

# The Adventist HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD **And Sabbath**

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

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### THE BEST GIFT.

O WHAT a little thing can turn  
 A heavy heart from sighs to song!  
 A smile can make the world less stern;  
 A word can cause the soul to burn  
 With glow of heaven all night long!

It needs not that love's gift be great—  
 Some splendid jewel of the soul  
 For which a king might supplicate.  
 Nay! true love's least, at love's true rate,  
 Is tithe most royal of the whole.

— W. A. F.

### Our Contributors.

"Then they that feared the Lord spake often one to another: 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.

### A TEST OF GRATITUDE AND LOYALTY.

BY MRS. E. G. WHITE.

"HONOR the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This scripture teaches that God, as the giver of all our benefits, has a claim upon them all; that his claim should be our first consideration; and that a special blessing will attend all who honor this claim. Herein is set forth a principle that is seen in all the dealings of God with men. The Lord placed our first parents in the garden of Eden. He surrounded them with everything that could minister to their happiness, and he bade them acknowledge him as the possessor of all things. In the garden he caused to grow every tree that was pleasant to the eye or good for food; but among them he made one reserve. Of all else, Adam and Eve might freely eat, but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and their loyalty to God.

So the Lord has imparted to us heaven's richest treasure in giving us Jesus. With him he has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are his gifts. Houses and lands, food and clothing, he has placed in the possession of men. He asks us to acknowledge him as the giver of all things, and for this reason he says, Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for carrying forward the work of the gospel.

It was by the Lord Jesus Christ himself, who gave his life for the life of the world, that this

plan for systematic giving was devised. He who left the royal courts, who laid aside his honor as commander of the heavenly hosts, who clothed his divinity with humanity, in order to uplift the fallen race, who for our sake became poor, that we through his poverty might be rich, has spoken to men, and in his wisdom has told them his own plan for sustaining those who bear his message to the world.

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls and hinder the work of God. The Lord is seeking to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to him, because so contrary to his character. In carrying out God's plan, men may by his grace so relate themselves to him and to their fellow men that they will be registered in the books of heaven as collaborators with Christ in the plan of redemption.

Not only does the Lord claim the tithe as his own, but he tells us *how* it should be reserved for him. He says, "Honor the Lord with thy substance, and with the *first-fruits* of thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul, in regard to gifts, present a principle that applies also to tithing. "On the first day of the week, let every one of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us.

And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon his goodness. We have beheld his work in creation as an evidence of his power in redemption. Our hearts are filled with thankfulness for his great love. And now, before the toil of the week begins, we return to him his own, and with it an offering to testify our gratitude. Thus our practise will be a weekly sermon, declaring that God is the possessor of all our property, and that he has made us stewards to use it to his glory. Every acknowledgment of our obligation to God will strengthen the sense of obligation. Gratitude deepens as we give it expression; and the joy it brings is life to soul and body.

The duty and privilege of systematic giving to the cause of God are matters that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear his message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire depend-

ence upon God, and their accountability to him for all his benefits.

God has given special direction as to the use to which the tithe should be devoted. He does not design that his work shall be crippled for want of means. That there may be no haphazard work and no error, he has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe to use according to their own judgment. They are not to use it for themselves in any emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects his agents to labor, not against him, but in unison with him, that his treasury may be supplied.

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in his treasury, and held sacred for God's service as he has appointed. The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord?

As a people and as individuals we need to have a deeper sense of our duty to God and our responsibility to the world. There should be more earnest study of the Scriptures. I have been deeply impressed with the importance of studying the book of Daniel in connection with the smaller prophets, especially Malachi. And we need to give careful attention also to the lessons taught in the building of the tabernacle and the temple, and in the temple service. Through the prophets God has given a delineation of what will come to pass in the last days of this earth's history, and the Jewish economy is full of instruction for us.

The rivers of blood that flowed at the harvest thanksgiving, when the sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from him is the gift of redeeming love. From his instruction to Israel, he would have us learn that he has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins. The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy.

When these things are studied and heeded as the message of God to every soul, we shall see the deep movings of his Spirit among us. Con-

science will be aroused. The record of past days will make its disclosure of the vanity of human inventions, by which men have excused themselves for neglecting the claims of God. The Holy Spirit will reveal faults and defects of character that ought to have been discerned and corrected. It will show how, through the grace of Christ, the character might have been transformed. The Lord's servants will see how they should have had the joy of victory where they have known the sorrow of defeat.

The Lord will not only reveal himself as a God of long-suffering mercy, but by terrible things in righteousness he will make it manifest that he is not a man that he should lie. He will have no fellowship with false dealing. He will sanction no pretense. The time is near when the inner life will be fully revealed. All will behold, as if reflected in a mirror, the working of the hidden springs of motive. The Lord would have you now examine your own life, and see how stands your record with him.

The period of our probation is fast closing. The year 1896 will soon be as a tale that is told. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings needed to sustain his cause.

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record upon the sacred page. If the Lord's people had faithfully obeyed his directions, the promise would have been fulfilled to them. But when men disregard the claims of God plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own.

The Lord is still testing us to see whether we will prove faithful servants. He is calling upon his people to consider his goodness, to respond to his mercy, and to give proof of their loyalty by bringing all the tithes into his storehouse. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

#### PROPHECY.

BY E. A. STILLMAN.

(Westerly, R. I.)

"KNOWING this first, that no prophecy of the Scripture is of any private interpretation." 2 Peter 1: 20. What are we to understand by this statement? Are we to understand Peter to say that the *interpretation* of prophecy is to be understood only by a few, to the exclusion of the many? While it is true that the prophecies of God's word are not understood by the many, even among many professors of Christianity, this text, as it stands in the Authorized Version, does not, to my mind, reveal the real truth intended by the apostle. The text is more clearly explained by the verse following, which reads thus: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." This tells us the *way* by which prophecy "came," or was spoken, rather than the interpretation of prophecy. For to interpret is to expound, to make plain, to explain, to tell the meaning of, a thing or a statement. But this idea is apparently foreign to the argument of Peter, as he refers here to the mode, or way, in which prophecy

was spoken, rather than to the interpretation of prophecy. And it is a truth that some prophecy spoken of old was not understood in olden times. For instance, the latter part of the prophecy of Daniel was "closed up and sealed till the time of the end," which shows that the interpretation of it was not made known to Daniel nor to the people of God, and could not be till "the time of the end," near the close of the prophetic period in 1844. Hence it follows that since the beginning of the time of the end, this prophecy of Daniel has been unclosed, unsealed, and access to its interpretation and application is fully open to all the true people of God everywhere.

In the translation of the New Testament by Doctors Campbell, Macknight, and Doddridge, we have the clearest rendering of our text that I have yet seen in the English language. It reads as follows: "Knowing this first, that no prophecy of Scripture is of private impulse." In using the word "impulse" instead of "interpretation," we get the correct idea of *how* the holy men of God anciently spoke the prophecies, instead of giving an interpretation of the prophecies. With this view of the subject, both text and context are perfectly clear, and better to our understanding than they appear in the Authorized Version. They read thus in the translation referred to: "So we have the prophetic word more firm [by the apostle's vision of Christ's majesty]; to which you do well to take heed, as to a lamp shining in a dark place, till the day dawn, and the morning star arise in your hearts. Knowing this first, that no prophecy of Scripture is of private impulse: for never, at any time, was prophecy brought by the will of man; but the holy men of God spoke, being moved by the Holy Ghost." How beautiful the truth of God's word—his prophetic word—shines out when relieved of traditional and dark-age coloring.

#### "WHICH SPIRITUALLY IS CALLED SODOM."

"Abundance of Idleness."

BY PROF. P. T. MAGAN.

(Battle Creek College.)

( ) In the beginning, God gave to man useful employment. It was not without good reason that our first parents were placed in a garden, and told to care for the trees and the plants which grew therein. If Jehovah had seen that a life of frivolous amusement and of an "abundance of idleness" would have been best for the first father and mother of the human family, he would doubtless have given them a home in a city, with a number of other people, and instructed them in theatricals, dancing, parties, and idle games. God ever designs the highest happiness, the greatest good, of his creatures; and if a life of pleasure and ease would have been the best for mortals, that would most certainly have been ordained.

No nation on earth has carried the so-called art of amusing themselves to a higher pitch of perfection than the French. During the "ancient régime,"—that is, the time before the Revolution,—life among the clergy and the nobility was one grand round of frolic from the cradle to the grave. It was the great French atheist Voltaire who said "that the gods created kings only to give fêtes every day provided they differ; that life is too short to make any other use of it; that man is born only to enjoy himself;" and that among the essential things the "superfluous" must be put in the first rank. With the upper classes of France the state was almost nothing, and society was almost everything.

One of the most grievous charges which the poor of France made against the rich was that, while drawing their wealth and sustenance from their country estates, they never lived upon them, but were "absentees," spending all their time with the court at Versailles and at other fash-

ionable resorts. A simple life in the country, spending their money among their tenants, who earned it for them, was highly distasteful to these grandees; so they flocked to the cities and there they revelled. Year by year the tastes became more expensive. The sight of poverty and suffering engenders pity in the human breast; but the grandees of France, being far removed from their tenants, among whom such things were common, became more and more exacting and less and less capable of appreciating human woe. This impregnated the poor with feelings of bitterness, which, in the Revolution, rose into a rod of violence.

The clergy and nobility of France took pride in their idleness and negligence. To be idle and negligent was to "live nobly." "Monsieur the archbishop," said Louis XVI to M. de Dillon, "they say that you are in debt, and even largely." "Sire," replied the prelate, "I will ask my intendant, and inform your majesty."

Much time was spent lounging in the pleasure gardens, which were veritable drawing rooms in the open air. Nature was there put in order and rectified wholly with a view to society. These gardens were not places to be alone and to relax one's self in, but were for promenades and the exchange of polite salutations. "Those formal groves are walls and hangings: those shaven yews are vases and lyres. The parterres are flowering carpets." Here the clergy and the nobles whiled away the time, surrounded by from twenty to sixty ladies in brocade dresses, expanding into skirts measuring twenty-four feet in circumference. Habits of idleness and a distaste for everything but play, characterized even the garden games. They had servants to fetch the mauls and to run after the balls, and others to hold the mantle and the cane.

At Choisy-sur-Seine, especially, and at Fontainebleau, we are told that the court company led a "merry life." Their deeds they record as follows: "Sunday and Friday, play; Monday and Wednesday, a concert in the queen's apartments; Tuesday and Thursday, the French comedians; and Saturday it is the Italians." Says the dauphine: "From one o'clock in the afternoon, when we dine, to one o'clock at night, we remain out. . . . After dining we play until six o'clock, after which we go to the theater, which lasts until half past nine or ten o'clock, and next to supper; after this, play again, until one and sometimes half past one o'clock." Could a life be devised more destructive of good morals than this, and more productive of all the enormities of wickedness summed up in that one word "Sodom"? The Austrian ambassador well said of Louis XV, "His mode of living leaves him *not an hour in the day* for attention to important matters." One writer has aptly described their life as being like an Italian carnival: "They play, they laugh, they dance, they dine, they listen to music, they don costumes, they get up picnics, they indulge in gossip and gallantries." "The newest song," says a lady of the bedchamber, "the current witticism, and little scandalous stories formed the sole subjects of conversation."

In his château at Chambord, Marshal de Saxe had a private theater which cost over six hundred thousand livres, and the life he led is said to have resembled one of Rubens's bacchanalian scenes. Says Taine: "We can trace these birds from cage to cage; they remain a week, a month, three months, displaying their plumage and their prattle."

The higher classes of society, according to one of the most eminent French historians, were "buffoons." In 1782 Mme. de Genlis wrote as follows: "For five or six months the suppers are followed by a game of blind man's buff or by a draw-dance, and they end in general mischievousness." "On this occasion they upset the tables and the furniture; they scattered twenty carafes of water about the room. I finally got away at half past one, wearied out, pelted with handkerchiefs, and

leaving Madame de Clarence hoarse, with her dress torn to shreds, a scratch on her arm and a bruise on her forehead, but *delighted* that she had given such a gay supper, and flattered with the idea of its being the talk the next day."

All this and much worse is the result of a craving for amusement. When viewed in its ultimate aspects, the languid smile of the society belle becomes a repulsive grimace, and gradually appears to our better judgment in much the same light as the shameless leer of the reprobate.

But the most striking testimony to the truthfulness of the Bible's prophecy, which denominates France as "Sodom," whose third sin of note was "abundance of idleness," is found in the journal of one of the most illustrious chief magistrates of that unhappy country. It is as follows:—

- July 11, 1789.—*Nothing*; M. Necker leaves.
- July 12.—Vespers and benediction; Messieurs De Montmorin, De Saint Priest, and De la Luzerne leave.
- July 13.—*Nothing*.
- July 14.—*Nothing*.
- July 29.—*Nothing*; M. Necker returns.
- August 4.—Stag hunt in the forest at Marly; took one; go and come on horseback.
- August 13.—Audience of the states in the gallery; Te Deum during the mass below; one stag taken in the hunt at Marly.
- August 25.—Complimentary audience of the states; high mass with the *cordons bleus*; M. Bally sworn in; vespers and benediction; state dinner.
- October 5.—Shooting near Chatillon; killed eighty-one pieces; interrupted by events; go and come on horseback.
- October 6.—Leave for Paris at half past twelve; visit the Hotel de Ville; sup and rest at the Tuilleries.
- October 7.—*Nothing*; my aunts come and dine.
- October 8.—*Nothing*.
- October 12.—*Nothing*; the stag hunt at Port Royal.

In the long run, however, even the most delicious pleasures cease to gratify; and drawing-room life, agreeable though it be, ends in a certain hollowness. And so it was in France. Nobles and clergy, one and all, at last became satiated with it. Pleasure was carried to such a length that it lost its charms, and, surfeited with gaiety, they turned elsewhere to satisfy the desires of their hearts. Well would it have been had they, when they turned away from pleasure, turned to the One who alone can satisfy—the "Desire of Nations."

"Tempt not my soul away;  
Jesus is mine;  
Here would I ever stay;  
Jesus is mine.  
All that my soul has tried  
Left but a dismal void;  
Jesus has satisfied—  
Jesus is mine."

**"DOING, NOT SAYING."**

BY EDGAR R. CARO, M. D.  
(Samaritan.)

TRUE religion consists not in words but in deeds. Christ met a great many rabbis and priests during his ministry, many of whom were men mighty in word, yet he did not commend them. A despised Samaritan put himself to some little trouble to help a wounded stranger whom he chanced to see lying by the wayside, and our Lord pointed him out as an example. While the priests were talking, the Samaritan was doing.

Many people in the world are longing for something better than they now possess. Fair speeches and great promises they get in abundance, but corresponding deeds are sadly wanting. Some of them, perchance, are looking at Christians to see if Christianity is worth anything. Fellow Christians, let them see deeds; they do not want mere words. What are you doing for others? Winter will soon be upon us. Already the evenings are growing chilly. Have you a good supply of coal in your cellar? Then find out if poor widow X, who lives alone in the little corner house, has been able to provide against the cold? When the air is sharp, your bodies

need a good supply of nourishment; how about those poor little motherless children, with their scanty clothing, over in the big tenement house? Possibly they need food. The old man cutting wood just back of your barn is growing too old for such work; could not one of your strong, well-fed boys spend an hour or two each week helping him? You say that your daughters hardly know what to do with themselves these long evenings; methinks I heard the young man whose wife has been so sick all summer, wishing some one would mend the children's clothing. Your money will enable the missionary whom you helped send to India, shine before the heathen. Let your light so shine before your neighbors at home that they, seeing your good deeds of love (not words of sympathy only), may be led to choose God and eternal life.

**ON GALILEE.**

BY FRANK H. MOULTRUP.  
(Saxtons River, Vt.)

Down the bright vale of Galilee  
A tempest swept; the night fell dark;  
And out upon the stormy sea  
In peril toiled a lonely bark.

And One on board, in welcome rest,  
Was sleeping sweetly as a child  
That's rocked upon its mother's breast,  
Unmoved by winds or billows wild.

The men beheld his weary form,  
And none could wish to break his rest;  
But darker, louder, grew the storm,  
And harder was the vessel prest.

Stout hearts were there, and men of skill  
Who long had sailed their native lake;  
But naught avails, the ship must fill;  
O, will the Master not awake?

Then rose above the breaking wave  
The cry of mingled faith and fear,—  
"We sink, O Lord! wilt thou not save?  
Let not thy servants perish here!"

Then Jesus, rising from his sleep,  
Glanced out into the storm and night;  
"Be still!" he said; and lo! the deep,  
Like his own face, was calm and bright.

What wondering joy abounded then—  
A placid sea, a welcome strand;  
Ah favored boat! O happy men!  
To have such present help at hand.

Dear Lord, hast thou not servants still  
On earth who know thy love and power?  
Sustain our hearts, our bosoms fill  
With trust against the trying hour.

But should the erring soul grow dark,  
And waves of passion o'er it sweep,  
O do not leave the foundering bark,  
But save us from the yawning deep.

**INDIA'S CLAIMS ON US.**

INDIA contains about one sixth of the earth's inhabitants, and about one third of the heathen world, using that term in the ordinary sense. The young men of India alone equal the entire population of the United States. Queen Victoria has a far greater number of Mohammedan subjects in India than the sultan has in Turkey.

The annual death-rate of India is 8,500,000. This would depopulate the United States in less than ten years. Adding the missionary forces of all denominations together, we have less than two thousand, all told. This gives about one missionary to each 150,000 of the inhabitants.

In the province of Bengal alone there are today 1,641,519 pupils in the schools. Of this number, 152,414 are in English colleges and schools. If the same proportion holds throughout India, there are at the present time more than six million scholars, over half a million of whom are in English schools. There are supposed to be five million English-speaking natives in this country, and this number is rapidly increasing year by year. It is safe to say that these English-speaking natives, say two per cent. of the popu-

lation, will have more influence in molding the educational, social, political, and religious future of this country than all the remaining ninety-eight per cent. combined. They are the leaders of thought among the people, the teachers in the schools, the editors of the newspapers; and through them a mighty influence is already being exerted both for good and evil.

This state of things is in great contrast to India's condition when Dr. Duff entered it in 1829. When he took up his educational work in Calcutta, and adopted the plan of teaching his students English, in order that they might secure their higher training through that language, he was looked upon as a dreamer, and it was predicted that his efforts would end in defeat. The result of that plan, however, is that at the present time all the higher educational work in India is carried on in English.

From the thousands in these schools, men will be found to carry on the great work of reform to its completion. Dr. Duff expected this, and in proof of his position he appealed to history in the following words: "Were not the great Reformers of every kingdom in Europe natives of the kingdom reformed? Had not Germany its Luthers and Melancthons, Switzerland its Bezas and Calvins, England its Cranmers and Ridelys? As in every other case of national awakening, the first impulse must come from abroad; its onward dynamic force must be of native growth. We must conclude from the analogy of history and providence that when the set time comes, the real reformers of Hindustan will be qualified Hindus."

At the present time there is said to be a much larger proportion of Christians in the schools than in the population as a whole. One writer recently said: "The colleges of India should be made the great recruiting centers for the enlarged missionary enterprises of the future."

**WHAT THESE THINGS MEAN.**

When Dr. Duff, of Scotland, was born in 1806, William Miller was about twenty-four years old; and when the former, a young man full of zeal in behalf of India, set sail for this country in October, 1829, the latter was seriously revolving in his mind the question of publicly presenting to the world the doctrine of the second advent of Jesus Christ as near at hand. For that work the Lord raised up a man of mature years, while for the work in India a man was raised up, filled with the enthusiasm of younger years. When Dr. Duff entered India, Elder James White, a man who had more to do with the rise and progress of the work represented by Seventh-day Adventists during his lifetime than any other man living, was a lad of eight-years.

He who knows the end from the beginning saw all these agents, and knew the part they would act in molding circumstances, and making ready a people for the second return of the Son of Man to our world. Just as surely as the providence of God made the time favorable one for the advent of the Babe of Bethlehem, so surely has that same providence shaped events, and made this a favorable time for the third angel's message to go through this dark land. This has been true for some time, it is true now, but how long it will remain thus no one knows.

To us these things should mean that without delay we will do all in our power to establish the work in this field upon a firm basis. It is not for me to argue that the heathen must be civilized and educated so that the gospel can reach them. The gospel is the power of God, and can save men anywhere and everywhere where men will be saved. But we are to take circumstances as we find them, and he to whom the work belongs will make them contribute to its advancement.

True education is needed, but true education includes an education in the science of salvation. India's greatest need is an education in that science. She sees her need of something she

has not. But he who is in great need does not always see his greatest need. This is especially true of the sinner out of Christ. He longs for satisfaction, but real satisfaction is found alone in Jesus Christ. The sinner tries to find that satisfaction in other things, but he will never find it; for He who "satisfies the desire of every living thing" is the Lord Jesus.

Now since Christ alone is the satisfaction for every soul, all who are crying out for satisfaction are crying out for him. They do not know that, because they do not know him. Our work is to make him known to them. But we cannot make them know him unless we first know him ourselves. This was Paul's prayer: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." We cannot introduce to another our friend unless we know him to be our friend. But O—

"What a friend we have in Jesus,  
All our sins and griefs to bear."

And those who have come to know him have one aim and object in this world, and that is to make him known to those who know him not. This is what India is asking of us to-day.

It is true that "God was in Christ, reconciling the world unto himself," but let us never forget that he "hath committed unto us the word of reconciliation." And the reconciling message which that word contains,—the message of a crucified, risen, and living Saviour, who is able to save unto the uttermost all who come to him,—he has arranged to make known to the world through those who will permit him to do this.

The Lord of the harvest is saying to us to-day, "Behold, I say unto you, Lift up your eyes, and look on the fields [more literally, "on the countries"]; for they are white already to harvest." Sheaves are to be gathered for the Lord of the harvest from the vast plains of India, but where are the reapers with the faith, devotion, zeal, and patient perseverance of Carey, Judson, Dr. Duff, and others, who, with less light than is shining now, gave themselves as a sacrifice to India's claims?

Think of the awful procession of eight and a half million persons in this land who go down through the gates of death every year, the great majority of whom die in their sins, and die unwarned. The figures are too vast to appreciate. Stated another way, it means that about one thousand souls in this land die every hour of the year.

Is this nothing to you, O ye who have all your lives listened to the saving message of the gospel of God's dear Son, who have had privileges and opportunities of which these people have known nothing? India is calling loudly for men whose lips are touched with "a live coal," whose "iniquity is taken away," and who can say, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." The claims of India upon us we cannot easily set aside. The responsibility to carry to them the light and truth which God has given we cannot transfer without incurring eternal loss to ourselves.

"Can we whose lamps are lighted  
With wisdom from on high,—  
Can we, to men benighted,  
The lamp of life deny?  
Salvation, O salvation!  
The joyful sound proclaim  
Till earth's remotest nation  
Has heard Messiah's name."

D. A. ROBINSON.

Calcutta, September 29.

#### WHAT SHALL WE DO?

BY P. M. HOWE.  
(Darrell, Ont.)

MANY times within the past year we have heard the above question asked in reference to Sabbath-keeping when the conviction to obey it

was received, but outward circumstances seemed to stand in the way. The only allowable answer is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." The reply to the above answer in nearly every instance referred to was the same; namely, We are commanded to obey the law of the land, and that *compels* us to keep Sunday. Sometimes this reply is honestly given, but more often it is simply made an excuse for not obeying the questioner's honest convictions of truth. But the true seeker often fails to see God's purpose in instructing his people to be "subject to the higher powers." Inspiration explains the scripture by telling us in the same verse (Rom. 13:1), "The powers that be are ordained of God."

Long ages before Paul was inspired to write the above words, it was revealed to the prophet Daniel that God ordained that men should rule in earthly matters. In Dan. 4:17 he says: "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

God's own kingdom is not established on this earth, but the "kingdom of men" is, and it was a part of the eternal purpose of God that men should have power to act in judgment over earthly affairs of men. This was revealed to the apostle; for he says: "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:7. There is no question about paying our taxes and tribute-money; but when it comes to "fear" and "honor," there seem to be a great many strange ideas.

We are told by the Bible to *beware* of men, but not to *fear* any man. The very fear of what men will do to us is the trouble in the minds of many who see the necessity of keeping the fourth commandment.

To such honest ones let me say, There can be no duty devolving upon us to obey a law of men where disobedience to God's law is required; for to fear God and keep his commandments is the whole duty of man. The great commission is, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." This is the preaching of the gospel ordained by God before the foundation of the world to the salvation of men. Paul explains it by "the mystery,"—Christ in men the hope of glory.

Any other preaching than that of obedience to the commands of God would be another gospel, and of any minister or other man presuming to teach such a gospel, the apostle says, "Let him be accursed." Gal. 1:8. If we obey such a gospel, will we not receive of the curse? "He that believeth and is baptized shall be saved," says Christ. What are we to believe?—Why, that "Christ is the end [purpose] of the law for righteousness to every one that believeth."

This is God's way and mind. Since God has ordained that in order to enter into life we must keep the commandments, if any earthly power arises, and enacts laws which, if obeyed, would cause us to disobey God's laws, we cannot yield. We must simply do as God says, and suffer, while we remain in the world, the consequence of refusing loyalty to men. When brought before the king to answer for their loyalty to God, the three Hebrews did not hesitate to say, "We will not serve thy gods;" and we can just as safely say, "We will not obey thy law," confidently expecting the Lord God of heaven and earth to deliver us. The question should never be raised as to whether we should obey when God is giving the command. Those who do this are not wise. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Ps. 11:10.

"Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation." Isa. 51:7, 8. We should choose always to keep the Sabbath holy, as God requires; for he has said, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5, 6.

#### HYMN SANG BY O. BOQUIST.

In my report of the Örebro meeting, I promised to furnish a copy, in English, of the hymn sung by Ole Boquist, when he left the Örebro, Sweden, prison in 1843, where he had been imprisoned for preaching under the Advent movement there, at the time when the Lord moved on children to preach the message. The translator has given the exact sentiment expressed in this hymn, which is nearly two hundred years old; but the rhyme is lacking. The rhyme is excellent in the Swedish language, but our readers are aware that words are often reversed when translated from one language to another. So all will please excuse the lack of rhyme and rhythm. If any of our English poets wish to put the exact ideas of the hymn into words that will rhyme, I suppose it is their privilege to do so.

"Hymn of the Eighteenth Century.  
(New Melody.)

"No one can reach the eternal rest  
Who does not earnestly press forward.  
The soul must hold out in the strife for the faith  
On which our salvation depends.  
The gate is called narrow, and the way is called small,  
All the Lord's grace is as free as the choice;  
But here all depends on one's pressing, yea, pressing,  
forward;  
Otherwise the haven is lost.

"The hindrances are many; make resistance, my soul  
Satan does envy thee the grace.  
Press forward beyond all that will hinder thy haste,  
Leave all the wills of the world;  
Do not obey, when the world calls, 'Go with us!'  
Because then, my dear soul, you will be lost.  
Nay, but for the love of Christ I give you this advice,  
Strive in God's strength for the crown.

"The heaven of glory is worth all thy energy—  
Worth all thy praying and longing;  
None will be disappointed who safely reach it—  
The crown deserves all thy longing;  
Therefore wake up, and look sharply around thee,  
Make thyself ready for the great judgment of God.  
Wedding garments are required of every soul  
Who will enter into the city.

"You will never be allowed to enter the land of  
heaven,—  
This the Scripture plainly says,—  
Never allowed to anchor on heaven's shore,  
If you do not have the life of faith.  
If you ever are saved, it's faith that will save you;  
Then, dear, harken, and rise from thy fall;  
Repent, and believe Christ's beautiful words—  
This, yea, this, is the way.

"The Lord is now inviting the whole world, and he  
calls,—  
'Strive for the crown of salvation.'  
He is all too willing to give you this treasure;  
Never spare thyself for the struggle.  
The hand of the Heavenly Father is reached out to thy  
soul;  
Jesus is knocking, and he feels for thy best;  
The Holy Spirit of grace will disturb thy sleep,—  
Saved you are if you awake."

These are the sentiments that were sung in the ears of his persecutors as this brother marched from the prison, released by the order of King Oscar I. I trust we may soon have the thoughts in good English rhyme. Who will arrange it?

J. N. LOUGHBOROUGH.

"WE are surprised at the amount which some agents collect for objects they have in hand. When once we hear their statement, we cease to wonder; for we find ourselves asking, 'How much can I give?'"

## Special Mention.

### PASSING EVENTS AND COMMENTS.

**Golf on Sunday.**—Golf is the name of an outdoor game requiring quite a range of field, and embracing a good deal of exercise. It is becoming popular in some Eastern cities, and numerous clubs have been formed who have rented "links," as their fields are called, in the adjacent country. In many cases it is very convenient for the golfers to engage in their games on Sunday, and in New Jersey, where an old Sunday law is on the statutes, the court has been invoked to put a stop to their desecration of the papal holiday, supposed by many to be a sacred day. The result is finally that the case has been thrown out by the judge on the ground that there is no cause of action. The enforcement of the law was declared obnoxious to the spirit of liberty. It was not claimed that the players disturbed any one, or misbehaved themselves, but they were committing a sin. Their act was immoral. The prosecutors were simply looking after the spiritual (?) welfare of the people who chose to spend a pleasant Sunday in that way rather than at church. It is strange that intelligent people cannot discern the monstrous iniquity of that sort of evangelism. It is not one whit different in object or in character from the spirit of the Inquisition. That awful agency of destruction was instituted ostensibly for the very purpose and from the same motives that actuate the modern clamorers for legal restraint of what they regard as sin.

**The Healer.**—A correspondent writes us of the work of August Schrader, an imitator of the famous Schlatter, in Kansas City; and now New York papers inform us that he is in that vicinity, and is thronged with credulous sufferers who hope for healing. Concerning the doings of this class of impostors there are many extraordinary stories, some of which claim not to have come so far or to be so travel-worn as did the Gibeonites who deceived Joshua. But none of them come to us so direct as to have the genuine stamp of truth. There is no doubt that as far as the mind can affect infirmity, these characters can effect cures. One thing that gives both these men prestige is their supposed outward resemblance to Jesus. But all know very well that they are not Jesus, nor are they proper representatives of him. Jesus lives yet. He is interested in the welfare of earth's sufferers. He hears their cries. He has power to heal the same to-day as ever. He can do far more and greater things than these—he can remove sin. He can change the heart and reform the life. He can convert the soul, and transform the vilest sinner into a child of light and an heir of heaven. Why chase after a delusive shadow when the blessed Substance is just at hand?

**One of the Straws.**—Now that election is over, and we shall not be accused of electioneering, we will allude to a circumstance in local politics to which our attention was called by a letter from Charlotte, Mich. From a village near this city the candidate for prosecuting attorney in an adjoining county received a letter asking him to answer the following question, and stating, by way of a lever, that his opponent had already given a satisfactory answer: "If elected, will you make a special effort to

prosecute all those who believe that the seventh day ought to be, and by them is, observed as the Sabbath, and who believe and do perform secular business or labor on the first day of the week, commonly called Sunday? We want officers this fall who will be aggressive along this line. An immediate reply is requested."

The reply of the candidate (Mr. McCall) thus addressed was appended, and was a noble rebuke to such an ignoble proposition. He positively repudiated such an inquisitorial, snake-in-the-grass policy, and returned a positive No, in capital letters, to the query. Mr. McCall is not a church-member, but he nobly declares, "If I am defeated at the polls, I will go down knowing that I have done or said nothing of which I am ashamed." Would to God there were more of such courage in political circles. We would gladly give the insidious proposition of the voter and the candid reply of the man who would not bid for votes by a sacrifice of principle, in full, but for lack of space will be content to refer to the matter as an indication of what is going on about us, and of the elements that are at work in our politics, which make them a very proper thing for Christians to let alone.

**About the Bicycle.**—A great deal has been and is being said in favor of the use of the bicycle. But all that is being said is not on that side. Miss Charlotte Smith, president of the Woman's Rescue League, says:—

The physical condition of the average girl will not permit of her taking long rides on the bicycle; and on account of the exhilarating effects of the spin, the practise is kept up until, before the rider knows it, she finds herself a physical wreck, burdened with serious diseases. All this pure-air-of-heaven racket makes me weary of life. I have never yet seen a woman who looked well on a bicycle, and as for riding being good for the complexion, I take no stock in that excuse whatever. The position assumed by bicyclists is one that of itself gives rise to disorders of the system, and invariably results in weakening the backs of delicate girls who ride for the purpose of gaining strength.

Not quite so radical as the above is the following from the *Journal of Hygiene*:—

Every one who rides in a carriage, a railway train, or on a bicycle, is subjected to a constant series of vibrations. Professor Turner has been studying the effects of the latter. The symptoms which follow a long or hard bicycle-ride may be enumerated as follows: Sleeplessness, lack of appetite, thirst, often lassitude, headache, and palpitation of the heart. The engineers and firemen on our railroads do not have these symptoms. Professor Turner tried the experiment on himself of riding one hundred miles on the front of an engine without them, though the vibrations were far more than on a bicycle. A study of the excretions of the body during a bicycle ride, showed that the wear and tear were many times greater than when riding on an engine. Professor Turner made an experiment of riding on a tricycle twenty-five miles over a smooth road, with an easy spring and a large saddle with only minimum vibration. The wind was blowing quite hard. He made a speed of eighteen miles an hour, and had all the symptoms supposed to be due to vibrations and a temperature of nearly 103°. It took him two days to recover, for he was not in training. His weariness was extreme. The conclusion he draws was that the weariness, loss of appetite, palpitation, and other unfavorable symptoms of hard riding on the bicycle are due, not to the vibration, but to the great call on the body for force to propel the wheel and the rider.

### THE PERILS OF OTHERS.

RECENTLY a minister announced that he would preach on the perils of our time. Before the time came, he received numerous suggestions from anxious-hearted ones as to the particular perils he should notice. There was one common feature in all these suggestions,—they related to perils which threatened some one else than the suggester. Dangers that threaten others give us more concern than those which threaten us. Not

long since, a man stood on one line of a double-track railway, eagerly warning people to keep clear of a train that was rapidly approaching on the other track. So intent was he that he did not observe a train coming from the opposite direction on the line where he was standing, until it was upon him, and he perished. To thousands the day of the Lord will come as a thief and a snare, because they are so busy watching others that they do not heed the real signs of the times as they relate to themselves. The apostle says: "Examine yourselves, whether ye be in the faith; prove your own selves." T.

### A SURE ELECTION.

THIS is election day. There are many anxious hearts awaiting an uncertain issue. Shall I be elected or defeated? is a question over which many candidates feel perplexed; and many others who *feel* certain are certain to be disappointed. But there is another election pending in which we are all far more deeply interested than any political candidate can be in this struggle. Every one of us is a candidate for eternal life. If we fail of being elected, we lose everything, and everlasting death will be our doom. Never was so great an issue at stake! The apostle exhorts us to "give diligence to make our calling and election sure." What a sad thing it will be to fail of being accepted in that great coming day!

But how can we insure our election? How is it possible to place the matter beyond all doubt? Well, we cannot do so by extolling ourselves; by stump speeches; by inducing others to vote for us; or by any of the methods or devices of the modern politician. "All things are naked and open unto the eyes of Him with whom we have to do." The full and unreserved vote of any individual for himself will elect him to everlasting life. This vote does not consist of holding up the hand, saying "aye," or depositing our name in a box. It is done as follows: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." T.

### TIDAL WAVES.

THE *Scientific American* thus describes the great wave that swept Japan recently:—

According to the official report of the Japanese government, there was no warning of this catastrophe. The barometer gave no indication of trouble. The weather was fair, the sea was calm. A slight earthquake shock was felt, a common enough thing in that part of the world. Then a booming noise was heard a little distance out at sea, swiftly increasing until it was like the roar of a dozen batteries of artillery. Then, in a moment, three waves rolled in, each from thirty to fifty feet high, one close behind the other. Within two minutes all was over. The coast was ravaged for more than two hundred miles. A score of ships were stranded far inland; as many towns and villages were wholly swept away, 12,000 buildings were destroyed, and 20,000 lives were lost. Scientists call that a "seismic" wave, as it truly was, having absolutely nothing to do with the tides, and being caused directly and entirely by seismic disturbance of the ocean bed. From such our coasts are, happily, exempt.

## 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.

### TAKE CARE OF YOURSELF.

A FARMER dropped two grains of corn  
In the cold, dark earth one April morn.  
Together they sank in their cheerless bed,  
And the earth fell lightly overhead.  
"O cruel fate!" cried one in fear;  
"What evil chance has brought me here?  
It is not meet that such as I  
Lie in the earth to waste and die.  
Within this stone a nice dry shelf  
Invites me to take care of myself."

The warm sun shone, and the soft rain fell,  
The grain in the earth began to swell.  
The wise one cried from its snug retreat,—  
"How prudent am I! No rain nor heat  
Can reach me here. I'm fair as at first,  
While you, poor thing! look ready to burst.  
You owe a duty to yourself—  
There's room for two on this dry shelf.  
Come out of the earth so close and wet,  
Perhaps you may save yourself even yet."

"Nay," answered the other one from the earth,  
"Only from pain and death comes birth.  
Of such as we, spake the Holy One,—  
Except it die, it abideth alone;  
But if a seed of common grain  
Die in the earth, its death is gain.  
So let me yield in patient trust  
To the hand that laid me in the dust."

September's fields stand brown and sere;  
Now comes the "full corn in the ear."  
The grain that died in the darksome mold  
Has yielded more than a hundredfold;  
While that which cared for itself so well  
Lies alone on the rock, an empty shell.

—Eva M. Westley, in *Sunday School Times*.

### FOLLOWING THE MULTITUDE.

THE tendency of the human race to run after "fads," to create a popular "craze," and to go crazy, is very marked. It involves people of all classes; and it has become an accepted proverb that "it is better to be out of the world than to be out of the fashion." The Bible speaks on this point, saying, "Thou shalt not follow a multitude to do evil." It may be claimed that a thing is not necessarily evil because it is popular. But popularity in our present sense is almost sure to make evil of a thing that is good of itself. Unrestricted enthusiasm is sure to run to evil.

Consequently it is well to be slow to adopt that which is "all the rage." When political excitement runs high, we should be careful that our emotions are not so highly wrought upon as to cause us to do that which we shall have great reason to regret. It is a good time to keep cool when everybody else is excited. When human passions stir every element of human nature, it is a time for Christians to depend especially upon the grace of God, and let his peace rule in the heart. It is a good time to go afoot when everybody else is riding a "wheel." The rage over the bicycle is producing evil in many forms. Money is being spent with prodigality by those to whom the machine is nothing more than a plaything, used to consume time that might be devoted to a good cause. Last week a cautious Christian physician spoke in these columns of the evils to which this craze is leading. Since we received this article, a reliable physician has told us of sixty cases of those whom bicycling has seriously injured, and that have come to him for relief within a few months. The bicycle has its legitimate use; but at its present phase it is closely related to the skating-rink of a decade ago.

If the time ever comes that the majority rush after good as they now rush after evil, it will then be safe to follow the crowd. That time is not yet; and it never will be while the broad way to death stands wide open. Good common sense is never very popular; freaks lead the public. But Christians should not be freaky.

T.

### PARSIMONY FALSELY CALLED ECONOMY.

BY MRS. B. J. CADY.

(*Papeete, Tahiti.*)

If so-called economy is carried to such an extreme as to hinder a person from being liberal or strictly honest, it ceases to be a virtue, and cannot rightfully be called economy. It is really parsimony, or perhaps *stinginess*.

After marriage, most young people have a strong ambition to get along well in the world, and acquire property for themselves and their families. They realize that in order to do this, they must be economical. Each one has a different way of trying to economize, and each goes about it after his own fashion.

I have known some young housewives and heads of families whose ambition in this line amounted to almost a mania which tended to stinginess, though they only intended to be honestly economical. They seemed to think it right to get all that they could from other people, giving as little as possible in return. The golden rule was either overlooked or misconstrued, and instead of doing unto others as they would have had others do to them, they tried to do for themselves what they would have had others do by them.

Now when you find yourself becoming so economical (?) that you do not give full measure, though requiring full pay; when you appropriate for yourself that which is not your own, but which rightfully belongs to another, take heed; for though it may seem to be a very little matter, the principle is quite wrong, and you are *dishonest*. Do we not want others to give us good measure? Then let us obey the words of our Saviour: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

Why try to grasp everything for ourselves and relatives, regardless of the needs of others? It is true that we should exercise a special care for our nearest of kin, who are directly dependent upon us; but at the same time we must remember the words of Christ, "All ye are brethren," and not hide ourselves from our own flesh. "As we have therefore opportunity, let us do good unto all men." Gal. 6:10. Christ is our perfect example, and though an affectionate and dutiful son, we know that he did not spend his efforts entirely for his own near relatives, but gave his life to all mankind, spent it for us all. If we have within us that mind which was also in Christ Jesus, and love our neighbors as we love ourselves, we shall not be selfish and close, but will be willing to deny ourselves, and give liberally of the means which we can consistently spare, to make our fellow men happier and better.

Some do give rather freely of their means to different enterprises, but at the same time are very close and covetous in their dealings with their neighbors and friends. True liberality is generous in all the little matters of life. No matter what your motive may be, God is not pleased with close, selfish dealing, and it does not exert a gathering influence.

We should exercise liberality and hospitality with a willing heart, not grudgingly or of necessity. In giving cheerfully, we are only doing as we would be done by; for who cares to be an unwelcome visitor in any household? If we take pleasure in entertaining and presenting gifts to our neighbors and friends simply that we may receive as much or more from them in return, that is of no credit to us. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can-

not recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14. A truly generous soul will try to help those who need help, not seeking or caring for a reward.

But a reward is promised to those who love their fellow men, and manifest that love in deeds of unselfishness, and that even in this life as well as in the life to come. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25. O that we might love our fellow men as brethren, and treat them accordingly, instead of exercising a cold, selfish spirit toward all who are not closely connected with us by the ties of nature!

Let us not have our thoughts centered upon our own selfish interests, but let us have large hearts to take in the wants and necessities of others, and learn by experience that "it is more blessed to give than to receive." "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6:2.

### A MOTHER'S ANXIOUS INQUIRY.

BY D. H. KRUESS, M. D.

(*Sanitarium.*)

WHAT CAN I do for my daughter? I feel perplexed. She is being drawn away from me to the world. Others are winning the love and respect that should be mine. How can I get her back?

There is but one remedy,—make home attractions stronger. A small magnet will attract and draw steel; but if we bring in contact with the steel a stronger magnet, the steel will forsake the smaller one and adhere to the stronger. Love is a magnet. Children cannot be whipped back or scolded back; they cannot be won back by faultfinding; but by manifesting more love and a greater interest in them than do the ones with whom they associate, we may draw them back.

There are many homes where the little ones, who so long for words of sympathy, encouragement, and love, receive nothing but rebuffs and words of censure. Enter these homes, and the first words heard will be something like the following: "How reckless you are." "If you don't do better, I don't know what will become of you." "You cannot do anything neatly; I can get along better without you." "You are the clumsiest child I ever saw." "You will never amount to anything." A child accidentally breaks a dish in trying to please mama by assisting with the work, and mama says, "How can you be so careless? You break more dishes than you are worth."

A few years ago, at a large gathering of people, a mother and child occupied seats near the platform; the child leaned back in her chair, and fell over backward, which in itself was sufficient punishment. The mother should have picked up the little one, and with a heart filled with sympathy, bound up the wounded heart; but instead of doing this, she shook the child. Almost heart-broken, the little one leaned its head upon the mother's shoulder and wept. Is it any wonder that some of these little ones drift away from mother into the world? Like creeping vines, they send forth their little tendrils looking for sympathy, encouragement, and love to fasten upon; and if they fail to find these in mother, they naturally cling to the best they can get outside of the home.

We should place ourselves in our children's stead, and then deal with them as we would be dealt with. If we do this, we shall be careful not to correct children in the presence of others. If a child makes mistakes, or fails to conduct himself properly in the presence of visitors, make a note of it; then wait until you have an opportunity to pray over the matter and be alone with

little one before correcting him. Then, with a heart filled with pity, follow the example of theaviour in correcting the church of Ephesus. Before he said, "I have somewhat against thee" (Rev. 2:4), he encouraged the church with the following words, "I know thy works, and thy labor, and thy patience," etc. Verses 2, 3. Even when it is found necessary to correct, we should not pass over or forget the good in our children without words of approval and encouragement. By loving words and acts, mothers may bind their children to their hearts. In training and disciplining our little ones, let us heed the admonition, "Provoke not your children to anger, lest they be discouraged." Col. 3:21.

**BENEFITS OF SWIMMING.**

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

I DON'T know of anything equal to a good swim to give a sharp appetite. The temperature of the water should be about 80°,—not cold enough to be chilly, and not warm enough to be debilitating. Swimming is useful in overcoming the results of bad positions; sometimes the chin protrudes, the chest is flat, and the shoulders are rounded. Swimming requires a person to put himself in a peculiar position, one which he cannot possibly assume in any other element than water. It is not so with other animals,—the dog, for instance; he walks in water the same as on land; he does not have such hard work to keep himself afloat, because he has not as large a head and as heavy a brain as a human being to support above the water; and besides that, his nose is at the very tip end of his body, so that he can immerse his entire body and yet breathe. But it is not so with man. It is not possible for a person to hold his head straight out and support himself in the water, but he has to throw his head well back, and in doing so he elevates his shoulders and his chest; consequently, swimming is a very healthful exercise.

There is another thing in swimming which renders it highly beneficial, and that is that one puts in motion a set of muscles that he cannot use when on land. Swimming is a sort of flying; the arms are used like the wings of a bird. It is probably the nearest to flying that we will ever get in this world. It stimulates the respiratory organs, and regulates the temperature of the skin. I would be glad if our patients would patronize the swimming-bath every day. If you feel chilly, slip on your bath-robe and have a swim for about five minutes. Get up in the morning and have a swim, and I am sure you will find it an excellent way in which to get up a good appetite.

**BREAD WITHOUT YEAST.**

BY MRS. E. E. KELLOGG.

(Sanitarium.)

WHEN we speak of unfermented bread, we usually mean that prepared with flour and liquid, with or without the addition of shortening, put together and made light by the use of chemical substances. These chemical substances are introduced into the dough, and through the influence of the heat of the oven act upon each other and produce carbonic-acid gas, which rises, and in so doing, puffs up the loaf, and thus makes light bread. The chemicals originally used for this purpose were muriatic acid and carbonate of soda; but these were soon discarded on account of their propensity to eat holes in the fingers of the baker as well as in his pans. Carbonate of soda and cream of tartar or saleratus and sour milk are substances commonly used for this purpose. The class of chemicals to which soda and saleratus belong is poisonous. The acid,

when used with them in proper proportion, destroys the poisonous property, but does not destroy the chemicals. The baking-powders that are so frequently used are simply cream of tartar and carbonate of soda, put together with some intervening substance, like corn-starch, to keep them apart during the time they are kept dry; but the result of their use is the same as that of cream of tartar and soda. In order that these substances shall properly neutralize each other, it is necessary that they should be accurately measured, not only in quantity but also in quality. After long keeping or through adulteration by manufacturers, or in some other ways, the strength often varies, so that what is sufficient to neutralize the alkali at one time is not sufficient at another; and unless the alkali is completely neutralized, some portion remains in the bread to poison the system. Baking-powders are subject to adulteration; indeed, there is scarcely a baking-powder in existence that is not adulterated. I do not know of a single one. Between one hundred and sixty and one hundred and seventy different kinds of baking-powder (and I think this covers them all) have been examined, and all have been found to be adulterated. Ten of this number were advertised and sold under a fraudulent pretext. But even were they pure, baking-powders are not as harmless as some people suppose they are. There seems to be an opinion that when the chemicals are neutralized, they do not remain in the bread; but this is not so. Although they are neutralized, they still remain in the bread in another form.

It is not at all necessary that we should use chemicals for the preparation of unfermented breads. Our purpose in doing so is to secure a gas to lighten the bread, but we may utilize air, which is far more economical and much less likely to be adulterated, for the same purpose. We may incorporate air into bread, by carefully beating and stirring or kneading it in. Unfermented breads made light with air may be made either in the form of a batter or of a dough. I will speak principally of batter breads. These are perhaps the most simple made with the use of air, and in texture they are very much like raised bread. One of the most important principles in making these breads is to be accurate in measurements. It is somewhat difficult to get air into the bread, but it will be an easy matter to let it escape; consequently we must have everything in readiness before we begin, and put the bread together quickly. In making such bread the liquid used may be water, milk, or cream.

We will now suppose that we wish to make bread from whole-wheat flour. For this purpose we will need one and one-half cups of liquid,—one cup of milk and one-half cup of thin cream. If I kept my own cows, I would use one and a half cups of rich milk. Now we will add two cups of flour,—not heaping cupfuls, but just even with the top of the cup. The flour should always first be carefully sifted. Now it is possible to make this bread light with air, by using only the liquid and the flour. It is much easier, however, to catch the air if we introduce the white of an egg. The yolk may also be used if desired. It adds to the richness of the bread. Put the yolk of the egg with the milk. The white should be beaten to a stiff froth. Then, when we have everything in readiness to proceed, we agitate the milk until it is full of bubbles, then add the flour, a little at a time, and agitate still. This may be done with a spoon, but it is better to use a batter-whip, as less time will be required, and the result will be even better. The motion of beating is dipping, not stirring round and round. The beating should be as continuous as possible. If the beating is not continued, the air is likely to escape during the time it is left to stand. Last of all, add the white of the egg beaten to a stiff froth. Stir this in carefully. Do not beat it now; for the air that you have taken pains to get in with the white of the egg

must be allowed to remain in order to make a light dough. The batter is now thick enough to drop from a spoon.

This kind of bread is always lighter if it is baked in some small form. For this purpose iron gem-pans are very suitable. They are better than tin pans, because they retain the heat. The oven should be about the same heat as is needed for fermented bread, or about 400° F., if measured with a thermometer. If you do not have a thermometer, a good plan is to put a teaspoonful of flour into the oven, and if it browns in five minutes, the oven is right for the introduction of your bread. The oven should not be too hot at first, or it will burn the bread before the air has had time to make it light, but the heat should gradually increase during the first fifteen minutes of the baking. The bread should be baked at least one hour.

Breads of this character may be made from a great variety of materials, and the result, when complete, ought to be a bread of light texture, and as porous in character as fermented bread. With graham flour different proportions will be needed. Instead of but two cups of flour, two cups and three or four tablespoonfuls will be required, and the quantity will vary according to the grade of the flour. Currants may be added, making a fruit bread. Sugar may also be added, making a sort of cake, which will be light and nice if made with graham flour.

*Sweet Graham Puffs.*—Beat together the yolk of one egg, two tablespoonfuls of sugar, and one cupful of rich milk as cold as possible. Add, slowly beating at the same time, one cup and two tablespoonfuls of sifted graham flour. Beat vigorously, until full of air-bubbles; then add the white of the egg beaten stiffly, and bake.

**AN IDEAL HOME.** 12.

BY MRS. I. E. MERROW.  
(Osakis, Minn.)

IT is the abode of peace and love. The Scriptures tell us that we must study to be discreet, chaste keepers at home. Neatness is next to godliness, and order is heaven's first law. Children cannot grow up pure and refined where the home is untidy and devoid of purity. In some places called home, fault will be found on the father's part when he comes home hungry and wearied with his day's work. Then the mother will retort, and each member will catch the same spirit; thus all peace will be destroyed. The attraction of our homes should have great power. The mother's work is holy and sacred. She is daily sowing seed that will take root in the hearts of her children, and help to mold their characters. How careful she should be in every word and act!

God wants us to be pure, that he may dwell with us in our homes. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness." Unclean, neglected corners in the house will tend to make impure, neglected corners in the heart. Home is a dear word to many hearts. The thought of a home where peace and love were wont to dwell has prevented the doing of many sinful things. The cords of love that bind the memory to the happy childhood days cannot be broken. Although the child may be absent in body, the mind will go home, and the scenes of childhood will pass before it.

Dear, tired mothers, do not get out of patience. The time will come when you will not hear the sound of bounding feet or see the prints of muddy boots. Be prayerful and hopeful, remembering that the lessons now learned in the home circle will be lasting. The religious spirit in the family is the main thing. A faultfinding spirit is an enemy. Let us take time to think before we speak. We must not let trifles vex us. The ideal home is a little heaven on earth, where smiles and kind words are given. It is a place to prepare for heaven.

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 10, 1896.

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### A DIVIDED SERVICE.

It is very common to hear indifferent Christian experience spoken of as "half-hearted service," or "divided affection." These expressions are applied to those who are nominally Christians, but who in practical life serve the god of this world. They are church-members, and have more or less of a reputation as Christians; they stand well in their community, but their inner life is not sanctified by the divine presence. The form of godliness is there, but not the power. Such people are supposed to occupy a middle ground, half-way between the non-professor and the wholly devoted child of God. In their own mind they stand in an unsatisfactory place; but still they by no means think of giving up the hope they indulge.

This class is very numerous. We believe that it includes the vast majority of professors of religion, in our own church as well as in other churches. It is to such a class that the message to the church in Laodicea is directed. It is a lukewarm, indifferent condition. It is the stupor that precedes death, from which, except we soon arouse, we are lost. If any one thinks this statement is too strong, let him consider his danger; for we are indulging in no wild statements. The Lord has spoken to those in such a condition. He says, "I will spew thee out of my mouth." Cold-hearted service will be rejected as a nauseous thing.

Our Saviour says, plainly and emphatically, "No man can serve two masters. . . . Ye cannot serve God and Mammon." All who have that precious little volume, "Thoughts from the Mount of Blessing," should read with prayerful consideration the author's comments on these words. For the benefit of those who do not have access to the book, we will transcribe some passages:—

"Christ does not say that man will not or shall not serve two masters, but that he *cannot*. The interests of God and the interests of Mammon have no union or sympathy. Just where the conscience of the Christian warns him to forbear, to deny himself, to stop, just there the world is stepping over the line to indulge his selfish propensities." "No one can occupy a neutral position; there is no middle class, who neither love God nor serve the enemy of righteousness. Christ is to live in his human agents, and work through their faculties, and act through their capabilities." "He who does not give himself wholly to God is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Half-and-half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness. When men who claim to be soldiers of Christ engage with the confederacy of Satan, and help along his side, they prove themselves enemies of Christ. They betray sacred trusts. They form a connecting link between Satan and the true soldiers, so that through these agencies the enemy is constantly working to steal away the hearts of Christ's soldiers." "The strongest bulwark of vice in our world is not the iniquitous

life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling in secret against some giant temptation, trembling upon the very verge of the precipice, such an example is one of the most powerful enticements to sin." "Genius, talent, sympathy, even generous and kindly deeds, may become decoys of Satan to entice other souls over the precipice of ruin for this life and the life to come."

No one will call the truthfulness of these words in question; and being true, they are weighty with awful significance. There are, as we say, three classes in their relation to Christ's service: those who, like Caleb, follow God *fully*; those who make no pretense of religion; and the half-hearted, or those who render to God a divided service. Now, candid reader, to which of those classes do you belong? Are you unreservedly devoted and consecrated to God? How few there are among us that can truly answer in the affirmative. Again, How many of those three classes does God accept as his children?—Only one. Then if we are not fully following God, where are we? Christ tells us: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

As said above, there is no middle class. There is in reality no such thing as half-hearted or divided service of God. We are altogether on one side or the other. God claims only the whole-hearted ones; Satan claims the rest. This poor earth presents no sadder sight than that of Satan using for his work a professed servant of Christ. But such sights are common.

Since reading the passages quoted above, with their context, these thoughts have pressed upon us with solemn weight. No statement can be more positive than those words of Christ, "*No man can serve two masters.*" Are you trying it? If so, God does not accept you. You are on the road to death. This searching question should be carried into every-day life,—into our worldly employment even; and of this we will speak next week. It is high time that we each knew on whose side we stand in this great and closing controversy. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." If we are not on the right side, we are surely on the wrong side, no matter what our position or profession may be, or how long we have professed to be on the right side. We are certainly on the wrong side unless we are *fully* on the Lord's side. When the church of Christ all comes over on his side, she will be clothed with light and power. G. C. T.

### THE ALMOST CHRISTIAN.

KING AGRIPPA said unto Paul, "Almost thou persuadest me to be a Christian." But Agrippa, so far as we know, never became a Christian. A little more strength of character, a little more yielding to the strong convictions of his own mind, would have anchored him in the right position. But the persuasion, so good so far as it went, so largely at the time preponderating on the right side, never did him any good. To almost reach the shore is to be drowned as effectually as if lost in mid-ocean.

To be almost hot is to be lukewarm; and that is the very trouble with the Laodiceans. Almost round, where a true circle is required, is to throw

everything out of balance. Almost straight is to be in the end exceedingly crooked. Almost sweet is to be worse than sour. Almost a Christian is to be like the Ephraimites, who could pronounce the word "shibboleth," all right with the exception of the letter "h," calling it "sibboleth." Almost a Christian is to be like the fig-tree which Christ cursed, with root, and trunk, and branches, and leaves,—everything but the one essential thing, the figs, the fruit. Almost a Christian is to be like Ananias, who brought a part of the proceeds of his possession, perhaps *almost* the whole, but kept back a part. Almost a Christian is to be like the foolish virgins. They had yielded to the impulse to go out to meet the bridegroom. They had made sufficient exertion to join the company. They had provided themselves with lamps just as good as those of the wise virgins. They had taken a quantity of oil, *almost* enough for the whole occasion; but not having quite enough, their lamps went out, and they might just as well not have taken any oil at all.

Almost a Christian is to be like the son who was professedly so willing to go into the vineyard to work at the request of his father, but was in heart unwilling; and his unwillingness at length prevailed, and he went not. To be almost a Sabbath-keeper is to be a Sabbath-breaker. To almost keep the commandments is to break them all; for he that offends in one point is guilty of the whole. The only thing that will cure this almost-ness, is the spirit of Caleb and Joshua, who followed the Lord *wholly*. U. S.

### LIVING BY THE WORD.

"Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God."

The righteousness of God is that which every man is to seek first of all. "Seek ye first the kingdom of God, and his righteousness." And in the way of righteousness there is life. It is impossible to separate the life of God from the righteousness of God. As certainly as you have the righteousness of God, so certainly you have the life of God.

And "*now* the righteousness of God is made known." *Now* is *at this time*, at this very moment, even while you read. At this very moment, then, the righteousness of God is manifested "unto all, and upon all them that believe." Do you believe in Jesus Christ *now*, at this moment? Do you? If you say, Yes, then "*now*," at this very moment, the righteousness of God is made known to you and upon you. Do you believe it? The word of God says that it is; do *you* say that it is? And if you do not say that it is, then do you believe the word? When the Lord says plainly to you that his righteousness is "*now*" manifested unto you and upon you, and you do not say that it is *now* manifested unto you and upon you, then do you really believe the Lord? When he plainly says a thing to you, and you will not say that that thing is true to you, then do you really believe him?

The Lord wants you to say that what he says is so; that it is so "*now*," at this moment; and that it is so to you and in you. "A new commandment I write unto you, which thing is true in him and in you." When the Lord says



thing, it is true, even though nobody in the world ever believes it. It would be true in him, but not in them. But he wants it to be true in you as well as in himself. And when you acknowledge that what he says is true to you "now," at this moment, then that thing is true in him *and in you*. This is believing God. It is believing his word. This is having his word abiding in you. And, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Many people are ready to admit, in a general way; that what the Lord says is so; they will admit that it may be so to other people; but that it is so to themselves, just now, they will not say. Such people do not really know that the word of God is true. "Hast thou faith? have it to thyself before God." If you do not have faith for yourself, faith of your own, you do not have faith at all. If you do not believe the word of the Lord as being true to you personally and *now*, you do not believe it at all; for as you are not living yesterday nor to-morrow, but just now, while it is *now*, so if you do not believe *now*, you do not believe at all. Therefore the word of God is that *now* is the accepted time; *now* is the day of salvation; and, "*Now* the righteousness of God . . . is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

Do you believe in Jesus Christ as your personal Saviour *now*? You can answer that in one moment; you know that you do. Then this moment thank the Lord that his righteousness is manifested unto you and upon you. He not only says it, but he gives you witnesses to the fact,—it is witnessed by the law and the prophets. That law which you have transgressed, that law that has shown you guilty before God, that very law "*now*," in view of the manifestation of the righteousness of God, witnesses that you have a just claim to this righteousness, and that you are thereby justified through the faith of Jesus Christ. The prophets likewise witness to this blessed fact. "The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his; Christ's perfect obedience is imputed to him." Is not this, then, sufficient to cause you to say *now*, at this moment, if never before, that "*now* the righteousness of God is manifested" unto you and upon you who *now* do believe in Jesus?

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Would you rather have the righteousness of God *now* than to have your sins? You say, Yes. Very good. God has "*now*" set forth Christ Jesus "to declare" to you "his righteousness for the remission of sins that are past." Will you let the sins go *now*, this moment; and take the righteousness which he is set forth purposely to give, and which he *now*, this moment, freely gives? "Being justified freely." "Being" is present tense. "Was" is past; "shall be" is future; but "being" is present. Therefore the Lord says to you and of you who believe in Jesus, "Being [*now*, at this moment] justified freely by his grace through the redemption that is in Christ Jesus, . . . through the forbearance of God."

But the Lord does not drop the subject yet. He emphasizes the present power and blessing of this infinite fact. "To declare, I say, *at this time* his righteousness." First he says that it is "*now*" that the righteousness of God is manifested unto all and upon all them that believe; then he speaks of all such as "*being* justified freely;" and next he emphasizes it all thus: "To declare, I say, *at this time* his righteousness." O poor, trembling, doubting soul, is not this assurance enough that *now*, at this moment, the righteousness of God is yours? that *now* you are being justified freely by his grace? that *now*, "at this time," righteousness is declared to you for the remission of all your sins that are past?

Is not this enough? It is enough to satisfy the Lord; for he says, "To declare, I say, at this time, his righteousness: *that he might be just, and the justifier of him that believeth in Jesus.*" Then as it is all-sufficient to satisfy the Lord, is it not enough to satisfy you? Will you *now* take the fulness of this blessed "gift of righteousness," which is life, so that the Lord, by seeing the fruit of the travail of his soul, shall be satisfied again, and so, by your rejoicing, be doubly satisfied? This is all he asks of you. For "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Here is the word of God, the word of righteousness, the word of life, to you "*now*," "at this time." Will you be made righteous by it *now*? Will you live by it *now*? This is justification by faith. This is righteousness by faith. It is the simplest thing in the world. It is simply whether the word of God shall be true in you "*now*" or not. God spoke to Abraham, "Tell the stars, if thou be able to number them: . . . So shall thy seed be." And "Abraham believed God, and it was accounted to him for righteousness." "Now it was not written for his sake alone that it was imputed to him; but for us also, to whom *it shall be imputed*, if we believe on him that raised up our Lord Jesus from the dead; who was delivered for our offenses, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

"Now," "at this time," it is true; it is true in him. Now, at this time, let it be true in you.

A. T. J.

#### THE LATE COUNCIL. 16

DURING the intervals between the sessions of the General Conference, the members of the General Conference Association and the General Conference Committee and Foreign Mission Board meet in council twice each year, generally in the early spring and autumn. At these meetings many questions relating to the work in the various conferences, mission fields, and the institutions connected with the work receive careful attention. These meetings are of much importance, as they exert a molding influence on the work second only to the General Conference itself. The importance of these councils cannot be overestimated, especially at a time when everything is moving with such rapidity as is now seen everywhere.

The council just closed has without doubt been the most interesting meeting of this class that we have ever held. The Spirit of God was present in a very marked manner from beginning to close. Much time was given to prayer and the study of the instruction that God had given

through the spirit of prophecy. The Lord came very near, and the hearts of his servants were filled with joy and confidence. After the business was completed, we took occasion to have a social meeting. The Spirit of God was present in a very large measure, and all our hearts were melted to tenderness. This closing meeting was one long to be remembered. All present expressed their great thankfulness for the instruction that has come giving us light and understanding as to our relations to the work, and pointing out the dangers and evils that we are to avoid. Many stated that they had never had such confidence in the leadings of the Spirit of God in the testimonies to the church as now; that what they had seen and experienced during this meeting had greatly confirmed their faith, strengthened their hopes, and given them new courage for their work.

Personally, I join heartily in the same strain; and while everything in the world is agitation and uncertainty, with feelings of fear and trembling and not of peace, it is our privilege to have the peace that the world can neither give nor take away. The psalmist of Israel expresses it in these words: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "The Lord of Hosts is with us; the God of Jacob is our refuge." Ps. 46:1-3, 11.

During the council the publishing work now done by the General Conference Association, received careful consideration, and it was unanimously decided that it was not for the best interests of the work for the association to take on this responsibility in this country, but leave it for the REVIEW AND HERALD and the Pacific Press to carry forward.

The rapid growth of the work also received careful thought and study. The secretary of the association, Brother Gibson, had secured very full reports from the different missionary enterprises in all parts of the world. All these were carefully examined. Our people generally can hardly realize the rapid growth of the work during the past two years, and the increased responsibility resulting from the same. All these matters were carefully looked into by the brethren present, and the impression was general that the work had grown to larger proportions than they had appreciated. In this we all rejoice. But with the growth of the work comes also the need of greater vigilance in every department, that every branch of the work may retain its holy character, that the sacred truth we hold may be properly represented.

We also find it necessary to provide further organizations to hold and care for the various institutions which we have to establish from time to time. It was recommended by the council that steps be taken to form a corporation in Nebraska to hold and take charge of the General Conference property in that State, consisting of Union College, the Seventh-day Adventist church at College View, and other property that may be acquired and found necessary for the work.

It was further decided to form a like corporation in Colorado, to take in the Boulder Sanitarium, and provide for the further growth of the work there. All these measures received very careful thought and much prayer for the

guidance of the Holy Spirit, that in reaching our conclusions we should not be led by human wisdom, but by the wisdom that comes from above.

As already stated, every member of the association seemed to enjoy a special degree of freedom. Our leading brethren residing at Battle Creek and connected with our various institutions were invited to attend the meetings of the council, which they did, and added much to the interest and efficiency of our counsels.

We never appreciated more fully the importance of our time and the sacred responsibility of a connection with God's work in the earth. May the Holy Spirit be given us in large measure, that all our work may bear the divine credentials.

O. A. O.

### 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.)

#### 707.—TITHING—CLOSE OF PROBATION—TORMENT OF BEAST-WORSHIPERS.

1. CAN church letters properly be granted to those who do not pay tithes? 2. Can a person repent of his sins after his case has been examined in the investigative judgment? 3. Does not Rev. 14:10, 11 teach that those who receive the mark of the beast will be tormented for ever and ever? L. W.

*Answer.*—(1) We would not say anything to weaken in the least degree a sense of the obligation resting upon any one in regard to the duty of paying tithes. There is no other representation in the Scriptures only that the tithe is the Lord's; and he speaks very plainly concerning the wrong of our appropriating to ourselves that which is his. See Mal. 3:8; Matt. 23:19-27; Luke 16:9-12; etc. Yet in the New Testament this seems to be placed upon a *voluntary*, not a *compulsory*, basis. No offering is acceptable to the Lord which is forced from an individual against his own protest. This matter, then, must be left as a matter of conscience between every one and his Lord, with the declaration that the Lord loveth a cheerful giver, and that he which soweth bountifully shall reap also bountifully, and he which soweth sparingly shall reap also sparingly. 2 Cor. 9:6, 7. According to this principle, it would not seem that the tithe is a tax to be enforced, or that the church should bring a pressure upon any member, in the way of ecclesiastical penalties, to compel him in this line of action. (2) The decisions of the investigative judgment must be the close of probation. Those who fail to pass the test may afterward feel remorse for their sins; but they can exercise no repentance such as in the days of one's probation would lead to the recovery from backsliding and sin. To these such passages as Heb. 6:4-6 and 10:26 doubtless apply. (3) The duration of the punishment of those who worship the beast and his image and receive his mark is expressed by the terms "forever and ever;" and of course it will be as long as is intended by those terms according to the definition given to them in the Bible, but not as long as is intended by the definitions attached to them by *human wisdom*. The Bible definition of these terms embraces only the entire existence of the things to which they are applied. For example (Ex. 21:6), the servant serving his master "forever" was of course only so long as he lived. 2 Kings 5:27. The leprosy of Naaman was to cleave to Gehazi "forever;" that is, as long as he lived. Lev. 16:34. The yearly atonement of the Jews was an "everlasting" statute; but it expired by limitation when Christ, the great antitype, took the place of all the types. So the words "forever and ever" of Rev. 14:10, 11 will cease when the wicked, to whom they are applied, *cease to live*.

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.

### THE THREAD OF GOLD.

BY ELIZA H. MORTON.  
(North Deering, Me.)

A weaver sat at his loom, and wrought  
A web that entranced the eye.  
He caught the flush on the purple hills,  
He caught the tints of the sky.

He twined the leaves into graceful wreaths,  
The brooks and the birds were there;  
The solemn shade of the forest trees,  
The roses and lilies fair.

A poet's dream was that web of light,  
With a single golden thread,  
Which came and went with a subtle glow,  
Like a flame with beauty fed.

We all are weaving from morn till night,  
With fever of heart and brain;  
Some weave with laughter upon their lips,  
Some weave with a touch of pain.

What is the web that our hands shall make?  
Aye, what shall the pattern be?  
Ask of the whispering winds that blow  
From over a shoreless sea.

The thread of gold is a thread of love,  
Sunbright as the pulseless air.  
O weave that thread with a thrill of joy  
Till glory is everywhere!

### A TRIP IN CENTRAL AMERICA.

In July my wife and I, with three of the brethren of the Bonacca church, left the island of Bonacca for a cruise along the coasts of British Honduras, Guatemala, and Spanish Honduras. The object of this trip was to obtain a better knowledge of the country, to see what the prospects were for the opening up of the work in new places in this field, and to make a trial trip for a mission boat in the work that one would be expected to do. We chartered for this trip a schooner of about twenty tons' burden. The writer shipped as captain, and the three brethren as crew and canvassers.

After leaving Bonacca, we passed the islands of Ruatan and Utila, stopping for a few hours at each, and securing what passengers we could to help meet the expenses. On leaving Utila, which was sixty miles on our way, we shaped our course to the northwest for Belize, on the British coast. We weighed anchor and set sail for this voyage at one o'clock in the morning, and at five o'clock the same day we cast our anchor in Belize harbor after a most delightful run of one hundred and twenty miles. When passing Glover's Reef, we had quite an excitement watching our tow-line and hauling in the large fish. We caught four nice ones from two to three feet long, weighing nearly ten pounds each.

We reached Belize just too late to get permission to land that night; but as we were well equipped for living on board, we enjoyed ourselves comparatively well. Early in the morning the boarding officer came alongside, and we were soon in our skiff on our way to the wharf. We went directly to the rented mission house, but found it closed, and that Elder Morrow and his wife were at Northern River, about thirty miles north of Belize, where they were engaged in holding meetings. Their work was so shaped that they could arrange in a few days to join us on the trip. It was at Belize that we had in deposit most of our books that we were to sell; so while we waited there, we took in the books, and I tuned six pianos, which helped greatly to pay our expenses. We left Belize with our cargo of books, and as we had a brother passenger who was a good pilot for that coast, we ventured to start in the evening, just at dark, for another sail of one hundred and twenty miles, to Punta Gorda.

Soon after leaving Belize, a storm arose that

tried the strength of the rigging. It was so severe that all sail except about half of the foresail had to be furled; the darkness was dense, the rain poured in torrents, and the compass was our only guide to keep us in the channel between the Cays and the Main. About midnight the sky became clearer, and all sail was again set, and morning found us a good way on our journey. Those of us who had to stand on the deck were well weather-beaten.

We began our canvassing at the port, Punta Gorda, and worked our way back to Belize, stopping at every place where we thought we could sell a book. We were about fifteen days making that trip, and sold about one hundred and twenty-five dollars' worth of books. Elder Morrow and his wife disembarked at Belize, and we set sail for Guatemala, which has three seaports, Livingston, St. Thomas, and Port Barrios. We reached Livingston after a trip of two days and three nights. We stopped at Cape Three Points, and lay at anchor over the Sabbath. At dusk Sabbath evening the baboons and wild fowl made the jungles ring with their music. It is said that baboons always set up their roaring just before it is going to storm.

Sunday morning found us at Livingston. As we went to enter the boat on Monday, we found that there was a very heavy duty on books, amounting to about seven cents a pound. This staggered us a little, but after spending two days in hard work and worry, we were permitted to land all our books, weigh them, and deposit the duty, which amounted to sixty-three dollars. We then had the privilege of taking the books, selling what we could, and bringing the rest back to be weighed, when the customs officers would refund the duty for all that we took out of Guatemala.

We at once cleared for Port Barrios, and reaching there during the night, we began our work in the morning, and had excellent sales that day. Mrs. Hutchins and I went together from house to house, or rather from hut to hut, as most of their houses are made of poles and cohoon leaves. Our sales for the day amounted to about thirty-five dollars in the money of the country. One of the brethren sold nearly as much; in fact, all had good sales. In the morning the next day, Mrs. Hutchins and I took the train for Gualan, the town at the terminus of the railroad. This is one of the few short lines in Central America. We had our box of books, and I asked permission to sell books on the train. This was granted, and as newsboy on the trip I sold \$11.50 worth of books. We stayed overnight at Gualan, and returned the next day. It is a pleasant, mountainous locality, and the climate is delightful. The people of Gualan are nearly all Spanish, and are under Catholic rule in religious affairs. We sold thirty-two dollars' worth of books during the twenty-eight hours we spent in that trip. If we had had Spanish books, we could have sold as many more.

On returning, we found that the brethren had had good success, and as they had finished canvassing the place, we cleared, sailed out about three miles, and anchored for the Sabbath. At this place there were a number who, to use their own words, "prayed God to send us back there to start a church." This is one of the most sickly places on the whole coast; everybody expects to be ill about half the time. After Sabbath we went back to Livingston, and spent two days canvassing and working there. There were two pianos in the place, and these I tuned. Their owners were willing to pay almost any sum to have it done, as they had been about six years with no one to look after them. I told them that I would tune them for enough to cover my expenses for the two days, and pay me a little besides. They seemed thankful to have it done at this price.

We then came face to face with the guidance of Providence. After closing our work at this place, we were on the home stretch. Our books

ere weighed, and duties on unsold books re-  
 ended, clearance papers were made out, and all  
 as ready, but the money was not exchanged yet.  
 We had taken paper money for most of our books,  
 which would not pass outside Guatemala, but we  
 supposed we could exchange it at any store in  
 town. When we made inquiries, we found that  
 the paper money is the trouble of all the business  
 men in the republic. They import goods from  
 America, and must have money to pay their bills;  
 and as they can use sols (silver dollars) for this,  
 they lay by every one they can get their hands  
 on, and none of them had a sol for us. We tried  
 every way, and yet the way was hedged up. We  
 had engaged three passengers for Port Cortes,  
 our next stop, and they were more than anxious  
 to go. One of them was an old sea captain who  
 was anxious to reach Port Cortes in time to  
 catch a certain steamer. He was hurrying me  
 all the time, and at last I told him I would start  
 any moment that I could get my money ex-  
 changed, but that I could not go without it.  
 He went to his employers, and told them that if  
 they wanted him to get to Port Cortes, they  
 would have to exchange my money; so they  
 called me in, and our paper was soon replaced  
 with good silver, and in another half-hour we  
 were on our way to Spanish Honduras. We felt  
 to thank God for this deliverance. Had it not  
 been for this, I do not know what we could have  
 done but to have bought something with the  
 money and sold it out again in some other place.  
 We spent one day at Port Cortes, and were  
 driven away in a storm during the night, after-  
 ward continuing our journey through bad weather  
 as well as good till we reached our home in  
 Bonacca.

The expenses of the entire trip, including  
 charter and all, amounted to \$97.97. We took  
 in, as clear gain in passenger fares, piano-tuning,  
 etc., \$74.50, leaving an actual expense of \$23.47  
 for a voyage of seven weeks. On the trip we  
 placed in the hands of the people \$250 worth of  
 books of various kinds. This means five hundred  
 sols of the money here. Dear readers, boating  
 is the only way that we have for traveling here,  
 and still this field is unsupplied with a mission  
 boat. Many precious openings are unfilled on  
 account of this lack. What will you do to help  
 replenish the funds to procure a suitable boat for  
 this important work? F. J. HUTCHINS.

#### SCANDINAVIA.

THE brethren who represented the General  
 Conference at our annual meetings this year have  
 already reported them. From the 20th of Au-  
 gust to the 6th of October, Elder Loughborough  
 and the writer have visited seventeen different  
 churches and companies in Sweden. The Lord  
 has blessed and strengthened his servant, and his  
 labor has been very valuable, as it has given all  
 a much clearer idea of the Advent movement from  
 its beginning to the present time. Faith and  
 confidence in the message have been strengthened,  
 and many see clearer the hand of God leading  
 his people than ever before, and are thus led to  
 praise his great and holy name.

The workers employed by the conferences are  
 all of good courage, and report success in their  
 work. The canvassers are also enjoying the  
 blessing of God in their efforts. "Great Con-  
 troversy," which is about the only book we sell  
 in Sweden at the present time, went quite slowly  
 in the spring, but since the conference there has  
 been a marked change for the better. Eight  
 new canvassers started out, and these as well as  
 the older ones in the work have all done quite  
 well, and some report remarkable success. One  
 student sold in about two months about five hun-  
 dred dollars' worth.

The amount of tithe and donations received  
 this year for the work was larger in all three con-  
 ferences than in any previous year; but as this  
 has been reported before, I will not repeat it here.  
 I will only say that the Swedish Conference is

now about out of debt, which it has not been for  
 five or six years. The Norwegian Conference  
 has still some debt, but the Danish Conference  
 is free from debt, and has decided to pay a tithe  
 to the General Conference hereafter. This con-  
 ference has also decided to send a young laborer  
 and his wife to Iceland early in the spring. The  
 Sabbath schools have nearly all decided to give  
 the entire collection to the missionary work.  
 For the quarter ending June 30 the donations,  
 including those received at the annual meetings,  
 amounted to about one hundred and forty dollars.

Our brethren possess but little of the riches of  
 this world, but the Lord has spoken to us through  
 the gift of prophecy, and encouraged us by spe-  
 cial promises. I will quote a few lines: "The  
 Lord Jesus has not left you who are compassed  
 with poverty to receive no blessing. Bring in  
 from your meager store your limited offerings,  
 bearing in mind that his blessing can make these  
 willing contributions bountiful, as he made the  
 few loaves and fishes by the blessing of God to  
 feed a very large number. Christ's blessing on  
 the little will increase it to do a great work."  
 May we exercise faith in God,—living faith that  
 works by love.

I will now speak of what we are doing in the  
 different countries at the present time.

*Finland.*—Elder O. Johnson is holding meet-  
 ings in Vasa with a good interest. A Bible  
 worker who was at Frederikshavn Højskole  
 [high school] last year is also at work there. A  
 minister from the Free Church has embraced the  
 truth, who speaks both the Swedish and the  
 Finnish language. They are in much need of a  
 paper in the Finnish language; and if satisfactory  
 arrangements can be made, we shall begin to  
 print an eight-page semimonthly by the first of  
 January, 1897. It has also been decided that  
 Brother Wall, who has made good success in  
 canvassing in Sweden, will go to Finland in  
 December. He is expected to take a leading  
 part in the canvassing work as well as to hold  
 meetings. We hope, as he is a man who likes  
 to study, that he will soon learn the Finnish lan-  
 guage, and thus be a great blessing to the work.  
 Our people in Finland are much respected, and  
 enjoy quite a degree of freedom.

*Sweden.*—Elder Carlson is still laboring in  
 Göteborg, and the nurse, Sister Anna Nelson,  
 is also at work there. The interest is quite  
 good. We have now three good canvassers from  
 the church organized last spring. Elder Sunden  
 has just commenced meetings in Upsala, and  
 Elder Öberg at Arboga. This is the first time a  
 series of meetings has been held in those places.  
 Brother Larson, who has been two years at  
 Frederikshavn Højskole, is holding meetings at  
 Eskilstuna, where we have ten brethren and sis-  
 ters. We hope soon to be able to organize a  
 church there. Brother Birger Anderson is  
 working among the churches in the interest of  
 the tract and missionary society and Sabbath-  
 school work. He will also work for the circula-  
 tion of our paper.

*Norway.*—Elder Clausen, who has labored at  
 Tromsø, is about to begin at Christiansund, a  
 city with about twelve thousand inhabitants,  
 where we have hired a good large hall. Elder  
 H. Hansen has just moved to Christiansund, a  
 city of about fifteen thousand population, where  
 we also have rented a good hall. He is also to  
 begin meetings at this time. He has raised up  
 a good company at Porsgrund. Brother Östlund  
 is at Hamar; he was to hold his first meeting  
 last Sunday. The owner of a large hall in that  
 place has offered it to us free of charge. How  
 it will be when something is presented different  
 from what he believes, time will tell; but if that  
 door should be closed, we believe the Lord will  
 open another. Brother O. J. Olsen is working  
 among the churches in behalf of the tract and  
 missionary society and Sabbath-school work.  
 Brother Norderhus is at work in Tromsø, and  
 Brother Sevaldsen in Holmestrand.

I am glad to say that I can report better pros-

pects for our publishing house. We have now  
 all the work we can do till along in February or  
 perhaps longer. Our own work is increasing,  
 and we have also some from the outside.

*Denmark.*—Our new mission building at Co-  
 penhagen gives good satisfaction in every re-  
 spect. Elder J. F. Hansen is holding meetings  
 there with a fair interest. Brother M. M. Olsen  
 is working among the churches, Brother J. P.  
 Larsen in Naskov, and Brother Andrew Nelson  
 in Salling. The way has not yet opened for  
 Brother Nelson to get a hall to preach in, and  
 therefore he may begin in another place ere-  
 long. Brother Christensen is at Aarhus. We  
 have hired a hall there to begin meetings in after  
 January. It is expected that Elder J. F. Han-  
 sen will take up the work there then.

At present Elder Loughborough is here at our  
 school; he gives a lecture each day at 5 p. m.  
 We have not so many students as we desire,  
 there being only about thirty. There seem to  
 be but few who can raise sufficient money to  
 come. There are twenty-four children in the  
 primer division.

We appointed Sabbath, October 3, for fast-  
 ing and prayer in all the Scandinavian coun-  
 tries. A testimony received from Sister White  
 was translated and sent out to be read, and all  
 were invited to bring the Lord a thank-offering.  
 I have now heard from the most of the churches  
 and also from many scattered brethren, and they  
 all unitedly report that they had a good day,  
 and felt the presence of the Spirit of God. I am  
 not able to say just how much the offering  
 amounted to, but grace was given to offer will-  
 ingly, and my prayer is that it may be "ac-  
 ceptable, well pleasing to God." We hope the  
 readers of the REVIEW will remember this part  
 of the great vineyard in their prayers, that the  
 Lord's work may triumph, and we "be filled  
 with all the fulness of God."

L. JOHNSON.

*Frederikshavn High School, October 15.*

#### BUENOS AYRES.

THE readers of the REVIEW may be interested  
 to know how the message is progressing in this  
 far away corner of the vineyard. There are lo-  
 cated in this city at present, Sister Westphal,  
 Sister Post, Brother Oppegard, Brother Mc-  
 Carthy and family, and Mrs. Town and I. We  
 have a house large enough so that we all live  
 under one roof. Sister Westphal will soon leave  
 to join her husband in the "camp;" Sister Post  
 is engaged in Bible work among the English;  
 and Brother Oppegard devotes his time princi-  
 pally to canvassing. Brother Mc Carthy labors  
 among the Spanish people, doing Bible work  
 and holding some meetings. Mrs. Town will  
 soon start out in the Bible work, and it falls to  
 my lot to attend to the work of the depository  
 and the book business. Brethren Westphal and  
 Vuilleumier spend the most of their time out in  
 the camp, the former among the Germans and  
 the latter principally among the French; but  
 during the past two months Brother Vuilleumier  
 has been in Buenos Ayres.

We have English and Spanish Sabbath-school  
 combined on Sabbath, also meetings in the two  
 languages. On Sundays we have regular ap-  
 pointments in both English and Spanish, and  
 since Brother Vuilleumier has been in the city,  
 we have also had German services. A few peo-  
 ple come to the meetings, and there are two  
 German families that are becoming considerably  
 interested; but as a rule the people are very  
 indifferent. In the camp the most of the colo-  
 nists are very primitive and simple in their ways,  
 and wherever the truth has been presented, Sab-  
 bath-keepers have sprung up; but it is quite a  
 different thing working in the cities.

Buenos Ayres has a population of seven hun-  
 dred thousand, composed principally of Italians,  
 Argentines, and Spaniards. There are also some  
 French, English, Germans, and a few Scandina-

vians. As a rule the people are gay and proud. It is said that the latest fashions are received here sooner than in New York City. Some are willing to listen to the truth, and a few acknowledge its claims; but Satan has such a hold it is hard to get them to yield. Since the work started in this city, six English persons have taken their stand on the side of truth, four of whom are now in England.

One Spanish family consisting of a mother, two sons, and a daughter, began to keep the Sabbath some months ago. The two sons teach in the Methodist school; and since they began to observe the Sabbath, we have had plenty of free advertising in the local Methodist Spanish paper, which denounces us and our publications in the strongest terms. In speaking of the book "Steps to Christ," it says: "While we cannot say that the book itself has anything in it that is bad, yet they are only paving the way to introduce other books that do contain pernicious doctrines." So it warns its readers not to have anything to do even with "Steps to Christ."

The local German paper has also published several articles calling the attention of the people to us and our work. Some of the English ministers have lately become very solicitous for the welfare of their members where Sister Post visits. Two of them took the pains to come several miles to be present at one of her readings, in order to convince her that a woman has no right to teach. All these things show that the Lord has some souls here in Buenos Ayres that Satan is determined to hold. Although we may not see as much immediate result from our work as we would like, we know that the word will not return void.

We are all looking eagerly forward to the time when a good physician and some missionary nurses may be sent to this field. Those who have been here longest are agreed that nothing would be so successful in gaining for the truth a foothold in these Catholic cities as medical missionary work. This field is also sadly in need of a Spanish paper, with a good man as editor. Here is a Spanish country with a population of over six million, and we have no periodical with which to meet the issues that are continually coming to the front. We know the General Conference would willingly do more not only for this, but for other needy fields as well, if the necessary funds were in the treasury. The question arises, How long must the work here continue to suffer and be hindered because of a lack of funds to supply the need? Reader, can you not help to answer this question?

N. Z. TOWN.

Casilla 481, Buenos Ayres, Argentina.

#### WEST INDIES.

BARBADOES.—Nearly thirty-three months have passed since I landed upon this island, and it will soon be three years since I left the home farm in Galla, Moody Co., S. Dak. I have had some experience during this time, not always of the most pleasant, but I can see the truth of the Bible saying that all things work together for good to those that love God.

The Lord has been indeed gracious to me, and I want to show my love by living and working for him. I have sold some copies of "Patriarchs and Prophets," "Great Controversy," and "Bible Readings," during the time spent, but I see how I could have sold many more by sticking to canvassing. I have visited St. Lucia six times, St. Vincent twice, and I intend to visit the latter place again this month. Brother Beans is working in Barbadoes for "Great Controversy," and is now in the country. Four colored brethren are at other islands canvassing for "Patriarchs and Prophets," and one sister here is canvassing for "Christ our Saviour."

Many are convinced of the truth, but worldly interests hinder their obeying it. Many probably are waiting to see the way clear, but the

enemy of all righteousness does not intend it shall become clear; and unless the persons decide, as did Joshua of old, to follow the Lord, they will be found wanting when Jesus comes. Elder Van Deusen and his wife have been here since January, and have been a blessing to the church. The islands entered by canvassers since Brother Beans and I came, are St. Kitts, Nevis, St. Lucia, St. Vincent, and Bequia. I expect some are now at Montserrat and Antiqua.

October 2.

WILLIS HACKETT.

#### NOVA SCOTIA.

GOLD RIVER.—We began meetings here August 14, and continued them until September 27, with a good interest till the very last. Many times our tent was well filled, and large numbers stood outside, especially on Sunday nights. As people began to acknowledge the truth, and to talk of accepting it, they were threatened with fines if they worked on Sunday. When this argument failed to quell them, some began to show violence by stoning our tent and threatening to cut it down. For the past three weeks there has been hardly a night but the stones have fallen on the tent over our heads and sometimes been thrown against the wall of the tent at our backs. We were truly glad that we had even a cotton tent as a wall of protection, but more rejoiced in the fact that "the angel of the Lord encampeth round about them that fear him, and delivereth them." The firing of revolvers and the explosion of powder about the tent have been some of the annoyances that we have encountered, as well as a noise almost deafening at times. However, we cannot call these anything but "light afflictions," and rejoice that they are no worse. A few have turned to the Lord with all their hearts, some of them being converted from the world. A small amount of reading-matter has been sold, and some papers and tracts have been given away. One great difficulty here is that a large part of the people cannot read, and this makes the work slow.

We organized a Sabbath-school four weeks ago with an average attendance of twelve. For the past week we have held Bible readings in our small tent, but the disturbance is such that we shall take it down soon, and hold small meetings in private houses. I go eastward from here to a place where an interest is awakened, and Brother Morse remains here to continue the work. Pray for us, that wisdom and grace may be given us according to our needs.

October 3.

H. J. FARMAN,  
F. W. MORSE.

#### KANSAS.

UPON our return from the Missouri camp-meeting, Elder W. W. Stebbins and I visited Ottawa and spent four days with the company there. It was a very profitable occasion. Many received much help. It was our privilege to celebrate the ordinances with this church. The Lord came in, and hearts were touched. I have not enjoyed a more precious season in a long time.

September 28 I visited Council Grove. This is the place where we held our State camp-meeting. The interest created was so great that Elder M. H. Gregory and two other laborers remained to follow up the work. I was very much pleased to know that ten or twelve had begun to obey the truth, and still the interest was good. From September 29 to October 4 we held a local camp-meeting at Winfield. There were about one hundred and twenty present. Elder J. M. Rees rendered very efficient aid. The time was devoted to giving instruction in church work and along those lines intended to help the brethren and also the strangers who might attend. Nearly one hundred dollars was donated to various branches of the work.

October 7-11 we held a general meeting at

Columbus. Our brethren from other churches turned out well. Elder E. L. Fortner was present to assist. God came near and blessed his people, and all pronounced it one of the most profitable meetings they ever enjoyed. Nearly thirty-five dollars was pledged to help on the work. We are very thankful for these good meetings.

W. S. HYATT.

#### CALIFORNIA.

MORGAN HILL.—Meetings began here on October 16, in a fifty-foot tent. This is a village of about fifty houses. The attendance ranges from twenty-five to one hundred. Some of our brethren and sisters living a few miles in the country are rendering good assistance. Two Sabbath services have been held in the tent. Last Sabbath, including the children, forty-two were present. The Lord's truth seems very precious to me, and he grants freedom in presenting it.

October 28.

J. G. SMITH.

#### UTAH.

AT the close of each quarter it is apparent that the work in Utah is slowly but surely making progress. Since our last report, several new Sabbath-keepers have been added to our number. At the quarterly meetings recently held at Salt Lake City and Ogden, some earnest and intelligent members were received by vote and baptism. During the quarter we organized a new Sabbath-school with ten members at Kamas, Summit county. This week we go to Sanpete county to begin a series of meetings at Mt. Pleasant. We earnestly request our brethren and sisters to remember the work and workers in this field.

J. M. WILLOUGHBY.

#### NORTH CAROLINA.

LEGO.—I attended the quarterly meeting with the brethren and sisters near Lego, October 16, 17. This was the first meeting of the kind ever enjoyed by this church, and all testified that it was a precious meeting and a source of strength and encouragement to all who were present. About the close of the Sabbath the ordinances of the Lord's house were celebrated in a solemn and impressive manner, and the words of the Saviour were verified: "If ye know these things, happy are ye if ye do them." Two new members were received into the church, and we think others will soon unite. The amount of tithes paid in by this church was quite encouraging. May the Lord bless this church, and make them a blessing to others.

It may be of interest to the readers of the REVIEW to know that the case of Robert Morehead (colored), of Greensboro, for Sunday labor, was thrown out of court, as the principal witness against him left the State when wanted by the sheriff to answer to several criminal charges. Thus every similar case in this State so far has been dismissed, and those who instigated them have fallen into trouble. I think our people here will have rest for a time at least.

B. F. PURDHAM.

#### ALABAMA.

SELMA.—We are always glad to hear of the progress of the message in all lands. Through the pages of the good old REVIEW we can see the reports of our brethren from the cities, towns, villages, and rural districts North and South. We rejoice to see the onward march of the most important message to man at this time.

Our little company here is of good courage. Now and then a canvasser is added to the ranks, and the brethren seem to be of good courage in this line of work. We take a club of fifteen Signs, besides doing our regular tract distribu-

on; and are gaining ground slowly in spite of the strong opposition from pulpit and press. We are also doing some work through correspondence. Some dear souls in Mississippi and Louisiana have accepted the truth as the result of our work. We would be glad if some Sabbath-school would send us, post-paid, a dozen copies of "Joyful Greeting" which they have laid aside; also a few copies of "Hymns and Tunes," if they can spare them. We stand in need of many things here in the South, that we are not able to buy at present. We do not wish to make out a full list of our wants, but hope to receive some help from those who can render assistance, in any line they choose.

Selma, Ala.

T. B. BUCKNER.

MICHIGAN.

MUSKEGON.—It has been some time since we have sent a report to the REVIEW from this place. It has been just a year now since we came here. We have had some encouragements along the way. When we came here, there were a few keeping the Sabbath. They had a Sabbath-school. We began the work here by preaching on the Sabbath and on Sunday evenings, and during the week we labored from house to house.

July 12 we were able to organize a church with forty members, and about fifteen were keeping the Sabbath besides. Since we have been here, about twenty-five have taken a stand for the truth. Some of these have done so with many obstacles in the way, yet God has brought them out victorious.

There is one Bible worker with us, and we hope to do some aggressive work the coming year. God has also blessed the Bible work which has been done here. Truly to him belongs all the praise. We are so glad for a part and lot in his work. We desire very much to remain humble so that the Lord can continue to bless us and give us success.

B. F. STURMAN.

ILLINOIS.

CHICAGO.—The Illinois Conference having extended a call for me to labor principally at Chicago, I began labor here October 8. The immensity and importance of this field I am beginning to realize somewhat. In the vicinity of the Mission building on 62d street, where we reside, I have begun house-to-house visits, introducing myself as a Seventh-day Adventist minister calling in the interest of family Bible readings. Seventeen thus far have invited a Bible worker to enter their homes. Most of these are of the refined, well-to-do class. The cordiality with which I was received and the desire manifested to ask questions concerning our faith are encouraging. I design to continue this work on the South and West sides, where we have churches, and in connection with regular services being held there. I am endeavoring to promote the spiritual interests of the South Side church, West Side church, Englewood Mission, North Side church, Erie street church, and Belmont avenue church as far as possible, and particularly to extend the work into new fields. I have begun Sunday-night meetings at the South Side church under favorable circumstances. Our Sabbath meeting, October 24, at that church was blessed by the baptism of eleven adults who have lately embraced the truth by the faithful house-to-house labor of the members of the church. When the church-members go to work, the work moves; but when the minister is left alone to draw the load, there is no wonder that he does so little. The Englewood Mission is alive to the needs of the work, and is now taking measures to build a church, and in a few weeks we believe we shall see a commodious Seventh-day Adventist church at Englewood.

The Working Men's Home at Custom House Place seems to be prospering. Elder Richards

is doing a good work in behalf of its spiritual interests. As I spoke to a crowd there one night, I realized my need of a more tender heart for the poor and sinful—a heart like the Master's, touched with the feeling of the infirmities of men. I shall continue to labor at this place whenever my help is needed, and I have time and strength to devote to it. Last Sabbath evening I spoke to the Sanitarium workers and patients at College Place. It was good to hear the testimonies of the workers as they expressed the joy and strength that were theirs because their lives were wholly devoted to the good of others. Such a corps of workers is sure to accomplish much. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Let the prayer of faith ascend for the work in Chicago, and for the workers and for myself and my wife, that we may ever be so humble, meek, contrite, and faithful that God can work through us for the salvation of some of the perishing thousands of Chicago. Our address is No. 438 East 62d St., Chicago, Ill.

ARTHUR W. BARTLETT.

NEBRASKA.

NEBRASKA CITY.—At the conference held at Fremont it was decided that I should make Nebraska City and its vicinity my field of labor; so I closed my work in Omaha, and removed to this place. My connection with the work in Omaha was pleasant. That city is a place that requires hard work and perseverance to accomplish anything. Personal labor with the people is the most successful manner of laboring in the large cities, where church lines are so closely drawn, and where we have to "fish" for them and hunt them out. The work there is steadily going forward. The Bible work has proved effective in reaching many who could not otherwise be reached. We expect to see a strong church in Omaha, the gateway of Nebraska.

Here in Nebraska City the number of church-members is small. In past years the church had become almost disbanded. Last summer tent-meetings and Bible work were conducted here by Brethren Howard, Stebbeds, and others, and several new members were enlisted in the truth. We shall carry forward work here and also at Weeping Water, where Brother Victor Thompson and others labored the past season. Our courage in the Lord is good to go forward in the work.

J. H. ROGERS.

AFTER our good camp-meeting at Denver, we moved back to our home in College View, Neb., attended the Nebraska Conference at Fremont, and then began laboring in this State at Mason City. From September 12-24 seven new converts signed the covenant, and three were immersed. September 25 to October 5, I attended the Wescott camp meeting, then returned to finish up the work here. Seven more have embraced the truth, and a man was baptized. We were deprived of the house at Mason on my return, so finished our meeting in a sod school-house two and one-half miles out of town. I think it was all for the best, however, as some have accepted the truth who could not have come to town to meeting.

October 18 I began meetings in a sod school-house two miles from town, and have a good interest at present. Two have embraced the truth here; one of them is a Baptist minister. The prospect is good for a company here. The two places are so situated that those who embrace the truth can belong to one church, and we expect to organize them soon. There are twenty-five in the faith at present. It seems more like my old fields of labor in Kansas and Dakota, here among sod houses and dug-outs, than in the Rocky Mountain mines. My courage was never better in the work, and I never felt so much of God's presence as now. To him be all the praise!

G. H. SMITH.

OHIO.

URBANA.—The Lord sent the man that was healed to tell his friends and kindred what great things the Lord had done for him. We are not told what kind of reception he had; but I can tell something of my reception on returning to Urbana after having accepted the truth. I had served the Second Baptist church of this city for nearly two years as pastor. At the close of the Ohio camp-meeting at Findlay, Brother W. L. Iles accompanied me to Urbana. After about a week's constant effort, we secured a comfortable place in which to hold our meetings. We advertised the meetings and some of the subjects, and also sought the Lord's guidance and strength in prayer. Early in our meetings it was shown me that Satan would darken the word and scatter the people. This has surely been done here. All my friends of former days, with but few exceptions, turned from me. Some said I was crazy—that I had made the mistake of my life; others said that it was for money; and still another class pitied me, for they said I was hypnotized. The town was full of such statements. Then we learned that the ministers of the different churches of the city instructed their people not to attend our meetings. One church passed resolutions to discipline any member who should attend, and at this writing that church has several cases on hand.

These things, with the political magnets, have made our work here somewhat difficult; yet we have received in a large measure the Lord's blessing. Brother Iles left here about the middle of October. Since then I have conducted the meetings alone, preaching nearly every night, and during the day visiting from house to house, showing the people, from the word of God, that these things are so. We have organized a Sabbath-school of twenty persons, and there are six precious souls that dare to obey the word of the Lord. Others acknowledge the truth, but they are afraid the Lord will let them starve to death if they obey him and keep the Sabbath. All they need is a living faith in our God. Pray for them.

We closed our public meetings, November 1. Our prayer is that the seed sown may bring forth fruit in days to come.

LEWIS C. SHEAFE.

ENCOURAGING WORDS.

FROM a private letter received from a brother who has taken up the canvassing work in the South, we make the following interesting quotations for our readers:—

"About six years ago I got my first experience in the canvassing work in this county. —, the county seat, is a thriving town. One very noticeable feature is that one does not see so much prejudice, but more of the true spirit of liberty is manifested among the religious people of this place. Doubtless this is due to the fact that a number of the most influential people here have been to the Sanitarium at Battle Creek, some for treatment and others for pleasure. Some attribute the saving of their lives to the treatment received at that institution. Those who have been to the Sanitarium speak of it in the highest terms, also of the doctors and helpers. They also speak well of the Seventh-day Adventists generally. They readily gave me their orders for my books because of their having been published by our people. I with them was made thankful for the good influence going out from the Sanitarium.

"For the encouragement of the canvassers I will make mention of a book sold by one of the workers in our company here six years ago. The family that bought the book, 'Bible Readings for the Home Circle,' lives on a beautiful cotton farm on the Mississippi River. The book lay on the table two or three years before it was read. Finally the wife commenced the

study of the book, and now she is observing the Sabbath, and is quite familiar with nearly all points of our faith. This sister was formerly a Baptist, but now she is a Seventh-day Adventist. Her husband, although a Catholic, is favorable and kind. He gave me his order for 'Prophecies of Jesus,' and subscribed for the REVIEW AND HERALD one year for his wife."

A man in Kentucky has been in correspondence with this Office for some time in regard to the Sabbath and other questions. In reply to our seventh communication to him we have the following:—

"I received yours of the 5th inst., and thank you for your kindness to me since I have been writing to you concerning the right day of the seven to keep. The plain truths that you have given me have caused me to turn from the first to the seventh day. Like the eunuch, I inquired, How can I know these things 'except some man should guide me?' This is why I applied to you, because you have given your life study to these points. I have written to several publishing houses upon the subject, but you have given me better satisfaction than any one else. May God bless you all for the instruction given me in regard to the seventh day."

#### MY FORTIETH ANNIVERSARY OF SABBATH OBSERVANCE.

SEPTEMBER 12 was my fortieth anniversary of Sabbath, or Lord's day, observance. I spent this holy Sabbath day with the church of Frankfort, Mich., and with some of the very persons (French Canadians and Scotch people speaking French and English) with whom I resided not far from Montreal, P. Q., when I kept my first Sabbath, forty years ago, and none of whom I had seen during this long period.

It was profitable to take a retrospective view of the great religious movement answering to the prophecy of Rev. 14: 6-14. I can truly say that the Sabbath becomes more and more precious to me as years roll on. Thank God for the Sabbath and kindred truths! Amazing indeed has been the progress of the reformatory movement having for its basis the grand threefold message of Revelation 14 and scores of prophecies agreeing therewith. Surely we are living near the consummation of this closing gospel work.

Only one of my old French acquaintances had united with this people when I went to Frankfort. As the result of my labors there and in the township of Blaine during an absence of about four weeks, the companion of this old acquaintance fully embraced the truth, and united with the Frankfort church; two French adults, both heads of families, and one American adult, a mother who had married into a French family, decided to walk in the light of present truth and to keep the Lord's day. A Sabbath school was organized, and systematic labor for the new converts and their neighbors was commenced by the Frankfort church. I spoke nineteen times, gave nineteen Bible readings, made forty-four visits, baptized three persons, and five were added to the Frankfort church. D. T. BOURDEAU.

### News of the Week.

FOR WEEK ENDING NOVEMBER 7, 1896.

#### NEWS NOTES.

At the time of the great Chicago celebration, Oct. 9, commemorating the burning of Chicago, which took place twenty-five years ago, a new step was taken in the transmission of sound. The great procession passed the telephone building on Washington street. Large transmitters were arranged behind sound-funnels, and these were connected with long-distance telephones, reaching to all parts of the country. A banner was suspended across the street, which read, "Your cheers will be heard throughout the Union." The procession occupied five hours in passing this point, and the participants were not slow in taking the hint. Bands

passing under the transmitters played national airs, and the footmen made the welkin ring. The success of the undertaking was complete, and it is reported that in New York and other Eastern points, the words of the cheers as well as the music of the bands were distinctly heard.

The third annual horseless-carriage race in France took place the latter part of September. The course was from Paris to Marseilles and back, a total distance of 1073 miles. The race occupied six days, though the fastest carriage made the distance in seventy-two hours, averaging almost fifteen miles each hour for seventy-two consecutive hours. From all reports it appears that the development of horseless carriages is much further advanced in the Old Country than in the United States. We are told that in France they are quite common, and that in England they excite no comment, while upon our streets they are of very rare occurrence.

A recent newspaper despatch states that "the most remarkable well in the history of the gas-belt was struck near Anderson, Ind., last week. Its pressure is above 340 pounds. Efforts to throw a silver dollar down it even sideways proved unsuccessful, as the pressure is strong enough to force it out. It is 120 pounds stronger than the other wells of the gas-belt, and seems to be permanent." Some people may think it is a joke if we say that the above-mentioned gas-well is a very small affair compared with the one which last Tuesday blew the silver dollar into indefinite futurity, with a report that reached the whole world. That's the biggest gas-well we ever saw, and the pressure was something terrible. We are thankful that it is not permanent.

American newspapers have been too busy with election matters the past week to take much notice of anything else that was going on in the world. So the searcher for general news has had very "poor picking." The passing of this season of intense excitement will be a relief to all classes. Those who have been involved in the strife have exhausted their strength and need a rest. Those who took no particular interest in the strife (and there really were a few such) also need a rest; for the din has been hard to bear. There have been few political campaigns in our history in which the emotions and passions of all classes of men, women, and children have been so deeply stirred. The lines of policy have by no means been old party lines. A very large portion of each party voted for the other candidate. Personal interests or selfishness has been the basis of the whole business, and this has in each case determined the attitude of the contestants. On this score, communities, churches, and families have found themselves divided, and bosom friends have separated to engage in bitter strife. Not a little blood has been shed in private quarrels and incipient riots. Many Christians, who should have known better and kept their garments pure, have been drawn into the whirlpool of contention and wicked strife. We are heartily glad to have a little rest. And we long for that country where the government shall be established forever.

The case of Mr. and Mrs. Castle, of San Francisco, who were some time ago arrested in London for stealing, came up for trial on the 6th inst. No evidence was presented against the husband, and he was acquitted. The wife pleaded guilty through her counselor, Sir Edward Clarke, and received a sentence of three months' imprisonment. The circumstances of the case have been almost heartrending to the accused. They are people of wealth and of great respectability. The court-room was crowded with their friends, who were anxious to do anything and everything for them. The most celebrated legal talent was employed in their behalf, and medical testimony of high and undoubted character fully established the fact that Mrs. Castle was subject to mental disease, and was therefore not responsible for her acts. But, notwithstanding all this, the court, composed of nearly thirty magistrates, brought in the above-named sentence. When it was announced, the poor woman went frantic with grief and hysterics. Her husband broke down with grief, and the scene of the court-room was one of intense agony, even to the judges and spectators. No one can believe her accountable for the crime for which she is suffering. The prisoner was carried to the jail hospital, and there made as comfortable as possible; and it is confidently expected that the Home Secretary will interfere in her behalf, and release her at once.

The intensest excitement attended the presidential election. All other issues were forgotten in the struggle over the question of a double or a single standard for money. So far as we have heard, the election passed off without violence or trouble, and the question was left entirely to the ballot-box to decide. The result was that the gold standard party, with Wm. McKinley, Jr., of Ohio, at its head, carried twenty-three States, giving McKinley and Hobart about 270 electoral votes. The silver party, with Mr. Bryan, of Nebraska,

at its head, carried twenty-two States, giving Bryan and Sewall about 174 electoral votes. These figures are not exact; for in some States the contest has been so exceedingly close that up to the present writing (Sunday morning), their attitude has not yet been decided, and the final decision may change these figures. But the question of McKinley's election is placed beyond doubt, even though the exact number of votes has not been ascertained. For some days after election the result seemed to be somewhat uncertain, and the excitement was kept up. It is to be hoped that the result will be accepted by all classes, and that peace and harmony will reign. It is claimed that not only the presidential office is in the hands of the gold party, but that both houses of Congress will contain a majority elected by the same party. Even before the outcome of the election was fully ascertained, there were marked evidences of a revival of business, and it is expected that better times will prevail throughout the country for a period at least. This we do not attribute entirely to the results of the election, for the same effect would no doubt have been witnessed, to some degree at least, whichever side prevailed. The uncertainty which involved all financial matters while the election was pending, caused an almost total suspense of business; and since a policy was settled, business was bound to revive, whichever party gained the day.

#### ITEMS.

— Two schoolboys quarreled in a game of football in New York, and the older, aged fourteen, stabbed the younger, aged nine, to death.

— The gold yield of Victoria Colony for three quarters of the year amounts to 586,512 ounces, an increase of 31,000 ounces over the same period of 1895.

— Dr. John Paton has given \$60,000 to the Victorian General Assembly, for mission purposes. The money is the profit of his autobiography and private subscriptions from friends.

— The czar and czarina have finished their visiting tour, and returned home. It is currently reported that the czar will shortly call a council of the powers in reference to Turkish affairs.

— The Hawaiian government has granted full pardon and restoration of her civil rights to Queen Liliuokalani, based upon the fact that during her parole she has faithfully kept the terms of her partial freedom.

— According to custom, the last Thursday in November, the 26th, has been appointed as Thanksgiving day by the president. Canada will in the future appoint the same day that is observed in this country, for a similar purpose.

— Bismarck talks defiantly of his indifference as to what the government says in regard to his revealing state secrets. On the other hand, it is given out that if he is not more discreet in his talk, his position will not save him from serious trouble.

— The London *Graphic* says that it learns on reliable authority that the Marquis of Salisbury has decided to evacuate the island of Cyprus immediately, and that it is understood that this decision has cleared the way for common action of the powers in Turkey.

— Prince Victor Emmanuel, crown prince of Italy, has been married to Princess Helene, third daughter of Prince Nicholas I, ruler of Montenegro. On the occasion of the marriage, Humbert, the king, gave \$80,000 for the benefit of the poor of Rome.

— Mr. Bryan made 592 public speeches in 477 towns of 27 States, and traveled 18,831 miles between his nomination and the election. It is said that he traveled twice as many miles and made three times as many speeches as all the presidential candidates of all parties for the past 100 years.

— Serious election riots have taken place in different parts of Hungary. At Tyrnau a detachment of hussars, while attempting to restore order, was stoned by the mob, and one trooper was killed. The hussars thereupon charged with drawn swords, and several of the rioters were wounded. Troops have been sent to the various disturbed districts.

— An unknown ruined city, covering a space larger than New York City, with two temples and two great pyramids, has just been discovered, it is said, in the state of Guerrero, Mexico, by William Niven, a well-known mineralogist of New York, who has brought back more than three hundred photographs of the ruins.

### Publishers' Department.

#### STRIKE NOW.

SINCE the presidential campaign is now a thing of the past, the people generally will settle down to business again. And as the most of them are talking of renewed prosperity, now is our best time to work. We shall

certainly never have a better time than from now till the holidays in which to push the circulation of our publications; and when such opportunities are given us, we should work with all our might.

people, but it should also have a wide circulation in the world generally. Brethren and sisters, let us arouse to the importance of circulating the American Sentinel.

Obituary Notices.

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

CRANDALL.—Died at White Cloud, Mo., Jennie Crandall, aged seven years. Mrs. Z. E. MALLORY.

OLSON.—Died in Jacksonville, Fla., Oct. 19, 1896, Hilma, wife of Carl Olson. Sister Olson was a native of Sweden, and her age was thirty-three years.

WATKINS.—Died near Myrtle Point, Ore., Oct. 22, 1896, Brother Charles M. Watkins, in the fiftieth year of his age. The disease, consumption, confined him to his bed for many weeks before his death.

YATES.—Died at Barberville, Fla., Oct. 23, 1896, of typhoid pneumonia, Mrs. Lizzie Yates, in her twenty-third year. She leaves two little homeless children.

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

The heading of this paragraph is the title of a little tract of twelve pages, envelope size, that has been published at this Office by the International Tract Society.

HE BOUGHT THREE HUNDRED.

SOME time ago a minister not of our faith had his attention called to the little book entitled "Steps to Christ." He recognized in it such a valuable help for those who are seeking God.

If one minister can see so much good in this book, others certainly would be able to see it also; and why should not we put forth a strong effort to bring this important publication before the ministers and people of other denominations.

READY, START!

By the time this article reaches you, the great political excitement will likely be settled. Many have said that they would work after the election.

"Moses did not ask or believe that God would overcome their foes while Israel remained inactive." If we expect the printed pages to be scattered like the leaves of autumn, we need to be scattering them now.

We trust that our church elders and librarians will especially interest themselves in this work, and then interest others. The Lord could carry forward his work without the aid of the human agent.

WHAT IS THE MATTER?

A LITTLE while ago our brethren at the Sentinel office learned of some six thousand families of Sabbath-keepers who were not taking the American Sentinel.

Elder A. T. Jones, who, because of many other pressing duties, has not been able to write very much for the Sentinel for the last year or so, will now connect with the paper again, and devote his entire time to editing it.

GREEK-ENGLISH LEXICON.

A COPY of Green's Greek-English Lexicon to the New Testament has been sent to this Office by the publisher, H. L. Hastings, 47 Cornhill, Boston, Mass.

"ASTONISHING."

WE were glancing through one of our little conference papers a few days ago, and our attention was drawn to the word at the head of this paragraph.

We are glad to say, however, that the secretary of that tract society has sent sample copies of the REVIEW to each of these families; and we trust that the ministers in that conference will not rest until, by their efforts united with the efforts of the secretary and other workers in the conference, they may see the REVIEW going into the homes of all our people in the conference.

AN APPEAL FROM ILLINOIS TO ILLINOIS.

WE have tried in various ways to bring before our people the importance of the canvassing work. So much has been said on this line that I will not attempt to add anything.

First and best of all, if it is possible for you to do so, give your whole time and strength to the work from now till the holidays; but if you cannot give all your time, then give all you can.

I find that even some old canvassers for other works are greatly pleased with our books, and are glad to have an agency for them. I refer now to such books as "Steps to Christ," "Gospel Primer," "Snow-Flakes," "All Sorts," "Cats and Dogs," and "Chips and Sticks."

If every tract society in Illinois will take hold of this work immediately, and do what it can to encourage proper persons not of our faith to work with the books mentioned above, we shall be able to sell thousands of dollars' worth of books before the holidays.

The time for work is fast passing, and no time should be lost. The people will buy books; we have the books, and need the money that is invested in them.

WANTED.

CARPENTERS.—Sabbath-keeping carpenters wanted. Address S. E. Twing, 6 Fredric St., North Adams, Mass.

MICHIGAN CENTRAL

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, and Atlantic Express. Includes routes for Chicago, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

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.

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. Includes routes for Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flat, Lapeer, Inlay City, Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, and Boston.

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.

# The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 10, 1896.

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## Editorial Notes.

As announced in another column, Elder A. T. Jones will go to New York in a few days to connect with the editorial staff of the *American Sentinel*, to which his time will be principally devoted for some time.

We are informed that Prof. W. W. Prescott and family were to leave Cape Town on their way home, November 1. They will therefore soon be in London, and after a brief stay in England, will come home, where a warm welcome awaits them.

The nurses who have been chosen to go to India are Brother G. P. Edwards and wife, Misses Maggie Green and Samantha Whiteis. Those who are chosen for South Africa are O. H. Dilley, N. C. Walston, Mrs. Walston, Misses Sophia Leach, Emma Campbell, and Ida Royer. These all expect to take their departure as soon as arrangements can be made.

In the announcement of a special course in Battle Creek College, last week, the date for the beginning of the course was given as November 5, but it should have been November 25. Let all who are interested take note, and observe that the time for the beginning of this course will be the 25th of November. The managers of the school are desirous to hear from all who anticipate entering the College at that time.

We are disappointed in not being able to present this week some more details of the doings of the council that was lately held here. Probably the secretaries have been "too busy" to prepare them. We are sure there is no desire to keep the proceedings from our people, who are so intensely interested in them. But Elder Olsen, the presiding officer, gives us a faithful general view of this good meeting. As far as our time would permit, we attended the meetings of the association, and can testify to the good spirit of union, brotherly love, and confidence that prevailed throughout. This augurs well for the coming conference, and we have reason to expect a special visitation of divine power and blessing upon that meeting.

Cheering word comes from Brother R. Hetze, of Crespo, Argentine, South America, concerning the church in that place. The church was founded by a few German brethren who went out from Kansas a number of years ago. The country has been passing through hard times, a scourge of grasshoppers has greatly reduced the crops, and there have been other discouragements. Nevertheless the truth has continued to prosper, so that their church has recently been increased to ninety-nine members, and others are about ready to go forward in baptism. All feel of good courage in the Lord.

We are pleased to announce the safe arrival of Miss E. J. Burnham, formerly connected with this Office, who has spent the past ten years in Australia, the most of the time in editorial work on the *Bible Echo*. She was accompanied as far as Chicago by Mrs. Sarah Belden, who, after the death of her husband, is returning to her friends. Elder M. C. Israel and wife and daughter Jessie were also passengers by the same ship, but stopped in California. They were of the first who went to Australia eleven years ago. Elder E. H. Gates and wife returned from Honolulu by the same ship. Their health is already better.

We have received from the president of the Walla Walla College an announcement of the fourth term of the school of correspondence. This term will begin Dec. 1, 1896. Those who desire to take up the work should make arrangements before that time, to enable them to begin with the commencement of the term, as it is not possible to take in students at any time. We are glad to learn of the success that is attending this work. Lessons are sent to students every week, accompanied by a list of questions to be answered. The answers are written out and returned in one week from the time the lessons are received. Twelve lessons constitute a term's work, and four terms constitute a year. The course of instruction includes Bible, history, English language, natural and physical science, arithmetic, Greek, and Latin. All particulars may be obtained by addressing the president of the Walla Walla College. This work is carried on by the teachers without remuneration, and involves no small amount of labor on their part, while it affords to our workers in general an opportunity wisely to use their time for intellectual improvement.

"There is no excellence without labor," and no business will run of itself. Publishing papers is no exception to the general rule, and our readers are doubtless aware that some efforts have been put forth for the last few weeks and months to increase the circulation of the REVIEW. We are glad to report that these efforts have not been in vain. They have met a response, and our subscription list is encouragingly on the gain. We are receiving from our friends very many words of encouragement and commendation. We have felt inclined to publish some of these, but do not care to indulge in what might seem like self-praise. Our paper is certainly no better than it ought to be, nor is it as good as we wish it were; for we are conscious that human frailty and weakness enter to some extent into our very best work. Still, with the blessing of God and the prayers and co-operation of our friends, we desire to make the REVIEW AND HERALD what it ought to be, and to this end we intend to strive.

In the meantime let us vigorously push on the battle, and extend the circulation of the paper wherever we feel that it is needed and will do good.

Who will say that efforts to send the gospel to heathen lands do not sometimes meet a response, after reading the following incident? A church in St. Louis, Mo., had assisted to establish a school in Burma. This church was demolished by the late St. Louis cyclone. And now the native scholars in that Burma school have sent twenty-five dollars to help rebuild that church. "That," says the *Episcopal Recorder*, "is real reciprocity—a finding of bread cast upon the waters, after many days."

The graduating exercises of the 1896 class of missionary nurses were held in the Tabernacle on Monday evening, November 2. The house was well filled, and the exercises were appropriate and profitable. Addresses were given by Doctors Kellogg and Paulson, Mrs. E. H. Whitney, and G. C. Tenney. Several members of the class, who are about to go to India and South Africa, were presented to the audience, and through one of their number, Brother G. P. Edwards, spoke of their willingness to go and of their desire to be wholly consecrated to God. The graduating class consisted of fifty-three devoted and godly young men and women prepared to give their lives to the Master's service. It was an impressive sight to see nearly four hundred of these workers and students marching into the Tabernacle. With God's help they will become an inestimable blessing to suffering mankind.

A correspondent has earnestly requested us to have something to say upon the importance of our treasurers and various agents appointed to receive money giving receipts for the money they take. We believe that this thought is well worthy of consideration. We all have confidence in our brethren, and this is right; but no matter how much confidence we have in each other, it should not lead us to be slack and disorderly in our business transactions. To require a receipt for money paid does no injustice to any one, and will often be the means of rectifying mistakes, and in some instances, no doubt, will prevent what might be worse than a mistake. We are living in a time when temptation is very strong, and we should seek by every legitimate means to hedge up its way and to protect those who may be exposed to its power. We would advise all our people to require from secretaries, treasurers, and agents, a receipt for the moneys which they commit to their trust. When the invariable rule is formed to do this, it will work no injustice to any one; and had it always been practised, some things that have occurred in the past might have been prevented.

## THIRTY-ONE.

BROTHER J. I. GIBSON, manager of the International Tract Society, furnishes a revised list of the number of languages in which the views of Seventh-day Adventists, to a greater or less extent, are now being circulated. They number thirty-one, and are as follows:—

Arabic, Basuto, Bengali, Bohemian, Bulgarian, Chinese, Danish, Dutch, English, Estonian, Finnish, French, German, Hawaiian, Hungarian, Italian, Japanese, Kafir, Lettish, Livonian, Maori, Polish, Portuguese, Armenian, Russian, Servian, Spanish, Swedish, Tahitian, Turkish, and Welsh.