word that he speaks to us. Verse 63. Therefore since his flesh is meat indeed, his words are likewise real food.

Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." Jer. 15:16. Moses said to the children of Israel that God suffered them to hunger, and then fed them with manna, "that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Dent. 8:3. These words have special significance in connection with fasting, because Christ quoted them when the devil tempted him to break his fast by turning stones into bread. Matt. 4:3, 4.

This is not a mere figure of speech, but a reality. It is a literal fact that men live by God's word, whether they realize it or not. By the word of the Lord everything came into existence (Ps. 33:6), and by the same word all are still upheld. Heb. 1:3. There is no question but that we live by the food we eat. But all the life there is in the food we eat, is the life that is in the growing plants, and that life comes from the word which said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind," etc. Gen. 1:11. Although God has ordained that ordinarily we shall obtain life from his word through the grains and fruits which that word causes the earth to bring forth, it is certainly as possible to live *directly* from the word as from the grain, which gets its life-giving power only from the word. When Daniel was absolutely

destitute of physical strength, he received full strength at once from the word spoken by the angel of God. Dan. 10:17, 18.

Many suppose that fasting is simply for the purpose of making the mind clearer. It does indeed for a time have this effect on one whose mind is beclouded by overeating, but not on one who habitually eats only according to his needs. Our brain power, as well as our muscular force, is derived from the food that we eat. If under ordinary conditions we go without food for an unusually long time, we become weak in body, and our thinking power is correspondingly weakened. A brain worker requires more nourishment than one who exercises only his muscles. The *natural* effect of fasting is to diminish one's thinking power as well as to weaken the body.

FASTING NOT PENANCE.

Are we, then, to understand that fasting is, after all, only a sort of penance, a mortification of the body?—Not by any means. Instead of its being a burden, it is the means of undoing the heavy burdens (Isa. 58:6); instead of being a sorrowful affair, it is a matter of joy and gladness; for Jesus said that when we fast, we should not be of a sad countenance, but should anoint the head, an act indicating rejoicing. Matt. 6:17. So in immediate connection with the exhortation to fast, we read also, "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:23. God's people are to rejoice in him all the time (Phil. 4:4; 1 Thess. 5:16), and especially in view of Christ's near coming (Luke 21:28); and yet they are to fast at times. Do we fast because we are in trouble?—We are commanded to rejoice and be of good cheer in tribulation. John 16:33. Do we fast because we desire deliverance from temptation?—The exhortation is, "My brethren, count it all joy when ye fall into divers temptations." James 1:2. There is no time when a man has so good cause for rejoicing as when he is mourning for his sins; because mourning for sins implies acknowledgment of them, and "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Blessed are they that mourn: for they shall be comforted."

But how can one rejoice when both the mental and the physical powers are almost exhausted by fasting? That question arises from a misconception of what an acceptable fast is. An acceptable fast is not the mortification of the body, for God does not delight in that; but it is coming into the closest possible connection with God's word. It is true that the *natural* result of protracted abstinence from food is exhaustion of the powers of body and mind; but a fast to the Lord is not like a forced fast, where one is all the time longing for food. On the contrary, an acceptable fast is one in which we take the living word in the place of ordinary food, and are so supported by it as not, for the time, to be conscious of the absence of ordinary food. Note particularly the fact that when Jesus had fasted forty days and forty nights, "he afterward hungered." Luke 4:2. *Naturally*, he would have hungered during the time of fasting and conflict with the devil; but his mind was instead occupied with God's word, which, for the time, was food both to body and soul.

He who, while fasting, has a constant longing for food, and who, by force of will resists the desire to eat, because he has determined to abstain for a certain length of time, is fasting to little or no purpose. His fast does not indicate undivided faith in God's word. Instead of thinking only of God and his all-powerful word, he is thinking largely of himself. Of such a wavering, doubting one, the apostle says, "Let not that man think that he shall receive anything of the Lord." James 1:7.

Whoever fasts should have some definite object in view. This is self-evident, for fasting is inseparably connected with prayer, and prayer that has no definite object is only empty words. The faster must desire special grace for overcoming, or help in some special time of need. Then when his confidence in God's living word is so vivid and strong that he takes it as the reality that it is, and lives for a season upon it instead of upon his ordinary food, he knows that he has his heart's desire. God, who by his word supports the physical wants, will much more supply the more essential spiritual needs. By our fasting we indicate that the word of God is indeed our life, and that of course means that we fully yield ourselves to it. We show our dependence on God's word, and our confidence in it for all the things that pertain to eternal life and godliness, by taking it for a season absolutely for the support of our physical necessities, letting it take the place of ordinary food, and deriving equal or greater strength from the word than from ordinary food. Thus the mind is indeed more clear through fasting.

The effect does not end with the season of fasting, but from that time we realize and acknowledge more fully than ever before that even while eating our daily food, we are living only by God's word, which works effectually in all who believe. This recognition of our dependence on God—the knowledge that he not only gives us our food, but is able to sustain us by his word when food is lacking—tends directly to that dealing of our bread to the hungry which characterizes a true fast. Isa. 58:7. As we receive the gift, we minister the same to others, "as good stewards of the manifold grace of God." 1 Peter 4:10.

May our perception of God's word and our confidence in it be so great that we may fast in spirit and in truth, and thus experience the fullness of the promise: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rearward. . . . And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:8-11.

THE HUNTED FAWN.

BY A. SMITH.
(Grandville, Mich.)

Not long ago I had a dream that seemed so real and so divested of inappropriate associations, that it was deeply impressed upon my mind as an illustration of an important Bible subject. In my dream my first consciousness of surrounding objects revealed my position to be in an old partly cleared fallow. In a distant part of the fallow I saw a fawn cropping the grass between the old logs, but did not give it any special attention. I soon passed out of the fallow and into a wood lot. In a few minutes I heard the baying of hounds, and looking up, saw the fawn come bounding down a hill toward where I stood. It swiftly passed me, but when the baying of the hounds grew louder, it turned and ran back toward me as if for protection. When it came near, by a quick spring I caught it, and throwing it upon its side, I sat down upon the ground, and held it fast in my arms. It struggled to get away, but it could not. Presently the hounds came up, and as they stood around me, their baying was deafening. Soon the hunter came up, uttering imprecations because he had lost his prey; but the fawn was safe, and as I stroked its beautiful head caressingly, uttering soothing tones, it ceased its struggling and panting; and when hunter and hounds were gone, I let the beautiful creature go free again in its native woods.

Satan is the greatest and most cruel hunter

this world has ever known. He is in hot pursuit of every child of God, and the hounds of hell are upon the track of every one. The only place of refuge is in the arms of the Saviour. The devil and his hounds know well the power of Jesus, and they cannot harm the weakest soul encircled by his arms. They may bay and curse, but they cannot destroy.

Says Jesus: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any [supplied word omitted] pluck them out of my hand." John 10:27, 28. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10. "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

Hunted, suffering, tempted one, flee to Jesus. He can soothe thy sorrow, and take away thy sin and fear. Yield to his gentle control until you can claim the blessing expressed in Rom. 8:35-39 as your own. O for that time to come when the innocent, beautiful creatures that God has made will be hunted to their death no more; when the hound and the fawn, the wolf and the lamb, will associate together safely and without fear in the meadows and woodlands of the earth made new.

Let God's people who expect to dwell there by and by, begin now to cultivate that gentleness of spirit that will characterize all animated nature in that heavenly land where pain and death will be no more.

THE TRUE QUESTION.

BY JOHN M. HOPKINS.
(Westport, Minn.)

Will it pay? will it be convenient? will it be pleasurable? are not the questions that God's remnant people will ask with respect to their duties. But the questions which will come to all, and will come daily and perhaps hourly, will be, Is it right? is it duty? In the times of temptation, pleasure-loving, hurry and scurry, financial pressure, want and weariness, and the varied circumstances under which humanity is and may be placed, the Lord's people will stand upon principle, regardless of their own personal feelings of convenience or profit.

The prophecy of Zephaniah relates especially to the last days. "The day of the Lord is at hand." Zeph. 1:7. "The great day of the Lord is near." Verse 14. "Before the fierce anger of the Lord come upon you." Zeph. 2:2. In chapter 3, verses 12, 13, there are recorded these words: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." They will be "afflicted" and "poor." How they will be afflicted, and why they will be poor, may be known by carefully studying Revelation 13 and 14, and noting what is being done at the present time in Tennessee and elsewhere to those who obey God by keeping his Sabbath. Persecution, fines, and imprisonment will afflict and make poor; and because of these, the children of God will have to decide for and stand upon principle.

But many will have trials, and perhaps severe ones, too, from other sources than these. Our own inclinations, our immediate surroundings, our every-day duties and perplexities, the load of care and responsibility resting upon us, the privations and self-denials, our physical sufferings,—all these will weigh down heavily. And poor, weak humanity will naturally look for some easier way, less fraught with difficulties. But the true children of God, his remnant people, will not suffer these things to swerve them from principle. What is right? what is duty? what does the Lord require? will be the questions

asked by God's people, and by divine grace they will stand firm for principle.

I wish to say to every one who may read these words, You can do one of two things, or you may be required to do both. You can faithfully, heroically, stand at your post of duty, or you can fall there. Praise God, he will give you strength and fortitude to do this. You may have heavy burdens to bear; you may have sad, lonely hours as far as earthly associations are concerned; you may have to stand all alone, even among many, but, brother, sister, fix your eyes, your heart, your hopes, upon God, upon Christ your Saviour, appropriate the precious promises of his word, and stand in your lot and place until you fall, or till Jesus comes. Nothing short of this is either honorable or Christlike. "Many shall be purified, and made white, and tried." Dan. 12:10. Study carefully Eph. 6:10-17.

THE BIBLE AND SLAVERY.

BY T. DARLEY ALLEN.
(Kingston, Ont.)

INFIDELS declare the Bible to be the great enemy of freedom, progress, and enlightenment. If this charge be true, it seems strange that wherever the book of books is obeyed and loved, there we find prosperity and happiness; and that where it is unknown, we find ignorance, slavery, degradation, and despair. Fifty years ago the inhabitants of the Fiji Islands were cannibals, the vilest of human creatures; while to-day, through the influence of the Bible, they are civilized Christians. Before the advent of our Saviour, slavery was universal outside of the Jewish nation. The word "slave" is mentioned but twice in the Bible. The Israelites had bondmen, but these were not slaves. An apprentice is bound, but he is not a slave.

One of the best short essays on the subject of our article is an article by John H. Mitchell, of London, England, contained in one of the valuable anti-infidel publications of H. L. Hastings, of Boston. The following extract shows what Christianity did for the extinction of slavery, and is a complete refutation of one of the chief contentions of skeptics:—

The early Christian church did its utmost to destroy the distinction between master and slave. Says Lecky, the historian: "Whatever mistakes may have been made, the entire movement I have traced displays an anxiety not only for the life, but also the moral well-being of the castaways of society, such as the most humane nations of antiquity had never reached. This minute and scrupulous care for human life and human virtue in the humblest forms,—in the slave, the gladiator, the savage, or the infant,—was indeed wholly foreign to the genius of paganism. . . . It is the distinguishing and transcendent characteristic of every society into which the spirit of Christianity has passed."—"Morals," Vol. II, page 36, 1869. "Christianity alone could effect the profound change of character that rendered possible the abolition of slavery." "The Christians did not preach a revolutionary doctrine; . . . they steadily sapped it [slavery] at its basis by opposing to it the doctrine of universal brotherhood, and by infusing a spirit of humanity into the relations of society."—"Rationalism," Vol. II, page 258, 1866.

Paul sent back Onesimus to Philemon, "not now as a servant, but above a servant, a brother beloved." Tertullian declared the slaves to be "brethren." Cyprian said: "The slave is as much a man as the freeman." Cyprian once collected seven hundred eighty-one pounds to buy slaves and set them free. Lactantius taught people to give their gold to redeem captives from slavery. Ambrose sold the ornaments of the church at Milan to rescue captives from servitude, saying, "Men are more precious than metals;" "and this practise speedily became general."—Lecky, "Morals," Vol. II, pages 76, 77. Gibbon's "Decline and Fall," chap. 15.

"My God shall supply all your need according to his riches in glory by Christ Jesus." All my need! What a wonderful promise is this as fitting our temporal as well as our eternal need. But the wonder departs when we see what is the treasury whence God draws all these gifts—the riches of the glory of his grace through Christ Jesus! O there is more than enough for the need of a million worlds.—Sunshine.

Special Mention.

PASSING EVENTS AND COMMENTS.

The Crisis.— Another week only, happily, remains of the present political campaign. This will be to the country at large and to many thousands individually a time of intense excitement and suspense. We feel no envy toward our fellow men who are thus involved; we feel very thankful to God for the provision made for his people. It is not for us "to fear their fear;" his truth is our shield and buckler. Look as closely as we may, we will not find in any of the many political parties or platforms the saving truth of God for this generation. The questions which they present are those which relate wholly to temporal interests, and many of them are of an essentially selfish character.

To become engrossed in these matters must necessarily be fatal to spirituality. The Spirit of Christ is essentially unselfish. The spirit of political strife is very largely selfish in aim and character. Christ has no concord with Belial. He who follows the course of this world cannot walk in the ways of God. We are thankful that the truth for this time is a standard raised by the Spirit of God against the flood raised by the enemy of all righteousness. Happy is the man who abides close to the standard. The time is near when all the worldly confederacies and associations will be broken to pieces. In that day the Lord himself will be our only hope; his truth will be the only defense.

We shall be glad when this gust of strife is over, and for about three years we shall have quiet on this line. We are glad that no more of our people have become entangled in the snare than have. Let us be sober and watchful unto the evening. Let us hold aloft the banner of saving truth. Let us anew engage in our God-given work.

Relapse of Justice.— About two years ago, perhaps, under the inspiration of Dr. Parkhurst and the vigor of Mr. Goff as prosecutor, a spasm of virtue overtook the New York police force, and there was a grand hustling of delinquent officers of the peace. They were haled to the judge, or at least to the grand jury, and not less than thirty-one were indicted for criminal performances, or for non-performances of duty. This was a brave onset; but of the thirty-one only six were actually tried, though the rest of them were probably pretty thoroughly scared. Of the indicted men, only five were dismissed from their positions; and but one of those who were convicted has paid his full penalty.

Probably the most notable case was that of Inspector McLaughlin, who was tried for extortion, and on his second trial received a sentence of imprisonment. The Court of Appeals now decides that his conviction was irregular, and grants him a new trial, with change of venue. This is supposed to be tantamount to acquittal. It restores him to his position as inspector, and gives him his salary. It is said that Dr. Parkhurst is quite disturbed to think that his hopeful case of reforming New York has had such a relapse, and the condition of things is likely to be much worse than formerly. The relapse has gone so far that Judge Gaynor, one of the prominent prosecutors of John Y. Mc Kane, of Honey Island, the political boss and public plunderer who was righteously sent to prison for

his many crimes, now prays the governor that Mc Kane be released. But what more could be expected? When will ministers of the gospel learn that nothing under the sun but the gospel of Christ will reform sin?

Troubles for Spain.— It has been intimated that the Spanish authorities are becoming weary with the long, fruitless attempt to subdue the rebellion in Cuba. It begins to appear that this weariness is being experienced by the common people. Advantage is being taken of these circumstances by the malcontents to excite sedition at home. The Carlists, who have a rival candidate for the throne, are again coming to the front, and urging their claims. It is openly declared that unless the war in Cuba and the Philippine Islands shall terminate soon, Premier Canovas and Generals Weyler and Blanco will be called down, and grave events will take place. Spain is sending forty thousand more soldiers to Cuba, but these will hardly turn the scale.

The Recklessness of Crime.— "Desperado," is a term frequently used to designate the perpetrators of crime, and its use is abundantly justified in the circumstances of crime that are of daily occurrence in our midst. Bank robbers and train robbers take the most desperate risks. Seemingly they have but little more regard for their own lives than for those of their victims. Highway robberies and store robberies take place in broad daylight on our most crowded streets, the audacity of the ruffians being their best protection. From such scenes the mind goes involuntarily to the days of Noah, when the earth was filled with violence. And it is to those days that our Saviour likens the time in which we live. Murder is committed for a very small inducement or provocation. An affront, however small, is likely to be answered by a bullet. Five dollars is a sufficient offset for a human life. No one known to have money is safe anywhere.

Such recklessness only illustrates what the condition of the world will be when the restraint of God's Spirit is removed as it was in the days that just preceded the deluge. Men bereft of God soon become demoniac.

Because Others Do.— A contemporary religious paper, in "Questions and Answers," has the following: "Q.— I am convinced that Saturday is the proper Sabbath. Ought I to keep it when all around me are keeping Sunday as the Sabbath?"

"A.— You should obey your conscience whatever others may do. But as we suppose you have not renounced Christianity for Judaism, we may hope you will not desecrate the day on which all Christendom concurs in celebrating the Lord's resurrection. That would be to dishonor him. Keep Saturday holy as the Jews do, if you like; and you may keep Friday holy, too, as the Mohammedans do, if you wish; but do not neglect the Sunday, which is the day Christians observe. In short, it will be well if you keep all the days of the week holy, in the sense of refraining from sin."

It is a common mistake to suppose that to renounce an almost universal practise is to renounce one's principles, and repudiate all former experiences. Not so. The essential condition to Christian experience is that of advancement, step by step, in truth and knowledge. To cease progress or to refuse to advance, is unchristian.

Neither conscience nor custom is a safe guide unless it is in harmony with the Bible. No matter how sincere one may be in his opinions, it does not prevent his being mistaken. No matter how general a practise may become, that does not make it Christian. T.

HE ATTEMPTED TOO MUCH.

A QUEER story is told of a certain individual who saw for the first time a fireman using the hydrant.

"Mister, where does the water come from?" he asked.

"A man is blowing at the other end," was the jocular answer. At that moment the water stopped, and the fireman, seeing the credulity of his victim, suggested that the blower was taking breath. Being in want of a job, the astonished man asked if he could undertake the business.

"Certainly," replied the fireman, "and if you can blow here, and beat the man there, you're engaged."

Stripping and taking a long breath, he put the nozzle into his mouth, and commenced; but the water being suddenly turned on, he turned a somersault backward. Rising again, half-drowned, he said, "Mister, I don't think I'm strong enough."

There are certain very near relatives of the fireman's fool, called "higher critics," who, knowing no stronger power than their own, take God's word into their mouth, and oppose their breath to the Inspired Breath that has ever been the power of the Book. Not till they are humbled and their mouths washed out, will they acknowledge that they are not strong enough for the job. Those who oppose God must be hard up for employment to attempt such an impossible task. "Thou didst blow with the wind, the sea covered them: they sank as lead in the mighty waters." Ex. 15: 10.— *William Luff.*

THE ATMOSPHERE OF MARS.

[BROTHER J. A. GREGORY, of Wisconsin, sends us the following, clipped from a recent newspaper, with the following note: "It is in harmony with our views, and illustrates the normal condition of a world where the blight of sin has never been known."—Ed.]

"Let us now remark that the Martian meteorology is less complicated and more pleasant than that of the earth, says the *North American Review*. There the weather is almost always fine, especially during summer. Very seldom are there clouds, even in winter. Generally when we are unable to distinguish through the telescope the details of the geographical configuration upon the planet, the fault is in our own atmosphere and not in that of Mars. It is very rarely the case that, when our atmospheric conditions are good, we are unable to see these details. During the last period of observance of Mars in 1894, I, to speak for myself, encountered only fifteen days (from October 10 to 25) when the surface of the planet was veiled by its own atmosphere. Clouds are very rare on the surface of Mars, and perhaps exist at all only as fogs or light cirrus; they are not clouds of rain or storm. These veils are very infrequent there, while they are perpetual upon the earth. Probably there is not a single day in the year when the entire surface of the earth is uncovered so that it could be satisfactorily observed from space. The planets have two meteorological systems that are absolutely antithetical. Furthermore, in the rarified atmosphere of Mars, there can be no powerful winds, like the trade-winds and the predominant atmospherical currents which rule terrestrial climates."

The Home.

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

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time, the friend you hold so dear
May be beyond the reach of your intent,—
May never know that you so kindly meant
To fill her daily life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time.

— Selected.

THE SUMMER IS ENDED.

THE words of Bryant are now on the minds if not on the lips of all:—

"The melancholy days have come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sear."

The approaching Frost King has touched the verdure-clad trees, and the tender leaves, in yielding up their lives, turned "beautiful in death." The forests were a dream of loveliness. Yellow and golden, crimson and brown, mingling with every shade of green, produced, for a time, scenes of splendor that entranced the mind, and transported it by anticipation to that world of abiding glory where the heart's longing will be satisfied, of which autumn's glory seems our best exponent. This period of gorgeous splendor was the appropriate valediction to a life of unassuming usefulness and quiet beauty. The life-work of the beautiful leaves is done. They return no more. Their opportunity to cheer and comfort what without them would be a dreary world, is past. They have no more a portion forever in anything that is done in the light of the sun. Death and oblivion are their portion.

"Heaped in the hollows of the grove, the autumn leaves lie dead;
They rustle to the eddying gust, and to the rabbit's tread."

A feeling akin to sadness comes involuntarily over the mind as we see the fragile creatures hurled to the ground, or tread upon their wonderful but lifeless forms. We know another spring will come; it will bring new leaves, while these flitting messengers of life and grace, of shade and solace, are returning to the dust from which they sprang. This tinge of sadness is deepened because of the inevitable reflection that the life of the leaf is an emblem of our own earthly existence. "We all do fade as a leaf; and our iniquities, like the wind, have taken us away." Had there been no sin, then perishing leaves would have been unknown. Were it not for iniquity, there would be no chilling, driving blasts; there would be no passing summers, and no death.

The one brief summer of human life is our only opportunity. Others will fill the places we now fill. Other hands will do the work we now may do. When the opportunities that are now presented to us pass away, they will never return. How many thousands allow life to flit away unimproved! How many have but to cry at its close, "The harvest is past, the summer is ended, and we are not saved"!

Even the leaves do not live in vain. Each

leaf has its mission. During all its brief life, the leaf extends to man and beast and bird, shade and protection, fragrance and beauty, at the same time acting as the medium through which vitality is imparted to its mother tree. So to each of us is entrusted a mission of comfort and blessing. Life is brief, but earnest. To each of us is given the power to be a blessing. Brief as it is, life gives ample opportunity to leave impressions of gladness and comfort upon those who come under our influence. None of us are made to exist only as ornaments in society. The color and forms of the leaves would soon lose their charm should they refuse to impart oxygen to the parent tree, or withhold from man and beast their mission of cheer and comfort. So with human leaves; pride of form, or color, or qualification is folly. Are we filling our mission?

"Is it worth while that we battle to humble
Some poor fellow soldier down into the dust?
God pity us all! Time eft-soon will tumble
All of us together, like leaves in a gust,
Humbled indeed down into the dust."

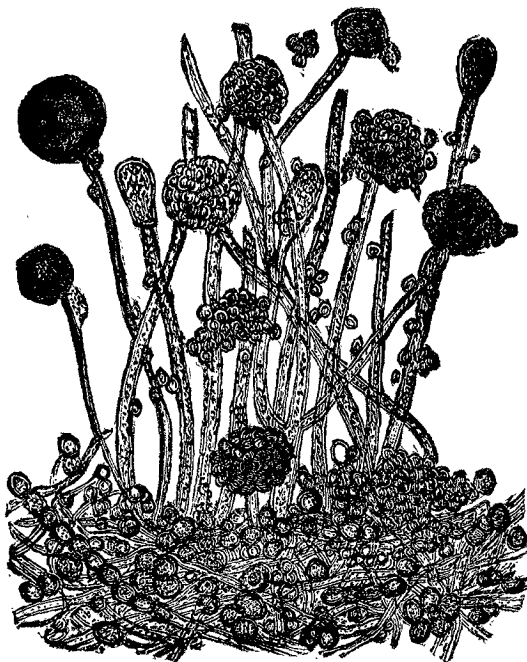
T.

BREAD-MAKING.

BY MRS. LAURETTA KRESS, M. D.

(Sanitarium.)

YEAST, or the leaven that is used in the process of making bread, is a plant. It looks like a number of little buds, added one on top of an-



other, somewhat as a cactus grows. This little plant grows just as any other plant grows; it needs moisture, food, and warmth. It will chill the same as any other plant. If our house plants are left out in the cold, they soon shrivel and die; and so in the process of bread-making it is very necessary to keep the plant, or yeast, warm. It must not have alternative chills and fever, because chills and fever are just as debilitating to yeast as they are to other things.

This little plant has a visible growth. If we plant it in flour, and add to it the moisture that it needs, with the right amount of heat, it very soon begins to grow; but it must have food upon which to grow. We give it flour, which it converts into sugar and starch, and it keeps growing on the food which we give it, if it has sufficient moisture and warmth. Its growth is often stunted by its being either in too cold or too hot a place. It is always best to keep bread in a warm place. Housekeepers have various ways of doing this. Some have a bread-box, which is a trough of wood, in which the bread is set and covered over with a blanket. Some raise their bread in the oven; others have devised the plan of putting it over the stove in a crock. Different methods are used by different people.

When the yeast is allowed to stand too long,

it becomes sour. That is because the plant is allowed to grow too long, and produces fermentation. Some call bread fermented because it has the growth of this plant inside, but it is not fermented until it gets to that degree that alcohol is made by the development of this plant. If the bread is baked or made up into loaves before this time, there will be very little alcohol in the bread, and it will be sweet and wholesome. It is true that the plant does take much of the substantial qualities of the flour for its food. A portion of the sugar, or sweetness, of the flour is eaten up by the growth of this plant. We do not get the sweetness of the grain in fermented bread that we do in unfermented bread. You perhaps have noticed that bread is not so sweet as gems or rolls. The gluten, which is next to the rind of the wheat, is very frequently all ground out in the process of milling.

The German people even make pies with yeast. After they have made their bread, they take a little of the sponge, and make a light, wholesome crust of the bread dough, rolling it thin, and then putting on apples or other fruit. It makes a very delicious pie crust, and is very light and wholesome. It is much better than a pie crust made with lard.

There is a difficulty in the use of yeast bread, with some who have indigestion. This is usually so much softer than other bread that it may be swallowed with very little mastication. It really requires all the mastication that other bread requires. Other breads cannot be swallowed without thorough mastication, and this is why they are more wholesome. Yeast breads can be made perfectly wholesome, if properly baked. They are very much better if baked in small loaves, because the oven dries the moisture in the loaves much better when they are not so large. The old-fashioned way of baking bread made it much more wholesome. I remember the bake-ovens they used when I was young, where they built a fire in the oven, and allowed it to be heated very hot, removed the fire, and then placed the bread in the oven, and baked it. This method of baking thoroughly dried the moisture in the bread.

Baking-powder and cream of tartar are not the best chemicals to use, because they form lye. This causes irritation of the lining membrane of the stomach. Salt should always be added to yeast bread.

The greatest objection to yeast bread is that people eat it while too new. Bread should be at least a day old before it is eaten. If you put a piece of fresh bread in a glass of water, you will see that it sinks immediately to the bottom; but if you will wait a day or two, and then put a piece of the bread in a glass, you will notice that it will float on the water. Warm bread forms little balls in the stomach, and the gastric juice cannot penetrate it when in that condition.

An acceptable layer cake may be made with yeast, without baking-powder or shortening. To make such a cake, take one cup of sweet cream, and after dissolving one fourth of a cake of compressed yeast in a little water, add it to the cream; then add half a cup of sugar, and one cup of flour. Allow this to rise until it is quite light, then add a little more sugar, and when this has become again very light, add one-fourth cup of flour. The second time it has risen, add a little more flour, so that two cups of flour are used in the process of making. When adding the remainder of the flour, add also the beaten yolks of two eggs. Some use both the whites and the yolks. Let this rise again in the tins for the last time. When it is light, put it in the oven and bake immediately.

This cake, if started in the morning, will be done by noon. I think it takes but little if any more time to bake than any other kind. It does not require much beating, and although it needs more watching, this can be done while doing other work. Do not let it get too hot, or it will spoil. It may be eaten the same day it is made.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—Is catarrh of the bowels caused by diet? If so, what diet would you recommend in such cases?

Answer.—There are a number of different causes for this ailment. Sometimes it is the result of a cold, sometimes of irregularity of the bowels; but it is most likely to arise from disorders of the stomach, which may be the result of an improper diet or of overeating. A dilated stomach sooner or later is the cause of catarrh of the stomach and of the bowels. I have never met a case of catarrh that was not connected with stomach trouble. So long as the stomach remains healthy, it is able to destroy the germs that enter it, unless they come in too great quantities.

Q.—What proportion of the nitrogenous and carbonaceous elements should be used to constitute a perfect diet?

A.—The old rule established by Letheby was one part of nitrogenous to seven parts of carbonaceous. Some later authorities place the proportion at one part of nitrogenous to five parts of carbonaceous. The latest authority, which I believe to be the nearest correct, because the conclusions are based upon the actual state, not of abnormal men, but of natural, healthy men, puts the proportion at one part of nitrogenous to ten parts of carbonaceous. The later investigators have considered the habits of the native Hindu, the Japanese, Burmese, Chinese, and other people who live in the simpler and more natural ways. These people are remarkable for their vigor and ability to endure fatigue and hardships. A man who had been United States consul for China, and who also had lived in Japan, stated to me that the Japanese, who live almost entirely upon rice and lentils, are the finest people in the world.

Q.—What is the cause of a coated tongue?

A.—The tongue often becomes coated because the person sleeps with the mouth open. The air is thus permitted to pass over the tongue, and the germs which were in the air lodge and grow there; for the tongue has no power to kill germs. The nose, however, has power to destroy germs. A physician planted upon the side of the septum of the nose certain germs that could be distinguished from other germs, and he watched them closely; every fifteen minutes he examined this colony to see if they were alive; at the end of two hours, every germ was dead. The mucous membrane of the nose was capable of killing them; but the tongue does not seem to possess this power. The mouth acts as a sort of incubator for germs. A week or two ago I found a patient sick with fever whose mouth was in a very foul condition, and the breath very bad. I gave directions that the mouth should be carefully disinfected before doing anything with the tongue, and that it should be swabbed out every hour or two with ordinary cinnamon-water—a solution of one per cent. of cinnamon-oil in pure water. The purpose of this was to discourage the growth of germs.

Q.—Would nicotin be effective in killing these germs?

A.—It would not. Smokers have more trouble from germs than from any other cause. A person once told me he smoked for the purpose of fumigating. Some have claimed that smoking would protect people against diphtheria and other throat difficulties. Upon investigation, however, it has been found that smokers are more liable to germ diseases of the throat than are other people; they are quite subject to membranous sore throat, or smoker's sore throat, which arises from the action of germs.

Q.—What is the best natural tonic in the way of food?

A.—There is no such thing as a tonic food. A tonic is a remedy; it is not a food. It is impossible for an article to be a medicine and a food at the same time.

AUTUMN.

BY MRS. L. M. OGDEN.
(Ithaca, Mich.)

How lovely a sight on this beautiful morn
Are the leaves all so golden and bright;
The green tints of summer are passing away,
And the autumn glow now greets our sight.

The whippoorwill's song no longer we hear,
And we miss the bright fire-fly's spark;
The katydid sank to its rest long ago,
And hushed is the song of the lark.

Still all nature seems gay in its newly donned robes
Of bright crimson and purple and gold;
O who will believe, as he looks o'er the earth,
'T is because these are all growing old?

What a lesson for us in the autumn of life,
Whose heads have grown silvery gray,
To brighten our lives with kind words and good
deeds
As we pass the decline of our day.

May that beauty appear in our every-day life,
Which long since from our faces has fled;
Then the sunshine of hope may brighten some life
When we're numbered at last with the dead.

PLEURISY.

PLEURISY is a disease of the pleura, which is the serous lining membrane that surrounds the lung, sack like. One portion of the pleura is attached to the chest wall, the other portion to the lung. It secretes a viscid fluid that lubricates the surface of the pleura, to render it frictionless in the movements of the lungs, which occur in the act of breathing.

Pleurisy is an inflammation of a portion, more or less, of this pleura, the first stages of which dry up the secretion of the pleura and inflame it somewhat, making the surface dry and irritable; consequently every breath causes pain in that region. This primary action of the pleurisy goes on until there is a copious supply of fluid produced, which separates the pleura, and makes the act of breathing less painful. But on account of the inflammatory action, the fluid continues to increase until it fills a portion of this sack, which compresses the lungs, this process going on until a large share of the lung may be so compressed into the apex of either the right or the left thoracic cavity that the lung becomes useless. After the fluid has relieved the pleura of the dryness and irritation, there is, if the individual is in a fair degree of health, an inclination for the inflammation in the pleura to subside, and in most cases, as it subsides, if the compression has not been kept up too long, the lung will expand, and usually become as active and normal as before. However, if the inflammation is slow to reduce, and the fluid produced as fast as it is absorbed, until the lung becomes more or less fixed, it is quite often disabled permanently; for after having been kept compressed for so long a time, with some degree of irritation, the lung becomes fixed, after which no measure will succeed in expanding it. Many people are in this way deprived of the use of the whole or a portion of the lung, which materially lessens their vital force.

Such is the common run of a simple pleurisy. The premonitory symptoms are usually a sharp pain in the side in the right or left lower chest, with more or less chills and fever; or if it is an old, chronic pleurisy, the occasional attacks may come without noticeable chills and fever. The treatment, however, is the same.

These attacks can usually be broken up if the patient be put to bed and have perfect rest, poulticing the diseased portions of the chest until the symptoms subside. If there are any

febrile symptoms, correct them with sponge-baths, compresses, etc. The poultice should be made of flaxseed meal, of the consistency to spread, and should be a half inch in thickness, and large enough to cover a good share of the lower pleural surface. It should be put on as hot as can be borne, and changed when cool. The chest should be kept rubbed and oiled thoroughly with coconut-oil. Give a bland diet, and keep the patient at rest until all the symptoms subside. This treatment should break up all cases of pleurisy, and thus avoid the critical conditions that often follow pleurisy that is allowed to take its regular course. The feet should be kept warm and the bowels free. Surround the patient with the necessary conditions for perfect rest of mind and body.—*Pacific Health Journal.*

THE FIRST-DAY OFFERING.

BY V. M.

ON a certain First-day morning at an early hour a goodly number of earnest ones were gathered together. In the strictest sense it was not a family gathering, yet after all, only one family was supposed to be represented,—the household of one common Father.

They listened to the discussion of the needs of the work in foreign fields, as presented by the aged speaker,—the need of men and means,—and as they listened, all hearts were touched with a desire to contribute something to this work, but some had not the ready cash. To meet this deficiency, it was proposed that the name and amount be written on a slip of paper, and that this be placed in the collection. In response to this, many little slips found their way into the basket, bearing sums varying from twenty-five cents to one hundred dollars, while other hearts rejoiced in the ability to share the store already in their possession.

Upon one paper, however, was found a sum that no one could read—no one could even estimate its real value. It might be great, or it might be of small import. The words were these, "I will give myself."

Others had given money, and had rejoiced to feel that they might thus be privileged to assist in this great work; but this one had offered what to him was vastly more,—a life devoted to the best good of others who had had fewer advantages than himself.

When it is considered that this meant a turning from the scenes of the past, from familiar conflicts, to fight new and strange battles, while the associates and friends of former years were left behind, the simple words take on a new and sacred meaning, and we wonder if the writer fully comprehended the depth of what he wrote.

Since that hour many like opportunities have come and gone. Still there is a call sounded from distant lands and from the isles of the sea, "Come over, . . . and help us." While not many of us can go in person, we can all bear a part in contributing to the necessities of those who can go, and thus carry a personal interest in the work. When the great day of reckoning comes, we shall find that while others have labored in foreign fields, we have "entered into their labors" by the means and the sympathy we have given; and thus we shall, with them, reap the reward.

A CLOTHES-BAG.

If you want a convenient article, try a clothes-bag made of coarse cotton cloth, and divided into three parts, labeled respectively, "Fine," "Medium," "Coarse." Sort the soiled clothes as they are put into it, and when you see the time and trouble thus saved, you will wonder that any household can do without one.—*The Household.*

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 27, 1896

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UNITY IN DIVERSITY.

GOD has placed the stamp of his mind upon all his work. Harmony and diversity are everywhere present. In nature, no two creatures are formed precisely alike. Each leaf of a tree, every blade of grass, every flower, has peculiarities that are its own. The diversities may not be of an essential character, simply of appearance or form, and not of function. In composite bodies different parts are various in their formations, and their forms are adapted to the offices they are created to fulfil; and yet in their offices they unite in forming a complete body, "for the body is not one member, but many." The different organs may bear no resemblance to each other outwardly, and their offices may be as distinct as their appearance. But God has in wisdom put these parts together in such a relation to one another that there is between them a bond of common interest and mutual sympathy. The parts of a plant, or tree, or of a human body, are all different in form and in function, but they are bound to the body of which they compose a part by the closest bonds. There can be no schism, or division. There can be no jealousy and heart-burning. Though so diverse, they are all one.

This great fact in nature is taken to illustrate the church of Christ. As individuals, no two members are just alike. Even those who are called to act in the same capacity are not exactly alike in appearance or in motion. Different environments have produced various effects in taste, judgment, feelings, and preferences, even among those who are called upon to stand side by side and shoulder to shoulder in the cause of Christ. Then, too, there are different gifts and callings, for all have not the same office. God has not given all his work to any one man. He divides to every man severally as he will. Every office which God has set in the church is essential, and no one who is called to work for God (and every child of his is called to work) fills a place of indifferent importance.

And the calling of God is much more wide and diverse than we generally acknowledge. Every useful employment is God's work. Paul says: "Let every man, wherein he is called, therein abide with God." And, "Be not ye the servants of men." No matter what our work or position, either as servants or at work on our own account, our work should be done, "heartily, as to the Lord, and not unto men." He who is in the place in which God wants him to be, is God's workman; and while it is necessary for some to preach, and for some to teach, for some to write, and for others to direct, it is also necessary that some shall cook and keep house, some must cultivate the soil, and others must do other necessary work. If it is evident that the Lord wants us in any position, let us get there; or if already there, let us abide contentedly, faithfully doing from the heart what our hands find to do. Then it is our privilege to regard our work as heaven-appointed. It is our privilege

to regard ourselves as performing an essential part in God's great plan. If the work be laborious, the honor little, and the money scarce, it is all the same God's service; we are doing the Lord's work. If faithful, we shall hear the "well done."

And don't let us spend our time judging or criticizing the style or work of others. We are not all made alike. There is room for diversity in God's plan. He is not as narrow as we are. He bears patiently with us; let us be merciful also. Don't repine because instead of being a foot or a hand, we were not eyes or ears. Eyes and ears were made for the feet and hands. They mutually serve each other; they guide the hands, and the hands feed them. The Lord has bound us all together by a close bond of mutual dependence and sympathy. To complete the union and render it sweet and precious, he has provided and shed abroad as the token and basis of this unity, his own Spirit. This not only unites his workers to one another; it unites his children to himself.

G. C. T.

UNITY AND DIVISION.

DIVERSITY and division are two distinct things. Diversity is in God's plan, and that plan embraces also unity. Division and strife are not from above. Love, peace, unity, are the fruits of the Spirit. Strife, debate, dispute, are the works of the flesh. The Spirit of Christ obliterates prejudice and wipes out the lines of nationality, caste, or color. It makes allowances for personal peculiarities and tastes, and recognizes in every individual the image and impress of his Maker. It leads one to see in every fellow being the purchase of the precious blood of Christ. It leads its possessor to see weakness and unworthiness in himself, rather than in others; thus he becomes distrustful of self, while he learns more highly to esteem the rights and opinions of others. The Spirit of Christ also leads its possessor humbly to trust in divine guidance rather than to lean on his own understanding. The promise of God is that "the meek will he guide in judgment: and the meek will he teach his way."

Therefore, when an individual is led by the Spirit of God, he will be in harmony with others, because he will esteem others better than himself,—he will be disposed to yield his opinions or his wishes. He will be of a lowly disposition, and the Lord will guide him in judgment. When a company of individuals come together, each of whom is led by the Holy Spirit, there will be a flowing together of sentiment. Disputing and wrangling will not be possible. Discussions will be brief, and decisions will be unanimous. Where division and strife exist, some one at least is wrong, because all are not led by the same spirit.

The more we have of the Holy Spirit's presence, the closer we live to the Lord, the less there will be of debate and strife in our deliberative assemblies. The less we have of that Spirit, and the farther we are from God, the more there will be of self, and the longer and sharper our debates will become. A real spiritual meeting is characterized by the unity of sentiment that prevails. A meeting in which the spirit of strife and debate prevails, is one in which the spirituality is low.

Sometimes in such meetings, business drags, discussions are long and fruitless, but little progress is made, and the work is worry and hurry

to such an extent that there is but little time for prayer. This is almost neglected or becomes formal because the members are anxious to be pressing in what they have to say. Would it not be a great economy of time to devote enough of it to humble, earnest seeking of God, that each might receive an endowment of the Holy Spirit, so that unity might prevail, and the counsel of God might come in to settle disputed questions? As self dwindled, and Christ was exalted, he would take the lead. His sheep would hear his voice and follow; and all would be peace.

While the Bible condemns strife, debate, dispute, and wrangling, it does not preclude the expression of individual sentiments or judgment, or the imparting of knowledge upon a question. But there is a difference between *expressing* an opinion and *pressing* an opinion. There is a promise of our Saviour to the effect that if we will yield our minds to the influence of the Spirit, we will not speak, but the Holy Ghost will speak through us. True, this promise was made in reference to being brought before councils and courts. May it not also be true in our own assemblies, and everywhere? What Christian does not wish it to be true of him?

G. C. T.

THE SPECIAL SEASON OF PRAYER.

WE have already given notice that the annual season of prayer, which has usually been held during the holidays, will this year be held November 26-29. It has been thought best not to appoint a full week, but only four days, with the idea that all our work be laid aside, as far as possible, and that the season be made one of earnestly seeking God. It has also been decided to recommend that Sabbath and Sunday be observed with fasting. This seems to be very appropriate in view of our own condition, and the perils that are so rapidly increasing on every hand.

The present time is a momentous one. Trouble, fear, and perplexity are seen everywhere in the outside world. The judgments of God are visible in many ways. The year soon to close exceeds any before it in destruction of life and property, by storms, floods, fire, and other causes of calamity. It is very evident that the restraining power of God is being withdrawn from the earth, and very soon it will be wholly taken away, and then will come the Armageddon in all its reality.

The condition of the religious world is also a most deplorable one. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18: 2. Nothing need be added to this description. The situation is ripe for God's retributive judgments, which can no longer be held back.

But while the above statement is true of the situation in general, how is it with God's chosen people that are being called out to stand as his representatives in the earth? They are described by the True Witness as being lukewarm, and neither cold nor hot, ready to be spewed out of his mouth. A sad, yea, very sad, state of things indeed. But the worst of all is that, while this is the case, we do not know it, but rather feel that all is well. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind,

and naked." The situation is nothing less than desperate one. Will our people awaken from their stupor? Will they sense the danger, and turn to God? The fine gold has become dim; worldliness, selfishness, covetousness, and pride have come into the church. We do have a form of godliness, but where is the power?

Beloved brethren and sisters, we entreat you, in the name of the Master, turn to God with confession and repentance. "Therefore also now, with the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him?" Joel 2: 12-14.

There must be an immediate awakening, a most earnest work, a putting away of the evil. Many are so blinded by the world and sin that they have lost sight of the fact that the coming of the Lord is at the door. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

We need also to sense the great responsibility resting on us as a people to give the last warning message to the world. It has often been stated to us that we are not doing one twentieth of what we ought to do. This is a serious shortcoming, and all because we are so far from God, and do not have the real spirit of consecration.

The advancement of the work is hindered also from lack of means. Many are unfaithful stewards, and are robbing God in tithes and offerings; and this, instead of increasing their own wealth, tends only to poverty; for the curse of God will rest on all who rob him. This is a serious matter. It also brings barrenness to the soul. The soul that robs God in tithes and offerings will not receive the outpouring that God has promised those who are faithful. See Mal. 3: 8-10.

Our missionary operations must be greatly enlarged if we do our whole duty. In order to do this, it will be necessary to enlarge our contributions to the work of God, by denying self, binding about our wants, and not spending so much for unnecessary things. In this way we shall have more to give to the work of the Lord.

In connection with the special season of prayer, the annual collection for our mission work in other lands will be taken up. This year we shall look for larger collections than ever before. In the nature of the case, it must be so; the time in which we live, the work we are called on to do, and the things that are soon to come on the earth, — all go to show that it must be so. And it will be so if we as a people turn to God with all our hearts; for then we will sense our time, and appreciate our high calling in Christ, and we will seek first the kingdom of God and his righteousness.

It is not for me to dictate the duty of any individual. I only entreat you to seek God, yea, seek him with all your heart. Study Christ and his self-denial and sacrifice for you, and then in the light of the cross, ask God what you ought to give. Begin at once to study and pray over

this matter. Begin at once to seek God by repentance and putting away of every wrong that would hinder the entrance of Christ into your heart. Now is the time when we may expect the outpouring of the Spirit of God in large measure. We expect much for all who seek God in earnest.

We repeat, Begin at once to prepare for the special season of prayer. Why may it not be a pentecostal season to all our people? It is God's will that it should be so. O. A. OLSEN.

THE POWER OF THE WORD.

WE have seen that the power abiding in the word of God is sufficient, only upon the speaking of that word, to create worlds. It is likewise sufficient, now that it is spoken to men, to create anew, in Christ Jesus, every one who receives it.

In the eighth chapter of Matthew it is related that a centurion came to Jesus, "beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but *speaking the word only*, and my servant shall be healed. . . . And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

Now what was it that the centurion expected would heal his servant?—It was "the word only," which Jesus would speak. And after the word was spoken, what did the centurion depend upon, to what did he look, for the healing power?—It was "the word only." He did not look for the Lord to do it in some ways apart from the word. No. He heard the word, "So be it done unto thee." He accepted that word as it is in truth the word of God, and expected *it*, depended upon *it*, to accomplish that which it said. And it was so. And that word is the word of God to-day as certainly as in the day that it was originally spoken. It has lost none of its power, for that word "liveth and abideth forever."

Again, in John 4: 46-52 it is related how a certain nobleman, whose son was sick at Capernaum, came to Jesus at Cana of Galilee, and "besought him that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth."

This is the power of the word of God to the man who receives it as it is in truth the word of God. This is the power that "effectually worketh also in you that believe." This is the way that the word of God accomplishes that which he pleases, in those who will receive it, and let it dwell in them. Notice that in both instances the thing was accomplished at the very time when the word was spoken. Notice also that

the sick ones were not in the immediate presence of Jesus, but some distance away—the latter was at least a day's journey away from where Jesus was spoken to by the nobleman. Yet he was healed at once, when the word was spoken. And that word is living and full of power to-day, as certainly as it was that day, to every one who receives it as was done that day. It is faith to accept that word as the word of God, and to depend upon *it* to accomplish the thing that it says. For of the centurion when he said, "Speak the word only, and my servant shall be healed," Jesus said to them that stood around, "I have not found so great faith, no, not in Israel." Let him find it now everywhere in Israel.

Jesus says to every one of us, "Now ye are clean through the word which I have spoken unto you." It is *through the word* that this cleansing is wrought. The Lord does not propose to cleanse you in any way apart from his word, but through the word which he has spoken. There, and there alone, are you to look for the cleansing power, receiving it as it is in truth the word of God which effectually worketh in you, and accomplishes that which he pleases. He does not propose to make you pure except by the power and indwelling of his pure words.

A leper said to Jesus, "Lord, if thou wilt, thou canst make me clean." And Jesus answered him, "I will; be thou clean. And immediately his leprosy was cleansed." Are you mourning under the leprosy of sin? Have you said, or will you now say, "Lord, if thou wilt, thou canst make me clean"? The answer is now to you, "I will; be thou clean." And "immediately" *you are cleansed* as certainly as was that other leper. Believe the word, and praise the Lord for its cleansing power. Do not believe for that leper away back there; believe it for yourself here, now, immediately. For the word is to you now, "Be thou clean." Accept it as did those of old, and immediately it worketh effectually in you the good pleasure of the Father.

Let all who have named the name of Christ receive his word to-day as it is in truth the word of God, depending upon that word to do what the word says. Then as Christ loved the church, and gave himself for it, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," even so it will be now to the glory of God.

A. T. J.

In the Question Chair.

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

696. — WORSHIPING THE HOLY SPIRIT.

Do the Scriptures warrant the praise or worship of the Holy Spirit? If not, does not the last line of the doxology contain an unscriptural sentiment?

D. H.

Answer.—We know of no place in the Bible where we are commanded to worship the Holy Spirit, as was commanded in the case of Christ (Heb. 1: 6), or where we find an example of the worship of the Holy Spirit, as in the case of Christ. Luke 24: 52. Yet in the formula for baptism, the name "Holy Ghost," or "Holy Spirit," is associated with that of the Father and the Son. And if the name can be thus used, why could it not properly stand as a part of the same trinity in the hymn of praise, "Praise Father, Son, and Holy Ghost"?

697.—THE GOLDEN RULE IN BUSINESS.

A business man in New York says there is no such thing as honesty in politics, and no such thing as a golden rule in business. What does the REVIEW think about it? A. W. N.

Ans.—The REVIEW thinks that if the business man above referred to is in either politics or business, he has made a very humiliating confession.

698.—TRUTH PROGRESSIVE.

In a late REVIEW I noticed these words: "Truth is progressive." Is this so? Is it truth that is progressive, or our knowledge of it? Is not truth unchangeable? And if so, can it be progressive? W. J.

Ans.—We are glad to have the readers of the REVIEW follow closely and critically what may be said by any of its writers. What is meant by the expression, "Truth is progressive," is explained by Ps. 97:11, "Light is sown for the righteous." That is, new light and truth, in advance of what was known before, are constantly springing up in the pathway of the church. The word is compared to a lamp for our feet. As the church goes forward with her work, that light is continually shining farther and farther along the pathway. New circumstances often reveal the fact that some prophecy is in process of fulfilment, or some Bible picture for a particular time is being filled out; and then the people are to be called upon to move forward into the *advancing light*. It is in this sense that truth is progressive.

699.—THE YOKE OF BONDAGE.

Please explain through the REVIEW, Acts 15:10: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Some claim that this refers to the law of Moses. Verse 5. L. W. B.

Ans.—Those who claim that Acts 15:10 refers to the law of Moses, are correct. This is evident from the chapter itself. But we have a good comment on this in the work entitled, "Sketches from the Life of Paul," by Mrs. E. G. White. In chapter 6, on "Jew and Gentile," pages 62-72, she discusses the circumstances which led up to the council described in Acts 15, and the questions which they were there called upon to decide. On page 68, after quoting Acts 15:10, she says: "This yoke was not the law of ten commandments, as those who oppose the binding claim of the law assert; but Peter referred to the *law of ceremonies*, which was made null and void by the crucifixion of Christ. This address of Peter brought the assembly to a point where they could listen with reason to Paul and Barnabas, who related their experience in working among the Gentiles." The reference which Paul makes in his epistle to the Galatians, to the object of his visit to Jerusalem, and the question before the council there, is set forth on page 193, as follows: "He describes the visit which he made to Jerusalem to secure a settlement of the *very questions* which are now [were then] agitating the churches of Galatia, as to whether the Gentiles should submit to *circumcision* and keep the *ceremonial law*." Much prejudice was excited against Paul by the Judaizing teachers; but three apostles being won to his side, turned the current in his favor. A little farther along on the same page, this is stated as follows: "But the three leading apostles, against whom no such prejudice existed, having themselves been won to the true position, brought the matter before the council, and won from all a concurrence in the decision to leave the Gentiles free from the obligations of the *ceremonial law*." U. S.

Progress of the Cause.

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

TRINIDAD.

ONE year ago the 9th of September, we first landed in Trinidad. In reviewing the year, we are rejoiced to see what God has wrought for his cause. Our lives have been spared, while scores all about us have died. I was told that on a recent Sunday thirteen persons were buried in the city cemetery. While we are in the midst of many sick, we have escaped with few ailments. All connected with the work have at one time or another been more or less ill for a short time; but, as a whole, we have had very good health, considering what others are suffering. We find that the constant heat is having its effect on us, and we cannot work with the energy we could when we first came. Still God has given us strength to keep steadily at the work, and we have been cheered at seeing something accomplished, if not so much as we could wish.

The church at Couva now numbers forty-five, with at least three more to be baptized there this week. Though there has been opposition from the first, some are interested, and promise to attend meetings as soon as we have a building. This we expect to have before the close of the year. The land is secured and paid for, donations to the enterprise from our brethren in America have been received, and we expect to go on with the work immediately after this quarterly meeting. Here I wish, in behalf of the Couva church, to thank you for your kind assistance in this enterprise. It will be a great help to the work in the whole island, especially so because of some peculiar laws here. The General Conference Association is now registered to hold property in Trinidad, and the grant of this church property is made out in the name of this association, with the right to buy or sell. We hope to sell enough of the land to help us considerably in building.

There are now Sabbath-keepers also in Port of Spain, San Fernando, Prince's Town, Sixth Company Village, Montserrat, Grand Couva, McBeans, and Felicity Hall. In nearly all these places there is some interest, and from at least two of them come quite urgent calls for help; there are interests in other parts of the island also.

The work in Port of Spain has moved very slowly, but has been gaining ground steadily. We have been here now almost seven months, and have sixteen Sabbath-keepers, besides the workers and children; others are deeply interested, and some are on the point of obeying. Of late several strangers have come to the house asking for the truth. We hold four public meetings each week, and the other nights we give Bible readings. The interest is higher now than at any time since we came here. Last Sunday night the hall was well filled with very interested listeners.

The canvassing work has moved slowly also, but has accomplished much good. The field is a hard one for several reasons. There are many Catholics, and much poverty, few people read, and our canvassers have not had the drill and experience they should have for such a field. I cannot but commend them for their love for the work and their patience under difficulties. Quite a number of books have been sold, and are doing much good. We are using a club of fifteen *Signs* also.

What is said of the hindrances to the canvassing work is true also of all the work. It takes much faith for a man who has been out of work for six years, and who has just secured a good position, to give that up with no prospects of getting another with which to support his family. When one man loses a place, a score are ready to jump into it. There is also much caste here.

It seems almost impossible to get into some of these circles, especially the English. We have tried with papers, books, and tracts to get into some of these places, but so far have not been able to do much. We believe God will open the way for his truth in a wonderful way before long, and that we shall be able to reach a larger circle. This is our earnest prayer.

To those who may wish to know something about the expenses of the Trinidad mission, I would say that the expense of living is higher than in the States, and, all things considered, it costs from one fourth to one third more to run the mission than it would to carry on a similar one in most any of the other West Indian Islands or in America. But God has a people in this island, and they must hear the truth,—the work must be done. We assure you, dear brethren, we try to make the expenses just as light as possible. In the harvest there will be a bountiful reward for the investments we make in this field. We sometimes hear our leading brethren say that it looks as though the work would have to be curtailed financially; but I do not believe our people would consent to have the workers withdrawn from this needy field. God has faithful stewards who will see that means is provided for this work.

We recently made a short visit to Barbadoes for counsel with Elder Van Deusen. We were much pleased with that field and with the work that is being done there. It is evident that God is at work for them. Several had recently accepted the truth, and others were interested, and this greatly encouraged the workers. Work also seemed to be plenty. A meeting-house is very much needed, and the work there will never be what it should be until they have a building. We were much cheered by our visit and counsels. We returned home to find our hands more full than ever before. God is very good to us, and we go onward rejoicing. Remember us in your prayers, brethren.

E. W. AND L. A. WEBSTER.

SWEDEN.

STRIBERG, ÖREBRO, AND GRYTHYTTED.—From September 18 to 20, Brother L. Johnson and I were with the church at Striberg. On the evening of the 18th we had meeting at the house of Brother Errikson. Some seventy-five of his neighbors filled his rooms. We both spoke to them. On Sabbath I spoke twice to this small church of our people at the home of Brother Gustav. In the evening Brother Johnson spoke to a good-sized audience at the home of Sister Hjalmer. On Sunday, the 20th, each of us gave a discourse to an audience of some seventy-five at the same house. The Lord blessed in these meetings.

On the 21st we came to Örebro, where we had meeting the same day. Our meetings were held each day and evening, until the noon of the 24th. I gave six discourses on the Advent movement, the gifts, etc., and Brother Johnson gave two evening discourses. It was a matter of much interest to me to be in Örebro, the very heart of the Advent movement in Sweden in 1843, when children preached. I saw several of those who heard the children preach. The movement covered a large portion of central Sweden. One man told us of a little girl who thus preached, only three miles from Örebro, who was only three years old. There were many of the ages of five and six who preached. I went into the old Örebro prison, where Ole Boquist and a Brother Walbom were imprisoned for preaching the doctrine. These two young men were then about seventeen years of age. Boquist's sister, seventy-two years of age, lives in Örebro. She attended one of our meetings. After the meeting, she told us much about the 1843 movement, and sang for us the hymn her brother sang when he and Walbom were liberated from prison, under the order of King Oscar I. I obtained a copy

of this hymn. I expect soon to have a translation of it in English for the REVIEW. It was composed in the year 1700.

On the 25th of September we came on to Grythytted. This is the oldest church of Seventh-day Adventists in Sweden. It has had the visits of most of our laborers who have visited Sweden. We remained with this church till the morning of the 29th of September. We held eight meetings besides one business meeting and a meeting for the celebration of the ordinances of the Lord's house. There were nearly one hundred Sabbath keepers in attendance on the Sabbath, some having come from other places a few miles away. We trust our meetings may tell for the upbuilding of the cause here. Like some others that are old in the belief of the truth, some individuals seem slow to adopt fully the reforms that are advocated by the message.

On Monday, the 28th, we had an interesting season with a sister who for some time has been in a gloomy, despairing state of mind. A special testimony had been received for her from Sister White, which Brother Johnson read to her, and we had a season of prayer with her. We trust she may be fully relieved. The Lord grant it, is our prayer.

September 29. J. N. LOUGHBOROUGH.

MEXICO.

As it has been some time since anything has appeared in the REVIEW in reference to the work in Mexico, I wish to write a few lines, that all who are interested in the work here may know what we are doing.

For the first eighteen months after our work commenced in Guadalajara, the priests seemed entirely blind, or indifferent, to what we were doing. At last they got stirred up, and for the last year they have been waging a constant warfare against us. They have written and circulated leaflets against our work, denounced us from their pulpits, and have worked personally with individuals. Both our medical and school work have suffered severely, but both are now picking up again. Not less than twelve children that we have taken into the school to feed, clothe, and educate, have been stolen away. In several of these cases, to our knowledge, the priests have promised to support the children, and after a little while have left them as destitute as before. Some of the mothers have come and wanted to put their children back into our school again, but we have thought it best to give the friends of those that remain an object lesson, and also to refute the arguments of the priests,—that the Protestants are anxious to take children on any terms, and support them, in order to get them under their influence,—and so have refused to receive back those that have been stolen away. The priests went so far in their opposition as to intercept men who were drawing stone for the foundation of our new sanitarium building, and they even went to the building, and protested with the workmen against working for Protestants. We have gone straight forward with our work, and the influence of the priests is gradually giving way.

We now have all the patients in the dispensary that the doctors and nurses can well care for. The pay patients are gradually coming back. Our school is also beginning to build up again. We expect to gain the victory in the end, but the fight will be long and hard.

It is a slow and laborious work to bring the present truth before the Mexicans. We have more encouragement, however, in this line than ever before. One gentleman of culture, professor of English in the state university, is keeping the Sabbath, and writes for our Spanish paper, *El Amigo de la Verdad*. Others are interested. A Russian gentleman and his wife have recently accepted the truth, and are rejoicing in it. The gentleman is the son of a general in the Russian army who has charge of a military district, and

also owns a large estate in southern Russia. His wife is a German lady, and was a self-supporting missionary in Alaska till her health failed, and she returned to California, where she was married to her present husband. They are both anxious to carry the truth back to Russia. A few weeks ago he sent "Thoughts on Daniel and the Revelation" to his mother, who was visiting in Germany. By invitation she spent a few days with Colonel Pashkoff just after receiving the book, and showed it to him. She writes that she is very much pleased with the book, and that Colonel Pashkoff is also pleased with it.

We are making progress with the sanitarium building, and hope to complete it early next year. It will help greatly in giving our work a standing here. The legislature has recently passed a special act, which places the institution on a substantial legal footing. We have friends among the influential classes, and have full faith that the Lord's work will yet go to every part of Mexico.

DAN T. JONES.

COLORADO CAMP-MEETING.

THIS meeting was held at Delta, October 5-12, for the benefit of those living on the Western Slope. The mountains nearly divide this conference into two parts. Elder Kauble, the president of the conference, his wife, and I were all present at the first meeting. The attendance was larger than last year; the number of tents pitched was considerably increased.

The time was all taken up as usual. Sister Kauble gave instruction in missionary and Sabbath-school work each day, which was much appreciated. Dr. W. W. Hills occupied one hour a day on the prevention and cure of disease. This was received with special interest. Elder Kauble's thorough work each day with the Scriptures and the Testimonies was very timely. The burden of the meeting from the start to the close in all branches was the "high calling" and "bond of perfectness," and the effect was manifest to the close. All went home feeling that it had been good to be there.

The interest from without was so manifest that arrangements were made for me to remain and follow up the work for a few weeks before returning to Oklahoma. The encouraging part is the number of calls for meetings which come from all points. The usual revival services were held during the meeting, with good results. I join the brethren in thanksgiving and praise to the Giver of all blessings for the good meeting.

G. G. RUPERT.

NEW YORK CONFERENCE PROCEEDINGS.

THE thirty-fifth annual session of the New York Conference convened September 3-13, at Oswego Falls, N. Y., in connection with the camp-meeting. The president, Elder A. E. Place, occupied the chair. The work of the past year showed many encouraging features, and the blessing of God shows that he is working for us. Four new churches were added; namely, Albany, Middletown, Binghamton, and Elmira.

Credentials were granted to Elders A. E. Place, F. Wheeler, C. O. Taylor, H. H. Wilcox, J. W. Raymond, D. A. Ball, S. M. Cobb, S. B. Whitney, F. Peabody, J. B. Stow, W. A. Westworth, George M. Ellis, H. L. Bristol, P. Z. Kinne. Ministerial license was granted to J. P. Lorenz, George R. Lesch, A. R. Hyatt, W. W. Wheeler, W. A. Wilcox.

Resolutions favoring the Christian Help work were freely discussed and adopted, as was also a resolution relative to the expenses of ministers' wives being paid by the conference.

Officers for the conference were re-elected as follows: For President, A. E. Place; Vice-President, J. W. Raymond; Secretary, W. A. Westworth; Treasurer, W. A. Wilcox. Executive Committee: A. E. Place, J. W. Ray-

mond, S. M. Cobb, P. Z. Kinne, N. S. Washbond.

A spirit of harmony and love characterized the meeting, and the guiding hand of our Father was felt by all. W. A. WESTWORTH, Sec.

MICHIGAN CONFERENCE PROCEEDINGS.

THE annual session of the Michigan Conference was held at Owosso, September 23 to October 4, in connection with the camp-meeting. At the first meeting, one hundred and six delegates were present, representing sixty-nine churches. A number of other delegates arrived during the meeting. Nine new churches were received into the conference. The total membership of the nine new churches is 218. The treasurer's report showed that the receipts for the year ending July 31, were \$39,010.12, and the expenditures, \$33,166.35, leaving a balance of \$5843.77 in the treasury at the beginning of the present year.

The following are the points covered by the resolutions passed: (1) That the next camp-meeting be held in August; (2) That a general meeting be held next summer on the same plan as last; (3) That the conference paper, *Liberty*, which is published at Toronto, Ont., be continued, and that the workers and others be encouraged to report through the paper, and endeavor to extend its circulation; (4) That we will endeavor to sustain Battle Creek College by our prayers, our means, our influence, and our patronage; (5) That, as far as possible, we will patronize the industrial department of the College, by using and selling the articles manufactured by it; (6) That we request each church to select one or more students, and help them to the means to attend the College; (7) That a local camp-meeting be held in Ontario in June, 1897; and (8) That the Conference Committee consider the propriety of starting local schools in the province of Ontario. A resolution authorizing the conference to do the business of the tract society was presented and discussed at length, and by vote was laid on the table.

O. Soule was ordained and granted credentials, and the credentials of twenty-eight other persons were renewed. Ministerial license was granted to ten persons, and missionary license to one.

The following officers were elected for the coming year: President, Elder I. H. Evans; Secretary, Elder S. M. Butler; Treasurer, REVIEW AND HERALD. Executive Committee: I. H. Evans, E. H. Root, A. O. Burrill, Eugene Leland, and E. J. Hibbard. Trustees for Michigan Conference Association, the Conference Committee. J. S. HALL, Sec.

INDIANA.

LOGANSPOUT.—The interest in the work here has materially increased for some time, notwithstanding some bitter opposition. A number of prominent citizens, as well as others, have been attending our preaching services and receiving readings from us, and some have been keeping the Sabbath for some time. Among these is the wife of a prominent colored man, an employee of the government. She has been keeping the Sabbath for some time, as the result of readings given her by my wife. While her husband is not keeping the Sabbath, he does not particularly oppose her doing so; hence she invited us to come to their home last Sunday afternoon to meet her pastor and his wife, with a number of the members of her church, in order that we might have a Bible talk upon the Sabbath question.

As soon as we were formally introduced, she expressed herself in the following pointed and forcible words: "My brethren and sisters in Christ [appealing to her pastor and those with him], I have invited you here that we may all have a talk together upon the Bible, especially

upon the commandments, and the Sabbath of the Bible. I have been reading for some time with Sister Hadley, and some of you have been at some of these readings. I am keeping the Sabbath, and now I am happy, for I know that I am obeying God, and I have found Jesus as I have never found him before; in fact, I have now found that for which I have hungered for a long time, and I am happy! Now if it is right for me to keep the seventh-day Sabbath, it is right for you; and if it is wrong for me to keep Sunday, it is wrong for you. Both cannot be right; there is some mistake, and if the Sabbath has ever been changed by the Lord, let us see about it. Now here are Brother and Sister Hadley, who seem to understand the Bible. Talk with them, take your Bible, and look into these matters, and let us together keep the commandments."

Such a personal appeal is seldom witnessed, I think. Well, the Spirit of the Lord was there, and was seen in all that was said and done. I suggested a season of prayer, asking the minister to lead, and after prayer my wife and I presented the Sabbath from the Bible. The Lord blessed the presentation of this subject, and after we had finished, the pastor arose and said, "I believe that this Bible work that these people are doing is the work of God, and I have no word of condemnation for those of my church who are keeping the Sabbath; in fact, the seventh day is the Sabbath; but we have been keeping the first day so long that it seems right. Still I am ready and willing to accept new light, and I believe that God will bring it to me. I shall study this question, and will read and investigate, and if I find that the seventh day is the Sabbath day, I will keep it."

This was the tenor of the meeting, so we left with them some papers to read. We are to meet this minister and his wife again, and we feel that their sincerity will lead them finally into the light. Three of the members of his church are now keeping the Sabbath. We hope soon to have an organization here of some who will prove faithful and zealous in the work of the gospel. We have had other interesting experiences here, and for all we say, Praise the Lord!
October 8. O. S. HADLEY.

TEXAS.

SEPTEMBER 9 we left our home and many friends in Topeka, Kan., and were soon settled comfortably at Keene, Tex., where we found plenty of work. After spending a few days in planning some matters relating to the school and the sanitarium enterprise that is being started, I have labored at Plano, Farmersville, Denison, Savoy, and Ladonia. Elder Greer joined me at Denison. At Plano we were hindered some what by rain, but the Lord came very near in our meetings, and all were encouraged. There is a good opening there for a series of meetings if the little church will do what they can in holding up the light and distributing literature.

At Sister Grove, near Farmersville, I met Brother Abel Gregory, who had been holding meetings there over five weeks. He has labored earnestly and with faith, and God has blessed his efforts. About sixteen are keeping the Sabbath as the result of his work, and others who were keeping the Sabbath were led to accept the whole truth. These, with one family that has been some years in the truth, make a company of twenty or more. A church was organized, eight persons were baptized, officers were ordained, and I left them rejoicing in the truth. Brother Gregory remained near there to hold a series of meetings in a new place.

At Denison God blessed us much. Several sought the Lord, two were baptized, and a church of eighteen members was organized. Here is a great opportunity for effectual work. A home and board free are offered to a lady Bible

worker who will spend the winter with them. Where is the worker?

At Savoy we found the church low in courage. Many had moved away, and no Sabbath-school was being held. The people were attentive, and our brethren were surprised to see the interest that was manifested where they thought there was none. If we had not been bound by appointments, we would have remained there a week or two. A nice church was furnished us free, and offered for a series of meetings. Three were added to the church. The Sabbath-school was reorganized, the tract society revived, and a leader appointed.

We then came to Ladonia, where there was once a large church. Nearly all its members have moved to Keene; but the few remaining are earnest, and are reading nearly all our papers. They will now revive their Sabbath-school. One was added to the church.

In these nineteen days we have held forty-five meetings, made about thirty five visits, and taken nineteen subscriptions for our papers. We are working especially for the REVIEW. Many do not have it.

Elder Decker has been at Crafton for some time. God has blessed his labor, and a church has been organized there. Elder Beckner has just organized a church of about twenty members at Marietta, as the result of Brother J. N. Sommerville's work. A few have accepted the truth at Cleburne, Corsicana, and Able Spring. At the latter place, Brethren F. W. Field and H. B. French held a series of meetings. We are encouraged as the work moves on. Over forty have accepted the truth within the last six weeks, and sixty-five have been organized into four new churches. Though crops have failed, and finances are low, our courage is good, and we praise God for the prospects before us. Let us pray, sacrifice, and labor on.

C. MC REYNOLDS.

LOUISIANA.

ROSELAND.—We began tent-meetings in this place, September 16. They have been well attended, and the interest seems to be still increasing. The Lord has blessed the preaching of the word, and already some have begun to obey the truth. The ministers and leading members of the churches are doing what they can to keep the people away from our meetings, but still they come. The Mennonite minister has attended some of our meetings, and last Sunday, at his request, we preached to his congregation. He said that it was the first time an Adventist minister had been invited to preach to one of their churches. They have been so reserved and separate from the other churches that it surprises the people to see them attend our meetings at the tent. What seems to attract them is that we hold up Christ in everything, and teach separation from the world, the ordinance of humility, non-resistance in war, etc., the same as they do.

This town is composed mostly of people who have come here from the Northern States for health and pleasant climate. The people are kind to us, and bring us provisions. We praise the Lord for his mercy and goodness.

ADDIE J. MORRISON, ISAAC MORRISON,
J. E. EVANS.

NORTH CAROLINA.

ARCHDALE.—Our tent-meetings have been in progress at this place for about six weeks. The attendance has been good all the time, except a few nights when it was rainy and cool. The Lord has given much freedom in presenting the truths for this age of the world, and we believe that most of the people who have attended regularly are convinced that these things are so.

We cannot tell what the results will be. Some have already decided to obey the truth, and we

believe that quite a number will yet come out on the Lord's side. We have organized a Sabbath-school of over thirty members, and we hope others will yet join.

The people have been very kind in caring for our temporal wants, and the cash donations have been much better than in other places where we have held tent-meetings in this State. We have given away quite a number of our papers, and the people seem anxious to read. We have also sold some books and tracts. Many seem very anxious for us to build a church here, and have voluntarily offered to give almost a hundred dollars toward it. We believe enough can be raised for this purpose if we find it necessary to build a house. We have been refused the use of the only church building here for our future meetings, but several other places have been offered to us. We are of good courage, and look for good results here. Pray for us.
October 6. B. F. PURDHAM,
E. L. SANFORD.

MELVIN GROVE.—We continued the tent-meeting seven weeks at this place. It being in the country, we never had a large attendance. Most of those who came at first continued till the end of the meeting, yet only a few have embraced the truth. One brother eighty-nine years old gave up his tobacco, after using it perhaps not less than eighty years. We had the tent down a day or two before the big storm.

We are now holding meetings in private houses and the schoolhouse. Several families are deeply interested, but the fear of the law of the land is greater than the fear of the law of God. May the Holy Spirit send conviction to their hearts, and take away the man-fearing spirit. There was a little talk of building a meeting-house, but many will not be able to sell their tobacco to pay the guano bill, so they will not be able to assist. We only need a hundred dollars. It makes us sad as we read of the millions that are now being spent that will bring no return. May the Lord of the harvest send men and means to carry forward his own work.

Brother C. W. Devould spent two months with us, speaking, and holding readings with the people. We are glad to see Southern men coming to the front, feeling the responsibility resting upon them as this brother does. O that every Sabbath-keeper in the South would take hold and work with a will.

I received a letter a short time since, telling of a family that embraced the truth by correspondence, and that now have eight more keeping the Sabbath with them. They have had no minister to preach to them since they embraced the truth. Will not such companies spring up all over the earth?

I shall visit our little companies when I return to Asheville. My address is Raleigh, N. C.

D. T. SHIREMAN.

IOWA.

SINCE August 25 there have been four local camp-meetings held in Iowa. These have all been seasons of refreshing. Elder Allee, of Minnesota, assisted in the two meetings first held. Elder L. A. Hoopes, from College View, was present the last two days of our last meeting, which was held at Red Oak, closing October 4, and rendered valuable assistance. The attendance from the outside was large, especially at Onawa and Oxford Junction, reaching more than one thousand at the Sunday services. There was not so large an attendance of the brethren and sisters as we had hoped, the rains and lack of means keeping many away.

Thirty-four persons were baptized, while others will be baptized at their home churches. Several of the candidates were once baptized in other churches, but were not satisfied. They testified that the more earnestly they sought the Lord, the more dissatisfied they became with their former baptism. Our foreign missions were consid-

ered, and the First-day offerings amounted to \$69.35. The blessings in the tithing system were presented at each meeting, and many decided to be henceforth faithful to God in this important matter. Iowa has felt the financial depression severely, but God has many souls here that are indeed making a covenant with him by sacrifice. The reports from the tent companies and Bible workers are cheering; and though many perplexities have been met with in their experience, we enter the late fall work with courage and thankfulness to God, who has given us a part with him in this solemn closing work.

CLARENCE SANTEE.

WISCONSIN.

MANY interesting items have found space in our little paper, the *Wisconsin Reporter*, which might be too much in detail for the general reader. These smaller reports, taken one by one, do not seem to count up very fast, but when we add together those which have been received from July 1 to October 1, the number is quite large. Eighty-five persons have accepted the truth, ninety-six have been baptized, and one hundred have been added to our churches.

The cool, damp weather in September was much against the interests that had been created in our tent-meetings, and it became impossible for these meetings to do all that could have been done with favorable weather. Three Sabbath-schools, one tract society, and three companies have been organized. There are Bible workers laboring in the employ of the conference, in Milwaukee, Madison, La Crosse, Oshkosh, Baraboo, Green Bay, Wausau, and Marinette.

Instead of local camp-meetings the plan is to hold a number of general gatherings with the churches. These will come later in the season than camp-meetings could be held, but they are appointed at such time as best suits the convenience of the people in the different districts. At a late council of the Conference Committee and representatives of the tract society board, the State was redistricted, and seven tract society directors were appointed. The directors will hold a convention at Milton Junction, October 13-15, for counsel, and to plan anew for this important branch of the work. It is hoped that this and all other departments of the work will receive the earnest attention and care that are due the Lord's work.

WM. COVERT.

FROM September 1-6 we visited Weyerhauser, Chippewa county, a little town on the Soo Railroad, where we found a brother and sister who had been keeping the Sabbath over a year, and were in much the same condition as the brethren were whom Paul found at Ephesus (Acts 19:2), who had not heard of the Holy Ghost. These two faithful souls had never heard of the spirit of prophecy. Tears of joy were shed as we pointed them to the word of God on this subject, and gave them an account of Sister White and her work. They rejoice in the new light, and they now know for a surety that this is the remnant people, for they have the spirit of prophecy.

Tithing was also a new theme to them; they had been donating to the resident minister, and aiding in building that society a house. Upon learning of my coming, the minister took special pains to inform them that I could not occupy the house, although they were not using it. We secured an old school building across from the church, and nearly all his members attended. While their own house was not in use, they had to sit on rough plank seats, without backs, in order to hear the "everlasting gospel." Several Catholics attended, manifesting deep interest in the subjects presented.

Later we visited Chetek, Stanley, and Snow. Several at Stanley seem about ready to take up the cross. At Snow a brother took a firm stand for the truth. Returning to Shamrock, we held

our quarterly meeting, when five more decided to walk in the faith of Jesus.

From city and hamlet the chosen are coming,
And afar from the isles of the ocean are seen,
To be led by our Shepherd beside the still waters,
To feed and lie down in the pastures of green.

J. B. SCOTT.

MINNESOTA.

THE Minnesota camp-meetings were held according to appointment, at Frazee, September 22-27, and at Crow Wing, September 29 to October 4. The former was the larger meeting, as many more brethren live in that part of the country. The attendance of the brethren was indeed encouraging. The interest deepened from the beginning, and a quiet searching of heart was manifest. The preaching and Bible study services were principally conducted by Elder H. R. Johnson and the writer. Righteousness, or life in Christ, obedience to the law of God, the nearness of the second coming of our Saviour, tithing, and the gifts of the Spirit, were the themes presented. The lessons were close and practical, and the brethren seemed to rejoice in the plainness of the truth. Brother and Sister Ellis labored earnestly in the interests of the tract and missionary work, and Sister Little in the Sabbath-school work. She also conducted meetings for the children and youth.

The Sabbath of the meeting at Crow Wing was a triumphant day of spiritual blessing. At the close of the forenoon service, led by Elder Johnson, a goodly number came forward and quietly bowed at the altar, while all engaged in an earnest seeking of the Lord. The peace of God came into the meeting. This was a day long to be remembered.

October 8-11 a general meeting was held at Osakis with neighboring churches. The inclement weather prevented a number from attending, yet the house was well filled, and the word gladly received. Brother and Sister Ellis and Brother C. L. Emmerson assisted in this meeting. The blessing of the Lord was manifested in the meeting, and all seemed to realize more fully the shortness of time and the need of divine help to prepare for the great event of the Lord's soon coming. These meetings were seasons of encouragement, and will lead to greater faithfulness in the service of the Lord.

N. W. ALLEE.

UPPER COLUMBIA.

My long silence has not been because I have been idle, nor because there has been nothing done in our conference worthy of notice, but because, with the steady growth of the work, cares and burdens have been multiplied; and being far removed from the place of publication of our good church paper, I have allowed myself to become careless about reporting through its columns. And now so much time has elapsed since a report has appeared over my signature, that I hardly know where to begin. Perhaps this one might cover the work of the past year.

Suffice it to say that while no great stir has been made at any one place in the conference, the workers have nearly all been blessed in their labors, and here and there small companies have been raised up. These, together with those added to the various churches, make three hundred and ten as the number added to our list of Sabbath-keepers for the year's work.

Seven new churches were received into the conference at our last annual camp-meeting, and since that time we have been pushing the work in different directions. Some two or three companies have been raised up, and a few have been added to the churches.

The laborers of the conference are all of good courage, and they feel to redouble their diligence during the present year, and press the battle to the gates. If they can be followed by the earnest prayers and hearty support of all their

brethren throughout the conference, I see no reason why the present year may not be just as fruitful in good results as the past one was.

Up to May 31, the end of the conference year, our work prospered financially. We had never turned away an applicant for money, without giving him all that he asked for, and at the close of each year we were always able to pay all accounts, and settle with the laborers in full. But while in the past we have not materially felt the pressure of hard times in our work, thus far during the present year there has been quite a falling off in the tithe, and unless our brethren heed with diligence the express command of God, "Bring ye *all* the tithes into the storehouse," we shall not be able to do as we have done in former years. There is danger that the work will be hindered for the want of means. But we will not talk hard times. With the cause of God there should be no hard times. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills." There are as many cattle and as much gold and silver in the world as ever in the past,—yea, more; and if our people everywhere would so relate themselves to God and his work that he could use both them and their means, the progress of the message would not be retarded because of hard times. So prosperous would God's people be,—yes, right in the midst of hard times, pests, devourers, etc.—that all nations would call them a delightful land.

Brethren, let us try it, and keep the work moving.

R. S. DONNELL.

WHY NOT?

THE continuation of the office of district director is in some of our conferences quite a question, and some have decided to drop this class of laborers; but it is the writer's opinion that this is a mistake. If the old plan of having the conference divided into a number of districts, and placing a layman over each district, who can spend only a small part of his time in director's work, does not give satisfaction, why not have the districts made larger, and then let the conference employ a man to spend all his time in district work?

It is a fact that our churches need help on many points; and it is also a fact that our ministers, when visiting among the churches, cannot remain long enough at every place thoroughly to drill our church workers in every line of work. Why not have our directors go to the churches, and stay long enough to get every one to work in some line?

There are many of our brethren who could distribute tracts on the envelope plan if they knew just how to take hold of the work. Why not have a director who will be able to go right out with these persons, and spend a few days with them in practical work, showing them just how it should be done? There are some in every church who could give Bible readings in families. Why should not the director be a man who could help this class to get started in their work? There are others who could canvass near their own homes for our small publications. Why should not the director be a man who could give practical instruction to them by spending a few days in the field with them? Many of our church clerks and tract society librarians need instruction in regard to keeping their books properly, making reports, etc. Why should the director not take time to instruct them on these points?

Some one should continually be looking after the interests of our periodicals. Why not instruct our directors to appoint some one in every church, who shall make it his special work to take subscriptions for our various periodicals? Our financial needs must be continually kept before our brethren. Why should not the director use his influence while among the brethren, to have all do their duty in supporting the cause? Why not have directors who will develop into

"all-round men," and who will be able to help our churches on the points where they need help?

But some one will say, If the director does all this work, he will necessarily have to remain several weeks with each church. Very well, let him remain. Will it not be better to have one good, live, working church, that is up to date on all points, and will continue to work right along, than to have a number that are doing but little more than simply holding their Sabbath meetings? If the directors do this work, what are the ministers to do?—Work in new fields, and visit the churches occasionally, and baptize the converts who are brought into the truth through the missionary work done by the church. The minister should also be an all-round man, who can do the same work as the director when the opportunity presents itself.

There is earnest work for all classes, and no one need be idle who has a mind to work. May the Lord bless his people, and teach them by his Spirit how to work for him.

J. W. WATT.

QUASHED.

THE case against Brother B. A. Philpott, of Murfreesboro, Tenn., was thrown out of court on the following plea, made for the defendant by Attorneys Sheaff and Whitaker at the opening of the trial on October 21:—

The defendant for plea says that the indictment pending against him in this county returned by the grand jury at the June term, 1896, of this court, charging that he, said Philpott, on the 15th day of March, 1896, and divers other days before the finding of this indictment in said county and State of Tennessee, did engage in farm work; viz., plowing and hauling manure, which renders it exceedingly unpleasant to reside in the community of the said Philpott, to the manifest corruption of public morals, and so as to become a public nuisance to a large body of citizens living in the community, and against the peace and dignity of the State, is not a valid indictment, for the reason that the name of Byron Freeman, marked thereon as prosecutor, was not signed by said Byron Freeman, nor was the signature thereof, with his name as such prosecutor, authorized by him; wherefore, said defendant avows that there is no prosecutor upon said indictment, and this he is ready to affirm; and he therefore prays that said alleged indictment be quashed.

The presenting of this plea was a surprise to the court and the prosecuting attorney, and caused some embarrassment on the part of the prosecuting attorney, but he soon recovered sufficiently to take issue with the plea. Mr. Freeman was sworn, and put on the stand, and he stated that he did not sign the indictment, nor did he authorize any one to sign it for him; that he was summoned to appear before the grand jury last June, and in answer to questions propounded by the jury, testified to seeing the defendant at work on his farm on Sundays, and signed his name to his testimony, but did not enter complaints, nor sign as prosecutor; and that he was not willing to be the prosecutor in the case. The prosecuting attorney then apologized by saying that a mistake had been made by the grand jury in signing the indictment in the name of a witness instead of that of the prosecutor proper, and that he would withdraw his issue to the plea. The court could then have appointed the prosecuting attorney, prosecutor *ex officio*, if he had thought that it was a just indictment and should be prosecuted, but the judge ruled that the indictment was irregular, and could not hold, and discharged the defendant.

While there are no charges made, it is the general opinion that in this case the grand jury used inquisitorial power beyond their lawful limit, and in the absence of a prosecutor, or to shield the person making the complaint, they signed the name of a witness as prosecutor to the indictment to cover up their illegal procedure, doubtless thinking that the defendant would not discover this unlawful act; but unfortunately for them, they signed the name of an honest, conscientious man, who would not be used as a

tool in such unchristian and unjust proceedings. □ The people in this community are generally very friendly to our people, and denounce the arrest of Brother Philpott. If the grand jury indict any more of our people here, it will be done in the regular order and according to law.

While the trial was pending, a church was organized in Murfreesboro, and Brother Philpott was ordained as its elder. Five were baptized in Stone's River on the Sunday before the trial, and the church was holding meetings every night, with a good outside interest. While some were trying to hinder the work by the force of law, it appeared only to tend to its advancement. In every case of this kind we see more and more of the real presence of God among his people. Our safety and our help are alone in him.

D. W. REAVIS.

News of the Week.

FOR WEEK ENDING OCTOBER 24, 1896.

NEWS NOTES.

News concerning the great storm in Mexico is gradually coming in, and shows that its effects were of a very serious character. A Pacific Coast steamship arriving at San Francisco, reports that the mining town of Altata, on the west coast of Mexico, is entirely gone, not a building being left standing. The storm consisted of a tidal wave and cloudburst. Waters from below and from above completely submerged the little town, sweeping it off the earth. Fortunately, loss of life was slight, and the inhabitants are now encamped in tents or huts constructed a little distance from where the town stood. This is said to be the third time that Altata has been swept out of existence, each time the town having been rebuilt farther from the shore. At Mazatlan the storm vented its fury, though not with such disastrous results. One peculiar freak of the storm is seen in the middle of the street, where a large schooner sits immovable. She rode in on the tidal wave, and when it receded, was left high and dry.

Light and life attend the introduction of the gospel. That this is true is in evidence in all past experience. The following statement comes to us in a current paper: "In British India the annual death-rate among Europeans in the early part of this century was eighty-four to the thousand, but in 1890 it was reduced to sixteen to the thousand. In the Dutch East Indies, the European death-rate has been reduced from one hundred and seventy to the thousand in 1828, to sixteen to the thousand at the present time. This is much less than the native death-rate, which in 1892 was twenty-three to the thousand. In the basin of the Congo the death-rate among white men in 1893 was seventy to the thousand, but this embraced many mere adventurers and campaigners, deprived of the comforts and conveniences of life. In Leopoldville and Boma, white settlements, where good homes and fair sanitary conditions are available, the death-rate is but thirty-two to the thousand."

The different states of South America have always been subject to the most complete Catholic domination, but gradually the light of truth and progress is dawning upon them, and there is quite a movement for liberty of conscience in some of the most advanced communities. Especially is this true in Chili, Brazil, and Argentina, where our work is already planted. In other states the priest still grasps the controlling power. In the Peruvian legislature the project to provide for the registration of non-Catholic marriages was recently defeated. In Peru, Ecuador, and Bolivia, Protestants cannot be legally married without becoming Roman Catholics. The project referred to was designed to correct this abuse as regards Peru. The Chicago Methodist ministers called the attention of President Cleveland to the marriage laws in that country. A subsequent report gave a specific case of a Mr. Hazelton and a Miss Wood, Protestants and American citizens, who were married according to their faith in Callao, all possible means being taken to comply with the laws of civil registration. The Peruvian secretary of state refuses to register Mr. Hazelton's marriage, on the ground that it was not celebrated according to the rites of the Catholic Church.

ITEMS.

—Bishop Whipple, head of the Episcopal Church in Minnesota, was recently married the second time. He is seventy-four years of age.

—Ex-speaker of the House of Representatives Charles F. Crisp died in Atlanta, Ga., Oct. 23, of a combination of asthma and heart-disease.

—King Alfonso, of Spain, is now ten years old. It is expected that next year he will read the speech at the opening of the Cortes. He comes of age, according to the Spanish constitution, when he is fifteen years old, and the queen's regency, therefore, has but four years to run.

—A thought-weighting machine has been invented by Professor Mosso, the Italian physiologist, the rush of blood to the head turning the scale. The machine is said to be so delicate that it can measure the difference in the exertion needed to read Greek from that required for Latin.

—A twelve-year-old boy at Parma has just had his heart washed. He was suffering from acute pericarditis, and his doctor, using an instrument invented by Professor Riva, drew off the purulent serous matter in the sac, and then washed the heart and its serofibrous covering with a solution of sodium bicarbonate. The boy recovered rapidly.

—A Turkish citizen living in Dubuque, Ia., was notified from Constantinople the other day that \$50 taxes had been levied against him, and that unless he remitted in thirty days, his relatives in Turkey would be thrown into prison. He proceeded to the district court to claim naturalization, but could not prove the necessary period of residence, and was refused citizenship.

—M. Andrée, who was to start on a voyage to the north pole in a balloon last summer, has just published in Stockholm his report on his researches in Spitzbergen, which were by no means unimportant. As has been said, he will again attempt to reach the north pole next summer in his balloon, and to accomplish this he needs \$14,000. On arriving in Gothenburg on his return this fall, he received a check for \$2100, and no doubt the rest of the sum will be made up before next July; for the king of Sweden and Norway is as great a believer in the scheme as ever, and has rewarded many of the original subscribers to Andrée's fund with the decoration of the Vasa Cross.

—By invitation of the president and students, Booker T. Washington, the colored principal of the Tuskegee Institute in Alabama, delivered an address recently before the faculty and students of Trinity College in North Carolina. Although Trinity College is an old Southern white college, and this is the first time he was ever invited to address a Southern white college, Mr. Washington says that he and the half-dozen colored citizens who accompanied him were treated with the greatest courtesy, and his address was received with marked enthusiasm. As he left the college grounds, the students assembled on the campus, and gave him their college yell in a most hearty manner.

—A Washington correspondent is responsible for this story: "Mr. Terrell is said to be on very intimate terms with the sultan. As they were recently dining together at the palace, his imperial majesty remarked that he regretted to learn that there were 'four newspapers in the United States which had published articles seriously reflecting on his administration,' and he went on to say that he desired Mr. Terrell to write to President Cleveland, and ask him to suppress them. 'Why,' replied the envoy extraordinary and minister plenipotentiary of the United States, 'there are 35,000 newspapers printed in the United States, and every one of them gives you fits every morning.'" — *Missionary Review*.

—J. G. Paton writes from the New Hebrides: "The following facts and figures may be interesting: There were 18 missionaries and 271 teachers at work last year, and 9587 people attending school, and there are now 296 candidates for baptism; 492 adult baptisms and 148 marriages were solemnized during this year. The sum of \$156 in cash was raised, and 5210 pounds of arrowroot, amounting to about \$1800, was made for mission purposes. This item does not include the large amount paid for books in cash or by contributions of arrowroot. Sixteen couples volunteered for work on heathen islands, and 1120 natives renounced their heathenism and joined the Christian party, while the number of church-members stands at 2082."

Special Notices.

MICHIGAN, NOTICE!

THE business connected with the Michigan Tract Society office has now been turned over to my successor, E. I. Beebe. Librarians, canvassers, and all others who have heretofore done business with me as secretary and treasurer of the above-named society, should now address E. I. Beebe, REVIEW AND HERALD, Battle Creek, Mich., and make drafts and money-orders payable to him.

Elder S. M. Butler has been elected secretary of the Michigan Conference, and church clerks should now address him at 421 Benjamin St., Saginaw, Mich.

I wish to thank the brethren and sisters of the Michigan Conference for the confidence reposed in me, and the many courtesies and acts of kindness extended to me during my connection with the work in the State. I shall be pleased to hear from any of my friends at any time. My address is 195 Battle Creek Ave., Battle Creek, Mich. J. S. HALL.

At the Owosso camp-meeting a resolution was passed that we urge upon our brethren the importance of selecting two or more suitable persons in each church to sell our small publications, such as "Christ our Saviour," "Mount of Blessing," etc., and that a special effort be made in this line between now and the holidays. Now is the time to sell our books. Those who are in the field are doing well, and I will say that the two books named above are specially good books, and should go to the people. They are full of light and truth. We are very anxious that Michigan should send out not less than two hundred workers between now and Christmas. Come, brethren, let us all take hold of this work in earnest. We have forty-five volunteers, but we wish two hundred more.

Then, too, we have other books that those not of our faith can sell. Let us all go to work. If we cannot go ourselves, let us get some one else to go, and we shall be glad to write and do all we can to help them make a success. Let us go to work at once, and see what we can do. I shall be glad to answer all questions. My address is REVIEW AND HERALD, Battle Creek, Mich. A. J. OLSEN.

GENERAL MEETINGS FOR MINNESOTA.

MEETINGS will be held in Minnesota as follows: Lake Eunice, Nov. 4-8; Pine Island, Nov. 18-22; Wells, Dec. 2-6; Artichoke, Dec. 8-13; Cambridge, Dec. 15-20. Services will begin on the evening of the first day of each appointment.

As these meetings have been earnestly asked for, we look for a good attendance of brethren from neighboring churches. May we not do a good work by preparing for these meetings, and inviting our friends and neighbors to attend the services? We expect much spiritual blessing and deeper experiences to be gained at these meetings. Our recent meetings were profitable occasions. The Spirit of God responded to the exercise of faith. Let us seek God anew. N. W. ALLER.

NOTICES.

ALL moneys for northern Wyoming and southern Montana, tithe, and First-day offerings, should be sent to John Burkhart, general treasurer for this field, Big Horn, Wyo.

THERE is a good opening at Big Horn, Wyo., for a Seventh-day Adventist who is a first-class blacksmith, wagon-repairer, and horse-shoer. Correspond with O. S. Ferren, Big Horn, Wyo.

THE location of the Bible Workers' Home in Toledo, O., is changed from 1311 Collingwood Ave., to 392 Dorr St., which is two squares east of Collingwood, and is now the address of the following workers: W. J. Fitzgerald, Mrs. W. J. Fitzgerald, Miss A. W. Welsh.

CHANGE OF ADDRESS.

THE address of Elder J. O. Johnston is now Greenwood, S. C.

Publishers' Department.

ONE MINISTER DOES—WHY NOT MORE?

ONE of our ministers in far northwestern territory, in a locality where money matters are said to be about as close, especially among our people, as anywhere in the United States, sends us, almost every week, a good list of subscriptions to the REVIEW. When we commenced to agitate the matter last spring, this minister took hold of the work with earnestness, and we believe from the subscriptions we are receiving from him right along, that he does thorough work in every church he visits, in getting the brethren to subscribe for the REVIEW AND HERALD. Now, brethren in the ministry, if one minister in poor territory can send us all the way from two to half a dozen subscriptions for the REVIEW every week, why cannot others who certainly have as good territory, and many of them much better territory, do likewise? Think of it, brethren; are we doing everything that we should to increase the circulation of our important periodical, the REVIEW AND HERALD?

A. O. TAIT.

"THE GOSPEL READER."

THIS is designed as a companion or perhaps a successor to "Gospel Primer," with which our readers are well acquainted. It is a brief and simple story of the

Bible, beginning with the creation, continuing to the apostolic times, and supplemented by three short chapters on the apostasy and the reformations and consummation. The style of the book is clear and pure. The matter is easy to be understood, instructive, and entertaining to peruse. The author is Professor G. H. Bell, well known among us as a student, teacher, and writer. The illustrations are new and neat. The mechanical work is a credit to the publishers. The book contains 192 pages, divided into thirty-five chapters. The book is now ready, and may be ordered of any office of publication or tract society. Price in cloth, 75 cents; boards, 50 cents.

"HOW TO LIVE."

A NUMBER of years ago a little work was published from the pen of Sister White, entitled, "How to Live." One of the teachers in the College would like to have a copy of this work. If any one has a copy that he can spare, and will quote us a price on the same, we can place it where it will do a great deal of good. Address the undersigned at Battle Creek, Mich.

A. O. TAIT.

NOW READY!

THAT most valuable little book, "Steps to Christ," is so well known to the readers of the REVIEW that it is useless to describe it. Suffice it to say that we are now ready to fill orders from the new edition. Price, bound in cloth, 60 cents (reduced from 75 cents).

This is one of the best books that has yet come from the pen of Mrs. White. It brings comfort and cheer to the poor sinner, and it should be sold everywhere. Now is the best time of the year to sell it. Good agents are wanted to help push its circulation. Write to your State tract society secretary for terms and territory.

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

"BIBLE CHILD LIFE."

THE lives of some of the children mentioned in the Bible furnish the most inspiring examples for good that can be placed before the children of to-day. The lives of the children of the Bible are beautifully portrayed in our new book, "Sketches from Bible Child Life." Have you seen the book? If not, get a copy for your child at once. Agents are having good success in selling it. Why cannot you? It is a nice holiday present for a child, and as this is the time of the year when the world generally is looking for holiday presents, why not sell them this book, which is better than much of the literature on the market?

Sold in cloth only at 50 cents, post-paid. Write your State secretary for special terms to agents, territory, etc.

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

SPIRITUALISM.

SPIRITUALISM is making most alarming inroads into society everywhere. Thousands of people are being led into its delusions. We should do all in our power to counteract this evil. You cannot do this work more effectively than by circulating the new book just issued on Spiritualism. Read again the notice of the book given in the last REVIEW; and if you have not already done so, get a copy and read it at once. Then do all you can to get others to read it. Good agents are wanted to sell it all over the land. In view of the wide-spread interest in this subject, it will certainly sell very readily. Price in cloth, post-paid, 50 cents; price in paper, 20 cents. Write your State secretary for territory and special terms to agents. Perhaps you can use it as a "help," or sell it in connection with our other small books.

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

ON THE INCREASE.

A VERY encouraging letter is just received from one of our State secretaries in regard to increasing the REVIEW list in that State. She says they have received at their office some ninety orders for the REVIEW since their camp-meeting a few weeks ago. We are particularly interested in the statement that "some of the societies are loaning the money to those not able to take it otherwise, allowing these persons to pay them on the instalment plan. Others who cannot do this are loaning their paper regularly to those who do not have it. Thus we hope soon to see every family have access to this good paper, even if all cannot have it come to their homes."

We hope all our societies will take hold of this work in the same systematic and thorough manner. And why should they not? The same secretary says they are assisting in increasing the Instructor list in their field, and we believe that they will have like success. The Sabbath-school secretary is furnishing the names of

young people who can canvass for the paper, and thus an excellent work is being done. And it might pass without saying, that in the same State, the State agent is out in the field energetically working for a large sale of our books between now and the holidays. He has been quite successful in getting a number of agents not of our faith to take up the canvass for our juvenile holiday books. May the good work go on.

A. O. TAIT.

The Wars of the Cross

OR THE History of the Crusades

Is a neat little volume with thirty-eight illustrations. The "Crusades" of the Middle Ages stand forth in history as one of the most marvelous outbursts of bloody enthusiasm to be found in the annals of time. One who has not read the history of the Crusades, but little realizes to what lengths of suffering and hardships both men and women may be driven by a wild enthusiasm and a misguided zeal. The history of the Crusades is a book that every one should read.

Bound in cloth, sent post-paid, reduced to.....\$1.60

THE STORY OF THE BIBLE,

Or the Bible given in the form of a connected simple story. Children and youth read this book eagerly and with delight. Parents will find this book an excellent one to place in the hands of their children. It is fully illustrated, and the illustrations and the simple language of the book cannot fail to attract the attention of the child and deepen his interest in the Book of books, the Bible. Sent post-paid for \$1.00.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 27, 1896.

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

*Daily. †Daily except Sunday. 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, STATIONS, and GOING WEST, including train numbers and departure/arrival times for various stations like Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlevoix, Lansing, Durand, Flint, Lapeer, Inlay City, Tunnel, Detroit, Toronto, Montreal, Boston, and Buffalo.

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

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 27, 1896.

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Editorial Notes.

Field Tidings is the title of a canvassing leaflet published in England, a copy of which is kindly forwarded to this Office. The issue of Oct. 13, 1896, states that in Herefordshire, the thinnest populated county in England, over one thousand copies of our books have already been sold. The number of copies of the *Present Truth* sold weekly is reported as being 11,800. At Southampton six have embraced the faith, and four were baptized October 4. A little company of ten hold meetings regularly at Portsmouth. At Birmingham, within three weeks, six have decided to obey the truth, and many others are about to take that step. In Wellingborough, two who had become discouraged have zealously returned to the fold. The company there is increasing, and they are seeking a larger place of worship. The Lord is prospering the work in England.

The meetings of the General Conference Association have been largely taken up during the past week by interesting reports from our various missions and depositories. Steps have been taken to place some of them upon a better basis, where it has seemed to be necessary. The association has decided to encourage the purchase of a schooner for the use of our workers in Central America. They are waiting for a better description of the vessel before closing up the deal. The price set upon the vessel is twelve hundred and fifty dollars. The association will probably withdraw from the publishing work in this country, leaving this principally with the publishing houses. The Foreign Mission Board recommends the association to favor the establishment of a Spanish paper in Argentina, and the rental of a mission house of sufficient size to accommodate our workers in Buenos Ayres. Elder G. H. Baber, of Chili, is also to be authorized to proceed with the translation of such literature as he may need in his work.

With deep regret we learn of the serious illness, at Liverpool, of Brother C. P. Riggs, who has been compelled to retire from the African Gold Coast mission.

Brother A. W. Semmens, of Australia, who, with his wife, took an extended course of training in nursing and treatment at the Sanitarium, has opened a health home in Ashfield, one of the suburbs of Sydney. His institution is well fitted up, we learn, and the work is certainly very timely in that country.

Canon Wilberforce, says the *Missionary Review*, in the course of a sermon in Westminster Abbey, related that the strong body-guard secured to protect the czar of Russia from assassination at his late coronation, was brought from provinces belonging to the persecuted Stundists. This is good testimony, even from their enemies, to those who will be true to conscience. It was felt that no ill would come from such men to their emperor, because they had dedicated themselves to the spirit and teaching of "another King, one Jesus."

When Martinelli, the new papal ablegate to this country, reached New York a few weeks ago, the government obsequiously despatched a revenue cutter with greetings to the new dignitary, to bring him with safety and despatch to the city. The *Episcopal Recorder* of October 22, makes some justly scathing comments on such a prostitution of government courtesies to a foreign church, and asks when any such honors have been conferred upon the Methodist, Baptist, Presbyterian, or any other Protestant denomination; and if not, why this.

Improved modern telescopes are working constant changes in the opinions of astronomers. It used to be thought that the moon had no atmosphere, or at least only one of a highly tenuous nature. But recent observations show distinct watercourses and river-beds; and a most competent observer, Mr. Pickering, thinks he has detected low forms of vegetation. This constantly changing attitude of science toward what it has claimed as fixed facts of physics, should make it a little modest in its criticisms of the Bible.

The Foreign Mission Board has recommended Dr. O. G. Place and wife and four nurses to proceed at once to India to establish the medical missionary work in that country, the funds for this mission being provided by the Sabbath-school donations of the last two quarters and some personal donations. Elder W. C. Grainger, of California, has been recommended to proceed to Japan in company with a Japanese brother who is about to return to his native land to bear the truth. The California Conference kindly sustains Brother Grainger for the first year. On account of Elder Gates's prospective return from Honolulu, it has been decided to ask Elder J. A. Burden, of California, to go thither. It is not known whether he can accept the call, but it is hoped he may be able to do so.

GENERAL CONFERENCE COUNCIL.

This is held semiannually, and embraces the members of the General Conference Committee, Foreign Mission Board, Medical Missionary Board, International Tract Society, and General Conference Association. The latter organization has twenty-one members, representing all parts of the country. The eleven men who con-

stitute the General Conference Committee are most of the other boards named. The object of these meetings is counsel and the transaction of necessary work in the interim of the General Conference sessions. A growing and aggressive work, such as ours, extending to all parts of the world, involves many perplexing and important questions, which the few officials usually connected with the offices in Battle Creek do not feel able or willing to decide without counsel. Many of these questions are those relating to details and personal matters necessary of themselves, but not public in interest or nature. Mingled with such problems, are others of a more general interest.

The meeting now in session is in many respects one of much interest on account of the pending problems in reference to the work here and in other countries. Looking at matters in a general view, as they have come up and been discussed in the various meetings, they present an encouraging aspect. Our work in distant fields is prospering under the blessing of God. Many of our laborers have to meet great difficulties and discouragements, as our readers all know. But progress is being made; and the prospect is comforting and assuring. With a very few minor exceptions, those who have been sent to distant fields have proved faithful to their trusts, efficient in their work, and God is blessing them.

In this country, also, success is attending our evangelical work and our institutions. We are all aware of the extreme scarcity of means which affects all lines of business. Our conferences, local and general, as well as the various institutions, have been more or less affected. While this is true, it is felt that now is the time to learn the true relations of faith and carefulness. In many instances the providence of God has been clearly manifested, and on all sides our work has been protected by divine power. No disaster has overtaken our work. All accounts and demands have been met, and our credit, at home and abroad, remains unimpaired. Our assets are ample, and every enterprise in our ranks is worthy of unlimited confidence. It is true that ready cash has been scarce at times because our treasurers have deemed it best not to accept loans and deposits on interest as freely as they were offered. While it is necessary thus to move with caution, there is no disposition of necessity to curtail our work, to retrace our steps, or to halt in our forward march. There are evidences of improvement in the financial prospects. The tithe receipts of the General Conference have increased \$19,000 in the past year.

We hope that the secretaries of the various boards will favor our readers with more detailed reports of the proceedings, which will appear in due time.

G. C. T.

DONATIONS.

ON October 31, the International Tract Society will expect a large contribution from our churches (except where the contribution has been previously taken) for its free distribution fund. We know from the support you have given us in the past that you will consider our need at this time. Our work is growing. Calls for literature and opportunities for entering new fields are increasing, but we cannot respond as we know we should as our treasury is empty.

We invite each one to give this matter careful and prayerful thought, and to contribute as the Lord may direct.

INTERNATIONAL TRACT SOCIETY.