

The Adventist REVIEW AND HERALD HOLY BIBLE IS THE FIELD OF THE WORLD

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

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PEACE! IT IS I!

FIERCE was the wild billow;
 Dark was the night;
 Oars labored heavily;
 Foam glimmered white;
 Trembled the mariners;
 Peril was nigh;
 Then said the Son of God,—
 "Peace! It is I!"

Ridge of the mountain wave,
 Lower thy crest!
 Wail of Euroclydon,
 Be thou at rest!
 Sorrow can never be,
 Darkness must fly,
 When saith the Light of light,—
 "Peace! It is I!"

Jesus, Deliverer!
 Come thou to me;
 Soothe thou my voyaging
 Over life's sea.
 Thou, when the storm of death
 Roars, sweeping by,
 Whisper,—O Truth of truth!—
 "Peace! It is I!"

—St. Ananias, A. D. 458.

Our Contributors.

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

A LESSON FROM THE SANCTUARY.

BY MRS. E. G. WHITE.

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

As the prophet Isaiah beheld the glory of the Lord, he was amazed, and, overwhelmed with a sense of his own weakness and unworthiness, he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord.

How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

But relief was sent to Isaiah in his distress. He says: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

In the previous chapter Isaiah had pronounced a woe upon the people who had separated themselves from God: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." Men may seek to strengthen their forces by confederating together, making, as they suppose, strong societies to carry out the plans they have formed. They may lift up their souls in pride and self-sufficiency; but the One mighty in counsel does not plan with them. Their unbelief in his purposes and work, and their confidence in man, will not permit them to receive the messages he sends. They say: "Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" But God says: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him."

The class here represented, in order to exalt their own opinions, employ a reasoning which is not authorized by the word of God. They walk in the sparks of their own kindling. By their specious reasoning, they confuse the distinction that God desires to have drawn between good and evil. The sacred is brought down on a level with common things. Avarice and selfishness are called by false names; they are called prudence. Their rising up in independence and rebellion, their revenge and stubbornness, in their eyes are proofs of dignity, evidences of a noble mind. They act as though ignorance of divine things were not dangerous and even fatal to the soul; and they prefer their own reasoning to divine revelation, their own plans and human wisdom to the admonitions and commands of God. The piety and conscientiousness of others are called fanaticism, and those who practise truth and holiness are watched and criticized. They deride those who teach and believe the mystery of godliness, "Christ in you the hope of glory." The principles underlying these things are not discerned by them; and they go on in wrongdoing, leaving the bars open for Satan to find ready access to the soul.

All self-exaltation and self-admiration are the result of ignorance of God and of Jesus Christ, whom he has sent. How quickly will self-esteem die, and pride be humbled in the dust, when

we view the matchless charms of the character of Christ! The holiness of his character is reflected by all who serve him in spirit and in truth. If our lips have need of cleansing, if we realize our destitution, and come to God in contrition of heart, the Lord will remove the uncleanness. He will say to his angel, "Take away the filthy garments," and clothe him with "change of raiment."

Let every soul who claims to be a son or a daughter of God examine himself in the light of heaven; let him consider the polluted lips that make him "undone." They are the medium of communication. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Then let them not be used in bringing from the treasure of the heart words that will dishonor God and discourage those around you, but use them for the praise and glory of God, who has formed them for this purpose. When the cleansing coal is applied from the glowing altar, the conscience will be purged from dead works to serve the living God; and when the love of Jesus is the theme of contemplation, the words coming from human lips will be full of praise and thanksgiving to God and to the Lamb.

How many words are spoken in lightness and foolishness, in jesting and joking! This would not be so did the followers of Christ realize the truth of the words, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Harsh and unkind words, words of censure and criticism of God's work and his messengers, are indulged in by those who profess to be his children. When these careless souls discern the greatness of God's character, they will not mingle their spirit and attributes with his service. When our eyes look by faith into the sanctuary, and take in the reality, the importance and holiness, of the work there being done, everything of a selfish nature will be abhorred by us. Sin will appear as it is,—the transgression of God's holy law. The atonement will be better understood; and by living, active faith, we shall see that whatever of virtue humanity possesses, it exists only in Jesus Christ, the world's Redeemer.

The seraphim before the throne are so filled with reverential awe in beholding the glory of God that they do not for an instant look upon themselves with self-complacency, or in admiration of themselves or one another. Their praise and glory are for the Lord of Hosts, who is high and lifted up, and the glory of whose train fills the temple. As they see the future, when the whole earth shall be filled with his glory, the triumphant song of praise is echoed from one to another in melodious chant, "Holy, holy, holy, is the Lord of Hosts." They are fully satisfied to glorify God; and in his presence, beneath his smile of approbation, they wish for nothing more. In bearing his image, in doing his service and worshipping him, their highest ambition is fully reached.

The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.

The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner; for the earth is to be filled with the glory of the Lord. Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace.

UNCLE ELKINS AND HIS NEPHEWS.

A Conversation.

BY ELDER J. N. LOUGHBOROUGH.

(Frederikshavn, Denmark.)

Nephews.— "Uncle, we wished to ask to-night about the *faith* of those in early times. We have heard that some of them even started on journeys without a cent to pay their fare, and that the Lord provided for them. We have read in 'Rise and Progress' about Brother Bates's beginning to write a book of about one hundred pages on the subject of the Sabbath, expecting God would provide for its printing, when he had only twelve and a half cents in the world; that he received forty dollars from different persons through the mail to apply on his book; that Brother Gurney, from an unexpected source, received money on an 'outlawed debt,' and paid the last of the bill, so that the book was ready for distribution, and all paid for, too, the very day the printers had completed it."

Uncle.— "There were some interesting cases of that character. It was, remember, in a time when believers in the present truth were very few, and those few were mostly of the very poor. The Lord fed Elijah by the brook Cherith, hidden away from men. In a miraculous manner he was fed night and morning; but remember it was in his extremity that he was thus cared for. He was not out among the people of the Lord, who had plenty of this world's goods, and were robbing God in tithes and offerings."

N.— "No; if he had been with such a people, he would undoubtedly have told them of God's goodness to them in constantly caring for all their wants and giving them health and strength to labor, until they would have esteemed it a blessed privilege to pay their tithes and make their offerings to the cause of the Lord."

U.— "It would have been his duty to keep before them this privilege; for 'the tithing system is a constant, living test whether the love of God or the love of the world is uppermost in our hearts.' It would not seem like the Lord's manner of working to work miracles to forward his cause so that the selfish and worldly could cling

to their gains. Yet the humble, confiding laborer, who looks to God, and faithfully performs his duty, will see the way open. The God that sent the ravens to Elijah can move on hearts to help his servants. We read in 'Testimonies for the Church,' Vol. I, page 230: 'God's power is not manifested upon every occasion. Man's necessity is God's opportunity.'"

N.— "The poverty in those early times and the urgency of spreading the message would seem to have been an 'extremity' that furnished 'opportunity' for the special work of the Lord in some form."

U.— "Well, I am glad you look at the matter in this light. I will relate some of the early providences as they were related to me. On one occasion, in Portland, Me., Sister White was shown that she and her husband should go to a certain place, at a certain time, to labor. They had to go by rail, and had not a cent with which to pay their fare. They went to the depot, and took their seats in the car, by an open window. In about ten minutes the train was to start. What should they see but a brother coming up to the train, on horseback, his horse going at full speed and all in a lather of sweat. As the brother saw them, he said, 'Who is it here that is in need of money? I was working some three miles from here, but was so impressed that there was some one here at the station that needed money I could not rest, so I started.' He learned their need, and handed them the money for their fare. Brother White said, 'You have ridden your horse very fast to sweat like that.' 'Well,' said the brother, 'I could not hold him in. He would come just as fast as he could go, without any urging from me.'"

N.— "It must have been the Spirit of God that moved the brother, and that led in this case. We understand that much good resulted from that visit."

U.— "Yes; and it was very evident that the journey must be performed some way; for so had the Lord revealed. It would not follow that now our laborers should start for fields without means, when there is plenty of means in the hands of those professing his truth."

N.— "Perhaps you have learned of some other providences of this character."

U.— "There was one very singular circumstance in Brother Bates's early experience. He was strongly impressed with the duty of going to a place by rail to labor, but he had not a cent to pay his fare. He got aboard the train, and before the train started, a neatly dressed man took a seat behind him, and in a very pleasant tone said to Brother Bates, 'Where are you going?' Brother Bates told him where he wished to go. Then the man asked, 'What are you going there for?' Brother Bates said, 'I am going to present the Sabbath truth and the sealing message of Revelation.' The man then inquired, 'Have you any money to pay your fare?' 'No,' said Brother Bates, 'I have not.' The man then handed Brother Bates a five-dollar bill, saying, 'Here, take this.' This was all done so quickly, and in such an affable and pleasant manner, by an entire stranger, that Brother Bates was fairly dazed. Turning to thank the stranger, he was gone. The query with Brother Bates was, 'Who could that be? I never saw that person before,—so pleasant, so interested in the message I am giving. Who was he?' As to who it was of this world's inhabitants he never learned. It is still clothed with that mysterious, 'Who was he?'"

N.— "Did he not conclude it must have been an angel in human form?"

U.— "I think he did, and I do not know that we could better the case by trying any other explanation. We know that angels did appear anciently, in the form of men. One thing is certain, the Scripture says the angels came about them that fear the Lord, and deliver them. Though the angels came anciently in human form, they never professed to be dead

men, but what they really were, beings of a higher order than men (Heb. 2:7), beings that 'excel in strength.'"

N.— "Perhaps you have some other providences in the work to give us this evening?"

U.— "I do not know that I have any more of just that character. As the message advanced, and persons accepted the truth, the Lord moved on their hearts to do what was in their power to provide means to sustain the work and the ministers. There was another occasion when Brother Bates was impressed that it was his duty to go to New Hampshire, and introduce the truth there. It was some three hundred miles or more from his home in New Bedford, Mass. He had no money with which to pay his fare, and had decided to go on foot. Before the time came when he expected to make this trip, trusting in the providence of God to furnish him his meals and lodging on the way, he received a letter from a sister some twenty years of age, who sent him five dollars as she was impressed, in answer to prayer, that he was in need of money. With the money thus providentially received, he made the visit, and held meetings at some points in New Hampshire, with excellent results, many souls accepting the truth."

N.— "Truly that was also a special providence in behalf of that earnest laborer, but of a little different kind from the other cases you have related."

U.— "There is still more to this case. This sister was provided for in her father's household so that she need not work out for food and clothing, but she was so impressed with a desire to earn money to help spread the message that she obtained the consent of her parents to work at housework to earn some money for that purpose. She worked for one dollar a week. After she had been working one week, she was so impressed that Brother Bates was in immediate need of money that she went to her employers and asked for five dollars till she could pay in work. They readily advanced the money, and she sent the five dollars which paid Brother Bates's fare to New Hampshire."

N.— "Probably that sister was all alive in the work of God, and was greatly rejoiced as she heard the result of that five dollar investment."

U.— "Yes, indeed, she was; and I have wondered if there are not scores of others among the young now who would be just as happy were they to get a burden for the advancement of the message, and labor to obtain means for that object instead of studying how to gratify self, even with those things that are not of any real benefit to them. But our time is up again. May the Lord bless these interviews to our mutual good. Come again."

A WORD OF ENCOURAGEMENT.

BY ELDER S. J. HERSUM.

(St. John's, Newfoundland.)

THE Lord has made his people channels through which he imparts his blessing to others. We are often much encouraged by listening to sermons presented by the living preacher and to the exhortations of our brethren, and we are often led to speak of this to others; but I am led to ask this question, From which do we receive the greater blessing and the most encouragement, the sermons and exhortations to which we are permitted to listen, or those sermons and exhortations that are put in print, and which we can read over and over again?—Most assuredly the latter. But few can retain all the thoughts that are presented in one discourse, or even in a short exhortation, but with those we have put upon paper, it is our privilege to refresh our memory by rereading as often as we wish. Are we as ready to speak of such blessings as we are of those received from other sources?—Perhaps not. But why not? It is a greater effort for

some to put their thoughts on paper than to utter them with their voice. I want to express my appreciation of the encouragement which I have received of late by reading the many articles published in the REVIEW. I have been a subscriber to that paper for over thirty years, and never have I received, in the same length of time, more encouragement from reading it, than in the few months just past. It has been meat in due season to my soul. The articles on the "Power of Sin" and the "Power of Grace," the one on the "Blessing of God," and many others which I will not mention, are encouraging indeed. Those of our people who have failed to read them, or who have not had the paper so they could read them, have really met with a great loss. These articles alone are worth more than the price of the paper many times over. They will bear reading again and again. To me they are more precious than gold.

PENITENCE OR PROMISES; WHICH?

BY ELDER F. D. STARR.
(Nashville, Tenn.)

It is not to be inferred by this query that there is any lack of affinity between these two terms or what they represent; they certainly go together well, and, in fact, to be of much account, must not be disconnected. But it is worthy of note, however, that one of these seems much more agreeable to proud, unyielding, self-sufficient human nature than the other. Not long since, the writer was present at a revival service where the evangelist made a vigorous effort before a large audience, at the close of his sermon, to get sinners to come forward and make a profession of faith in Christ, to renounce self and sin, and thus find pardon. He and his fellow worker had made a similar effort the previous night, with the result of bringing to the front just one backslider, who came with tears and evident penitence and contrition of heart. On this occasion no one could be induced to make a move. The speaker then said, in substance: "I have a proposition to make. I do not claim that there is any salvation in it, but I think it is a good thing; it is a step in the right direction. It is this: all you who are not fully satisfied with yourselves, and feel that you have not done as well as you ought to have done, but will promise here to-night that you will do better, just come up and give us your hands. Remember, this is not making a confession of faith or a profession of religion, but simply giving us your hand as a promise that you will do better from this time." At this proposal there commenced a lively rush to the front. Scores, especially of the youth, came to shake hands with the minister, and then retire to give way to others, till apparently every non-professor in the house had accepted the proposition, the preacher having, part of the time, to use both hands at once to accommodate the eager crowd.

How much more agreeable it is to the proud, unregenerate heart to make a promise of improvement for the future, than, realizing its utter inability without divine help to do any good thing, to cast itself in contrition and humility upon the mighty Helper. The thought is: "O yes, I made a failure that time, but I can do better, and I will. I have strength of purpose, and I agree to do better. I can get along alone, I think."

"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. 44: 20. "How weak is thine heart, saith the Lord God, seeing thou doest all these things." Eze. 16: 30. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Jer. 3: 13. But it seems easier to make an effort of our own, though there be "no salvation in it." "Why should the spirit of mortal be proud?" and why should man let that pride keep him from

seeking God in his helplessness? "The wicked, through the pride of his countenance, will not seek after God." Ps. 10: 4. Let us in penitence acknowledge our utter dependence upon him in whom alone is salvation; then in his strength we may make vows and promises that will be acceptable; we may "join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jer. 50: 5.

ANGELS OF GOD.

BY MRS. MELISSA BARTON.
(Denver, Colo.)

ANGELS of mercy, fair angels of love,
Wing your sweet flight from your bright home above;

Wave your light pinions and speed to our aid,
Clad with the glory that never shall fade.
Guardian spirits, e'er hovering near,
Banish in kindness and mercy our fear;
Turn the sharp arrows of Satan aside—
The angel who fell through envy and pride.

Stainless in purity, happy and blest,
Help us press on toward the land of sweet rest,—
Land where our King will in righteousness reign,
Purchased possession by him who was slain.
There'll be a song which no angel can sing,—
Song of redemption through Jesus our King;—
There'll be a story no tongue can repeat,
Only the ransomed who bow at his feet.

Heavenly dwellers beyond sin's dark night,
How in your rapture our souls take delight!
Thousands, ten thousands, ye wait round His throne,

Doing his bidding as he makes it known.
Angels of beauty, strong angels of might,
Spirits of purity, messengers bright,
Plume your swift pinions and speed to our aid,
Clad in God's glory that never can fade.

FRANCE THEN—AMERICA NOW.

BY PROF. P. T. MAGAN.
(Batlle Creek College.)

As it was in the days of Lot, . . . even thus shall it be in the day when the Son of Man is revealed.

It was James Anthony Froude who said: "Wealth which is used for idle luxury is always envied, and envy soon curdles into hate. It is easy to persuade the masses that the good things of this world are unjustly divided, especially when it happens to be the exact truth."¹ The whole of this reasoning is well worthy of careful thought, but it is particularly to the consideration of that part of it which refers to wealth being used for *idle luxury* that this paper will be devoted. I have before detailed how the enormous fortunes wrung from the peasantry of France were spent by the nobility. It will now be in order to see if similar habits have been contracted by the nabobs of the United States.

"A conspicuous characteristic of our century has been the rapid multiplication of the *idle rich*."² Now the "idle rich" form a class of recent birth among the Anglo-Saxons. There have ever been people who were rich among the inhabitants of Great Britain and the United States; but the "idle rich" form a caste of society generated in the last twenty-five or thirty years. In olden days those who had wealth lived for the most part on their estates, and spent much of their time among their tenants. Their wealth brought with it obvious duties and obligations. The wealthy man administered justice as a local magistrate. This was a post of honor, to which no remuneration or emolument attached. He sat upon poor-law boards, administered public works, and in various other ways rendered public service without cost to the people. His wife and daughters superintended charitable and relief measures, presided at the village Dorcas society, and carried food and clothing to the poor on the estate. Nine tenths of the time and money of such families were spent among the people who worked to produce

this wealth. All of this created a bond of union between the rich and the poor, which formed a most stable barrier against social discord.

Nowadays, however, this class is rapidly being supplanted or swallowed up by people whose gigantic fortunes consist for the most part of stocks and bonds—forms of wealth which do not necessarily bring with them any imperative duties toward one's fellow creatures. A rich man of this kind is in truth a large employer of labor. As a "trustee" in some great "trust," as a part-owner in a railroad or steamboat company, of a dock-yard or a mine, he has thousands of laborers toiling for his profit. Nevertheless, he knows not their names, he cannot realize the effect upon them of a ten-per-cent. reduction in wages, he understands naught of their sorrows, their cares, or their woes. And consequently the sympathy and pity which the sight and knowledge of suffering are almost bound to awaken in the human breast, are entirely lacking in his. "Wealth which brings with it no ties, and is obtained and enjoyed with no effort, is to most men a temptation and a snare. All the more dissipated capitals and watering-places of Europe and America are full of examples of men in this position, living lives of absolute frivolity, dissociated from all serious interests, ever seeking with feverish eagerness for new forms of pleasure, raising the standard of luxury and ostentation, and often in still graver ways depressing the moral tone of the society in which they live."³

It is this class which especially debauches a nation, and these are they who are heaping up wrath for themselves against a day of wrath.

Not long ago the daughter of a well-known millionaire made her social debut. In honor of the occasion her friends presented the debutante with bouquets of flowers. There were one hundred and forty-eight of these in all, and they cost the modest little sum of \$2500. Another gay daughter of wealth, upon the occasion of her marriage received a trousseau of astounding cost and magnificence. The undergarments, for instance, were made of "linen cambric of a texture representing the finest pocket-handkerchiefs." They were trimmed with embroidery and lace worth thousands of dollars, while the hooks, clasps, and buckles were made of massive solid gold. The floral decorations for this wedding cost \$15,000.

Not long ago the son of an American millionaire prominent in political and Sunday-school circles, gave a dinner in Paris to twenty-two guests, the cost of which was \$20,000. It was described in a leading New York daily as follows:—

The decorations of the dining-room were marvelously beautiful. Luminous fountains, planted upon great blocks of ice, kept the air cool. The dinner itself showed a splendid disregard of cost. It was not one dinner, but twenty-two independent dinners, separately served, one to each guest. There was none of the meanness of the Europeans, who are not ashamed, even when wealthy, to make a roast of fish do duty for the whole party. Each guest had before him a whole leg of mutton, a whole salmon, truffled fowl, a basket of peaches, and a double magnum of champagne, besides bottles of wine of sacred vintage and fabulous cost. After the dessert had been served, a waiter brought around a black silk bag, into which each guest thrust his hand and drew out a souvenir. The souvenirs were pearl and emerald pins, ruby links, gold cigarette cases, inlaid with diamonds, and other trifles of substantial value. It is asserted that the cost of the entire affair was close to \$20,000. Young—— succeeded to his own satisfaction in demonstrating that American hospitality, when measured by the cash standard, quite distances effete European customs.

Pug-dog parties have become quite fashionable. Not long ago an entertainment of this kind was given in New York City, concerning which it is related that the house was beautifully decorated, and the table set with sumptuous viands. Their mistresses waited upon the puppies, the orchestra meanwhile rendering melodious music. This little freak of fashion cost

¹ Froude, "Caesar; A Sketch," chap. 2, par. 9.

² Lecky, "Liberty and Democracy," chap. 3, par. 5 from the end.

³ *Ibid.*, par. 3 from the end.

\$1500. Even in death these useless little animals are better treated than many a poor child. Concerning one the following obituary appeared in a well-known newspaper:—

Elaborate Funeral of a Pug-dog.

The town cemetery at — was used yesterday for the first time for the burial of a dog. An elderly maiden living on High street called the undertaker Wednesday morning, and he was surprised to find the corpse that of a pug-dog. He was employed to furnish a casket, with mounted handles, upholstered, and fully equal to one necessary for a child; then with the weeping maiden and a neighbor he drove yesterday morning to the health official, obtained a permit, and placed the body in the town cemetery.

This, however, is not extravagant when compared with the price of a tomb which now covers all that remains of a famous railroad king, the site and mausoleum costing \$130,000, while the coffin alone of another commercial prince cost \$25,000.

Much money is spent in furniture. Ten thousand dollars was recently paid to a New York firm for a sofa and six chairs. These were made of satinwood, magnificently embroidered, but so frail that for practical purposes they were absolutely useless. There is a piano in the United States which cost \$50,000. It is a grand, with a solid ebony case, inlaid with ivory and lapis lazuli. The cover and the panels have exquisitely painted scenes representing Greek maidens dancing to the accompaniment of ancient musical instruments.

Greenhouses are maintained at fabulous cost. One private residence has three acres of them, one house in this group being an eighth of a mile long. Yachts are built and kept in commission at enormous cost. Several hundred thousand dollars a year are frequently expended for running expenses. The food bill for a score of guests, exclusive of wines, on one of these floating palaces, was \$150,000, and the trip lasted but a few weeks.

One of the greatest social events of last season, and the mansion where it took place, are thus graphically described:—

The breakfast was served in the palatial dining-room on the east side of the villa, facing the ocean and north of the hall. It is a room of grand proportions, the ceiling is some twenty feet overhead, while two thirds of the way up is a massive cornice supported by great onyx pillars. The larger part of the walls are in marble, and the decorations are rich in carving and painting. Two great chandeliers with glass ornamentation are dazzling with their beauty when lighted up. The gifts of the bride to her bridesmaids were forget-me-not brooches of diamonds and pearls. Mr. — gave his ushers and best man pearl and diamond stick-pins. Every detail of the wedding bespoke lavish wealth, though there was no loud display.

The gowns of the bridesmaids, which were the gifts of the bride, cost in the neighborhood of \$1000 each. The bride's gown cost two and a half times that sum. The long veil, which was caught up with orange blossoms and a diamond arrow, the gift of the bridegroom, was the same that the bride's mother wore on her wedding day.

The wedding gifts probably exceed in value any bestowed upon a bridal couple in this country. One room up-stairs was literally filled. The greater part of the gifts consisted of jewels and gold and silver. Diamonds there were in profusion. They represented a fortune, and a detective and his two assistants recognized the fact, for they never took their eyes off them until the precious stones were locked up in the safe.

A diamond necklace and tiara from the bride's parents and a diamond necklace from Mr. — divided honors in the exhibition with the ruby and diamond pendant of Mr. — and Colonel —'s pearl necklace, which, when thrown about the bride's neck, reached to the floor. In addition to these there were all sorts of keepsakes, some useful and others merely ornamental, but all studded with precious stones.

— is the most palatial summer residence in the East. It is taxed for nearly a million dollars, and cost twice that sum. It is built of cut Indiana limestone, with very elaborate carvings from designs by Karl Bitter, the sculptor of the statue of the republic seen at the World's Fair. The structure is very large, and its adjoining terraces have great area, that at the front of the house being one hundred feet long. The house is built entirely of stone, brick, and iron, with cemented partition walls, and is therefore fire-proof. Not a particle of wood was used in the permanent structure and very little about the interior finish, which is largely of marble and onyx. The grand salon, at the

right of the hall, is a Louis XV room, and the most beautiful in the house. The furniture is of heavy gold woodwork, with rich red silk coverings. The fresco-painting about the salon was executed by a corps of Parisian artists, and required weeks to accomplish. The library is of antique oak, and a part of its decoration is a fireplace and mantelpiece that were unearthed from the ruins of Pompeii, and cost Mr. — \$75,000. Its ceiling is gold in color.

Thus, then, the parallel between France before the Revolution and the United States to day stands complete. And this is as verily Sodom as that. A social rottenness beggaring description corrupts to the core so-called "high life." A gentleman tells of having attended two dinner-parties at Newport last season. At one of these there were fourteen persons; and six of them had been divorced. At the other, where there were ten at the table, every woman had a record except one, and she was a girl of sixteen! But this subject is too delicate, or rather too painful and too horrible, for treatment here.

I cannot find words more fitting with which to close this paper and to introduce the next than those of one of the most careful thinkers which the century has produced: "When in the immediate neighborhood [it is Mr. Lecky who speaks] of the wretched slums of our great cities there are to be found societies where dignity is mainly measured by wealth, irrespective of the source from which it is derived and the purposes to which it is applied; when in the mad race of luxury and ostentation, men are ever seeking for and inventing new and costly inutilities to gratify the freaks of fashion, and lavishing sums that might bring comfort to a hundred families, on the pleasures of a single night, or on trinkets that are really not more respectable than the beads and feathers of the savage, it is not surprising that feelings should strengthen and opinions should grow that portend grave convulsions in the state."⁴

HAVE COURAGE.

BY ELSIE A. BROWN.
(Battle Creek, Mich.)

IN reading from "Spirit of Prophecy" not long ago, I was much impressed by these words found in Volume III, page 92: "Faith, patience, and trust in God are the perfect fruit that blossoms and matures best in the shadow of adversity." There is so much encouragement for earth's weary, struggling ones in the precious truth set forth here that I cannot refrain from calling attention to it. A similar thought was expressed through the REVIEW some years ago, in the following lines: "From every disadvantage in our experience there is some advantage to be gained. Hindrances, as a factor in human development, figure quite as largely as helps, often seeming, like the obstruction in the electric current, to be necessary for the giving forth of intensest light."

More than once in the years gone by has the remembrance that "hindrances figure quite as largely as helps," aided in the ascent of life's rugged pathway. It is indeed true that "a man's life consisteth not in the abundance of the things which he possesseth." It is "not by might; nor by power, but by my Spirit," says the Lord, that achievements are won.

I am more than ever impressed that we need not be discouraged though in this life we do not meet that which seems to us success. The sweet declaration found in God's book of cheer, "The race is not to the swift, nor the battle to the strong," has the same power to stir and cheer my soul to-day as when first I read it.

Have courage, fellow worker. God does not measure success as we measure it. His ways are not ours. He sees not as do we. May the Lord help us patiently to abide the time when the dark providences of our life here shall be unfolded. Praise God, we have very little longer now to wait. Let our souls go out in contem-

plation of the time when we shall obtain joy and gladness,—the time when, free from the power of sin, we shall know the joy of being satisfied.

FORGIVING INJURY.

BY S. O. JAMES.

I WAS once defrauded of a small sum of money by a neighbor, in a business transaction; and although when I discovered it, shortly afterward, I felt somewhat indignant, I succeeded in driving the matter from my mind, and could not have been induced to believe that it would cause me any further trouble. A little later I learned from reliable sources that the man was addicted to such things, and as I listened again and again, and suffered my mind to dwell upon the matter, the offense increased in magnitude until the man seemed utterly odious. It was such a *mean, little* trick, to take advantage just because the opportunity was presented. I fairly hated him!

I was in the habit of praying each morning and evening for grace to follow in the steps of Christ, but as I came before God as usual one morning, the thought of the man and the wrong he had done me came to mind, and feelings of hatred and a desire for revenge were felt. I tried feebly to banish them, more because they made me uncomfortable than because of their hateful nature. This state of things continued for three days and nights, the wretchedness of which I shall not try to describe. I knew that God would not hear me while I was possessed of this spirit, and it seemed to hold me a helpless slave. As I failed to resist it and call upon God for aid in its expulsion, I became more and more thoroughly imbued with it. One night after retiring to rest (?), my blood seemed almost boiling in my veins, and I was alarmed at the paroxysm of unholy anger which seemed ready to plunge me into ruin by causing me to commit a great wrong; for I remarked to a friend by my side that I believed if I was where the man was, I would kill him. This remark caused my friend some surprise, no doubt, as it was a spirit so foreign to the general tenor of my life. However, true to his profession, he administered a mild rebuke. I wondered that I was willing to go to sleep without the spirit of peace reigning in my heart, but I did so.

The next morning I felt even more wretched than before. I could not get my thoughts fixed upon my studies,—I was going to school,—and there seemed an undefined dread continually menacing me as if something terrible was about to take place. I could endure it no longer. In my miserable condition I cried to God for relief, and at the same instant I said, with my whole heart, "I will, I must, forgive this man. It is an unreasonable and wicked spirit that I have been harboring." I felt that I must be alone with God, and resolved that I would never leave his presence till he gave me the victory; so, leaving the schoolroom and seeking a retired place, I knelt before God to commune with him. In an instant, before I could open my mouth to utter a word,—for I nearly always prayed audibly,—I appeared to myself as the most guilty, unreasonable, and wicked wretch in existence. I felt that I was a hundred times meaner than the man I had considered my enemy, and then (I remember it as though it had been but yesterday) a spirit of pity came into my heart; and forgetting myself entirely, I began to call upon God that he would shew mercy to him, for I felt that he had subjected himself to divine wrath. As my hard heart was broken, and the sweet, forgiving spirit of Jesus came in, how copious were my tears of gratitude.

It is twenty years since this experience, and though I have many times had to regret that I could not, or rather did not, possess more of that sweet heavenly grace that suffers long and is kind, I have never had a similar difficulty in overlooking either a real or an imaginary wrong.

⁴ *Ibid.*, chap. 9, last par.

Special Attention.

PASSING EVENTS AND COMMENTS.

India Needs Help.—Again starvation stares millions of India's people in the face. A prolonged drouth has prevailed over nearly the entire country. Though recent rains have relieved present distress in a measure, no food can be grown and matured for months. Forty million people, says Dr. Barton, secretary of the American Board, are now actually starving. The report says that it is not the absolute absence of food that causes starvation, but the scarcity has raised the price beyond the possibility of the poor people to purchase. The great mass of India's poor are always on the border of starvation. It is said that eighty million of people in India in ordinary times lie down every night upon the ground to sleep, having had but one scant meal that day. The average income for the people of that country is less than one cent a day for all the people. Bishop Thoburn says that more than fifty million people in India never have their hunger satisfied. In such a situation the dire terrors of famine always overhang the country, and a little change in conditions is sufficient to precipitate them upon the people. In some sections the people are desperate, and make riot upon those who are storing grain for higher prices. They steal in order to be put in jail, where they will be fed. They are willing to murder, because death stares at them anyway. O how thankful we should be for the blessings we have!

Exaggeration.—An esteemed friend and laborer writes that he has been deterred from reporting for the REVIEW by seeing so much exaggeration in the reports. Others have made similar remarks in our hearing. We do not believe that our workers mean to exaggerate the results of their labors. But sometimes a cup seems to be full when much of it is froth. Some of the good seed falls on shallow ground; and some on thorny ground. Some falls on good ground. All spring up alike and together, and for a time it is hard to tell which is which. In a few months the facts appear, and then the earnest and honest worker sees where he has miscalculated in counting results. Some will regard him extravagant, others may call him dishonest; but he may be neither. There is very much of this overstating religious work.

The fact is that there is no place in this world where figures are so useless and so misleading, so vague and unsatisfactory, as in connection with the work of the gospel of Christ. Statistics furnish a sort of satisfaction to our interest or curiosity, but in reality they convey no accurate information. The reason why God did not want Israel to be numbered was probably to teach us that no figures computed by human ingenuity, and no man-made lines or distinctions can denote the actual number of God's true children.

We are prone to shake our heads over the hundred and forty-four thousand, saying we don't see where the Lord will get so many; or that the number is far too small to include all who will want to be saved alive when Jesus comes. Don't let us worry about that. There is room yet—room for us and our friends and for all we can induce to come, and the number will not be 143,999.

But what shall we do about reporting? Go

on; and report your work honestly, candidly, as it looks when you write, whether you have three hundred converts or get hooted out of town. Results are God's, after all. Do not depend on visible numbers as the criterion of your success. One is liable to be disappointed on one hand, or happily surprised on the other.

Death of Maceo.—The death of this famous leader of the Cubans was confirmed by the testimony of his personal physician, who surrendered to the Spaniards, and by the capture of Maceo's personal effects. But no sooner had this fact been acknowledged than the report went abroad that Maceo and his companions were the victims of a foul plot to murder them. It was stated that Marquis Ahumada, second in command under Weyler, had conspired with Dr. Zertucha to betray Maceo to death. Under pretense that Weyler desired to consult with Maceo in reference to peace, he and his staff were conducted through the Spanish lines, where, instead of being met by the marquis, Maceo was met by Major Cirujeda, who demanded his surrender. To this the chief replied, "Never!" and made a rush for liberty, but a volley laid him and his companions low. This report greatly excited this country, and for days it remained uncertain as to its reliability. Conflicting stories were in the air; no two who pretended to know told the same story. Although a week has passed away since these reports started, the facts are not as yet well known, though the story of betrayal is generally discredited. It is probable Maceo fell in battle.

The Triangular Trouble.—As by common consent, the people of this country have adopted the cause of the Cubans in their struggle for liberty. Popular sentiment has placed this country on the side of the nearer and weaker party. But as a government, the American authorities have endeavored to maintain a silent neutrality. But Spain has felt very much exasperated over the evident unfriendliness of the people of this country toward the Spanish cause. The consequence has been a very bitter public spirit in Spain toward Americans, that has manifested itself plainly in talk and in some acts of violence. It is not stretching the truth to say that in some sections of this country this bitter feeling is fully reciprocated. So far as the people are concerned, a small amount of provocation would prove a spark to ignite the flames of war. And it would seem that the longer the Cuban struggle is drawn out, the more strained relations become. It is to be hoped that by some means the miserable war may be brought to a close, and thus a worse calamity be averted.

Curfew Must Ring at Night.—So say various city councils here and there. Why?—Because children allowed to run the streets at night are a nuisance generally, and a menace to the peace and security of a community. Children given their liberty at night surely develop into lawless and dangerous people; therefore they must be kept from the streets. Parents are too indifferent to guard their own children, or children are too headstrong to obey their parents; hence policemen must become guardians of our families. The intent and purpose of curfew laws are doubtless very good and essential. But what shall we say of the parentage that makes such laws necessary? It is terrible and fatal folly! For parents to regard *their* children too virtuous to be led

into evil is a delusion. If any parent desires to send his child straight to destruction, the shortest cut is to allow him out of the house after nightfall. T.

THE AMERICAN PLUTOCRACY.

APROPOS to the articles of Brother Magan, now going through our columns, on the parallel between our times and those which led on the French Revolution, we copy a few words from Professor Goldwin Smith, of the Toronto University. His article appeared in the December *Forum*. Speaking of the course now pursued by rich Americans, and the results to which, if continued, it must inevitably lead, he says:—

If rich Americans in the hour of peril, instead of remaining at their post of duty and doing according to their measure what Peter Cooper did, continue to crowd in ever-increasing numbers to the pleasure-cities and haunts of Europe, or spend their money at home in selfish luxury and invidious display, a crash will come and ought to come. The French aristocracy before the Revolution left their posts of social duty in the country to live in luxury and frivolity at Versailles. The end was the burning of their châteaux. American plutocrats who leave their posts of social duty for the pleasure-cities of Europe, will have no reason to complain if their châteaux some day are burned. Unfortunately, warnings are seldom taken by individuals, and almost never by a class, each member of which looks to the other members to begin.

Speaking of the political tornado which will ensue if the common people are forced to seek a redress of their grievances, whether real or imaginary, by violence, he says:—

Nothing less than a tornado is likely to reach the consciences of railway-wreckers and sugar trusts.

Other combinations equally villainous he might have named. And this is but one of the many voices with which the air is full, sounding the note of alarm. Blind must he be who cannot read the threatening portents on the darkening heavens, and very unthinking he who does not remember that just this state of things is predicted by the apostle James to occur when the Judge is standing at the door, and when a little longer patience on the part of the brethren will bring them even to the coming of the Lord. James 5:1-7. U. S.

INCREASE OF MURDER.

THE census reports indicate that murders are greatly increasing in this country. Without giving statistics over many years, which show a general increase of crimes of this nature, we will only compare the records of 1886 and 1895. In 1886 there were 1449 murders in the United States. In 1895 there were 10,500 murders, an increase of 700 per cent! A statistician upon this subject has remarked that "a similar increase for the next ten years will give us more than 75,000 per annum"!

These are appalling figures. Ten thousand five hundred murders in a year in our country! This is about one murder for every eight thousand population. The Scriptures tell us that in the days before the flood, "the earth was filled with violence." Gen. 6:11. Christ, describing the days which should immediately precede his coming, compared them with the days of Noah. With deaths by violence increasing at such an alarming ratio, and other crimes, as might be expected, also increasing,—for the same general cause underlies all crimes,—what hopeful outlook is there for the race, except the coming of Christ and the establishment of his kingdom, when the "meek shall inherit the earth"?

M. E. K.

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.

KEEP THE LAMPS BURNING.

BY MARCUS L. CARPENTER.
(Fremont, Mich.)

UPON a bleak and dismal strand,
Exposed to tempests' fierce commotion,
A dreary lighthouse used to stand,
To light a cold and stormy ocean.

A gentleman who passed that way,
Used to the life of landsmen only,
Said, "Are you not afraid to stay
In this wild place? You must be lonely."

"No," said the keeper, "we've no fear;"
Then to his duty quickly turning,—
"We never think of self out here,
But keep the lamps all brightly burning."

Ho! worker on time's wreck-strewn shore,
Preparing for your Lord's returning,
Forget thyself, for strength implore,
And keep your lamps all brightly burning.

VENTILATION IN WINTER.

THERE are but few topics of domestic economy which, in a rigorous climate, are more worthy of careful attention than this. In the warm season, with doors and windows wide open, we are wont practically to live in the open air. But when the cold blasts of winter come, our shivering forms bid us close up the avenues of the unwelcome chilly air. Economy of fuel demands that we keep the cold out and keep the heat in. So strong is the demand that most people are ready to comply even at the sacrifice of every trace of fresh pure air.

With our houses hermetically sealed and the temperature of the rooms raised to a high degree, while every pore of our bodies is wide open, and lungs are gasping for needed oxygen, exposure to sudden and great changes becomes perilous to life and health. Colds, coughs, consumption, pneumonia, and other troubles become common from the cause here mentioned. Pneumonia and all these troubles have increased in a proportion that corresponds with our developing an ingenuity in rendering our living and meeting rooms impervious to fresh air. Our forefathers, who lived in log cabins whose "chinking" gaped wide to wintry blasts, who often awoke on a winter's morning to find a snow-bank across their beds, knew but little about that terrible scourge, pneumonia. They had plenty of wood, and if their backs got cold while they warmed their feet, they turned around and warmed the other side a while.

It is not claimed that those wintry blasts were the guardians of the health of our fathers. But could that crisp, pure air have been furnished them slightly warmed, and in such copious quantities, they might have escaped not only the pneumonia we have, but also many of the ills they had.

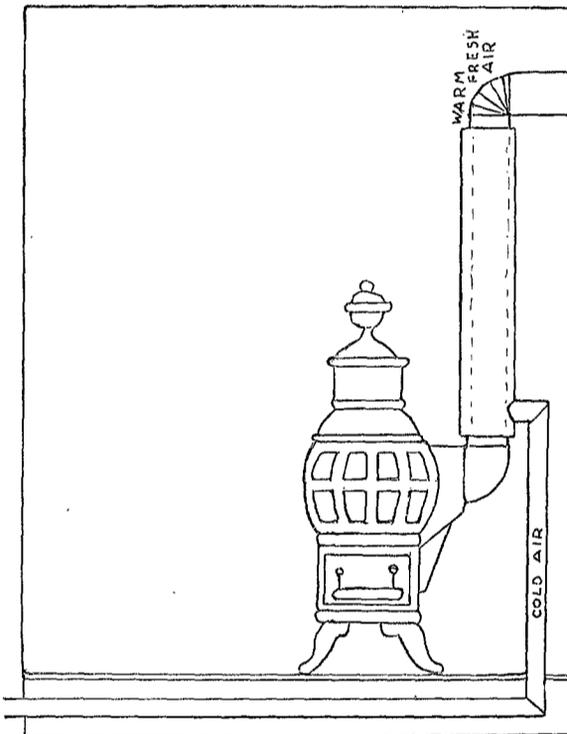
A writer in a late health journal of prominent reputation deprecates severely the weather-strips, battens, double windows, and every other modern contrivance for keeping out anything but the coarsest of cold winds. This writer glories in sleeping with windows open; and in the coldest weather opens wide doors and windows at least once each day.

While it is freely granted that such an arrangement is better than air-tight compartments, baking and steaming with heat and foul air, it is far from the best. Double windows are good things. Double doors are, too. And so are weather-strips, and any other contrivance to keep out sharp, piercing wind, which, when the air supply of the house is cut off, rushes impetuously into the vacuum caused by fires in stoves.

Stoves and fireplaces carry off air very rapidly by draft and combustion. To supply this demand takes crevices under doors, between sashes, under bases, and causes a strong inrush of outside air. Where no other provision is made, these would seem to be a necessity. Without them the air must soon lose its vitality, and respiration become unsatisfactory.

But if these are not best, what is better?—A better plan is to supply an abundant quantity of pure air by a system under your control. Don't by all means try to live without the air. Do not depend upon open doors or windows or upon crevices in the same. Strong currents of biting cold air are not good. Introduce fresh air of a temperate quality in a gentle current.

In the first place, American houses are generally too warm. This is a matter of habit. People coming here from other countries at first feel stifled by our toasting temperature. On returning from Australia to this country, the writer had frequently to leave places of meeting, being unable to endure the heat of the rooms. A temperature below 70° is better than one above. Think of the change that shocks the system in going from a stifling room at 80° into the frosty air outside, where the mercury is 20° below!



Such a performance throws wide open the door for pneumonia and other deadly maladies.

The suggestion may be carried out by laying a four-inch pipe of sheet iron, tin, or wood under the floor, connected at the outside end with a pure-air supply. Bring the pipe up through the floor at the stove. If you can do no better, liberate the air under the stove. A better plan is to heat it by passing it through flues in the stove, or by making an eight-inch jacket or outer pipe around the stovepipe, and letting the cold air into this jacket near the stove, let it out, heated, at the top of the room, as illustrated in the diagram. Or a jacket may be placed around the back of the stove with a narrow space between, and the cold air be discharged into that. In order to take foul air from the room, insert a four- or five-inch pipe into the stovepipe, and let it extend to within three inches of the floor. Foul air settles to the floor, and this simple device will draw it off.

From practical observation we are led to conclude that this simple contrivance for ventilation does not place any extra tax on the fuel supply, but rather diminishes it. There are but few houses where some such plan may not be devised. Some stoves are built with this in view. The absence of languor, headaches, and colds; the comfort and sound sleep that fresh air will produce, will abundantly compensate for all trouble and the little expense.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

MIND CURES.

THE influence of the mind upon the body is very great. A medical student was once told by his teacher that a certain decoction which he had swallowed had been given him by mistake, and was a powerful emetic, and in less than five minutes the student was vomiting. The influence of the mind upon his stomach emptied it completely.

Recent observations have shown that every process of the body is under the control of the mind,—that a certain portion of the body is under the control of a corresponding surface portion of the brain; that is, that part of it where the mental activity exists. The mind, or thought, is the result of the action of the convoluted portion of the brain, which lies at the surface. The brain that has the greatest vigor is the one that has the largest number of convolutions. The largest brain, in proportion to the spinal cord, is the most vigorous brain.

Observations heretofore made have seemed to show that women have less power of thought than men; but it has been shown that woman's brain is as large in proportion to its spinal cord as that of man is in proportion to his spinal cord, so that as a rule woman's brain is just as good as man's. All the functions of the body are controlled by the little cells on the surface of the brain. All the vital processes are the result of the action of these cells. Viewed in the light of recent observations, we can understand how it is that warts may be driven away by mental activity of some sort,—how it is that those parts of the body which are very remote from the brain are nevertheless under its control. It is because there are nerves running from the brain to every part of the body.

A woman in France was put into a hypnotic state, and then told that a red-hot iron with the letters of her name painted on it had been applied to her arm. Three weeks afterward she found her name printed upon her arm, and the scars were there still. This was the result of a purely mental process. The skin was not injured at all; the peculiar effect was simply the influence of her mind upon the nerves which control that part of the body.

People often exhibit peculiar sensations as the result of disease. I remember one case in which a lady had a feeling that some part of her body was enormously large. Another thought that her head was very large. There are times when our heads feel heavy, and we can hardly hold them up. This is the case when one is tired and sleepy. Sometimes, when one has been walking a long distance and gets weary, his legs and feet seem so heavy that he can hardly drag himself along. Sometimes the hand seems enormously large, and so heavy that it seems as if it could not be lifted. Among others there is the sensation of floating in the air. One lady whose case came under my notice felt that she was not herself, and that her real self was lying beside her in the bed; she could not see her neighbor self, but she felt the sensation that her real self was lying beside her, and she said to me, "Sometimes I can see myself over yonder in the corner while I seem to be floating in the air." She was not insane, but she had these morbid sensations, simply because that part of the brain which has the power of appreciating sensations of that sort happened to be abnormally active. All these feelings are the result of perverted sensation in the nerves, caused by neurasthenia, or nervous exhaustion. In this condition these abnormal sensations may be carried to a very extreme degree, till the head feels as "large as a wash-tub," or the leg as large as the trunk of a tree.

The only cure for such sensations is not hyp-

notism, but a removal of the cause by treatment of the nerves, or of the disease which has caused the nervous trouble.

THE HAIR.

DYES of all kinds are to be shunned by those who have respect for their hair. Whatever change these may make in the color for the time, they destroy the hair steadily, and bring on sooner the fatal change. They not only show the man as half a humbug, whether he be a preacher, a senator, or a major-general, but they hasten the decay of the very ornament they would preserve, besides seriously endangering the health. No one who uses hair dyes habitually has a right to declaim against hypocrites or against drunkards, or against tight waists and tight boots. A temperance lecture by a dyed orator is a farce, and suggests a ludicrous issue of the man's labors. There are advertisements in the journals, sometimes indorsed by certificates from clergymen, of the harmless preparations for preserving and restoring the hair, for covering again the bald head, for changing scanty into flowing locks, but all these promises are delusive, all these seductive remedies insure more disease than they cure. They make fortunes for the vender at your expense. *Rouge et noir* for the hair is to be classed with the gambler's balls, which ruin far more victims than they enrich. He who "dyes daily" will die daily in another sense,—will ruin his nervous system in trying to save his hair.

With equal emphasis do we say, "*Keep hot irons away from the hair.*" Curling-tongs are a weapon of Satan's device, as deadly to the hair as the pincers and thumbscrews of the Inquisition. All the beauty of curls upon the forehead cannot compensate the injury done by the drying and destruction of these delicate canals. Let the hair have its natural way, but do not try to force it into frizzle and corkscrew by any fiery art. It is cheery, perhaps, in a winter's morning to see the smoking necks of the horses resting from their gallop; but no man or woman ought to show the spectacle of smoking hair, the odor of which is its condemnation. Curl-papers for children may possibly be tolerated by proud mothers, but when it comes to hot tongs for the hair, the anathema should be quick, positive, and stern. In the light of physiology, those who give heed to the seducing spirit of fashion, and lend their head to the hair-dresser's curling skill, really get the fate which Paul foretells to his brother in the Lord, and have their *conscience* as well as their hair "seared with a hot iron."—*Dr. B., in Journal of Hygiene.*

GOD'S PURPOSE IN MANUAL WORK.

BY MARTHA WATROUS STEARNS.

(*South Lancaster, Mass.*)

In the study of nature, the work of God's hands, he designed that we should find subject-matter for our education, both manual and mental. Children are bound to imitate what they see, and are mere reflections of their surroundings, so we have the authoritative testimony: "Parents should be the only teachers of their children until they have reached eight or ten years of age. . . . The only schoolroom for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery. And their only textbook should be the treasures of nature."—"*Testimonies for the Church, Vol. III, page 137.*"

That does not mean that they should run the town or city streets to imitate the evil they see there, and then be sent to school to have it "trained out of them." Schools should not be reformatories for rooting out evil which par-

ents have, from neglect, allowed to grow in; rather, they should be places for continuing with more extended facilities the education of hand and mind already begun at home. God designed that the foundation of a child's education should be laid in seeing and understanding that which would draw him closer to himself. In this study of nature we find a threefold education: The study of nature's material things and their adaptation to our needs and manipulation for our needs, educates us physically; the study of the controlling laws of nature's life and her "machinery," educates us mentally; while the study of nature, as related to her Author, educates us spiritually. So to be truly educated, the children must have this triple study.

In the past the old pedagogues—the product of medieval churchism—began by educating a child mentally, teaching him abstract truths, not recognizing that he is at first more of a physical than a mental being,—a human animal,—and that the abstract mental work given such an animal is as valueless as the mathematical tricks taught dogs, which will, on certain occasions, apparently add, subtract, and multiply accurately, indicating results by the correct number of barks. This may seem very wonderful to those who do not understand that this sort of "dog knowledge" is wholly dependent on the teacher. Even now there are people and institutions that do not recognize that a healthy mental life grows best from an education in physical things. The understanding of a correct use of what is seen—in other words, the education of the hands—will awaken the mental ability in a natural way and only so fast as it is needed.

Teachers often meet, in their schoolrooms, children whose minds are almost ruined by abstract teaching and too much teaching. They are sent to school when five or six years old, if not younger, and their minds are filled with abstract things that they do not know by experiment, but only by the "say so" of their teachers. They learn their "tables," which are of about as much value to them practically as a Latin grammar would be. "Seven times seven are forty nine" they know, because their arithmetic says so; that is, seven figure 7's make the figure 49. Poor things! One little girl, in her hungering after something definite in mathematical knowledge, originated the following plan: One was 1 because the figure was made with *one* mark. The thought of "two" she remembered by the two little "quirls" in the figure 2; "three" was 3, as it had two "curls" and a point in the middle; "four" had four points, one at the beginning of the figure, one at the angle, one at the top of cross line, and one at the bottom, and was therefore 4! So she reasoned till she could see some definite number expressed by all the figures.

Some minds, however, cease the struggle after tangible knowledge, submit to "stuffing," and either develop into those paragons of virtue some teachers love,—walking transcripts of their textbooks,—or else relapse into a sort of hopeless chaos, a bottomless pit, into which teachers are paid so much per annum for sinking ideas,—mathematical, grammatical, and geographical,—which sink to rise no more except for an occasional resurrection on examination days.

Now the average teacher would much sooner teach some practical arithmetic, grammar, and geography; but if she did not fill the poor youngsters' heads with profound knowledge, her "school board" and the "fond parents" would not think they were getting their "money's worth." Besides, the school board requires that a given amount of facts shall be sunk, in the given manner, in the given time, into the given number of unfortunate heads; and so the teachers go on, pouring in abstract truths in the prescribed manner. As even sieves will retain some sediment, if a sufficient amount of water is poured through them, so in process of time, if teacher and pupils survive the ordeal, the latter do ac-

cumulate a sort of sedimentary knowledge in the regulation schoolroom strata, known in common vernacular as "readin'," "ritin'," "rithmetic," "gog-rafy," and "gramer."

This sort of educating is like taking a six-months' old baby in one hand, and a bottle of milk in the other, and saying: "Now, my dear infant, it is highly important that you fully appreciate the value of this milk I am about to administer. You can never live in the world without the nutriment you obtain from it; it is therefore necessary that you understand that its constituent parts are, water, 86; albumen, 4.1; sugar, 5.2; fat, 3.9; salts, 0.8; total nutritive elements, 14!" Now most certainly, unless the baby was born on a theory, it would very sensibly kick and scream to be allowed to demonstrate the value of good milk in a practical way; and so will every natural, healthy child take his *mental* food because it tastes good, not knowing the science of it till long afterward, if he is allowed to gather it straight from nature, and is not stuffed with the nostrums of the dark ages.

FASHION REFORM.

A NUMBER of women in Paris have recently organized a society having for its object the suppression of the blind following of the dictates of fashion by women. The society has created considerable attention both at home and abroad, and has of course been variously commented upon—has been well ridiculed and opposed as well as praised, though most of its critics concede that there is some reason for its being.

To us it seems decidedly a step in the right direction for the reform of dress in relation to fashion. It is pitiful and ridiculous that in this day and generation women should so slavishly follow fashion, no matter to what senseless extreme it may lead them, and that a woman has to sacrifice all her sense of the fitness of things and give up her own tastes and ideas in the matter of dress to adopt each new fashion as it appears, no matter how unsuited and unbecoming to her figure and style, or else appear odd and even be considered eccentric by her neighbors.

The late fashion requiring us to wear immense sleeves is an example of this. No matter how unbecoming to herself this great breadth at the shoulders might be, every woman has had to adopt the voluminous sleeves,—a fashion that was unbecoming to most women, and was in itself senseless, extravagant, and inconvenient,—or else become the object of special comment.

That there is no reason for most of our changes of fashion this same sleeve will again serve as an instance. It has no sooner reached the limit in size to which it could possibly be carried—till it became a misery in winter, when the outdoor wrap had to be donned, and a grievance in summer, when it had to be kept at just the proper angle of extension—than fashion decrees that the sleeve will decline along the course by which it grew, till we are threatened with being obliged to wear, in the near future, a sleeve so tight that it will have literally to be peeled off the arm. There is neither sense nor reason in either sleeve, and both are assuredly unbecoming in themselves and unbecoming to their wearers.

We have heard again and again, as an argument in favor of the constant and radical changes in fashion, that they are beneficial to trade, but this is a flimsy excuse for the vanity and frivolity of women. The manufacturers and dressmakers might suffer slightly in consequence, but this would be but a small item in comparison with the comfort and satisfaction that every woman would experience were she a law unto herself in the matter of dress.—*Home Magazine.*

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 22, 1896.

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I. THE CHIEF OF SINNERS.

To many people it is a profound mystery how the apostle Paul could write, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." How could he truly and candidly make such a statement? He did not say, *I was* chief; but, *I am* the chief of sinners! It is a comparatively easy matter for most people to acknowledge themselves sinners in a general way. It is more disagreeable to have others say it of us; but how can a respectable, educated, moral man, yea, a professed Christian, and a celebrated preacher, say of himself that he is the chief of sinners, and mean it? How could Paul say it, of all men! The fact is, he could not only say it for himself, but he recommended the same sentiment to you and me. It is worthy, he said, of *all* acceptance.

Can you say it? Say it of yourself,—not of some low-down, vicious character, famous for his crimes and filthiness, but of yourself, a church-member, a deacon, an elder, a preacher? I don't ask you, reader, to say of the one who writes these lines that he is the chief of sinners; but can *he* say it, and *feel* it? It is so easy for us to see sin in others. It is so natural for us to arrange seats of virtue, and imagine ourselves on a high seat, where we can look down upon a mass of imperfect and sinful creatures below us—some of them far below. But Paul asks us to take our place in the pit, where we belong; and from the depths of unworthiness declare ourselves what we really are, the chiefest and vilest of sinners.

Perhaps some of our good brothers and sisters will not be able to look at themselves in this light. Well, one of the greatest obstacles to divine grace has ever been the pharisaic pride which thanks God we are not as other men. No genuine Christian experience was ever based upon any other understanding than that expressed in those words of Paul. If there are, in our estimation, sinners more helpless, more unworthy, and more vile than ourselves, it is because we have never seen ourselves in the true light, and therefore have not repented of sin as we need to do. Have we prided ourselves on being respectable sinners, while some other wretched men are vile? Do we look at our circumstances, our relations, and congratulate ourselves on our bringing up? All these are vain things in which to trust for justification. They may perchance condemn us. An individual who has been unfaithful to his opportunities has a greater account to render than one who has had no opportunities. A man who lives like a brute is infinitely baser than the brute. The Pharisee who lives like a worldling is far worse than the worldling, who knows not how to live better.

Then, too, we are liable to make a very serious mistake in our classification of sin. We perhaps look upon the gratification of certain passions, of which poor, weak men and women have lost control, as being particularly heinous. We

spurn the drunkard, and loathe the prostitute; we scorn the thief, and abhor profanity; but condone with very little compunction the sins we harbor, as though they were of little moment.

Whoever is deceived in this matter let him read the chapter in the little volume, "Steps to Christ," on the subject of Repentance. From it we quote a paragraph:—

God does not regard all sins as of equal magnitude; there are degrees of guilt in his estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God. Man's judgment is partial, imperfect; but God estimates all things as they really are. The drunkard is despised, and is told that his sin will exclude him from heaven; while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God; for they are contrary to the benevolence of his character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings he came to give.

In the same chapter we also read: "Calvary stands as a memorial of the amazing sacrifice required to atone for the transgression of the divine law. Let us not regard sin as a trivial thing."

Pride, covetousness, and tale-bearing are the sins which God says he particularly hates. Prov. 6:16-19; 8:13, and many other scriptures plainly declare this. Covetousness is classed by the Holy Spirit with murder and all uncleanness. Yet we are prone to look upon these things as very respectable when compared with what is being done by the poor wretches in the slums of life. The habit of comparing ourselves with others, and thus claiming justification and excuse, is a snare of Satan, in which countless throngs are being taken. It is only when the sinner draws near to God, and obtains a view of the matchless beauty of Christ, that he becomes aware of his own condition. What we need is to be more deeply and thoroughly impressed with our condition before God; and to think less of how we stand in the sight of men. As rays of light from Christ's radiance pierce our souls, they will reveal to the sight a condition of things of which many professors have never been aware. Then will our character appear in its true light, and with brokenness of heart, with contrition of spirit, men will cast themselves on the Stone. No thought of other men's sins will then insinuate itself between us and the search-light of God's Spirit. "I am the chief of sinners," will be the spontaneous cry of every heart. If we have never seen ourselves in this light, it is time we broke the shell of our pharisaism and drew near to God. "Draw nigh to God, and he will draw nigh to you. . . . Humble yourselves in the sight of the Lord, and he shall lift you up."

But that "faithful saying" tells us that "Christ Jesus came into the world to *save* sinners,"—even the chief of sinners. All we need is to realize that this means us, individually, in its fullest sense.

G. C. T.

WHAT DEAD MINISTERS ARE DOING.

T. DE WITT TALMAGE, in his paper, the *Christian Herald*, of December 9, presumes to enlighten us in regard to the occupation of ministers who are said to have departed to the spirit world. How he knows what they are doing, as

he has never been there, does not plainly appear; but he seems to think he can tell near enough, by deciding what he is going to do when he gets there. On this point he expatiates as follows:—

When I get to heaven,—as by the grace of God I am destined to go to that place,—I will come and see you all. Yes, I will come to all the people to whom I have administered in the gospel, and to the millions of souls to whom, through the kindness of the printing-press, I am permitted to preach every week in this land and in the uttermost parts of the earth. I will visit them all. I give them fair notice. Our departed friends of the ministry are now engaged in that delectable entertainment and undertaking.

Thus Mr. Talmage is preparing the way for millions of lying spirits to go forth, on his decease, and palm themselves off as Mr. Talmage to as many of his friends as they can gain access to, and thus the more easily bring them under their seductive influence. We wonder how many communications he has received from his "departed friends of the ministry"! If, as he avers, it is their "delectable entertainment" to be making their presence known to the living, they certainly would not pass him by. How far has he gone into Spiritualism, anyway?

It is pitiable to see a man take the word of God, which is so explicit in its teaching that the dead know not anything, that their condition is one of utter unconsciousness, without knowledge, thought, or emotion of any kind (Eccl. 9:5, 6, 10; Ps. 146:4), and profess to be a public teacher of that word, and then, ostensibly on the authority of that word, attribute such work to men after death, who are silently waiting in the dust of the earth the coming resurrection of the dead.

But while this is pitiable, it is deplorable and alarming to see a man of the popularity and influence of Mr. Talmage playing right into the hands of the last fatal deception of the devil, by which he is to take the world in his snare. Spiritualists must hail such utterances with delight. And how immensely it will facilitate the acceptance by the masses of church-members of the fundamental dogma of Spiritualism, and so hasten the fulfilment of Rev. 18:2, 3.

U. S.

SUNDRY NO-SABBATH SOPHISTRIES.

IX. "CHRIST never declared the Gentiles to have a Sabbath."

Those who are seeking to show that the Sabbath is not now binding upon men seem to have a wonderful affinity for the Gentiles. This is perhaps natural: "Birds of a feather flock together." Christ says that the world loves its own. So Gentiles would naturally measure themselves by Gentiles. A brother writes us that a minister has assured him that if he will show that Gentiles are under any obligation to keep the Sabbath, he will keep it.

In view of the words of the apostle on this subject, it is not a little surprising to us that professed Christians should so boldly claim to be Gentiles, and seem to glory in the fact, and then claim exemption from certain Scripture injunctions on that account. Of all conditions which one should seek to avoid, that of the Gentiles stands first. If there is any relationship and communion he should be free from, it is that of the Gentiles. Paul sets this matter forth very clearly in the second chapter of Ephesians. "Wherefore remember," he says, "that ye being in time past Gentiles in the flesh," etc. Verse 11. Therefore he is here addressing Gentiles. In verse 12 he describes the Gentile condition: "Without Christ, being aliens from the

commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." In the next verse he tells them how they can get out of that deplorable state: "But now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ." And when they have experienced this change, he tells them where they stand, and of what people they are then counted a part. Verse 19: "Now therefore ye are no more strangers and foreigners [that is, Gentiles], but fellow citizens with the saints, and of the household of God."

Such is the condition and relationship of every one who is joined to Christ. And then all the promises, admonitions, and duties that belong to Christians, to the commonwealth of Israel, belong to him. He may mistakenly suppose that he is a Gentile, but he is not, and should not call himself such. And then he should not ask what is binding upon Gentiles, but upon Christians, or upon any one who would be a Christian. His first duty is to cease to be a Gentile; to join himself, through the blood of Christ, to the commonwealth of Israel.

But to come back to the proposition at the head of this article. Our friends are particularly unfortunate in the authority to which they appeal. If they had said, Zebedee or Nicodemus never declared the Gentiles to have a Sabbath, they might have some ground for their assertion. Or they might appeal with the same result to some of the minor apostles or epistles. But in appealing to Christ, they have appealed to the one highest authority in the New Testament, whose plain declarations show that the Gentiles do have a Sabbath; that is, that the Sabbath is binding upon them. "The Sabbath," Christ says, "was made for man." The Sabbath, of course, is binding upon all those for whom it was made; and not a syllable has been uttered, nor an act performed, so far as can be found in all the inspired record, to show any restriction or limitation of the institution from the broad basis upon which it was placed when it was made in the beginning for man—for all mankind.

In view of this declaration how can it for a moment be asserted that the Sabbath was ever restricted to only a limited class of people, or that it has now ceased to be binding upon any? Suppose a law was promulgated by the central government to be binding upon the citizens of the United States; where would be the consistency or propriety in an inhabitant of Michigan rising up and saying, Now if you will show me where that law is made binding on an inhabitant of Michigan, I will keep it? The law would be binding upon every person in Michigan, because they are all citizens of the United States; and for all such the law was made. So the Sabbath law is binding upon Gentiles; for it was made for man, and they are men. The Sabbath is for both the physical and the moral well-being of all who will observe it. And God is no respecter of persons. He designed the whole human family to share in the blessings of this holy and beneficent institution.

How it stands in the present gospel dispensation, Christ unmistakably shows in what he says about the commandments, of which this is one. I came not to destroy them, he says, and adds, "Whosoever [including all men] therefore [for this reason] shall [including all time] break one of these least commandments, and shall teach men so, he shall be called the least in the king-

dom of heaven." Matt. 5:17-20. This is God's verdict against disobedience. O beware!
U. S.

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.]

718.—THE NEW TESTAMENT JAMESSES—SELAH.

1. How could it be that Herod killed James (Acts 12:2) and afterward Peter sent word to him, as in verse 17? 2. What is the meaning of the word "selah," as used so often in the Psalms? O. S.

Answer.—(1) There are three persons named James mentioned in the New Testament. First, James the son of Zebedee and the brother of John. Mark 1:19. This was the James whom Herod killed. Second, James the son of Alphæus. Matt. 10:3. Third, James the brother of the Lord. Matt. 13:55. (2) Gesenius, in his Hebrew Lexicon, makes "selah" the imperative form of the verb *salah*, and hence to signify a rest or pause. He says: "Its use seems to have been, in chanting the words of the Psalms, to direct the singers to rest, to pause a little, while the instruments played an interlude or symphony. It is a sign of pause."

719.—READING OF 2 THESS. 1:10—CHRIST'S IMMORTALITY.

1. An Age-to-come, "Millennial Dawn" preacher here reads 2 Thess. 1:10 in the future tense, to make it apply to the future age. Will it bear that rendering? 2. Does 1 Tim. 1:14-16 teach that God only by nature has immortality, and that Christ did not have it till it was bestowed upon him by the Father? J. F. A.

Answer.—(1) The testimony of which the apostle speaks is not a testimony that is to be given and believed in a future age, and thereby people be enabled to secure salvation who did not secure it here. The apostle simply speaks of a future coming of Christ, and how well it will be with believers in that day. When he comes, in the day of which Paul speaks, he will be glorified and admired by a certain class because they are prepared for that time. And who are these?—Believers. The words, "them that believe," are in the Greek simply the definite article and a present participle—"the believing ones," or believers. And how do they come to be believers?—Why, because the testimony of the apostles to the church was believed by them. When?—In this present time, when the gospel is preached and probation lingers. Those who now believe the testimony of the apostles and accept the gospel, will "in that day" be found "believers," and share in the salvation which the Lord will bring to such. The verb "was believed" is in the past tense, and cannot be rendered by the future; and to bring out the idea more fully, the whole clause is enclosed in marks of parenthesis. (2) The expression that God "only hath immortality," in the sense of being originally the supreme fountain and source of all life, must be true in the very nature of the case if he antedates all other beings. Christ had a beginning. John 1:1. But that was not like the beginning of other intelligences in the universe, which are all creations of Christ himself. Col. 1:16. He was not a created being, but "proceeded forth and came from God." John 8:42. He is the only begotten Son of the Father. John 1:14, 18. By nature, then, he is co-equal with God. From the beginning of his existence he must have been as essentially immortal as God; and yet it all came from God.

So Christ says that, "As the Father hath life in himself; so hath he given to the Son to have life in himself." John 5:26. No others have immortality, except as God and Christ bestow it upon them.

720.—DISCREPANCIES IN THE BIBLE.

An elder of the "Church of Latter-day Saints" claims that there are contradictions in our Bible, and gave me the following references in proof. Ex. 33:11: "The Lord spake unto Moses face to face;" contradicted by verse 20, which says, "Thou canst not see my face," and by John 1:18: "No man hath seen God at any time." 1 Sam. 16:14, 15: "An evil spirit from the Lord." Inconsistent. 2 Chron. 22:20; 22:1, 2, contradict 2 Kings 8:26, and make the son two years older than his father. Please explain. E. L. S.

Answer.—We wonder if that Mormon elder thinks Moses was such a fool as to contradict himself within the compass of ten verses. Moses does not say that he saw God's face; and there is not the slightest ground for inference that he did. Could not one speak with another face to face in the dark, or through an intervening veil or screen? Verse 20 explains John 1:18: No man has seen God's face; for no one could do so and live. As to the evil spirit that troubled Saul, the record first plainly states that the Spirit of the Lord had departed from him. Then God, who causes the wrath of man to praise him, could very properly make evil spirits subservient to his will to carry out his purposes. The passages in 2 Chronicles and 2 Kings are easily harmonized when we remember that the Hebrews anciently expressed numbers by single letters, and that the letter *dalet*, stood for 20, and the letter *mem*, for 40. A slight imperfection in transcribing the former might easily cause it to be mistaken for the latter. And this was undoubtedly the case. The record in Kings is correct; for it is consistent with itself. The error in Chronicles is the fault of some scribe.

721.—GREATER WORKS THAN THOSE DONE BY CHRIST.

John 14:12 reads: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." What works can be greater than those which Christ did? P. McC.

Answer.—Christ told his disciples that it was necessary for him to go away from them, that the Comforter, the Holy Spirit, might come unto them. Here he says that it is because he goes to the Father, that they will be enabled to do the greater works. These works must therefore be some manifestations connected with the outpouring of the Holy Spirit promised to them if he went to his Father. And what great manifestations of the Spirit did take place very soon after the Saviour ascended to heaven? Previous to the day of Pentecost, the gospel had made but one hundred and twenty converts, all told. Acts 1:15. But when the day of Pentecost closed, there were about three thousand one hundred and twenty believers. And the record continues that daily additions were made to the company, till it became about five thousand, and was called a "multitude." Acts 4:4, 32; and chapter 6:1 says that the number of the disciples was still "multiplied." These wonderful conversions were certainly sufficient to fulfil the promise of Christ; though some prefer to find the fulfilment in such circumstances as the sick being healed and devils cast out even by the shadow of the apostles passing by (Acts 5:15), or by handkerchiefs or aprons brought from them to persons at a distance. Acts 19:11, 12. 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.

CRUISE OF THE "PITCAIRN."

(Continued.)

Port Sandwich, Mallicollo, New Hebrides, Sept. 18, 1896.

WE ran into this fine harbor on Friday afternoon, and cast anchor just before sunset. The French trading company of Villa Harbor has a plantation at this place, with three Frenchmen and a host of native laborers attending it. There are two priests at a Catholic mission near by, and these are all the white people at this place.

This mission was founded ten years ago. It has the most healthful and best locality in the vicinity, a very comfortable dwelling house, and a large building made of bamboo and material collected on the island, which is used for church and schoolhouse. A large church, with a stone foundation and basement, is being built near the dwelling-house. A large tract of fertile land, cleared and partly set out to tropical fruits, and partly under cultivation, furnishes food for the forty or fifty boys at the mission school. A very conspicuous object is a large image of the Virgin Mary in the midst of a wide spreading banyan-tree. The priests in charge of the mission claim that the most of the people from the village near by attend services at their mission on Sundays. One of these priests has been here for ten years. He received us very kindly, and gave us information regarding their mission work here and in other parts of the group.

We spent the Sabbath at this quiet harbor, and Sunday morning sailed along the east side of the island about thirty-five miles, and called at a small island near the coast to see a trader who has been established there for some years. We found him living near a native village, and went with him to see the natives and their homes. There are perhaps five hundred natives in this village. They have accepted a native teacher, but as yet no white missionary is established with them. On another small island about half a mile distant is another village of one thousand people, with a Catholic mission, but we were told that they have no converts nor following, and that the people are very much opposed to them because of the way they got possession of the land on which their mission is built. The natives of these small islands have plantations on the mainland, and go back and forth in their pretty canoes. Mr. Hutten, the trader, is a Presbyterian, and spoke of "our mission" some six miles away, where a white missionary has labored for six years, and has but one convert that can be called a Christian, and then, as Mr. Hutten said, you must make a distinction between a native Christian and a white man. The greater part of the natives live on the east side of this island, though we were told that there are villages on the south and west sides, and a few natives in the hills, called the "bush natives." There are but a few of these, and they are a wild, roving race. The natives of this group, as far as we have seen, are very low in the scale of humanity, and have but little conception of spiritual truths.

Vanalavu, Banks Islands, Sept. 21, 1896.

We desired to call at the Presbyterian mission training-school at the south end of Espiritu Santo, but having no chart of its coast, did not think it prudent to venture in there, and so proceeded to this group of islands, and ran into Port Patterson, on the southeast side of Vanalavu. We were surprised to find no native village at this harbor, but fortunately met some natives on the shore, who told us that there was no village near, and that the only white men in the group lived on a small island some six miles to the windward, which we had passed when

coming into the harbor. After visiting the grave of Fisher Young, one of the Pitcairn Islanders, who, in 1864, was killed at Santa Cruz when assisting Bishop Patterson in introducing the gospel to the heathen of those islands, we weighed anchor and sailed over to see the white trader, from whom we obtained considerable information about these islands. He and a man who is working for him and the Melanesian missionary are the only white men in the group.

The population of this group, including the Torres Islands, is about seven thousand or perhaps eight thousand. Mission work was first begun by the Melanesian mission in 1860, which now has schools and mission stations on all the principal islands of the group, with native teachers and pastors. There is but one white missionary in the group, who acts as superintendent of the work, visiting the various islands in a small sailboat. The most of the people have either nominally accepted Christianity or placed themselves under instruction, though villages and districts in some of the islands still cling to idolatry, retaining their heathen customs. The natives are more intelligent than those of the New Hebrides; this accounts for their more readily accepting the gospel.

These islands, like the New Hebrides, are mountainous and of volcanic origin, very fertile, but are not so populous as in former years. The labor traffic with Queensland has greatly reduced the population of some of the smaller islands. The climate is the same as that of the northern New Hebrides, hot and malarious.

Santa Cruz, Santa Cruz Islands, Sept. 24, 1896.

On the 22d we sailed for the Santa Cruz Islands, and the next morning passed along the southern side of Vanikoro, the most southern island of that group. This island, though forty or fifty miles in circumference, and apparently very fertile, has a small population, said to number but twelve hundred or fifteen hundred at the most, all in the darkest heathenism, with no mission station or trading-post on the island. It is not considered safe for an unarmed vessel to call there. Passing this, we proceeded to Utupua, another heathen island, thirty-five miles to the northwest. We reached this island just at the close of day, but not in time to go in with the boat, which we designed to do, and so lay the ship to for the night, intending to call in the morning to make the acquaintance of the natives; but the next morning we found that the currents during the night had carried us about fifteen miles to the leeward of the island, and with the light head wind it would have taken us all day and perhaps more to work up to the island, so we decided to go on to Santa Cruz, the largest, most populous, and principal island of the group, where mission stations have been established for several years, and where we hoped to find Mr. Forest, a retired missionary.

At 4 P. M. we passed the east end of the island, and sailed along the north side, keeping a good lookout for native villages and canoes. Presently we saw six or eight canoes coming out ahead to meet us. When we reached them, we hove the ship to, and let the canoes come alongside, and some of the natives came on board; but the most of them were so shy, perhaps thinking that we were a labor vessel, that they would not venture to hazard their lives on the deck. All had a few native curios which they wanted to exchange for "tobac," the only English word they could speak. It was some time before they could be convinced that this ship did not carry "tobac," and when they found that they could not get tobacco, they were willing to take other things in exchange for their curios. After spending a little time with them, we filled the sails and passed on, and soon saw a large number of canoes ahead, but it being so late in the day, we could not stop for them, but threw a line to some as we passed. Among those who came on board was one who could speak a few words of English. He told us where Mr. Forest might

be found, and also volunteered to go with us to show us the place. Just at dusk we arrived near the place, and with the native for a pilot, four of us started in the yawl for the shore, while the ship stood out to sea for the night. We found the landing-place in a quiet little bay, and the trader's native-built house a few rods from the bank. We were kindly received by Mr. Forest, who has been engaged in this group in mission work under the direction of the Melanesian Mission Board for the past nine years, but who has recently resigned the mission work, and with a partner is establishing a trading-station, the only one in this group. They are the only white men in the group, as Mr. Forest's successor has not yet arrived.

This island is about twenty-five miles long and eight miles across; it lies in latitude 11 south and longitude 166 east, is mountainous and very fertile, and has a population of four thousand. The Melanesian mission has three schools, with native teachers. Two hundred and fifty persons are under instruction, and eighty-seven have been baptized. That mission has also begun work and established schools in the Reef Islands, some forty miles to the north, and in the Wilson group, some distance farther to the northeast. The two latter groups are low coral islands, with but a small population. Some of the islands of the group have not been opened to mission work, those we passed to the south and some farther to the north being of the number. This society has the New Testament and the English prayer-book translated into the language of the people, which is surely a great help. The people are superior to the natives of the New Hebrides, all speaking the same language, and being governed by a big chief over the whole island, with smaller chiefs in the several districts. They dress quite decently, the men wearing a band about the waist, which hangs down before and behind, and the women wearing quite a skirt of native manufacture. They weave a coarse cloth on a loom of their own make, spin twine, of which they make very good fish-nets, have good houses, for natives, and very pretty canoes. Their weapons are spears and bows and arrows.

The men are very fond of wearing ornaments. Ears, nose, neck, and arms are cumbered with jewels of native make. In appearance the New Hebrides, Banks, and Santa Cruz islands are very much the same, being mountainous and volcanic. A small island fifteen miles north of Santa Cruz rises like a great haystack, with its cone two thousand feet above the sea, and has an active volcano nearly every month in the year. Earthquakes are frequent. When launching our boat, we felt a distinct shock, though the volcano was not active at the time of our visit.

JOHN E. GRAHAM.

(Concluded next week.)

GERMANY.

MAGDEBURG, HALLE, BERLIN.—November 9 Brother Conradi and I returned to Germany, from Holland. We spent three days at Magdeburg, a city of two hundred thousand inhabitants. The present truth has a foothold in that city, and the work is advancing under the labors of Brother Bauman and the colporteurs. The first evening I spoke to about thirty at the house of Sister Kaleck, on the gifts of the Spirit. The second evening Brother Conradi held a meeting, and baptized five adults. On the last day of our stay in Magdeburg we had a meeting to celebrate the ordinances, with this new church, which now numbers over thirty. Of these, twenty-five are sisters. It made us think of one expression respecting those accepting the work in the apostles' time, "Honorable women, . . . not a few." On the last evening of our stay, over one hundred persons met in their hall, and listened with the deepest interest to our talk on the rise and progress of the Advent doctrine.

November 12 we came to Halle. This city is

some forty miles southeast from Magdeburg, and contains about one hundred thousand inhabitants. Here the work has obtained a fair start under the labors of Brother Krum, formerly from Pennsylvania, and the colporteurs. About twelve are already keeping the Sabbath, and the interest is growing all the time. In the evening we spoke to about fifty, who came into their nice meeting hall. My theme here was the origin and progress of the Advent movement.

On Friday, November 13, we came on to Berlin, the capital city of Prussia and the German Empire. As our route passed through Wittenberg, I stopped there three hours to visit the home of Luther, and the monastery which he turned into a university for the instruction of laborers. I also visited the church on the doors of which Luther nailed his printed "theses" against the Church of Rome, and in which he and Melancthon lie entombed. I also visited the spot where Luther burned the "popes' bull."

Berlin has a population of nearly two million inhabitants. We find the work of "present truth" has a strong hold here. Over one hundred are already organized into a church. These hold meetings on the Sabbath in two places in the city. During our stay of four days here, seventeen members were received into the church. Eleven of these were baptized by Brother Conradi on Sabbath afternoon, in a little lake in the suburbs of Berlin. I spoke five times on the Advent movement and the gift of prophecy as connected therewith. I never saw better attention than was given to these talks. The hall, twenty-four by thirty six feet in size, was packed to overflowing, some having to stand. The Lord blessed our visit in Berlin. To his name be the praise. Brother Conradi spoke once, held two business meetings, also a meeting for the ordinances, in which about one hundred took part. Brother Perk and colporteurs are working in this city, and many more are looking with interest upon the work. To-night Brother Conradi and I go on to hold a general meeting in eastern Prussia, near the Russian border.

November 16. J. N. LOUGHBOROUGH.

CHILE.

THE work is onward in this field. From Iquique the call comes for help and baptism. The brethren who are canvassing in the south report fourteen Sabbath-keepers at Angol, five at Mulchen, and various others at different places in the south. In Santiago, the capital city, there are from twenty to thirty who are keeping God's holy law. Their pastor, Enrique Balada, was formerly a Baptist minister. He came from Argentina to Chile about one year ago, and began work in Santiago as preacher and colporteur for the Evangelical Union. They desired to bridle his tongue upon the subject of baptism, but he would not submit. They rented a room for him to preach in, and allowed him to do colportage. He had read the French "Great Controversy" before coming here. Brother Davis sold him the French "Bible Readings," and we kept him supplied with tracts and *Les Signes des Temps* until finally he and his wife decided to yield to the claims of God's law. Since that time they have been preaching and teaching the third angel's message in the pure Castilian tongue. God has blessed their work in Santiago, and there is considerable interest to learn further. There are two very enterprising young Germans, the secretary of the Spanish Protestant Sunday-school, and his younger brother, among the observers of the Sabbath. They are very studious and zealous for the truth. One young man heard of the proclamation of the message in Santiago, and came all the way from Angol, several hundred miles, to learn the way more perfectly. Then he gladly received the word, returned, and gave it to his friends in Angol and surrounding towns, with the result above stated. He is studying dentistry along

with the message, and we hope God will continue to use him to his glory.

All this interest in the truth has not failed to arouse a corresponding opposition to it. When Brother Balada began to preach the message in his hired room, the owner of the room, a Presbyterian preacher from the United States, gave him notice to preach no more on that line in his house, so he quietly invited those who desired to hear further to come to his own house. A goodly number availed themselves of the opportunity, which has resulted in bringing out the above-mentioned number. In the south, at Angol, the pastor in charge there told Brother Bishop that he had more trouble with his people over our doctrine than over anything else, and consequently we were doing a bad work. He wanted to know why we did not preach salvation from sin, and not disturb those who are already saved through faith. Brother Bishop asked him for the Bible definition of sin. This seemed greatly to excite him, and he raved like a mad man for about half an hour.

A Presbyterian pastor at Concepcion, hearing of the intention of Brethren Bishop and Davis to go to that city to canvass, wrote them an open letter through the columns of the principal Presbyterian organ of Chile, advising them not to come, and telling them there was no need of further missionary effort there, and if they did come, they would be glad to leave. He was kind enough to tell them where they could go and work. His advise was ignored, however, and the original purpose was carried out, with very satisfactory results.

At San Felipe, a small city near the Andes, there is a little band of Protestants who were under the pastoral charge of the Methodist minister of Valparaiso. They received the truth through reading-matter, and then met together, sought God for wisdom, and decided to observe the Sabbath of the Lord; and the entire body, small though it be, has ceased to honor the papacy by recognizing the false Sabbath, and is rejoicing with us in the blessed truth of the last message. The brother in whose house the meetings have been held wrote to Brother Balada to come to San Felipe, and preach for them. He went and preached one week, and reports sixteen observing God's law. The Methodist pastor has been notified that his services are no longer required. This is the man who told me the Sabbath was good for him, but as his congregation did not desire it, he preferred to act in harmony with them. So the flock has seen and fled the danger, and left the shepherd asleep and exposed. Let us pray that God may yet arouse him to action.

Next week Brother Balada and I hope to start north for Iquique to respond to the call for baptism and instruction. The only route is by way of the sea. The journey will require as much time or more than that from New York to Liverpool, but it is necessary to go. Our field is very inconvenient to reach, being about twenty-five hundred miles in length by one hundred in breadth.

Now a word to the good brethren of the United States who have plenty and to spare of this world's goods. We need tracts and pamphlets bearing the precious truth that makes us so happy in the Lord. I have made repeated calls for help by way of donations in Spanish tracts, but have not yet received any help in this direction. If we could but have the aggregate amount which is annually spent for comparatively useless holiday presents by some of our largest churches, we could send the precious words of light, life, and the soon-coming King to thousands who are covered as with a pall by Romish superstition and professed Protestant errors. Is the means with which God has entrusted us, ours or his? Have we his permission lavishly to expend his possessions upon ourselves for unnecessary things, while his cause languishes? How much have we gained by trading with his money? and upon

what is the gain bestowed? He will soon come to receive the kingdom, and we shall all be called before him to give an account of our stewardship. Shall we hear the words, "Well done, thou good and faithful servant"? or, "Thou wicked and slothful servant"? The answer rests with each one of us.

G. H. BABER.

FROM NORFOLK ISLAND.

Suva, Fiji, Nov. 7, 1896.

[THE following is a copy of a letter which we received a few days ago from Sister Belden, on Norfolk Island; and as it gives such a good description of how things are there, we thought it might be of interest to the readers of the REVIEW. Therefore I take the liberty of sending it to you. — J. M. COLE.]

Norfolk Island, Oct. 2, 1896.

DEAR SISTER COLE: We were glad to receive two letters from you in the last mail. One of these was the sermon from Brother Cole. I kept it over one Sabbath, hoping to get all the interested ones together, but did not succeed very well. Afterward I visited the others and read it to them at their homes. They were very much interested in it and paid good attention. During the fever epidemic we visited the people and tried to help them as much as we could. For this they were very thankful; and now that I am crippled, they are helping me in return. I do not like to be dependent on people, but they are willing to come and help, and as I cannot do my own work, I have to let them do it for me. [Sister Belden, who is an aged lady, fell from a chair in which she was standing, and injured her hand severely. — ED.]

The church building is not finished yet, and I presume you think it very strange. I know I would if I were not here to know just how it is. I supposed, of course, that it would be finished during the three months that Brother Baron was here, and so it would if the materials had been ready, but it took a long time to make the shingles and burn two more kilns of lime.

There never was such a time of scarcity of something to eat on this island before. Some were almost starving. We kept giving a little here and a little there until we were almost run out, and the shops were out of flour, so that nothing could be had in the shape of eatables except a little sago and tapioca. It looked pretty dark; for we did not know that there would be a boat for three or four weeks. I thought that with care we could make what we had last a week. We did not want much; our distress at the state of others took away our appetites. I told my husband that I was going to hold on to my text, "The Lord is my shepherd; I shall not want;" and before we got quite out, a ship came in sight, and the same day a steamer came and brought flour and other things. Brother Nobbs had been out whaling and had got a little money to buy with, as had others, so the worst was over.

Brother Nobbs has been a faithful helper on the church building, and we could not blame him for going whaling, as his family were in need. He sent his oranges on a sailing vessel to New Zealand (and many others did the same), but they were not sold for sufficient to pay the freight, so the people were in debt for freight. On account of the drouth and the rats, the sweet potatoes, on which the people principally depend for their food, were almost a failure, and where people did have a few, others helped themselves to them. Most of the people have lived principally on green bananas, and these did not grow fast enough to supply their need. We were all reduced to a short allowance. My husband has been obliged to work more at fixing clocks and watches than he would have done, for we have to have something to live on as well as to help our neighbors a little. He has planted quite a quantity of sweet potatoes, and says that he

hopes to get enough for the rats and the thieves and have some left for ourselves.

I suppose you have heard by this time that we are going to have a foreign magistrate; he will arrive next month in the man-of-war.

I want to tell you that there is a marked improvement among the young folks in our meetings. Two of the young people say they want to serve the Lord, and you will be very much pleased to know that Mrs. — has taken her stand with us, and was baptized by Brother Nobbs. We feel quite a little encouraged.

V. BELDEN.

AN UNWORKED FIELD.

ALMOST every county in the United States has a county jail, and every State has from one to five penitentiaries. Each of the former contains usually from five to fifty inmates throughout the year. I will refrain from statistics, but the most of us would be surprised to know the large army of both men and women who are continually confined within prison walls.

At first thought this would seem to be a very unpromising field; but I am convinced that it really presents more than ordinary attractions for the one who desires to win souls to Christ. It would be extremely difficult to find an equal number of persons of any one class who are as susceptible to gospel teaching, and who really yearn for the satisfying love of the Saviour as do prisoners. Doubtless many of them do not know that this is really what they want, but it is, and many would gladly accept it if it were properly presented to them.

Probably no one but those who have had the experience can vividly realize the extreme length of the day and the terrible heaviness and dreariness of the night. How each day is carefully counted which slowly but surely brings the trial, possibly for some comparatively trivial offense, possibly for long and tedious years in the penitentiary, possibly for the very life itself. On the other hand, it may be the serving out of ten, thirty, or sixty days for various misdemeanors. In many instances the mind dwells continually on the shame which will surely come even with the boon of freedom, the disgrace brought on father, mother, sisters, or brothers, possibly on wife and children. The complete absence of everything to divert the mind causes these mental pictures fairly to burn themselves into brain and heart. In the majority of cases the past life is reviewed critically; the separate acts which led to the final disgrace are many times carefully noted. Mother's teachings, songs, and prayers ring loudly in the ear, calling and inviting the wanderer back again. The past course of life has failed to bring happiness and satisfaction, and the future presents little to allure. Could there be a more favorable time to present in its true light the efficacy of the blood of Jesus to cleanse the life of sin, and the blessed hope of the gospel? This picture to some may seem overdrawn, and in some cases it doubtless is; but in every jail and penitentiary there are men who look at their lives in just this way.

I trust I shall be pardoned for referring to a few very precious experiences that some young men from the Sanitarium have recently had in this line of work. About two months ago Brother Frank Chaney and I were granted permission to enter the Marshall, Mich., jail to do some work. Brother Chaney took with him his guitar, and we had a good assortment of songs to sing. Our first experience to try to talk to twenty-five men confined in a cage,—a lower and an upper deck,—whose eyes could not even be seen on account of the large iron bars, will not soon be forgotten. The men did not know us, and did not care to. They supposed we had come to upbraid and bore them. Some of them even laughed at us outright, and made sport of us. We sang and prayed and talked the best we could, left some good papers, and went away

almost disheartened. It seemed like a most discouraging outlook.

As we returned regularly each week, trying each time to bring sunshine from God with us, the strangeness wore away. Gradually we became acquainted, learned each other's names and faces, and also some of the troubles which had brought these unfortunates there. Presently they began to watch for us, and confide in us, and really it is now a touching sight to see from twelve to twenty hands eagerly thrust through the grate to grasp ours. God has abundantly blessed the effort, and there is an appreciable change in the influence in the jail. Four men have already given their hearts to God, and daily read their Bibles and pray in the jail. One who has since been released came to our mission in Battle Creek, and has given his heart to God. Many others are deeply touched. The following touching message was handed me through the bars by one whose face is sin-scarred and wrinkled, but who evidently has a tender heart still left him:—

"Love's Message."

[We are compelled from lack of space to omit this really touching poem.—Ed.]

The writer of the poem has not yet found entire peace in God, but I have high hopes that he will soon make the entire surrender. There are many very interesting experiences I could relate, but space forbids. I have written thus fully with the hope of enlisting the service of others in this good work.

If our people in every town where there is a jail would take hold of this kind of work, a bountiful harvest of souls would no doubt result. We have taken Sabbath afternoon for this work, and I believe it is the best Sabbath-keeping that can be done. A remark made the last time we were down to the jail, by one of the prisoners, who may go to the penitentiary for a long term, is ample pay and satisfaction for the labor put forth now; and when his life is perpetuated in the new earth through the ages of eternity, it will a thousand times repay every effort put forth. The remark was this: "I would much prefer, brother, to spend the next ten years of my life in the penitentiary than to go back to the old life."

H. G. BUTLER.

NEW ENGLAND.

THE work of the Lord is advancing very encouragingly in New England, especially in some respects. I think one of the most encouraging features is the strong faith of the brethren and sisters generally in all points and in all branches of the message, and their willingness and good courage to blend talent, natural or acquired, with money, to press the battle of the Lord to the enemy's gate.

Ministers and Bible workers are meeting with good success in the following cities: Boston, Everett, Lowell, Leominster, Worcester, Melrose, and New Bedford, Mass.; Rochester, N.H.; and Willimantic, New London, and New Haven, Conn. Our corps of canvassers is rather small, but they keep the wheel moving steadily along. They have sold, during the year ending June 30, about \$5000 worth of books, and these are finding entrance into the homes of the people in all parts of the conference, and from what we see, we cannot but decide that they are doing the work of evangelists, bringing souls to Christ. Most of the churches are doing something in active missionary work. The church at South Lancaster takes one thousand copies of the *Signs of the Times*, while others are taking lesser numbers of different periodicals. Something is also being done by most of the churches in the Christian Help work.

A Swedish minister has just recently come out from the Baptist denomination, giving up a regular salary to identify himself with a more humble people, and will at once enter the Bible school at South Lancaster to become more familiar with the Bible and with us as a people. New

Englanders are generally known to be very conservative, hence it is quite difficult to get them to accept different religious tenets from those held by their ancestors; but when they do make a change, their conservatism keeps them from being easily shaken from it. Our tithe to the General Conference for the last quarter amounted to \$263.98, and our offerings to \$881.84. Our donations to the Haskell Home for the last six months have been \$202.37.

Most encouraging reports of the season of prayer are coming in from all parts of the conference. I spent this time of refreshing with the South Lancaster church, it being the first time I have been privileged to be with them on such an occasion. Many of the brethren and sisters in the church, in connection with the academy faculty, feeling the importance of the occasion, had been anxiously praying and laboring to have every hindrance removed so that the blessing of the Lord might fall upon us in copious showers. From the first meeting all felt that the readings contained just the needed warnings and instructions, and expressed a desire to heed them. The reading Sabbath afternoon, from Sister White, entitled, "Duty in the Payment of Tithes," was specially impressive. The presence of the Spirit of the Lord was realized in a marked manner by all in the house. In the social service which followed, a spirit of confession of the neglect to bring "all the tithes into the storehouse" took the first place. This opened the way for individual work, with the result that a goodly number of young people gave their hearts to the Lord, which called forth praise and thanksgiving from all.

The Sunday-morning meeting was truly a season of blessing. A praise service followed the reading, and while there was no outward demonstration of ecstasy, yet I never realized such a deep sense of the fulness of the Spirit before; and such was the testimony of all in the house. Several others surrendered all to the Master. This meeting was followed by a meeting for the young people, held at the academy at 5 P. M., at which still greater blessings followed, several more yielding to the influence of the Spirit.

After the reading and the gathering of the contributions, Sunday evening, an invitation was given to sinners, lukewarm professors, and those who had just started in the service of the Lord during the meetings, to come forward and engage in a season of prayer. About thirty responded. And still the good work goes on, for which we praise the Lord.

H. W. COTRELL.

MICHIGAN.

TOQUIN.—While the General Conference was considering where my future field of labor should be, I had the opportunity of engaging in the work at Toquin. It was a great privilege to spend a few weeks there with the brethren, and much of God's blessing was realized. I was not permitted to do as much public speaking as I would have liked to do, on account of the schoolhouse being used during the vacation by a minister of another denomination. But by visiting from house to house, I trust the brethren and sisters were encouraged to press forward in the Lord. One dear brother who from discouragement had given up the truth, was thus constrained to give himself anew to the Lord. This only increased my burden for others, and I was encouraged to believe that some who had dropped out by the way could be led to give themselves again to the Lord. True to his word, the Lord answered the prayer of faith.

The special season of prayer appointed by the General Conference coming while I was there, I was anxious that all should receive the blessings the Lord was waiting to bestow. Unfortunately, the weather was so inclement that only a few of the brethren could attend the meetings, but the meetings were so arranged that nearly all

had the opportunity of attending at least one. From the first the Lord came very near. Sabbath and Sunday were indeed days to be remembered. Including some of those who had given up the truth, seven precious souls gave their hearts to him, and I believe that all present were led to consecrate themselves more fully to the Lord. As humble confessions were made, the sweet presence of Jesus drew near, and we all felt that it was good to be there.

I did not forget the interests of our much-loved REVIEW. As a result I took four new subscriptions for it, also one for the *American Sentinel*. Having been assigned to labor in the Atlantic Conference, I was obliged to leave Toquin, glad, however, that Brother A. J. Olsen could remain to encourage and instruct the beginners. I praise the Lord for his goodness, and pray that the Toquin church may sense its privileges as never before, and that it may hold up the light of truth in its vicinity. I am now preparing to join the Atlantic Conference.

CHARLES H. KESLAKE.

CALIFORNIA.

ROCKLIN.—After the camp-meeting held at Sacramento, October 1-11, we came to the above place, to follow up an interest awakened by a few meetings which I had held there before the camp-meeting. The use of the old Congregational church was granted us, and meetings were held each evening for two weeks; then about three regular services each week were held in private houses. Some other meetings, principally for the sisters, were held by my wife. We closed our effort November 30, having baptized five, which more than doubles the number of members of the little company which has been holding up the light for a number of years. There are several others who we trust will yet identify themselves with the commandment-keeping people, and share in the victory of the remnant.

A. J. OSBORNE.

SOUTH LANCASTER ACADEMY.

THUS far the work of South Lancaster Academy this year has been most encouraging. Although the number enrolled is not so large as was anticipated, it being about the same as last year, it would seem that the amount of consecration to the work on the part of both students and teachers could hardly be greater. The steady aim and constant endeavor is to make the word of God first in everything,—first in the calendar, first in the chapel talks, first in the class-room, and first in our lives. With two or three exceptions, the Bible constitutes one of the studies of every pupil. The success of this department insures the prosperity of the school. The courses of study are Biblical from beginning to end; but a special Bible course of two years' length has been provided for those who desire it. Some are now pursuing this course.

The great present need of the academy is that there be some kind of physical labor provided for students, such as would both preserve and secure the proper balance of the physical, mental, and spiritual natures, and also enable them, either in part or in whole, to pay their expenses while connected with the institution. In both these respects the need is almost imperative.

The past few days have been most precious and profitable to both the academy and the South Lancaster church. Sabbath and Sunday of the prayer season were especially blessed days, long to be remembered by many on account of the quiet but deep movings of the Spirit of God. It was a still, small voice that spoke, but all heard it, and many harkened and obeyed.

Monday was a glorious day for the academy. The Great Teacher took the work into his own hands, and instructed us that day. From nine o'clock in the morning until 1:30 P. M., voices of prayer and praise, of repentance and confes-

sion, were to be heard. All forgot their studies, and we spent a holiday to the Lord. It thus became a holy day to us. Surely it was a time of refreshing; and as our cups were filled to overflowing with the joy of the Lord, it seemed as though we could almost see the angels continually tuning their harps a little closer, and hear them singing another note higher, until both heaven and earth were filled with the melodious strains of their music.

One special feature of the entire work was that it was so directed as to reveal the glory of God. Every one was happy to say, Others have labored, and we have entered into their labors. One young man who entered school that day, remarked, "My first days in school heretofore have found me inquiring as to my mind-culture, but this first day as to my heart-culture," and indeed this was revealed as the true order. "My son, give me thine heart," was the Spirit's first pressing demand.

Upon going away, we could not but say, We have drunk at the Living Fountain, and been fed with manna from heaven to-day. This we have received not "for our righteousnesses, but for thy great mercies." "This is the Lord's doing; it is marvelous in our eyes." Our purpose now is expressed in these words, "Do justly, and to love mercy, and to walk humbly with God."

Finally, we are anxious as teachers and students that all in District 1 who ought to be in our academy, enter as soon as possible, and with us receive all the blessing and help which come from that Spirit which is given to the children of men for the purpose of using them in the Master's service.

J. H. HAUGHEY.

News of the Week.

FOR WEEK ENDING DECEMBER 19, 1896.

NEWS NOTES.

It is believed that Venezuela has accepted the treaty agreed upon between the United States and Great Britain in reference to boundary lines between that country and British Guiana. It is not done with the best of grace, though, and this country gets but little or no thanks from the southern republic for its friendly offices. There is an old story about a fight between an old man and his wife, in which the peacemaker got the worst of it, of which we are reminded; also of the proverb which says, "He that passeth by, and meddeth with strife belonging not to him, is like one that taketh a dog by the ears."—It is not safe to hold on, or to let go. Probably when Venezuelan self-esteem has had a chance to subside a little, some may feel differently about Uncle Sam's friendly interference.

Father Chiniquy, the noted antagonist of Roman Catholicism, though eighty-seven years of age, has gone to England to raise money for his work in Canada. A Scotch paper gives an account of a singular circumstance. Dr. Chiniquy stated in a lecture that the "breviary," or priest's prayer-book, contains the following prayer: "Mary, thou art the only hope of sinners." A Scottish priest denied this, and defied any one to prove it, offering to pay £150 to Chiniquy or any other person who would do so. The old veteran heard of the challenge, went to Scotland, and appointed a public meeting, which was crowded. He met the priest and proved his point. But the priest left the hall, taking his money with him. The meeting voted that the priest had utterly failed, and was in duty bound to pay the money as agreed.

Texas, Louisiana, Arkansas, and Mexico set the world a good example a year or so ago in preventing by the most active and persistent measures a prize-fight from taking place within their borders. The "champions" then admitted that their "art" was dead,—that the world had become sickened of the brutal spectacles. More recently a celebrated fight took place openly in New York City, being witnessed and commended by the reform police commissioner. The so-called "manly art" also received the commendations of others from whom we would expect better things. Last week another famous fight came off there. A few weeks since a most disgraceful affair took place in San Francisco; and now the papers are filled with the sickening talk of fighters and details of their deeds. This is because

New York smiles upon and encourages that which the people in the South would not tolerate. At the close of the San Francisco spectacle, a dispute arose over the stakes, which was carried to the courts. After several days' wrangling there, the attorney that was evidently losing his case moved that the case be dismissed, because it had no place in court, prize-fighting being lawlessness. The judge at once granted the motion, and said he would have done so at once had the point been raised. Pugilism is a crime, and can only be carried on by the consent of the people and police. Nothing can be more debauching to public morals than this wretched business.

Trusts and monopolies are one of the greatest evils of our time. The combination of corporations for the purpose of controlling the traffic in, or manufacture of, a certain commodity, places all classes of patrons at the mercy of the combination. Not only this, it ruins multitudes of smaller manufacturers or dealers by shutting them out of the market, and destroying their business. The tendency of traffic and craft is all in this direction. But against this many-fingered monster the people seem disposed to place their strength. The President in his late message aimed a well-directed blow at the evil. Congress is awaking to the gravity of the case, and as the present laws have proved ineffectual to check or abate the evil, new ones are being proposed, but we apprehend that Congress will not be a unit on this question. Congressmen are not always the friends of the people, and some loophole of escape will be provided for the robbers and plunderers of the nation.

During the past week the country has been stirred deeply over the Cuban controversy. Startled by the reported death of Maceo, and fired by the report of his betrayal, public enthusiasm rose to a boiling-point. In numerous places there are reports of enlisting troops and raising funds for Cuba's aid. In Congress many resolutions have been presented touching the question, and some vehement speeches urging action have been indulged in. But no action has been taken by the government. Conflicting stories regarding the death of Maceo have kept the country in a feverish state. The President appears perfectly impassive. On Sunday morning, in the midst of the furore, he started for Carolina swamps on a duck hunt, as though he had nothing else to do. Whatever he may or may not know, the President has a grand faculty for sticking to his business of hunting and fishing, and is making a reputation for himself as a man that can hold his tongue and keep cool while others dance and shout.

Don Carlos, the head of the "Carlist" faction, and pretender to the Spanish throne, has resigned his place and relinquished his claims in favor of his son, Don Jaime. One reason for his act is said to be the elopement of his youthful daughter with an Italian. Financial stress is also given as a reason. The young man is twenty-six years old. The original pretender in this line was grandfather to Carlos and of the same name. He was brother to Ferdinand VII of Spain, who died without male issue. Contrary to law, he named his daughter Isabel as his successor, thus ignoring the claims of his brother. Carlos laid claim to his right, and left his claim to his son in 1845. He was in turn succeeded by his brother, Don Juan, who, in 1863, left his pretensions to the present Carlos. Don Jaime is by special permission of the czar an officer in the Russian army, a young man of ambition, and hopes for Russian support to enable him to take the throne to which he would seem to have a claim.

The Sunday law had a large job on hand last Sunday on Staten Island, where it was used in a war between two railroad companies. The two rivals have been striving in court and council for some time over the right to lay a track along a certain street to the ferry. Finally one or two of the councilmen surrendered to some kind of temptation or inducement, and gave the franchise to one of the companies. Hearing of this, the other company got together five hundred men on Saturday night, and began to place ties and rails along the disputed street. The other party routed out the police and judge, and began to march them to court for Sunday labor. They were bailed as fast as presented, and returned to work, and as fast as the officers could reach them, were again arrested and marched to the magistrate to be bound over, bailed, and returned to work. This was kept up all day Sunday. A few men were locked up, but others took their places, and the work went steadily forward. At the close of the day, cars were actually running, and the victory was won, while policemen and judge were entirely worn out. What a travesty on morality and sacredness is such a scene!

ITEMS.

—Governor Culbertson and wife, of Texas, have been guests at the Sanitarium in this city for some time. Mrs. Culbertson has been seriously ill, but is now recovered so as to permit the return of her husband to Texas.

— Charles R. Crisp, of Georgia, has been elected to Congress in the place of his father, Charles F. Crisp, who died a few months since.

— By his own request the body of a St. Louis pianomaker is to be cremated, and his ashes thrown to the winds from the bridge over the Mississippi River.

— Roswell G. Horr, formerly a prominent member of the United States Congress, from Michigan, died at his home in Plainfield, N. J., on the 18th inst., of acute bronchitis. For some time he has been connected with the New York *Tribune*.

— England was shaken by an earthquake shock on the morning of the 17th. It was not severely felt in London, but in other parts of the country the ground shook and trembled so violently that buildings were damaged, people thrown out of bed or to the ground, and great consternation prevailed.

— Great storms have prevailed on the Atlantic and in the Eastern States during the past few days. Ocean vessels have experienced difficulties, and the great steamers have been delayed. Snow has retarded travel in the East. Thus far the Michigan winter has been very mild, we having had but one brief spell of cold weather, and no snow to speak of.

— The recognition of the republic of Cuba has been decided upon by the Senate Committee on Foreign Relations. But it is doubted if the recommendation will pass either House of Congress or obtain the consent of the President. It is conceded quite generally that Maceo was the victim of his own indiscretion, and was killed in a fight which he brought on by his rashness; and it was a long time before even the Spaniards could believe that he was dead.

— The Italian Chamber of Deputies has voted a yearly allowance to the Prince of Naples, heir apparent to the throne of Italy, of a million lire. King Humbert says he will pay a similar amount into the treasury yearly from the civil list allowance, so as not to increase the burden of taxation. A socialist member declared that monarchy was a useless burden, and that the civil list should be abolished. He was required to retract his words, which were received with much disapproval.

— Secretary of the Navy Herbert publishes the result of the court of inquiry in reference to the battle-ship "Texas," and severely censures those who have given the ship a bad reputation. He has directed Admiral Brown not to talk any more on the subject, on account of the bad reputation he is giving our navy and our ship-builders. It is declared that the "Texas" is all right. But if Admiral Brown cannot talk, he can keep up a fervent thinking. A sailor's prejudices and superstitions are not swept away by an arbitrary order.

Publishers' Department.

A GOOD SUGGESTION.

A LETTER from one of our State secretaries says that the ministers in that State are going to make a systematic effort among all our people in their territory to get all to become subscribers to the REVIEW. We are glad that a number of the States are taking up this work in this most thorough manner.

Recent REVIEWS contain very stirring appeals from Sister White. Such appeals are coming not only from the pen of Sister White, but from other leading workers from week to week, and the matter contained in the columns of the REVIEW should be read and studied by all our people. We should feel that we are doing the very best missionary work that can be done when we are placing the paper in the homes of our brethren and sisters. All should take a deep interest in this matter. Especially at this season of the year, when so many subscriptions expire, should earnest efforts be put forth that the list does not run down, but increases instead.

A. O. T.

HOW TO WORK FOR ALL OUR PAPERS.

FARMERS, gardeners, and even those who cultivate only a little flower bed, know that in order to have grain, fruit, vegetables, or flowers grow, the ground must be prepared. So it is with our periodicals; they must all have a field prepared for their planting and successful cultivation. There is a logical way to accomplish this object, and the truly logical way is the way which the Lord has indicated.

Now the Lord, in his wise providence, established the *Signs of the Times*. To many it looked like an unwise undertaking. To the human mind everything that the Lord inaugurates has just that look. But he put his seal on the *Signs* as the "pioneer" of the message now going to the world. He has done this repeatedly, and said it in terms that ought not to be mistaken. Then it was plainly his plan to open a way for the message with the *Signs*. A "pioneer" is one that goes before. In the main the conduct of the paper has been indorsed by Him in whose providence it was set on foot.

The exceptions have been as few as in the conduct of any other of our principal organs, and therefore we have no reason to suppose that the Lord has yet changed his purpose.

Then, if we follow the course marked out by the Spirit, we will use the *Signs* in the Lord's way. Then what? As it goes forward, breaking up the fallow ground, interesting the people in the message, a demand for further light will follow as naturally as water runs in a channel prepared for it. A market will thus be created for our books, and as the people become more and more interested in our work and our organization, there will come the natural demand for our more distinctly church periodicals. As the ground is broken up by the "pioneer" plow, there will come the call for the living preacher; churches will spring up in new fields, and old churches will be increased in membership, all of which will enlarge the field for the circulation of all our other papers. They all become a *necessity* in the fields faithfully strewn with the "pioneer." The work in their behalf is then comparatively easy; it is as the supplying of a natural demand. How much easier all our work would be if we would only follow the order indicated by the Spirit of God.

When the other periodicals are called into the field prepared by the "pioneer," then a process of reciprocity will begin to work. The people are shown the practical duty of church-membership more fully, and in turn there is further demand for the "pioneer" to be sent on to others as yet ignorant of the message.

Now I do not presume to say that God has not blessed work done on the reverse principle; that is, making the "church paper" the "pioneer." Of course, people have been brought into the truth by this means. We cannot discount any good done in any way. But who will presume to say that he would not bless in far greater measure the unflinching adherence to his plans in preference to our own ideas? Is it not the better way to work in this great cause, in which there is so much to be done in so short a time, by following the road indicated by the Spirit and providence of the Almighty? The Lord's work can be done successfully only as we exercise faith in his direction.

W. N. GLENN.

NOW READY!

"The Empires of the Bible," by Elder A. T. Jones.

OUR readers have already seen the announcement of this new book, "The Empires of the Bible," from the pen of Elder Jones. All will be glad to learn that we are now ready to fill orders. This volume gives the history of the times of the Bible from the flood to the captivity in Babylon. The history in the Bible and out of the Bible is woven together in one connected story. Every student of the Bible or history ought to have it. Neatly bound in cloth, post-paid, \$1 50.

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

FOR YOUR ENCOURAGEMENT.

FOR the encouragement of our brethren and sisters throughout the field, we would say that during the last few weeks we have been receiving an unusual number of orders for our publications. We are having very many more orders than we were receiving at this season last year. Among the reports that are coming in, we often have such interesting communications as the following from one of our older brethren. He says: "If nothing happens more than I know of now, I shall be after books next Sunday. Will want twenty-five or thirty dollars' worth. Have been out only seventy hours, and have sold eighty-eight books."

Such communications encourage us, and we know they must be a source of encouragement to our workers all over the field. May the good Spirit of the Lord continue to move upon all our hearts to work as never before for the circulation of this literature which bears the last message of warning to those for whom the Lord has given his life.

A. O. T.

CONSIDERING OUR SURROUNDINGS.

Do we consider our surroundings as we should? Are we really noting what is taking place right at our very doors? Have we been impressed as we should be by the many meetings that Spiritualists are advertising, and the aggressive work they are doing to win converts to their belief? Have we seen in this work the fulfillment of prophecy? And have we been doing what we could to enlighten the world upon the most important subject? Have you read our new book entitled, "Modern Spiritualism"? Are you helping to "late it"? If not, why not? Now is your time to work, before the delusion spreads farther.

See our advertisement of "Modern Spiritualism" in the supplement to this issue.

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

JANUARY AND FEBRUARY.

ONE of our most progressive State agents says that he has always had his best success in selling our books during the months of January and February. We hope to have something from his pen on the subject next week. Be on the lookout for it. And in the meantime, what are you thinking of doing the rest of the winter? Hope you are planning to sell lots of our good books, especially during the months of January and February.

A. O. T.

IT ENCOURAGES.

THERE is nothing that encourages us in this work so much as to hear of the success of those who are working for its advancement. Among the many interesting communications that we are receiving from canvassers and other workers throughout the field, we quote the following from a brother in Ohio:—

"I am now for the first time canvassing for our books. I am selling 'Steps to Christ,' 'Christ our Saviour,' and two holiday books. I have sold as high as fourteen books in three hours. For three days in succession, working six hours a day, I sold fourteen the first day, eleven the second, and twenty-one the third, making forty-six books in all in eighteen hours. There are eight canvassers in the same town trying to sell other books outside of ours. I give the Lord all the praise for my success."

A sister that we should take to be upward of sixty years of age, in one of our social meetings here in Battle Creek, reported that she had started out to sell "Gospel Primer" and "Steps to Christ," and in one week had sold thirty-eight copies of "Gospel Primer" and ten of "Steps to Christ."

These are only a few of the many experiences that are coming to our notice right along. Certainly the Lord has gone out before his people and is opening the way as never before for publications to be circulated. And while we have this favorable opportunity, let us take hold of the work with earnestness. There must be many more whom the Lord is calling in this opportune time to assist in circulating publications. Let us at once answer these calls; for when the Lord calls us to a work, he is not simply calling, but he is preparing to give us success when we co-operate with him as we should. And when the aged sisters as well as the young men are able to make such reports in the sale of our publications, should not all take up the work and go forward?

A. O. T.

"STEPS TO CHRIST."

WE do not publish a more valuable book than "Steps to Christ," from the pen of Mrs. E. G. White. No one can read it without being greatly benefited thereby. And every time we read it through, it seems fresh and new. The Battle Creek church is divided into districts, and one evening each week is devoted to Bible study. This winter the topic for study is the theme outlined in "Steps to Christ." This book and the Bible are used as our text-books. Why would it not be a good plan for our brethren and sisters all through the field to take up such a study? If you cannot meet together in companies, you can take up the study in your homes.

The price of "Steps to Christ" has been recently reduced. See our advertisement of the book elsewhere in this paper.

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

YOU WILL BE INTERESTED IN THIS.

A PERSON sent to us the following clipping, stating that he had seen it in the papers, and wanted the book mentioned:—

"SATAN'S GREAT DEVICE.

"Seventh-day Adventists so Regard Spiritualism.

"A New Book.

"BATTLE CREEK, MICH., Dec. 10.—According to the Seventh-day Adventists, Spiritualism is the chief delusion of the world and the favorite tool of the devil. They have just printed a new book attacking the faith, and propose to circulate it, as well as tracts, all over the country."

We also have a letter from a gentleman who is well known all through the country, which reads thus: "I see in the paper that you are publishing some tracts against Spiritualism, which, I agree with you, is one of the live heresies of the day. Would you mind sending me some of the literature? If there is any cost to same, please let me know, and I will remit."

The foregoing presents good evidence that the world is ready to receive our literature on this subject. Let us give it to the people as fast as we can. The next two months will be the best time in the year to circulate these publications. May we each one ask ourselves the question, Am I acting well my part in the great conflict?

A. O. T.

P. S.—By the way, you will of course read the advertisement of "Modern Spiritualism," found in the supplement to this issue.

PROGRESS.

THE Kansas Conference is taking more than five times as many copies of the Signs as they were taking a few months ago, and are still having a decided increase.

INTERNATIONAL TRACT SOCIETY.

“LENGTHEN THY CORDS, AND STRENGTHEN THY STAKES.”

THIS is what the Battle Creek church is doing. Its local missionary societies are manifesting new zeal and interest in working for the Master.

INTERNATIONAL TRACT SOCIETY.

NEW TRACT.

WE have long wanted a tract giving instruction in regard to the importance of the home missionary work. Such a tract is now on the press, and will soon be ready for delivery.

WE are glad to see so many of our people taking hold of home missionary work in good earnest. This tract will be very helpful in awakening such an interest in every conference, and it should have a wide circulation.

INTERNATIONAL TRACT SOCIETY.

INTERROGATORY.

DID you see the questions we asked in last week's REVIEW about some “cheap tracts” to be listed in this week's paper? Are you not interested to look over the list, as presented in another column?

REVIEW AND HERALD PUB. CO.

THE PRICE REDUCED.

WHILE our present stock lasts, we will send, post-paid, Wharey's Church History for 40 cents; regular price, 60 cents. Now is your chance to get this valuable little book at wholesale prices.

REVIEW AND HERALD PUB. CO.

HE APPRECIATES THE NEW BOOK.

IN a recent communication from Elder George I. Butler, he says of the new book, “Modern Spiritualism:” “This morning the book came, and I sat right down and read the whole book through aloud to the family.

WE hope to have a review of the book from the pen of Elder Butler soon. In the meantime, let us read it and circulate it all we can.

A MISUNDERSTANDING.

WE are in receipt of a card from a sister who said that she sent a subscription some time ago for the General Conference Bulletin, and not having received any copies until she received the Week of Prayer Readings, she felt very sorry to think that the conference was all over, and that she had missed all the Bulletins.

WE are sorry that any of our people should not know that the General Conference is still in the future. Any who have this misunderstanding, of course, are not regular readers of our church paper, the REVIEW AND HERALD.

It would be needless to say to the readers of the REVIEW that now is the time to subscribe for the next General Conference Bulletin.

A. O. T.

ADDRESS.

THE post-office address of Elder George B. Thompson and his wife will be Willow Hill, Ill., till after the next General Conference.

THE address of Elder E. W. Farnsworth and Mrs. Vesta J. Farnsworth is 57 Tory St., Wellington, New Zealand.

WANTED.

HELP.—A farm-hand who is a Sabbath-keeper. Address A. W. Steeves, Minnewaukon, N. Dak.

ADDRESSES.—Mrs. C. M. Peabody, clerk of Sioux City, Ia church, desires to obtain the addresses of F. W. Griswold and Wm. E. Everett, members of that church.

ADDRESS.—Will Sister Cordelia Field, who left Lansing, Mich., in the fall of 1894, please send her address to Elder L. G. Moore, Lansing, Mich.?

MICHIGAN CENTRAL

“The Niagara Falls Route.”

Corrected Nov. 29, 1896.

Table with columns for EAST, WEST, and various stations (Chicago, Detroit, Buffalo, etc.) with times and express rates.

Daily. †Daily except Sunday. Train No. 6, Jackson Accommodation, will leave daily at 7:20 p. m., and train No. 5, News Express, will leave daily at 6:05 a. m. for Kalamazoo.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing times and express rates for various routes.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals to be served on through trains in Chicago and Grand Trunk dining cars.

CHEAP TRACTS.

A GOOD VARIETY OF SUBJECTS.

THE tracts in the subjoined list are not printed in the form of the Bible Students' Library, but the matter for the most part is just the same. The only point in favor of the Bible Students' Library tracts is that the postage is a little less when you want to send a quantity of them by mail.

Table listing various tracts such as 'Alcoholic Medication', 'Bible Conversion', 'Christ in the Old Testament', etc., with prices.

NATIONAL-REFORM TRACTS.

A package containing thirteen tracts (112 pages in all) treating upon the various phases of the National-Reform movement.

On the foregoing list of tracts there is a special discount. Order through your State secretary, who will quote you the discount.

REVIEW & HERALD PUBLISHING CO.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 22, 1896.

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Editorial Notes.

The statistics furnished by the recording secretary of the General Conference for the year ending with last June, show the following items, in connection with which we also give the figures of the previous year: Ministers, 336, previous year, 326; licentiates, 237, 257; churches, 1439, 1131; members, 52,202, 47,680; tithes, \$341,977.37, \$309,142.76. This shows an increase of 10 ministers, 308 churches, 4522 members, \$32,835.61 in tithes, and a decrease of 20 licensed ministers. There are thirty-seven organized conferences. There are twenty-seven missions, the tithes of which go to the General Conference, from which the laborers are supported.

Rome is a prominent subject of prophecy; but some seem disposed to think that the United States is not of sufficient importance to occupy a place in that field. But do such persons consider that the United States far surpasses the old Roman Empire both in extent of territory and number of subjects? It is said that all the square miles of Roman territory could be set down in the middle of the United States, and then a day's journey on either hand would be necessary to reach the extremities of our domain. And now it appears that we have more inhabitants than were to be found in all the world in the palmiest days of Rome. The *New York World* says: "According to Mulhall, the total population of the earth in the time of Augustus Caesar did not exceed 54,000,000, so that in the United States we now have more people than the earth contained when the empire of the Caesars was at its greatest."

We have been able to gather from different sources sufficient information to enable us to say that the camp-meeting held in Adelaide, Australia, is regarded the most successful one of the kind ever held in that country, which, we know, is saying much. Considerable prejudice has existed in Adelaide, but by judicious work previous to the camp-meeting, this was largely overcome, and an extensive interest was awakened in the meeting. The attendance was large from the first, and continued so during the entire meeting. At the close of the camp-meeting, the tent was kept up, and a deep interest prevailed. From three to five hundred people attended every evening service, and a large number of citizens were deeply impressed with

the truth presented. The meeting was attended by Sister White, Elders W. C. White, S. N. Haskell, E. W. Farnsworth, A. G. Daniels, and other laborers in that conference. Returning from Adelaide, a ten days' meeting was held in Melbourne, which we learn was much blessed of God; and succeeding this the New South Wales Conference was held in Sydney. From this meeting Elders Haskell and Farnsworth intended to go to New Zealand.

The *General Conference Bulletin* for the third quarter of 1896 is now out, and is of more than ordinary value. Besides containing a revised directory of all our workers and officers, a list of our organizations and their officials, it has the statistical and financial reports of the various general organizations, conferences, and missions. In addition to the above, the *Bulletin* contains that which the REVIEW has been wont to publish, the condensed minutes of the autumn meeting of the General Conference Committee, General Conference Association, and Foreign Mission Board. These reports we failed to receive, but hope hereafter to obtain them.

The price of the *Bulletin* is fifty cents for a volume of two years, which includes the daily series during the General Conference session. Subscribe through tract society, or send direct to the International Tract Society, Battle Creek, Mich.

How many envy the rich and so-called great ones of the earth, kings and those in positions of trust and power, because it seems to them that they cannot have the convenience and luxuries which such classes enjoy. The same feelings have existed through generations past and gone. But compare those times with ours, and what is the contrast which we behold? Our homes, even the commonest homes, are filled with appliances for comfort and even luxuries, to which the proudest kings and rulers were strangers a few generations ago. We have seen illustrations of royal processions in France, in which the king was riding in a cart with solid wooden wheels, drawn by oxen! His royal estate was envied then; but a nickel will furnish better accommodations for travel than that now. And so with hosts of other things. But are people generally any better satisfied now than formerly? How much better to recognize the common blessings we enjoy and be thankful for them, than to pine for some few imaginary luxuries which it is supposed that only wealth or power can buy.

Some interesting cases are reported in the *Field Tidings* (London, England) of November 24. At one place a gentleman who keeps a large furniture establishment has commenced the observance of the Sabbath, through reading the *Present Truth*. His wife and family are with him in this move. He paid for a hall in which to hold meetings. In the same place, through the same means, another gentleman, who was formerly a Wesleyan minister, is now observing the Sabbath. In another place a customer casually remarked that her landlady was in the habit of "keeping her Sunday on Saturday." This naturally excited the curiosity of the canvasser, and on looking her up, he found a refined, intelligent woman, an earnest student of God's word, and one willing to obey its truths. She had been keeping the Sabbath several years, because she was convinced that the Bible taught it, not knowing that there was another Christian

Sabbath-keeper in the world. She was rejoiced to find that there are many others following the same practise. Such evidences that the Lord's Spirit is searching out the hearts of men are truly cheering.

A sister writes: "I have been reading Brother Kerr's letter in the REVIEW of December 1, and I send you — toward building him a house. I hope that enough more people will send him as much, or more, so that he may not have to live long in a tent. His letter seems very pitiful to me, and the question arises, Is it duty to go to such an unhealthful place? The answer comes, 'Go ye into all the world.' May the Lord help us all to do our duty." That is a good suggestion.

How suddenly the bright prospects of reform in many directions fade away and disappear! Valiant efforts, and worthy of all praise, have been put forth in behalf of temperance; yet within the past seven years the amount of beer manufactured has risen from seven million barrels to over thirty million barrels; and one wing of the Prohibition party did not poll enough votes to preserve its title to recognition as a political party. Where are the results of the great municipal reform so recently inaugurated by Dr. Parkhurst and his friends in New York? Not long since, the nation flattered itself that it had rooted out the lottery cancer; but its agents soon found tools and channels through which they could still reach the masses with their poison. Still later the public was congratulating itself that prize-fighting had had its day, and that they were no longer to be afflicted with the nauseating reports of the brutal conflicts. But lo! it has broken out anew, and the public press teems with accounts of another contest in the prize-ring. The fact is that no reform can be permanent except it is wrought in the hearts of individuals; and this can be secured only by the gospel of Jesus Christ; and to be adapted to this time, it must be an up-to-date gospel, recognizing the great truth that we are in the last days, and warning the world to flee from the wrath to come. All other means will be found to be broken cisterns that can hold no water.

ENCOURAGING REPORTS.

We are receiving very encouraging reports from the special season of prayer. It has proved to be a season of refreshing indeed; and the best of it is that the good work begun continues with increasing interest. We have reached the time when the message is to rise and go with power. The only thing that will stand in the way will be our own negligence. May all be thoroughly aroused to the importance of this present time.

Concerning the annual contributions to foreign missions, we are glad to say that so far many churches and individuals are responding with liberal gifts. If we all could fully sense the shortness of time and the urgent need of immediate action, many would do more, even in these stringent times. And right here let me say that it is not too late even now to make your annual contributions to the missionary work. Some may have put off making their contributions till the time of the holidays; if so, let them now bring them in. With the new year may new courage fill every heart. We have every reason for confidence; for God is with his work.

O. A. OLSEN.