

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

"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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## NONE LIKE THEE.

BY ELDER L. D. SANTEE.  
 (Princeville, Ill.)

"Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." Ps. 73:25.

Christ saw the whole world in its sorrow,  
 With hopeless hands lifted to him;  
 No trust in a brighter to-morrow,  
 No hope; and the future was dim.  
 He paid for our ransom the price of his blood,  
 And because he thus loved us, redeemed us to God.  
 He died on the cross that the world might be free.  
 O there's no one like thee, Saviour, no one like thee.

To a world in iniquity hardened,  
 While the sun speeds away to the west,  
 He offers the wayward ones pardon;  
 He offers the weary ones rest;  
 He offers the willing, the joys of his home,  
 And says to the straying, "O wanderer, come."  
 His message is sounding o'er mountain and sea;  
 O there's no one like thee, Saviour, no one like thee.

Sometime when the earth's not expecting,  
 The King will appear in the skies;  
 'T is the Saviour they've long been rejecting,  
 And they'll tremble with fear and surprise.  
 All the world will behold thy bright throne in the cloud,  
 While the trumpet of God will be heard long and loud;  
 The dead shall be wakened from land and from sea.  
 O there's no one like thee, Saviour, no one like thee.

All the graves that are dark 'neath the willow  
 Shall thrill at the trumpet's loud sound;  
 All the tired ones now pressing death's pillow  
 Shall arise from their couch in the ground.  
 At the call of the Master each child shall arise,  
 And angels shall carry them up to the skies  
 Forever from sadness and suffering free.  
 O there's no one like thee, Saviour, no one like thee.

They shall dwell where the flowers are fadeless,  
 Where joys are abiding and pure,  
 Where eternity's seasons are shadeless  
 As long as the heavens endure.  
 Their glad songs of triumph ascend up to God—  
 To him that redeemed us by shedding his blood,  
 Is honor and glory forever to be.  
 O there's no one like thee, Saviour, no one like thee.

## Our Contributors.

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

### THE TREASURE WITH WHICH TO STORE THE MIND.

BY MRS. E. G. WHITE.

JESUS beheld the human race, ignorant, apostate from God, standing under the penalty of the broken law, and he came to bring deliverance, to offer a complete pardon, signed by the majesty of heaven. If man will accept this pardon, he may be saved; if he rejects it, he will be lost. The wisdom of God alone can unfold the mysteries of the plan of salvation. The wisdom of men

may or may not be valuable, as experience shall prove, but the wisdom of God is indispensable, and yet many who profess to be wise are willingly ignorant of the things that pertain to eternal life. Miss what you may in the line of human attainments, but this you must have, faith in the pardon brought to you at infinite cost, or all of wisdom attained in earth, will perish with you.

Were the Sun of righteousness to withdraw his beams of light from the world, we should be left in the darkness of eternal night. Jesus spake as never man spake. He poured out to men the whole treasure of heaven in wisdom and knowledge. He is the light that lighteth every man who cometh into the world. Every phase of truth was evident to him. He did not come to utter uncertain sentiments and opinions; but only to speak truth established upon eternal principles. Then why take the unstable words of men as exalted wisdom, when a greater and certain wisdom is at your command? Men take the writings of scientists, falsely so-called, and seek to make their deductions harmonize with the statements of the Bible. But where there is no agreement, there can be no harmony. Christ declares, "No man can serve two masters." Their interests are sure to clash. Again and again men have attempted to put the Bible and the writings of men upon a common basis; but the attempt has proved a failure; for ye cannot serve God and mammon.

We are in the world, but we are not to be of the world. Jesus entreats that those for whom he died, may not lose their eternal reward by lavishing their affections on the things of this perishing earth, and so cheat themselves out of unending happiness. An enlightened judgment compels us to acknowledge that heavenly things are superior to the things of earth, and yet the depraved heart of man leads him to give precedence to the things of the world. The opinions of great men, the theories of science, falsely so-called, are blended with the truths of Holy Writ.

But the heart that is surrendered to God, loves the truth of God's word; for through the truth the soul is regenerated. The carnal mind finds no pleasure in contemplation of the word of God, but he who is renewed in the spirit of his mind, sees new charms in the living oracles; for divine beauty and celestial light seem to shine in every passage. That which was to the carnal mind a desolate wilderness, to the spiritual mind becomes a land of living streams. That which to the unrenewed heart appeared a barren waste, to the converted soul becomes the garden of God, covered with fragrant buds and blooming flowers.

The Bible has been placed in the background, while the sayings of great men, so-called, have been taken in its stead. May the Lord forgive us the slight we have put upon his word. Though inestimable treasures are in the Bible, and it is like a mine full of precious ore, it is not valued, it is not searched, and its riches are not discovered. Mercy and truth and love are valuable beyond our power to calculate; we cannot have too great a supply of these treasures, and it is in the word of God we find out how we may become possessors of these heavenly riches, and yet why is it that the word of God is uninteresting to many professed Christians? Is it because the word of God is not spirit and is not life? Has Jesus put upon us an uninteresting task, when

he commands us to "search the scriptures"? Jesus says, "The words that I speak unto you, they are spirit, and they are life." But spiritual things are spiritually discerned, and the reason of your lack of interest is that you lack the Spirit of God. When the heart is brought into harmony with the word, a new life will spring up within you, a new light will shine upon every line of the word, and it will become the voice of God to your soul. In this way you will take celestial observations, and know whither you are going, and be able to make the most of your privileges to-day.

We should ask the Lord to open our understanding, that we may comprehend divine truth. If we humble our hearts before God, empty them of vanity and pride and selfishness, through the grace abundantly bestowed upon us; if we sincerely desire and unwaveringly believe, the bright beams of the Sun of righteousness will shine into our minds, and illuminate our darkened understanding. Jesus is the light that lighteth every man that cometh into the world. He is the light of the world, and he bids us come unto him, and learn of him. Jesus was the great teacher. He could have made disclosures on the sciences that would have placed the discoveries of the greatest men in the background as utter littleness; but this was not his mission or his work. He had come to seek and to save that which was lost, and he could not permit himself to be turned from his one object. He allowed nothing to divert him. This work he has given into our hands. Shall we do it?

In the days of Christ the established teachers instructed men in the traditions of the fathers, in childish fables, mingled with the opinions of those who they thought were high authorities. Yet neither high nor low could discern any ray of light in their teaching. What wonder was it that crowds followed in the footsteps of the Lord, and gave him homage as they listened to his words! He revealed truths that had been buried under the rubbish of error, and he freed them from the exactions and traditions of men, and bade them stand fast forever. He rescued truth from its obscurity, and set it in its proper framework, to shine in its original luster. He addressed men in his own name; for authority was vested in himself, and why should men, professing to be his followers, not speak with authority concerning subjects on which he has given light? Why take inferior sources of instruction when Christ is the great teacher who knows all things? Why present inferior authors to the attention of students, when he whose words are spirit and life invites, "Come, . . . and learn of me"?

Shall we not be intensely interested in the lessons of Christ? Shall we not be charmed with the new and glorious light of heavenly truth? This light is above everything that man can present. We can receive light only as we come to the cross and present ourselves at the altar of sacrifice. Here man's weakness is made manifest; here his strength is revealed. Here men see there is power in Christ to save to the uttermost all that come unto God by him.

Shall we not be doers of the words of him who knows all things? Shall we not make the Bible the man of our counsel in the education and training of our youth? The word of God is the founda-

dation of all true knowledge, and Christ teaches what men must do in order to be saved. Hitherto the designs of the enemy have been carried out in bringing before our students such books as have taught specious errors, and presented fables that have tempted their carnal appetites. Shall we bring into our schools the sower of tares? Shall we permit men who are called great, and yet who have been taught by the enemy of all truth, to have the education of our youth? Or shall we take the word of God as our guide, and have our schools conducted more after the order of the ancient schools of the prophets?

If the Bible was studied and obeyed; if we had the Spirit of Christ, we should make determined efforts to be laborers together with God. We should better appreciate the worth of the soul; for every soul converted to God means a vessel dedicated to a holy use, a depository for truth, a bearer of light to others. God expects more of the schools than has yet been brought forth. Christ has said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life; which the son of man shall give you; for him hath God the Father sealed."

Then we shall rightly understand the teaching of God's word, and esteem the truth as the most valuable treasure with which to store the mind. We shall have a constant well-spring of the waters of life. We shall pray as did the psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law," and shall find as he did that "the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

#### OUR DIVINE TEACHER.

BY ELDER J. G. MATTESON.  
(Boulder, Colo.)

MOSES was the great prophet and teacher in the old covenant. Jesus is the great teacher and prophet of the new covenant, and he is above all. Of all the preachers that have been on the earth, Jesus stands as the greatest and most remarkable.

Jesus also spoke in the old covenant; for he is the Word, and the Almighty Father spoke through him, when he gave his holy law on Mount Sinai, as well as when he created the earth. John 1:1, 2. "All things were made by him; and without him was not anything made that was made." Verse 3. If all things were made by the Word, or Christ, then the law is also made by him, and he proclaimed the ten commandments to the people in the name of the Father.

Jesus preached only once publicly in the old covenant, and that was 1500 years before he was made flesh and dwelt among us. This sermon was short, but emphatic. He came from heaven with ten thousands of angels. Deut. 33:2. He spoke from the throne of his glory. The earth shook, and Mount Sinai trembled at his voice. Six hundred thousand men, besides women and children were in the congregation. This is the largest congregation that ever assembled around any preacher. There was nothing weak or indistinct about his sermon. It was accompanied by thunderings and lightnings, and by a great fire and a loud voice of the heavenly trumpet. Ex. 19:16-19; 20:18. No one in the congregation became sleepy. No one found the sermon tedious or lengthy. Every one paid attention. The sermon made so deep an impression that the people removed and stood afar off. Neither was the sermon soon forgotten. The ten divine words were written on two tables of stone, and preserved in the ark. Deut. 4:13. More than three thousand years have passed away, yet these words are heard still in churches and schools; and no sermon has been made better known among all peoples and tongues.

The law of God is holy, and the commandment is holy and just and good. Rom. 7:12.

But the law cannot remove a single sin. It cannot profit the mourning conscience or heal the broken heart. But through the operation of the Holy Spirit, the law of God can convince of sin. It can terrify and awaken from the slumber of sin. Then the soul longs for rest. Then it is ready to listen to the gospel, to flee to Jesus, the great Physician, who stands with open arms to receive every repentant sinner.

When Jesus came to this earth, he preached the gospel of the kingdom of God. He made the poor rich, sinners pure, the sick well, and the dead alive. He cleansed the temple, fed the multitude with a few loaves and fishes, and commanded the waves and the storm to be still. The evil spirits fled before his word, and death had to give up its prey.

Such a teacher was never on the earth before, and has not been since. Yet he preached before this time through his servants, and through them he continues to preach the gospel. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. We can speak of Jesus, and we can point to him, but that is all. The soul seeking deliverance from sin must come personally to the great Physician of souls. We must for ourselves seek Jesus in prayer and accept him by faith. We must confess our sins to him, and as beggars, accept his grace. No man can be a mediator between us and Jesus. But he is a mediator between us and the Father. 1 Tim. 2:5. Jesus himself must forgive our sins and give us heavenly peace.

Jesus is no longer personally in this world. He no longer goes about from place to place to instruct the listening crowds, but he has given us his word, and has promised to give his Holy Spirit to every one who will seek him in his word.

Behold how he preached while on earth! How meekly he instructed sinners about the way of life! How mercifully he forgave their sins! How gently he encouraged and strengthened them in truth and grace! Such a loving Saviour as Jesus was then, he is still. No poor sinner comes to him in vain. His gentle voice is still heard in the soul: Be of good courage, thy sins are forgiven, go in peace. He still testifies to the broken spirit: "Neither do I condemn thee: go, and sin no more."

When we hear this voice in our hearts, we know that it is from God. This is clearly proved when it creates a desire in the heart to know the word of God and the way of life. It begets hatred to sin and to all things that are displeasing to God. There will be an earnest longing to see Jesus and always to be with the Lord. Spiritual and heavenly things become of great interest to the soul, and they are of far more value to us than the world and the things which are in it. Then we love to sit at the feet of Jesus and hear his voice.

The sermon on the mount is the first recorded sermon of Christ. It is full of heavenly instruction. It leads us to love God and man. It leads to humility, earnestness, meekness, righteousness, mercy, purity, peace, and joy in God for time and eternity.

We can only form a dim conception of the perfection and heavenly power of the preaching of Jesus, his pure and melodious voice, his gentle and kind looks, his honorable and noble appearance. Every word came from the heart and went to the heart. Every sentence was full of pure, heavenly, disinterested love. Jesus had no sin. He never spoke a wrong word or cherished a wrong thought. All the divine fullness dwelt in him. He spoke with convincing power of his divine origin and glory. He knew "that the Father had given all things into his hands, and that he was come from God, and went to God." The officers of the Pharisees testified: "Never man spake like this man." John 7:46. The people in the synagogue of Nazareth "wondered at the gracious words which proceeded out of his mouth." Luke 4:22. And John testifies: "And the Word was made flesh, and dwelt among us (and we beheld

his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

Jesus spoke in the temple, in the synagogues, on the mountain, in the desert, from the ship, and in the house. He improved every opportunity. He found a place to labor wherever the name of God could be honored, pain alleviated, tears dried, and souls saved. He spoke to few as well as many, to five thousand men (Mark 6:44) or to one woman (John 4:7) with the same willingness and earnestness. He came "to seek and to save that which was lost" (Luke 19:10), and he worked for one soul just as willingly as for a hundred. The Son of God rejoices over one sinner who repents. Luke 15:7.

Our Saviour spoke to rich and poor, kings and servants, learned and unlearned, with the same freedom and kindness. He was no respecter of persons. He did not despise the invitation of the Pharisee to dine with him, but used this opportunity to speak peace to a poor sinful woman, and to teach those who sat at meat. Luke 7:36, 50. He went in to Zaccheus, the chief publican, to abide in his house. He gave this man great and unexpected joy, while the self-righteous persons, which were present, murmured and said that he was going to be guest with a sinner. Luke 19:7. He shut his eyes and ears to every evil thing, and encouraged that which was good.

Jesus often spoke in parables. He clothed the heavenly truths in the simple garb of earth. He pointed to the birds under heaven, the lilies on the plain, the fishes in the sea, the grain in the field, and the wheat in the barn, to illustrate his doctrine. The Lord God gave him the tongue of the learned, that he should know how to speak a word in season to weary souls. Isa. 50:4. The Son of God had honored the preacher's office by his preaching; and the real object of the preaching of the gospel is to comfort weary souls.

Jesus was not unwilling to learn of the Father. He said: The Lord God wakeneth me "morning by morning, he wakeneth mine ear to hear as the learned." Isa. 50:4. He also said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17. And in order that he as man could properly deliver his heavenly message, he held daily communion with the Father in prayer. When the day had been occupied in teaching and healing, and the body was tired and needed rest, he often denied himself the necessary sleep on account of his great love for poor, lost souls. He sought lonely places, and stayed sometimes all night on the mountains, praying to God. And his prayers and supplications were sometimes offered up to God with strong crying and tears. Heb. 5:7.

It cannot but touch our hearts to look upon this wonderful scene. Such a friend we cannot find in any other person. Jesus alone, my Jesus, is such a friend. He did not live for himself. He preached not for his own sake; he prayed not because he needed to weep and cry unto God. It was not the burden of his own sins that weighed him down. It was not his own weakness that pained him; it was for others he prayed and wept. It was the sins of the world which weighed so heavily upon him, and caused him to be exceedingly sorrowful even unto death. He bore my sins: he prayed for me.

O, my soul, wake up from slumber! Behold how thy best friend lies weeping and praying for thee! Hear how he pleads with the Father that thou shouldst not perish, but have everlasting life! Meditate on the sufferings of your Saviour. Come and kneel reverently on the ground by his side. Fold your hands above your head. Turn aside from the world. Listen to the gentle voice of the Saviour. Stretch every thought, every nerve. Drink deep draughts of the water of the fountain of life. Do not leave before the self-denying character of Jesus is brought into your heart. Stay till the flame of love burns brightly in your soul. Tarry until you can forgive as Jesus has forgiven you; until you can love others

and live for others, until you can love all, even your enemies.

Trust in Jesus. Put all your hope in him: "A bruised seed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." Isa. 42:3. He will open the eyes of the blind and bring out the prisoners from the prison, and them that sit in darkness he will bring out of the prison house. Verse 7. Jesus has come to preach good tidings unto the meek, to bind up the broken heart. Isa. 61:1. He will comfort them that mourn in Zion, and give them beauty for ashes, the oil of joy for mourning, the garment of praise for the garment of heaviness. Verse 3. Learn from the Saviour, and never forget his merciful invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

#### HOW THE WORLD SEES CHRIST.

BY ASA SMITH.  
(Coon Rapids, Iowa.)

PROF. DRUMMOND says, "All the world sees of Christ is what it sees in us." In other words, the world can only see the character of Christ as it is represented by those who profess to be his followers. Jesus is not on earth in person, so his own character cannot be seen. But Christians claim that he dwells in their hearts, as he has promised to do, and the world necessarily judges his character by the actions of his professed followers. Do we ever think that we are each representing Christ's character to the world?

It is true that "ye are my witnesses." How necessary that we rightly represent him. And how are we to do this? In 2 Cor. 3:18 [R. V.] we read, "We all, with unveiled face reflecting [margin, beholding as in a mirror] as a mirror, the glory [character] of the Lord, are transformed into the same image." Then it is by beholding as in a mirror the character of Christ that we are changed into the image of his character.

In order to behold anything in a mirror we must stand where the mirror is; so in order to behold the character of Christ, we must stand in his presence. It is a fact that we become like those with whom we habitually associate. Then to become like Christ, we must make him our constant companion, be more under his influence, than any other influence. Thus by being continually in his presence we shall be unconsciously changed into the image of his character.

"Every man is a reflector." Then when we go out into the world, all will see his lovely character reflected in us. The preaching is of smaller account than the life that mirrors Christ. That is sure to tell. Prof. Drummond says again:—

The one simple thing we have to do is to be there—in the right relation; to go through life hand in hand with Him: to have him in the room with us, and keeping us company wherever we go; to depend upon him and lean upon him, and so have his life reflected in the fullness of its beauty and perfection into ours.

We may not be called to preach for Him; we may not be called to canvass for him; we may not be called to go to foreign countries for him; we may not be called to die for him; but we are all called to live for him and suffer with him, and then we shall be called to share in his joy.

#### MICROSCOPE VS. TELESCOPE.

BY MARY A. STEWARD.  
(Battle Creek, Mich.)

O, how narrow we are! We bend to earth, and adjust our eye to the lens of the microscope, to see the little faults and foibles of our fellow-men; when, if we would but lift up our heads and cast our eyes toward heaven, we would behold the vast universe of God in its perfection. Why not leave the microscope for a while, and take the telescope?

#### MY REDEEMER.

BY W. S. CRUZAN.  
(Big Valley, Tex.)

"FOR I know that my Redeemer liveth." Job 19:25.

O, to me a blessed thought,  
My Redeemer lives to-day,  
By his blood my life he bought,  
Turned me from my sinful way.

Now may I his goodness prove,  
Living for him day by day,  
Tasting of his gracious love,  
While upon my heavenly way.

Rise, my soul, and sound his praise,  
That he still doth guide thy way,  
And thou shalt with rapture gaze  
On Him in the "latter day."

#### AN EXPLANATION.

BY ELDER J. F. BALLENGER.  
(Covert, Mich.)

I HAVE just received a letter from a good brother, in which he thinks there are two or three statements in my article on "Justification by Works" which contain errors, "and in justice to myself and the doctrine of faith, ought to be corrected."

If this be true, I am sure there is no one that would be more glad to make such corrections than myself. But I have carefully examined the statements referred to, and I fail to see how the readers of the REVIEW could draw from them the meaning our brother thinks they would. But let us examine them and see.

The first is found in the last part of the next to the last paragraph, in the last division of the article, and reads as follows: "And thus faith is made the cloak for almost every evil practice that the divine law condemns."

Our critic thinks that the readers will get the idea that real genuine faith in Christ is referred to, or to state it in the words of Paul, "Faith that works by love." But I cannot see how any one could possibly get that idea if he takes the statement in connection with what precedes it. The first sentence in the paragraph reads as follows: "The religious atmosphere of to-day is redolent with a profession of faith." Then in every instance where the words "faith" and "believe" occur, it should be understood to be a mere profession of faith. And thus faith is made a cloak.

The next point of objection is found in the last paragraph, where the position set forth is again defined, and reads thus: "To make satisfaction for past sins, faith is everything. Precious indeed is that blood that blots out all our sins, and makes a clean record of the past." Our correspondent thinks that here we convey the idea that after the past record is made clean, then we stand on the merits of our own works and need no longer exercise faith in Christ.

I do not see how any one could draw such an inference from the statement and its connections. The next sentence reads: "Faith only can make the promises of God our own." All must readily see that this refers to the present and future, and includes the promise of pardon, sanctification, and the power to live a life of obedience.

If our brother will turn to Rom. 3:25, he will find an exact parallel to the above statement, where the apostle says, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past;" and from this he concludes in verse 28, that "a man is justified by faith without the deeds of the law." But no one would draw from the apostle's conclusion that a man was released from faith or obedience in the future. No more can we see how any one can draw such a conclusion from our statement.

Another objectionable feature in the mind of our brother is found in the expressions, "But present duty is ours to perform. When God says, 'To-day if ye will hear his voice, harden not your heart,' all depends upon how we hear. Justification or condemnation is ours to choose," etc.

If I am not sufficiently understood in the above statement, I will endeavor to make it clear. I do not know how I can do so any better than to refer again to James's statement in reference to Abraham's justification. And right here let it be distinctly understood that all we contend for is that obedience is a part of the condition upon which justification is granted; no more, no less. When God speaks and tells us to do something, our faith is not perfect until we do the thing commanded. And as we cannot be counted just with an imperfect faith; and as it requires the act to perfect our faith, therefore the act becomes a part of the condition of justification.

Now let us see if it was not so in the case of Abraham. In James 2:21-24, the apostle asks, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? Ye see then how that by works a man is justified, and not by faith only." Brethren, if you believe that this testimony is a part of that "Scripture written by inspiration of God," how can there be any disagreement between us on this question? We contend for no more than James has stated in regard to Abraham and Rahab. God spoke to Abraham and commanded him to do a certain act. That act, coupled with his faith, secured his justification. And what was true in his case is also true in ours. God speaks to us through his law and the testimony of Jesus, and when we obey, that act coupled with our faith, secures our justification. It seems to me to be so plain that even the way-faring man could not fail to see it.

Do not think that this position ignores faith. It does not. Faith brings us strength to obey God. Faith promotes obedience, and exalts the law; faith brings the peace of God which passeth all understanding; faith sustains the dying saint while passing through the valley and shadow of death; faith comforts the sorrowing mourner, as he takes the last look at a dear departed friend; faith hears the voice of the archangel as it bids the entombed millions arise from their dusty beds, and shout victory over death and the grave; faith beholds the grand escorts as they approach the celestial city, and hears the voice of the captain of their salvation as he shouts, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in." Faith grasps the cycles of eternal ages in which the saved will shout, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing.

And as we contemplate all these "precious promises" while passing through this vale of sorrow, our song is:—

O for a faith that will not shrink,  
Though pressed by many a foe;  
That will not tremble on the brink  
Of poverty or woe.

Yea, more than this, "A faith that laughs at impossibilities, and cries, It must be done." And such a faith as this we believe God's people will have under the pouring out of the latter rain, drops of which seem to be already falling. Lord, increase our faith, confirm our hopes, and establish us unto the end!

#### "NEITHER REASON NOR SCRIPTURE."

BY ELDER R. F. COTTRELL.  
(Ridgeway, N. Y.)

THE little tract on the Sabbath, by Rev. B. T. Roberts, I have carried in my pocket for years. Now and then I would take it out and read till sufficiently disgusted with its bold assertions, and then put it back. Sometimes I thought of reviewing some of its points, but since another has done so in REVIEW of Sept. 15, I am glad I did not; because he has done it in a more methodical and logical way than I should have done it.

Mr. Roberts asserts that our view of the seventh-day Sabbath has "neither reason nor scripture for its support." From this it is logical to conclude

that as he views it, the true Sabbath must be supported by both reason and scripture. Now let us try this upon his first-day Sabbath: 1. The fact of Christ's resurrection alone furnishes no reason why the day on which he arose should ever after be the Sabbath; 2. The way that the day was spent by him and his disciples—the women hurrying to the sepulcher at early dawn, carrying the spices they had prepared; Peter and John running thither to see what had happened to give rise to what they esteemed an incredible report; the two disciples traveling to Emmaus and back, accompanied by Jesus on their outward journey—furnishes no reason why that day should ever after be a *rest* day.

And as for the Scriptures, they afford absolutely no evidence at all in favor of the first-day Sabbath. Therefore, weighed in the balances of reason and scripture, example and precept, the Sunday Sabbath is found to be utterly wanting.

#### BIBLE READINGS.

BY ELDER W. H. LITTLEJOHN.  
(Battle Creek, Mich.)

THE advent of Bible readings among Sabbath-keepers, marked a new era in their history. Bible readings did not originate with them. They were in vogue for many years before being adopted by our people. Especially were they popular with that class of preachers usually styled Evangelists. When introduced among us, they were favorably received at once, because they met a long-felt necessity. Our isolated churches needed something of the kind to give variety and interest to the usual Sabbath meetings which, in the absence of preaching, had in many instances been devoted to a more or less formal round of stereotyped and prosy individual testimonies. Not alone, however, in the Sabbath meetings were the readings needed. They furnished a vehicle for conveying our peculiar doctrines to those unacquainted with them.

Our faith is so largely based upon the Scriptures, that it can be read out of them more readily, perhaps, than that of any other people in existence. Such a mode of presenting the truth to those unacquainted with it, furnishes some very marked advantages even over the conversational method. First, it disarms an opponent at once; for he feels that in the texts quoted, God is speaking and not man. Secondly, if the practice is followed, of asking questions and then reading answers from the Bible itself, without allowing discussion, both the questioner and the reader of the text, are saved from the danger of becoming heated, as they would be almost certain to do in a debate. Thirdly, the Bible readings multiply tenfold the number of those who can engage actively in building up and spreading the truth; for there are very few who are competent to present our views from the desk, whereas there are hundreds who could do so through the Bible readings, who lack nearly every quality peculiar to a public speaker. Fourthly, the conductor of Bible readings needs neither a church nor a congregation; since he can hold his readings in a private house, and, if necessary, where there are only one or two present.

It has been said, that "nothing succeeds like success." Judged by this rule, the Bible readings among us have certainly been a success. Probably no book ever published by the REVIEW AND HERALD Office has ever attained in so brief a period, a circulation so great as that reached by the volume entitled "Bible Readings." We learn from one who is thoroughly informed as to the fact, that "Bible Readings" has been issued in the different languages, to the number of 375,000 copies.

Recently having had occasion to test the practicability of conducting Bible readings to advantage at our own home, and having ascertained that the methods employed by some others, varied from those in use with us, I have decided to write a few words descriptive of our plan.

A great drawback in conducting Bible readings often arises from the fact that most persons require considerable time in order to find the text that they are to read. To obviate this difficulty, we employ slips of paper, bearing on one side the number of the question, and on the other, the texts that are to be read in replying to that question. These slips are handed to those who are to take part in the reading, before the exercises begin. This enables them to look up their texts and mark them, before they are called upon to read them, thus avoiding all delay and embarrassment. With this plan there is no hesitating or hinderance, and nearly all present can be induced to participate in the reading. If the plan is adopted of giving out the texts at the moment they are to be read, those not familiar with the location of the books of the Bible will become confused and annoyed to that degree that they will not be willing to repeat the experiment.

The result is that the class is suddenly reduced in numbers and interest; to avoid this trouble some have adopted the practice of having two or three do all the reading. While this avoids one difficulty, it creates another. There is nothing that people enjoy more than active personal participation in anything in which they engage. Let two or three do all the reading, and the balance soon come to regard the whole thing as the peculiar institution of those two or three. Let all share in the reading so far as they are qualified to do so, and all will come to feel that they have a personal interest in it, and that they are individually responsible for its success. No one, however, should be pressed beyond measure to read. Some are distrustful of their abilities in that direction, and will absent themselves from the class, if over-urged to take a part. Such should be made to feel that their presence is desired, even though they come merely as spectators. The slips of paper on which the texts are written, will answer very well if square in shape, but the circular form is to be preferred; the latter can be manufactured very rapidly if a common wad-cutter be employed for that purpose. The "cutter," however, should be one of the largest size. The slips should be cut out of thick and strong paper.

In conducting the readings, the leader should first give the number of the question, then read the question itself distinctly, and announce the location of the text; that will furnish the answer desired. Such a course enables the person holding the slip answering to the number called for, to turn to the text in question and read it without delay. Where there are more questions than there are members in the class, to each member there can be given at the outset as many slips as he will be expected to answer questions.

It is a very good plan to have an assortment of our small tracts on hand, so that at the close of each reading, one bearing upon the subject that has been under consideration, can be given to each one present not familiar with our views. It is not best to give too many tracts at once. If this be done, they will be less likely to be read, than they would be if fewer were used. Ordinarily one or two tracts of eight or sixteen pages is about as many as it would be advisable to give to each one at a time.

Of course the remarks made above are simply advisory. The plan mapped out works well with us. It might not prove to be practicable in all places and at all times. The leader of a class should have sagacity enough to adapt his methods to the changing conditions and moods of those with whom he has to do.

#### WHICH WAY ARE WE GOING?

BY ELDER J. P. HENDERSON.  
(Jefferson, Iowa.)

THE direction in which a man travels, indicates in a measure the points of his destination. If going eastward, his journey might terminate in New York, Boston, or some other central city; but if westward, he would expect to reach points lo-

cated on the Pacific coast. It matters not how he travels, whether by rail, in a stage, or on foot, the direction will lead to his destination; and it is only a question of time when he will arrive there.

So it is with us on the journey of life. The direction in which our faces are turned, tells the probabilities of our future. It matters not under what circumstances we are laboring; time propels us onward, and will bring us to the end of the course we are pursuing. Some may seemingly have more difficulties than others; the way may at times appear hedged up; obstacles that baffle all human ingenuity to overcome, may rise before us; but still we journey onward. "Man's extremity is God's opportunity." There is a way that leads unto life. In this way, and this only, can we find divine assistance. To those whose faces are Zionward, the welcome words are, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

We are known by the books we read and the company we keep. We do not usually travel alone. When departing from the path of virtue, others are there to lead us onward; if following in the drunkard's highway, willing fingers are ever ready to pass the enticing cup; if seeking vice and immorality, the gambler's den and dancing hall are filled with congenial companions. The way to ruin is a highway; the direction is indicated by every point of the compass, save one—"Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." God does not consider so much who we are, or what our condition may be; but it is the direction in which we are going. We may be poor in this world's goods; we may have stumbled and fallen many times; we may have manifested weakness in words and actions; we may be friendless and homeless; yet if our faces are Zionward, we can by the help of God reach our glorious destination in due time.

The drunkard can expect nothing more than a drunkard's grave. The licentious look only for the miserable death that is sure to follow. The highway robber seeks for a time to escape just retribution, knowing too well that the gates of hell are open for his reception. But the Christian's home of glory has a compensating light that gleams on his pathway even in this dark region below.

As the mariner's compass always points to the polar star, so the way of truth must equally lead to the one haven of rest. It is said of that way that it is "strait" and "narrow," and that the company who walk in it are "few" in number. Matt. 7:14. The path is not difficult to find; for it has been stained with blood. Our Saviour and millions of his followers have preceded us, many of whom have laid down their lives along the way. It is said also to be a path of thorns; but we need not fear; for Jesus trod the same way, and wore those thorns on his brow. The path is also well lighted by revelations of God's word, and by searching and obeying, we can easily discover it.

The Son of God stands at its head. He is the beacon light that lighteth every man who cometh into it. He says: "I am the way, . . . no man cometh unto the Father, but by me." John 14:6. As direction determines the destiny, we should be sure we are in the right course. Every step wrongly taken must be retraced before we can regain what may have been lost. As we daily write our autograph in the hearts of others by the influence our hearts exert, how important it is that we keep in the right direction. Parents should walk in the way they expect their children to travel. Ministers should be living illustrations of the truths they teach. Leaders can expect nothing more of their followers than they themselves are; for the fountain can rise no higher than its source. But we may all seek and find the way of righteousness. While life lasts, it is not too late to make the effort. "A broken and a contrite heart, O God, thou wilt not despise."

## 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.

### NEARER TO LIFE'S WINTER.

NEARER to life's winter, wife,  
We are drawing nearer;  
Memories of our blessed spring  
Seeming dearer, dearer.

Through the summer heats we've toiled;  
Through the autumn weather,  
We have passed with steady pace  
Hand in hand together.

Time was, hearts were light as feet,  
Lighter, I remember,  
April's locks of gold are turned  
Silver this November.

Flowers are fewer than at first,  
And the way grows dearer;  
For unto life's winter, wife,  
We are drawing nearer.

Some whose hands we held, grew faint,  
And lay down to slumber,  
Looking backward, we to-day  
All their graves may number.

Hights we've sought, we've failed to climb,  
Fruits we've failed to gather,  
But what matter, since we've still  
Jesus and each other.

We are weary grown somewhat,  
Rest is growing dearer,  
But unto the end, sweet wife,  
We are drawing nearer.

The last milestone on our way  
Greeted our sight, grows clearer;  
For unto the end, sweet wife,  
We are drawing nearer.

Nearer to our heavenly home,  
Its pearly gates unfolding;  
And we feel the breeze that comes  
Enraptured senses holding.

Earth grows fainter to our view,  
Heaven grows clearer, clearer;  
For unto its shores, sweet wife,  
We are drawing nearer.

—Ladies Repository.

### GOD ANSWERS PRAYER.

How many times we hear the above denied. I, too, have doubted, but not now. In my rambles in the West last year, it was my privilege to attend a little meeting, that will ever hold a sacred place in memory's halls. After the regular service, several spoke, giving in their experience and testifying to God's great love. After much discussion, a tall woman dressed in widow's weeds, arose, to tell in quivering voice the goodness of the Father. She was poor, and the world had evidently dealt harshly with her.

She told a simple tale of a widowed life, fighting the battles of poverty, with little innocent children dependent on her for bread. Everything appeared against her, and in two scantily furnished rooms she lived. It was winter, bitter cold; it had rained for days, and there was not a gleam of sunshine. She said:—

Last night I prayed to God to open some way for me. I had prayed so often, but now I felt that every effort of mine was vain, and I had only God to look to for aid. My children were cold and hungry, and every cent I had possessed, was gone. Only those who have passed through this, can realize the terrible situation. The future was one waste of dreary blackness, without one ray of hope. I had tried and failed; only God could rescue me now.

Tears fell silently down that furrowed cheek, and many others wept at her heart-broken words. She then said that she had prayed, and had been answered. A bright smile burst over her face as she raised her eyes heavenward. She continued:—

This morning there was a knock at the door, and a stranger stood without, asking for me. "Madam," said he, "I heard that you wished to secure a house suitable for boarders. I have come to tell you of such a one, furnished and ready for immediate use. I am also desirous of getting a good place to board, and can secure you several friends of mine for permanent guests. Would you like to try?"

Friends, you cannot realize the joy that filled my heart. I thanked God for this speedy reply. The gentleman, on finding out my condition, advanced money for necessary expenses. He was sent by God, I know, in answer to my prayer.

Many eyes were wet, as she sat down, and we all joined in her thanksgiving, feeling that He remembers even the widows in their afflictions, and is a father to the fatherless.

Another incident was impressed upon my heart. A man advanced in years told of God's mercy. He was a beginner in the truth, and poor, trying to scatter along the way books containing the way of life everlasting. In a far village a camp-meeting was to be held, and to this point he desired to go. He had no horse, only a few books, and five dollars in money. He started, and a neighbor on hearing of his determination, offered to loan him a horse. The first night he stopped at a plain little home, far out on the prairie. The next morning in offering payment for the lodging, the bill could not be changed. On further thought a book was given, and gladly accepted; thus far the five dollars remained unbroken. The many miles were traveled, and strange to say, friends opened doors to him, and the little village was finally reached.

On his return home, the identical bill was still in his possession, with several others added. His journey had brought him closer to God, and all his books were scattered *en route*, doing much good. This was through perseverance, faith, and prayer.

I mention one more incident, which is personal. I know that God answers prayer, not only the prayer of the righteous, but of the wandering prodigal. I was a child of many prayers, but, like many others, I had been careless, believing that in the future I should become a better Christian. I believed that God had the ability to answer prayer, but was too great to stoop to such as I. But I now know that he does, and I will ever rely on his speedy answer to prayer. Once I was in a perilous position: all I possessed was at stake; life, happiness, and honor. I tried every way to find a remedy, but nothing availed. At last when I felt everything gone, I grasped God's hand, and one whisper for help saved me. I was saved and unharmed. I knew from whence my help came, and I know God heard my feeble cry.

LULA K. MATAK.

### "A LITTLE CHILD SHALL LEAD THEM."

A LITTLE child, three years old, said to her mother, "Do you love me?" Upon receiving the reply, "Yes, when you are good," she said, "Mamma, I love you when you are not good." Some time before, the child had been naughty, and the mother, hoping to influence her to be good, said, "You are neither lovely nor lovable now; I cannot love you as well as when you are my good little girl."

She had also found it necessary to punish her by depriving her of a coveted pleasure, or, as the child thought, "had not been good to her."

There was rebuke in the child's magnanimous reply, which the mother was quick to feel.

The same child, when advised not to do a certain thing, in the words, "I would not do it if I were you," replied, "Yes, mamma, you would do it, if you were me."

There is certainly true philosophy in the second reply, and no less an illustration of the gospel of Christ in the first; for "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Children are no less teachers of divine things now than in the time of Christ.

To understand their methods of thought, and be in sympathy with them, we must enter into their experiences, and think and live as a little child.

The child who loved her mother, when in the child's thought that mother "had not been good to her," could well teach the mother of the goodness of God, which is not limited by desert, but infinite in extent and duration.

If we were loved only when good, how little of the time could we look up, and with confidence say, "Our Father which art in heaven"!

That we, in our children's places, would do very much as they do, there is no doubt. Ought not this to teach us to put ourselves in their places before we judge their actions?

If we would do this, we would know better how to help them in their lives. Too often we try to take them out of their lives, into our own, and have them live as we do. We forget our additional years and experiences, which yet may not have brought to us the best results.

Charles Reade taught a much needed lesson when he wrote "Put Yourself in His Place." If this is necessary to judge properly a man's life, when judged by a man or woman, how much more, being men and women, do we need to become little children, and thus put ourselves in their places, to be able to be just in our judgment of their actions, and wise in our attempts to order their lives.

Thoughtlessly the mother was really telling an untruth, which the child was quick to see, when she said, "I would not do that if I were you." She very likely would have done just that, had she been the child.

Better would it have been for her to say, "My child, you would like to do it, but mother loves you, and does not think it best for you to do so. Once she was a child, and thought as you do. When you are older, you will know she is right now."

A child is a reasoning being, and usually will listen to reason. Children also like to have their ideas received with attention and respect. As men and women are said to be only "children of a larger growth," so children are men and women of a lesser growth, and should be treated accordingly. But some mother or teacher says, "It takes time and thought to deal with children in this way." True, but it is time and thought well given and well spent.

This kind of teaching serves a double purpose,—good to the child, and scarcely less good to the teacher; for "a little child shall lead them."—*S. S. Times.*

### TEST QUESTIONS AS TO THE WORTH OF AMUSEMENTS.

*First,* Do they rest and strengthen or weary and weaken the body?

*Second,* Do they rest and strengthen or weary and weaken the brain?

*Third,* Do they make resistance to temptation easier or harder?

*Fourth,* Do they increase or lessen love for virtue, purity, temperance, and justice?

*Fifth,* Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

*Sixth,* Do they increase or diminish respect for manhood or womanhood?

*Seventh,* Do they draw one nearer to, or remove one farther from, the Christ?—*Advance.*

—The teacher, of all people in the world, needs to cultivate the habit of admiration, and repress the habit of fault-finding. It is his business to watch young people, to test and estimate their conduct, their knowledge, their habit of thought, and power of expression; and the tendency is to see defects rather than excellences, and in consequence the tendency to look for defects is liable to become chronic, while he is the last man in the world who can afford it. It is healthy exercise to see the good in men and things, and unhealthy to see the bad; and the teacher's nerves, mind and heart require every healthy stimulant, need to shun every unhealthy, depressing influence.—*Journal of Education.*

—"The life of Christ as given in the Gospel is the great argument for Christianity. It is incredible that a character so unparalleled, a life so exalted, with teachings so unearthly, should be created by human narrators."

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32: 20.

CONDUCTED BY W. A. SPICER AND F. T. MAGAN.

### NOTES OF TRAVEL.

#### SARATOV AND THE VOLGA.

SARATOV lies in the form of a crescent on the west banks of the Volga River. The high table-lands on the west terminate in moderate bluffs along the west shore of the river, while on the east the land is low and level, as far as the eye can reach, forming what are called the steppes.

Saratov is a city of 120,000 inhabitants, and is an important trading center for Eastern Russia. Its population is mostly Russian, but there are also Germans and Tartars. It is quite an important center for Protestant mission work. We remained here one day, visiting with some of their leading workers. They claim that there is quite a general movement among the Russians; and that were there liberty to work for them, thousands would soon be gained for the gospel. There are some that work constantly for the Russians, though in danger every day.

The Russian Church has many missionaries abroad, who attend Protestant meetings, enter into dispute with them, and thus get them to express themselves against the Russian Church, for the purpose of accusing them. Recently the Holy Synod met with a number of these missionaries, to receive reports from various parts of the field. Part of the synod desired to put an end to all Protestant work, and part were in favor of giving full freedom to all.

It is claimed that the awakening in the Russian Church is increasing so that it is beyond the power of the church to check it; and that a desperate effort to root it out will result in victory for the truth, and full religious liberty. At present a few labor in Saratov. They have already been accused, but through the influence of a friend, gained their freedom. They continue to labor, but often have to change their place of meeting. They are liable to be reported to the authorities every time they meet. Thus they labor in constant danger of losing home and all. Herein is manifested a devotion which values the advancement of the gospel above earthly possessions. Where such a spirit exists, no hindrance is great enough to obstruct the work.

On the Volga, above and below Saratov, are many German settlements, numbering in all about 350,000. Most of our Germans in Kansas are from these settlements. Among these settlements on the Volga, we have ninety-six Sabbath-keepers in nine companies. These are organized in three churches.

The Volga is the largest river of Europe; it is navigable for 1,200 miles, and forms the chief channel of trade for Eastern Russia, and connects this country with Persia and the countries about the Caspian Sea. The river is alive with freight boats, tugs, and fine passenger steamers.

We had appointed a general gathering of our people in these parts at Tscherbakowka, a village of 4,000, some eighty-six miles down the river from Saratov. As we went to the boat at Saratov, we had to pass over the dry, sandy river-bed for fully a mile, before reaching the water. The stream is now only half a mile wide; this is due to a drouth, which has been so severe as to cause a famine in many places. Many people are sick because of a lack of food; others have died in consequence. The government has been obliged to help many, to save them from starvation.

This condition of things has made very hard times. Flour is more than twice the usual price, and labor is extremely low. In some places, men work from daylight till dark for ten copecks, or about five cents, and board themselves. This is far from sufficient to pay their board, yet it is better than nothing. Cows are sold for three dollars, and horses for four dollars. This shows the extreme condition of these districts, and also

how dependent man is, and how quickly we come to want when the Lord does not send us rain. We do not appreciate the blessings of the Lord till they are for a time withheld.

We began meetings at Tscherbakowka on Friday evening, Oct. 2, and continued till Monday evening. About forty-five were present, some from every one of the nine companies. The meetings were held in the house of brother Laubhan, about two miles out of the village. In the village we would not have been allowed to hold the meeting.

It was a source of great joy to our brethren again to hear the word. Much time was devoted to giving an account of the rise and progress of the message, and the present condition of the work as seen in the last General Conference. Many times the people were moved to tears as they heard of the advancement of the cause, and their privileges and duties in the same. Although the present year is an extremely hard one for them, they were urged to be faithful in that which is least. Many think that they are too poor to give; but these are the very ones that most need to give; often people are reduced to poverty because they withhold more than is mete.

During the year some twenty-five have been added to our number in this vicinity. Here is where brother Klein was imprisoned. His case is not yet definitely settled. The charge against him was that he labored for the Russians. No one could be found to testify to this, while thirty testified that he had not labored to proselyte the Russians. Still his books and passport are not yet returned. The case has gone to the governor of Astrakhan, where it is being investigated. It is thought that the decision may affect our entire work in this government. Brother Klein is quite free to labor; as nothing can be proved against him, the worst that can come to him is to be sent out of the country. Quite a number from the outside attended our meetings, and seemed to be favorably impressed. The people in this vicinity are friendly to us, else it would not have been possible to hold such public meetings. According to existing laws, our people have no right to hold a meeting in any part of Russia. No man has a right to hold a meeting in his own house. In case he does so, and some one, out of prejudice, or for any other cause, informs the authorities, he is punished. Special permission must be received from the government before meeting can be held in any building, and such permission can be obtained only by those denominations that are recognized by the government.

The Baptists, who number some 20,000 in Russia, have obtained recognition, and thus are enabled to secure permission to hold meetings. Since there are so few of our people here, there is no hope at present of securing such privileges. Thus our people must everywhere meet without permission, and are constantly exposed to the prejudices of Protestants, Catholics, and Russians. In several instances, the Lutherans have taken advantage of this law; for they find this the most convenient means of refuting unwelcome doctrines that they cannot meet on Bible grounds.

We could close our meetings on the Volga in peace, feeling that the Lord had richly blessed. Our people here have had but little instruction, and were in great need of such a gathering; we believe that it will prove of great benefit to the work here. Before accepting the truth, the people do but little for the work of God. While returning on the Volga, brother Conradi made the acquaintance of a Lutheran pastor. He has 21,000 souls in his pastorate, almost as many as our whole denomination, and they are scarcely able to support him. The result is, that year by year they grow poorer, until they are now the poorest of the poor, literally drying up in property, body, and soul. When such receive the truth, much instruction is needed to lead them to act in faith in giving for the work. We have contrasted the work of these 21,000 with what Seventh-day Adventists are doing. Directly and

indirectly, nearly 2,000 of our people, or about one in fifteen, are engaged in the work. Wherein is this great difference to be found? Not in the circumstances of the people. The 21,000 referred to are mostly farmers, with fine prairie land, and hence should be able to do more than any other class of people. It is plain that the difference is due to the blessing of the Lord. Here is a striking illustration that liberal giving to the Lord maketh rich, while withholding, leads to poverty. But still we are not doing all that we might do. The more we become acquainted with our churches and people individually, the more we see that comparatively few are doing all they might do. Were all faithful to the extent of their ability, how greatly could our work be extended!

From the Volga, we go to the River Don, to hold the general meeting for the Russian Mission, of which we will speak in our next.

H. P. HOLSER.

### MISSIONARY WORK IN AUSTRALIA.

AUSTRALIA is destined to become an important center in the missionary work. In itself it presents an area of 3,000,000 square miles, and extends from east to west some 2,400 miles; and from north to south, in its greatest breadth, 1,971 miles. The term Australasia is sometimes used when speaking of Australia and New Zealand; this, however, is not strictly correct, as Australasia doubtless includes many of the Pacific islands, and is said to be so represented by some geographers. Australia itself presents a population of more than 3,000,000, and these are mostly English-speaking people. They are an intelligent, thrifty, and industrious people. As a rule, Australians are great readers, and their public libraries are numerous and replete. Great quantities of our books have been sold throughout Australia, Tasmania, and New Zealand. In fact, the country has been permeated with the seeds of truth. And still our book sales are continually increasing. A bountiful harvest is in expectation. This is an excellent field of labor, but the laborers are few. There is not so much of that spirit of conservatism that must be so prominent in European countries. Yet when the people accept the truth, they rejoice in it, and firmly adhere to it. There is no State church, and all religions seem to be tolerated.

Six years ago our work was started in this country. On the 4th of July, 1885, the first Sabbath-school was organized. It consisted of but eleven members, and they were the workers who came over from America. Now there are 700 who belong to our Sabbath-schools in Australia alone.

On Aug. 30, 1888, the Australian Tract Society was organized, having at that time a membership of about 130. There are now about 250 members, a small band of workers indeed for such a great field. The work of the societies has been largely in the circulation of the *Bible Echo*. Quite a number of new subscribers have thus been obtained, many of whom have become permanent subscribers. The societies have also been supplying the free libraries of Australia and Tasmania with the *Echo*, which has been productive of excellent results. Some time ago we sent out a circular letter to the secretaries of these libraries, asking them if they were still receiving the paper, as we had been sending it for some time, and if they thought the paper was being read and appreciated by the frequenters of their reading-rooms. In response to this circular, we received a great many replies of appreciation, thanking us for the papers received, assuring us of the interest taken in them, and expressing a desire to have them continued. We will quote from a few of these as specimens. We received but few unfavorable responses; almost all are quite similar to the ones we are giving.

From Allora, Queensland:—

It is very gratifying to me to inform you, that the *Echo* is regularly received, much read, and highly spoken of by those who read it, and it would be very much

missed if our subscribers should lose it. I must confess that the valuable reading of the *Echo* is Sabbath food for myself and family, and I hope I may yet send you a donation.

From Gladstone, Queensland:—

The *Echo* is regularly filed and laid on the table, and receives a fair amount of attention from the attendants, but not more than the beauty of its get-up and the ability of its editorship deserve.

From Gourlbourn, New South Wales:—

We regularly receive the *Bible Echo*, and are much obliged to you for sending it. It is read by those frequenting our reading-room, and at times back numbers are asked for and given away by me, so that it finds its way outside our walls.

From Plattsburg, New South Wales:—

We receive the *Bible Echo* very regularly. Three numbers are always left on the table, and I may state, it seems to be a favorite periodical with many of our members.

From Bothwell, Tasmania:—

It is a most acceptable publication for our reading-room, and is, when received, regularly stamped and placed upon the table. Personally, I enjoy reading it very much, and so also do others I know.

From Hope Island, Tasmania:—

I am very much pleased to have the opportunity of thanking your society for their kindness in sending the paper. It is appreciated quite as much, if not more than, the other Australian papers we take.

By these letters it will be seen that many are becoming interested in the truth. The harvest is right upon us, but where are the laborers? Some 250 libraries are being supplied with the *Echo*, and we have reason to believe that it is doing a good work in preparing the way for the living preacher. Very soon must those in whose hearts favorable impressions have been made, decide either for or against the truth. May God's blessing attend this good work.

Melbourne.

W. L. H. BAKER.

## Special Attention.

### THE CATHOLICS KNOW.

In Atlanta, Ga., Sunday, Oct. 11, Vicar-General Keley delivered an address on purgatory and Sunday observance, in which he maintained that there is just as much authority for the belief in purgatory and prayers for the dead, as there is for the observance of Sunday. In the course of his remarks, he said:—

If there be one practice among our separated brethren which seems to have been iterated to the dignity of an infallible verity, it assuredly is the observance of Sunday. With most of them the possession of legislative power would inevitably lead to the enactment of the most severe pains and penalties against supposed offenders in this line. The days of the Puritan would come again. Now, mark you, I am not objecting to the proper observance of the Sunday, I am only stating that nowhere, from Genesis to the Apocalypse, will you find one word commanding the observance of the first day of the week, or Sunday. I do find a solemn command of God, given mid the thunders of Sinai, that men should remember to keep holy the seventh day, but nowhere do I find one syllable which requires the observance of the Sunday. It may be said that we also observe the Sunday. True, but not because it is required by Holy Writ, but because an authority anterior to, above, and the authorized interpreter of, the Scriptures bids me to observe the first and not the seventh day. The same authority tells me that there is a middle place where souls suffer for a time.

There is a great deal of meaning in this statement from this Father in the Catholic Church. They know what is coming; for he says that "with most of them the possession of legislative power would inevitably lead to the enactment of the most severe pains and penalties against supposed offenders." Exactly. The Catholics have been there, and they know just how it will work, and so "the days of the Puritan would come again." And what kind of days were they?—Oh, they were days of "most severe pains and penalties" against "supposed offenders," and he says those days will *come again* when legislative power is secured. And is the Father afraid that such legislative power will be secured, and the "proper observance of Sunday" enforced?—No, indeed; for he wishes us to

"mark," that he is "not objecting to the *proper observance* of the Sunday," even though it might have to be secured by "pains and penalties."

Thus we see that they not only know that Sunday is not the Sabbath, but they also know that persecution of the deepest dye is the inevitable result of religious legislation, and Sunday laws.

Barberville, Fla.

J. O. JOHNSTON.

### THE COLDEST AND WARMEST REGIONS OF THE EARTH.

THE knowledge of the extreme temperature conditions of our earth is not only of especial interest in physical geography, but also of general interest. I have consequently undertaken a comparison of the two regions which are especially distinguished, the one by its icy cold, the other by its oppressive heat. At the same time it may be remarked that man has a great power of adaptation to extreme climatic conditions, without prejudice to the persistence of the organism.

The mean lowest temperature that has been recorded is for inner East Siberia, whose climatic conditions are, very high atmospheric pressure in winter, with calm air and a clear, bright sky, conditions which favor radiation, and result in the development of a high degree of cold. The lowest temperature is in the Yakutsk region, especially in the departments of the Lena and the Jana. Here the thermometer during the winter months, December, January, and February, indicates a mean temperature ranging from 12° Fahrenheit below zero at Pitlekaj, to 55° below zero at Werchojansk, which latter, as far as our knowledge extends, is the site of the greatest winter cold on earth. The town of Werchojansk is situated in the valley of the Jana, about one kilometer from the river's bank. The river is inclosed by mountain chains, in the middle of which the town is situated. The position of the valley is favorable to long-continued calms, and the ground being nearly always covered with snow, the conditions involve a sinking of the temperature to so very low a level that the icy cold gives way for a few months in the year only to the intense rays of the summer's sun. In January the temperature ranges from 24° to 80° below zero, and in July from 40° to 86° Fahrenheit.

To enable one to form an idea of the extreme cold to which Eastern Siberia owes its evil reputation, it is only necessary to bear in mind that in the coldest winters in Germany the greatest extremes of cold are rarely below zero. In the American polar region the extremes of cold have been registered at about 75° below zero, but in Werchojansk, the minima throughout December and January, are invariably below that point. In the southern polar region the extremes of cold cannot be compared with those of Siberia and North America.

Middendorff says, in writing of the climate of Siberia:—

It is not possible to describe the awful dismalness of the region under the dominance of such fearful cold. One must experience it to form a conception of it. The quicksilver is long solidified, and can be cut and hammered like lead. Iron becomes brittle, and axes are shivered like glass. Wood, according to the measure of moisture frozen in it, is harder than iron, and absolutely resists the axe unless thoroughly dry. The flames which elsewhere leap up from the hearth, here clasp the burning wood closely, as if the fire itself were freezing. Indeed, if a draft should for a moment urge the flames higher, they are at once extinguished, so cold is the oxygen which supports combustion. The crackling of the brittle snow under the footfall is heard at a long distance. The trees of the forests burst with loud cracks, which are answered by subterranean bursts of thunder resembling the cannonading of a distant battery, due to the bursting of the icy covering of the earth, and of the hard, frozen soil. It seems incredible that animal and plant life can flourish under these conditions, but such is the fact.

Let us now institute a comparison between this land of eternal ice and the hottest region of the earth. This will be sought naturally in the tropics on either side of the equator. In this region in which the sun at noontide strikes down its vertical rays, it might be inferred that the difference of temperature between day and night would be very considerable. This is really not

the case, partly because the tropic zone is three fourths water which sensibly reduces the temperature, and partly because of the rich vegetation which covers the land in the tropics. The humidity of the atmosphere in the tropics is remarkable, and this exerts a powerful influence on organic life. A temperature of 97° F. is very rare in the tropics, and this is occasionally exceeded even in our latitudes. But the effect upon man in the two cases is very different; a hot dry air can be borne without inconvenience, while if the air is moisture-laden, the same temperature becomes almost unendurable. The characteristic climatic feature of the tropic region is a high and equable temperature with dense humidity of the atmosphere.

A glance at an isothermal chart teaches us that the belt of highest temperature passes through Southeastern Asia, the interior of North Africa, Arizona, and the center of Australia. If we consider the total sum of heat to which any one region is exposed in the course of the year, without reference to extremes, the southern coast of the Red Sea is the region of hottest mean temperature as far as our observations extend.

The mean temperature of Massowah ranges from 78° to 79° in January and February, to 95° to 96° in July and August, with a mean annual temperature of 86°, a daily variation of 10° to 12°, and a mean annual range of 14° to 15°. These figures do not appear excessive, the highest mean temperature is occasionally exceeded in other regions, but the continuous, nearly uniform, high temperature renders it almost unendurable for Europeans. Between Suakin and Massowah, the temperature of the sea at a depth of 1,241 meters was found to be 70°. According to Rohlf's, the temperature of the well-water at 4 to 5 meters deep is 93° to 95°. The atmosphere is moderately moist, and the clouds rare. Only in the rainy season, in the first months of the year, is the moisture appreciably greater and clouds plentiful. The evaporation is considerable.

Nothing can compare with the feeling of exhaustion which overpowers the European in these tropic lands and seas. The passengers by the Indian steamers come from their baths to the dinner table, their clean clothes already saturated with perspiration, and after dinner lie about the deck panting for fresh air, and sighing in vain for rest and relief in sleep.—*Dr. W. J. Van Beber.*

### OBJECTS TO SATURDAY WORK.

A Clerk Who Has Scruples Against Laboring on the Seventh Day.

WASHINGTON, Oct. 16.—[*Special.*]—A clerk named Austin, in the office of the Fourth Auditor of the Treasury, addressed a letter to his chief the other day, saying that he believed the seventh day of the week should be observed as the Sabbath. He suffered great distress of conscience on account of being forced to labor on that day, and wanted to be informed if there was any way in which he could be relieved from Saturday work. The inquiry was referred to Secretary Foster, who turned it over to the truly good Judge Crounz, his popular assistant secretary, for reply.

It was a new and interesting point to decide officially, but Judge Crounz readily reached the conclusion that if the young gentleman could not conscientiously work during those six days that were recognized as being proper for work by a vast majority of the civilized world, he would better arrange for employment in which he could choose his own days. A great number of people who did not believe in the observance of one day as more sacred than another, were compelled to obey the old law commanding respect for the holiness of the first day of the week, and the seventh-day devotees would have to accept the situation as they did.—*Pittsburgh Dispatch, Oct. 17.*

—Nature never says that which wisdom will contradict.—*Juvenal.*

# The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 24, 1891.

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRAD, W. A. COLCORD.

## IT DOETH NOT YET APPEAR.

IN his first epistle (3:2) the apostle John puts on record this joyful exclamation, "It doeth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This language refers to the second coming of Christ, and the results that will follow. To be made like Christ, and see him as he is, contains the sum of our hope. A prophet has said that we "shall see the King in his beauty," and another apostle exclaims that he "shall change our vile body, that it may be fashioned like unto his glorious body."

But this does not yet appear to the world, and it is well that it does not; for if every one who comes a Christian here, received, and was able to exhibit to the world, that which will be the outcome and reward of the Christian life; if he was made glorious and immortal, free from disappointment, pain, distress, and death; the happy condition would attract the world, and all men would rush into it, or, at least, profess to accept it, from the most selfish of motives, as the people in the days of Christ followed him, for the loaves and fishes. So this condition is for the time kept in the background, that all who will accept Christ may do it on the strength of his promises, and walk in this world by faith, and not by sight.

There is another particular in which "it doeth not yet appear" what the future will reveal. The same rule will apply to our endeavors in the cause of Christ, as well as to our physical condition. "It doeth not yet appear what we" *are doing*. We may sometimes labor hard, and no visible fruits of our labor appear, but the train of influences has been started, the seed has been sown, to spring up and bear fruit, as God shall give it increase. And often where we knew not that we had accomplished anything, fruit, perhaps abundant and glorious, will appear in the kingdom of God. So patient, earnest, sincere, devoted worker in the cause of Christ, be not discouraged. Visible fruits are cheering; but if they do not at once appear, it is no evidence that nothing has been done. But when He shall appear, when we shall be made like him, and see him as he is, then also will appear the nature of the work we have done for the Master; and the "well done," and "come ye blessed" will fall from his gracious lips to us, because he will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

## NOT LIKE THE WORLD'S HOPE.

JOHN, in his first epistle (3:3), describes the effect of the Christian's hope upon a person's life in these words, "And every man that hath this hope in him purifieth himself, even as he is pure." The "hope" that is referred to, is that which is expressed in the preceding verse, the hope of the appearing of Christ, and of being made like him when he shall appear, and of seeing him as he is.

The words "in him" do not refer to the individual himself, but to Christ. Every man that hath this hope in Christ, or perhaps better, *on* Christ, the preposition being *ἐπι* (*epi*), not *εν* (*en*); and the expression shows how wonderfully all the Christian's interest centers in Christ. On Christ, as a living personality, the mind is intensely focussed.

It is easy to see how such a hope tends to purify. By beholding, we are changed into the same image.

It is at once seen how incongruous it would be to have a hope centering in one who is the very embodiment of all holiness and purity, and we expecting a fulfillment of that hope, while we do not assimilate ourselves to the same character. So every man that sincerely cherishes in his heart the hope of being made like Christ at his appearing, must inevitably seek to imitate the example and character of Christ while here.

And what a contrast this shows between the Christian's hope, and the hopes of the world. Worldly hopes have no such exalting tendency. A man of great worldly prospects, such as a large fortune, high office, popularity, power, pleasure, and influence, is not thereby led to make himself pure. More frequently these very circumstances become the occasion for the manifestation of all kinds of vanity and excesses. In contrast with this, how blessed the Christian's hope, which makes a man better here, while holding out before him the infinite blessedness of the future.

Another good feature of this hope is that it is absolutely sure. "We know," says the apostle, "that when he shall appear, we shall be like him." On this point A. Maclaren, D. D., makes the following forcible remarks:—

"We know that when he shall appear, we shall be like him." We have a future, not of dim expectation, and trembling hope, but of knowledge. Our word is not, "It may be," but "It will be." That which is to be, becomes as firm a reality as that which has been. *Hope is truer than history.*"

## IN THE QUESTION CHAIR.

121.—GOD RECONCILED.—2 COR. 5:20.

Does 2 Cor. 5:20, last clause, teach that God is reconciled to the world? I. B. H.

*Answer.*—See verse 19; "To wit, that God was in Christ, reconciling the world unto himself." The state of alienation between God and man has been brought about by an act on the part of man. Man departed from God. He has brought himself into a state of enmity with him, where he does not love his laws nor his character. He must return and become reconciled to God. So God has provided means whereby sin, which is the cause of separation, can be taken away from man. And if man will accept of God's offers of grace through Christ, he is thus brought back where he stands right again in the sight of God. The change is in man, not in God.

122.—THE JEWISH HIGH PRIEST.—LUKE 3:1, 2.

Is it not a fact that during the Jewish dispensation there was only one high priest at a time? If this is true, how do you harmonize Luke 3:1, 2 with said fact? Again, who were the "many" spoken of in Luke 1:1? Please answer through the Question Chair, and oblige a company of canvassers. J. R. B.

*Ans.*—It was the usual order to have only one high priest at a time, but there seem to have been exceptions to this rule. Historically considered, the high priesthood of the Jews covers a period of about 1370 years, and was composed of a succession of some eighty priests. These are naturally divided into three groups, as follows: (1) those before David; (2) those from David to the captivity; and (3) those from the captivity to the destruction of Jerusalem. Down to the time of David only one high priest is found officiating at a time. In the time of David, however, we have the example of two persons exercising a joint high priesthood; namely, Zadok and Abiathar. 1 Chron. 15:11; 2 Sam. 8:17. After the captivity, from this case of Annas and Caiaphas, in Luke 3:1, 2, it is supposed that two persons sometimes acted jointly, or officiated for brief periods alternately. Annas was a person of large experience and great influence in the priest's office, having had five sons who were high priests, besides Caiaphas, who was his son-in-law, in the same office. The later Talmudists, says the Bible dictionary, speak of the high priest's having a substitute, who could sometimes act in his

place, and in his name. And some suppose that Annas occupied this position at the time of which Luke speaks, and so could be called a priest, although Caiaphas was the real high priest.

As to the "many" spoken of in Luke 1:1, the following remark from Dr. Brown is the best that we have ever met on that point. He says:—

"It appears from the Acts of the Apostles, and the apostolic epistles, that the earliest preaching of the gospel consisted of a brief summary of the facts of our Lord's early history, with a few words of pointed application to the parties addressed. Of these astonishing facts notes would voluntarily be taken, and digests be put into circulation. To such Luke here refers, as narratives of what was believed surely among Christians, and drawn up from the testimony of eye witnesses. And he puts in a virtual claim for his own gospel, to supersede these 'many' narrations."

123.—COME UP FROM THE GRAVE NO MORE.—JOB 7:9, 10.

Please harmonize Job 7:9, 10 with Rev. 20:12, 13. W. G. S.

*Ans.*—While Job says in verse 9, "He that goeth down to the grave shall come up no more," he limits the declaration by adding in the following verse these words, "He shall return no more to his house, neither shall his place know him any more." But his "house," and his "place" refer to things as they exist in the world, in this present state; and thus his words come simply to mean that the person who goes down into the grave shall no more take his place among the living here upon this earth. Hence, there is no conflict between this passage and Rev. 20:12, 13; for that applies to a time when this earth has passed, or is in the act of passing away.

124.—DATE OF THE CHRISTIAN ERA.

Is the year of our Lord reckoned from the birth of Christ, or from a point some four years later? What proof have we that the crucifixion took place in A. D. 31, instead of A. D. 29, as some affirm? W. H. W.

*Ans.*—The years A. D. are reckoned from a point some four years this side of the actual birth of Christ. (See the question of the Christian era, explained in "Thoughts on Daniel," pages 206, 207, note.) Christ was crucified in A. D. 31, because Luke says that John commenced his ministry in the fifteenth year of Tiberius Cæsar; and his fifteenth year closed in August, A. D. 27. Christ was six months younger than John, and consequently began his ministry six months later, according to the law of the Jewish priesthood, by which all public teachers were governed in that age. Supposing John to have commenced his ministry in the spring, in the latter part of Tiberius's fifteenth year. Christ beginning six months later, would begin his ministry in the autumn of the same year, A. D. 27. This accords both with prophecy and the best historical authorities. Here, the 483 years, which were to extend to "the Messiah the Prince" (Dan. 9:25), terminated. Christ's ministry was three and one-half years in duration, according to the gospel of John, which, from its beginning in the autumn of A. D. 27, would bring us to the spring of A. D. 31, where, as the antitype of the Passover, Christ was slain. Dr. Hales, in his "Chronology," gives thirteen standard authorities, which place the crucifixion of Christ in the spring of A. D. 31; and it cannot be placed anywhere else, and harmonize with the dates of the prophecy of Daniel 9.

## THANKSGIVING.

THE annual day of "thanksgiving and prayer" which will be this week observed in all parts of the land, is a familiar example of the force which springs from the sanction of custom. Originating at a time when special circumstances suggested the propriety of observing a day in this manner, the observance has continued, with governmental sanction, down to our own time, without reference to the existence or non-existence of special favoring circumstances,



and despite the fact that the recognized relation of the State to religious observances stamps with impropriety any governmental action of this kind.

Let it not, however, be understood that to the mere practice of thus celebrating a day in each year, apart from governmental proclamations to that end, we put forth any objection. That the Christian people of this land should recognize, at least once a year, the favoring hand of God in the inestimable blessings which have surrounded them, is no doubt eminently proper, but let the observance be spontaneous and unofficial, like that of Christmas day or the fourth of July. When the government, national or State, issues a Thanksgiving day proclamation, it stoops from its proper place to assume an attitude at once anomalous and bordering upon the ridiculous; for since governmental authority, when legitimately exercised, always means compulsion to the citizen so far as it concerns him, a governmental proclamation to which no force or compulsion pertains, becomes simply an impotent act, without either reason or excuse, and which all men, if they so choose, may laugh at and disregard with impunity. Such impotent utterances come with more propriety from the bull-fulminating power at the Vatican, than from the executive head of a great and powerful nation.

But aside from this, as concerning the observance itself, the fact may be noted that the present year has surrounded us with circumstances of exceptional favor. The truth becomes more apparent as we contemplate the situation elsewhere. In Russia, millions are dying of starvation, and the country is swept by the awful horrors of famine. In parts of India and China great destitution prevails. In Japan large districts have been defaced, and thousands of lives lost by terrible earthquakes. In South America the horrors of civil war are yet fresh upon the face of the land and in the hearts of sorrowing thousands. Unstability of government continually menaces the security of life and property. To all this add the ever-growing distress and perplexity in which all other great nations are involved, in the effort to maintain their enormous military equipments, and the contrast with our own land, with its abundant harvests and general peace and prosperity, becomes sufficiently apparent. We contemplate these facts from a distance, which robs the comparison of its essential force. Could we be bodily placed, for a short time, in some of these other lands upon which misfortune has descended so heavily, we would doubtless be prepared to observe the day with something like a due sense of the propriety of thanksgiving.

But having considered the subject theoretically, we are left to face it in its practical aspect, the principal fact of which is that so thoroughly impregnated is the custom with the spiritual degeneracy of the times, that it may be doubted whether the "exercises" of the day are not, on the whole, productive of more harm than good.

L. A. S.

#### THE WEEK OF PRAYER.

We have already called the attention of our brethren to the time appointed for the week of prayer, Dec. 19-27, and we feel very desirous that this season may be generally observed by our brethren and sisters everywhere. We wish that we could say something by which every one of you could be made to realize the importance of our time and the responsibility resting on us as a people professing to have the light that we do; for the more these things are realized, the more importance will be attached to all such opportunities and privileges as those offered to us by the week of prayer.

As time progresses, and the work of God enlarges, our responsibilities increase. God has in great mercy given us much light for this time. We are not in darkness as to what is soon coming on the earth. We have been faithfully warned of the dangers that threaten on every side; we have a knowledge of these things; but do we fully sense

the importance of all this? It is one thing to have a knowledge of the truth, but quite another to know the power of that truth, and have it enter into our lives and experiences. The present time is of the greatest possible interest to every one of us. The future may be full of important events, as it certainly is, but nothing is so important to us as the present *now*. The only way to be prepared for future events, of whatever nature they may be, is to do the present duties well. There is nothing in the outlook that gives any ground for doubt and discouragement. Never were there any stronger grounds for our faith and confidence. Prophecy and the word of God are fast fulfilling all around us. The very things for which we have been looking and expecting for years, are now transpiring before our eyes. They are no longer a matter of faith and expectation, but have become veritable facts. This clamor for religious legislation is fast taking shape, and the lamb-like nature of our Government is being changed to the dragon voice. The spirit and acts of oppression are already in the land. None of us can mistake the meaning of all this; for we have the sure word of prophecy that shines as a light all the way. All around us we hear "distress of nations, with perplexity," and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." The great nations of the earth stand armed to the utmost, and it would take but a little effort to plunge them into one universal war. Yes, the great Armageddon is drawing near, very near; and were it not for another prophecy, there would be no reason to expect anything but a speedy breaking up of all that has any stability. In Rev. 7:1-3 four angels are represented as standing on the four corners of the earth, holding the four winds, and another angel who has the seal of the living God, and who cries to the four angels to whom it was given to hurt the earth and the sea, "Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Now is the time when the winds are being held, and this special work of the sealing message to be accomplished in the earth. Can there ever be a more important time than this? Was there ever a people that carried greater responsibilities than those which we now carry? It can hardly be possible to imagine a situation or circumstances fuller of eternal consequences than these. Brethren and sisters, may God help us, one and all, properly to sense these things. Can there ever be a time when God's people will be more in need of his blessing than now? If you will study this matter carefully, we are sure that you will come to realize the special importance of the present time.

We are fully aware of the fact that just now while so much is at stake, the enemy of our souls and the power of the world around us are making great efforts so to absorb our minds and blind our eyes with worldly matters and earthly interests, as to cause us to be asleep and indifferent to the importance attached to the present now. God forbid, my brethren, that the enemy should succeed in gaining such a victory over us; but it stands us in hand to be fully aroused to the dangers that threaten us.

Look, too, and see how wonderfully the Lord is opening the way for the truth to go everywhere. We hope that you will read with care the articles that appear in the REVIEW every week, under the heading, "The Mission Field," also those appearing in the *Home Missionary* from month to month. If you have read these during the past year, you must have been impressed by the wonderful manner in which the Spirit of God is moving on the hearts of the people in other parts of the world. We have long been praying that God would open the way for his truth to go with power to all the inhabitants of the earth. Brethren, the way is open; what is needed now is men and means to carry the message of God to every nation, kindred, tongue, and people.

There is a sad lack of faithful and efficient laborers; not only is this lack in number, but also in power. Never in our experience was this felt more than now. We feel deeply over this matter, and earnestly pray that God will raise up laborers, and himself give them a fitting up for his work by bestowing upon them power from on high. But this the Lord will not do unless we seek him for it. God's promises are free and gracious. He says, "Seek, and ye shall find;" and again, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." Nothing is lacking on God's part. He is ready to bestow his Spirit, if we but "ask him." Brethren, let us seek him in earnest. This is a time which calls for entire consecration to God, not in word only, but in deed.

But it is not only men that are needed; we also need funds with which to carry on the work. We are as much perplexed over the matter of funds as we are for men. At this present time we might do more than we are doing, if we had more means. We have been in a great strait the latter part of the year to know how to meet the needs of our missionaries in foreign lands, and the work already begun in different places. We are certain that if our brethren and sisters and all the friends of the cause fully realized the importance of our time and work, there would be no lack of means in the treasury of the Lord. Therefore a lack of funds in the treasury indicates that we do not fully appreciate our time nor its responsibilities. We know that there are many who do all they can do, and even go beyond their ability. This we appreciate very much, and were it not for this, we would stand a pretty poor show at times, to meet the demands of the cause. But of such there are comparatively only a few. There is a much larger number who might do much more than they are doing. Dear brethren, what shall we wait for? Is not this the time when the last message of mercy is to do its work?

While we are sorely perplexed at times to know what to do, we are not in despair; for we know that this is God's work, and it will go on and triumph gloriously. But, brethren, we feel anxious for you. You are only bringing barrenness to your own souls by burying your talents in the earth. What will you answer the Master when he calls you to an account for your stewardship? The work of God cannot fail; but you and I may prove unfaithful and fail. God's word will be fulfilled, and he is able even now "of these stones to raise up children unto Abraham."

We live in the time of the end. Now the last warning is being given to the world; now the Spirit of God is moving on the hearts of the people and opening the way everywhere for the truth to go; now the winds are being held, that the angel coming from the East with the seal of the living God, may do his work. Soon the number of the saved will be made up, and the Lord come in glory to receive his own to himself. What a time of exceeding interest is this! God grant that all may sense it more fully. Is not this a time in which individually and collectively we should seek God as never before?—It certainly is. And, brethren, is not this a time when we should bring liberal offerings to God, that there may be funds in the treasury, that the work of God be not hindered?

There are two definite objects before us in the week of prayer that has been appointed; first, the obtaining of a special blessing of God individually and collectively; and second, that of contributing to foreign missions. Great benefits were realized from the week of prayer last year. In many places it gave a new impetus to the work; but this year it is our privilege to receive even greater blessings, and drink more largely from the living fountain.

The contributions last year were considerably in advance of those for the year previous. For this we have been very thankful; but this year they must be still larger in order to meet the enlarged

demands of the work. In the *Home Missionary* for November, on page 251, you will find a table showing the comparative summary of contributions to foreign missions for the two years ending June 30, 1890, and June 30, 1891. I would request all to study this table carefully. Then you can see what the gain or loss was last year over the year previous. While in most Conferences there was a gain, there were a few Conferences in which there was a loss. Shall not the contributions this year show a liberal gain in every Conference? This is what we must have if we shall in any way meet the demands of the work already started.

We submit this matter to the prayerful consideration of all the friends of the cause. You may say that we are urgent. So we are, and we cannot be otherwise, and, brethren, you would not want us otherwise. You require faithfulness at our hands, and if we should be indifferent to the wants of the cause, and unfaithful to these important interests, not placing them before you just as they are, we would justly merit your disapprobation and censure. And now we pray that God may greatly bless you all, and give you a heart to respond liberally to the present needs of the work, and grant you a large portion of his Spirit during the coming season of prayer.

With deep interest, we are, yours in the work,  
O. A. OLSEN.

#### SHIFTING SAND.

It may not appear very surprising that those Christian bodies who hold that the fourth commandment enforces the keeping of Sunday, should sustain the effort now being made to have the Government in some way regulate its observance. Believing that God commands it in his word, they have only to assume that the civil government ought to command everything that God does to justify their action.

But what shall we say of those Christian people who hold precisely opposite views in regard to the Sabbath from those referred to above, also joining in the effort to have the Government compel Sunday observance?

Such a body are the Advent Christians, or First-day Adventists. We have been acquainted with this people for years, and have many personal friends among them; and we do not speak unadvisedly when we say that as a body, they are a Sabbathless people. They do not believe that any of the ten commandments are now binding, especially the fourth. They hold (very correctly, too,) that Sunday cannot be made a holy day by the authority of the fourth commandment. They take especial delight in quoting the statement of St. Paul's letter to the Colossians: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come," and they always hold with great tenacity that this includes the weekly Sabbath.

A few years since while the writer was in the Province of Quebec, three prominent members of an Advent Christian church, were arraigned before the church for working on Sunday. A council was held to consider their cases, and they were fully exonerated, the council holding that there is no Sabbath in this dispensation. And we remark again, such has been the general position held by this body for many years.

More than this they have been inclined to make light of the position of Seventh-day Adventists that there would yet be an effort made to enforce Sunday keeping in this country. They have said they would not favor such a law, as it would be an abridgment of Christian liberty; that they would oppose it with all their power, etc.

Such being their position, we were hardly prepared for an action just taken by the Advent Christian Conference of Ohio, in annual session at Sparta, Oct. 7-11. We quote from their official organ in the West, *Our Hope and Life in Christ* of Nov. 4, 1891:—

"Three resolutions were presented to the conference and adopted thereby, that may be of general interest.

"In view of the widespread desecration of the Lord's day at the present time, and in order to declare our relation to the Christian Sabbath; therefore be it—

"Resolved, That this body does hereby indorse the petition presented by the W. C. T. U. to the House of Representatives and Senate of the United States."

The petition reads as follows:—

"TO THE UNITED STATES SENATE AND HOUSE OF REPRESENTATIVES: We earnestly petition you to pass the bill to prohibit the opening of any exhibition or exposition on Sunday where appropriations of the United States are expended."

Here indeed is a new departure—a recession from all former positions, and done for the purpose of declaring their position in relation to the Christian Sabbath.

Much as they have hated and despised a "legal system" as something tending to "bondage," the Advent Christians of Ohio have now put themselves on record as favoring a legal Sabbath—a Sabbath resting only on the authority of an Act of Congress!

But what about the boasted liberty granted them by St. Paul in the letter to the Colossians, to regard a day to the Lord or not to regard it, just as they pleased, and allowing every one to be "persuaded in his own mind?" Why, they have actually petitioned the Government to curtail the Christian liberty granted them by St. Paul, and which has heretofore been their glory and crown of rejoicing! They have in the past strenuously maintained that the liberty of the gospel included the freedom from the observance of Sabbaths: but now, pained by the sight of the "widespread desecration of the Lord's day at the present time," and having no word of the Lord from which to appeal to the "Sunday desecrators," they join in the general clamor for a Sunday law!

After all, we are not much surprised at this action of the Advent Christians of Ohio. We shall expect to see the same course pursued through all their ranks. Having no solid Scripture rock upon which to stand, they have only to shift from one spot of shifting sand to another, as the exigency of the times and worldly policy may dictate. We prefer to keep the Sabbath instituted and commanded by the God of heaven, and we do not care for an Act of Congress to compel us or any one else to keep it.

M. E. K.

### Religious Liberty.

CONDUCTED BY A. O. TAIT.

#### AN INTERESTING OCCASION.

FOR something more than a year, rumors have been coming to the officers of the National Religious Liberty Association that the American Sabbath Union would soon engage in organizing the counties of Michigan to push the work of that Union. No steps were taken in this direction, however, until within the last few weeks.

The writer had the privilege a few days ago of attending the first effort of the Union to secure a county organization. Jackson county was the one selected in which to inaugurate the work. Rev. F. W. Ware of Grand Rapids, Mich., the State Secretary of the Union, went to the city of Jackson, and on Sunday, Nov. 8, began his operations by undertaking to give the citizens of that city the workings of the Seventh-day Adventists against Sunday laws. He said many things calculated to injure them before the public, stating that they were a band of organized enemies against the American Sabbath Union, which was in his judgment enough to consign them to the ranks of outlaws. The following Sunday, he preached in some of the pulpits of the city, but each time was careful to tell the people that he was not at that time to discuss the Sabbath question, but that a mass

meeting had been appointed for Monday night, the 16th, in which he would tell them all about the efforts of their organized enemies, and thus show them the great necessity for an organization in behalf of the "American Sabbath." He also appointed a meeting in connection with the Pastors' Union, for 10 o'clock on Monday in the parlors of the M. E. church, at which time and place, he said the plans of the work would be talked over. Everything went along quite smoothly until after the officers of the Association had been proposed, when Rev. E. R. Curry arose and said that he thought they were a little inconsistent, inasmuch as having pledged themselves to work in behalf of stricter Sunday keeping, all of them were guilty of having their church notices published in a Sunday morning paper. He therefore presented a resolution to the effect that,—

"Whereas, We as ministers, are taking the lead in this Sunday movement; therefore,—

"Resolved, That the Pastors' Union request the *Patriot* to publish the church notices on Saturday instead of Sunday."

This brought out quite an animated discussion on the evils of Sunday newspapers. Some of the ministers were inclined to excuse the Sunday paper, saying that the work on such was mostly done on Saturday, and is therefore not so objectionable, provided that no Monday paper is issued on which Sunday work was done. The reply was, that it was not so much the work done on the paper on Sunday that was objectionable, as the influence of having a Sunday morning paper brought to the house, and having it read on Sunday. In the midst of the discussion, Mr. Ware, the State Secretary, arose and cautioned the brethren to be a little careful as to the attitude they assumed before the public, so as not to antagonize unnecessarily those upon whom they had to depend for help in their work. He said:—

"It is true that we oppose the Seventh-day Adventists, but this is because they are constantly engaged in securing petitions in behalf of opening the World's Fair on Sunday, and are therefore become our organized enemies."

Feeling that this was an unjustifiable statement in view of the facts, I concluded to do what I could to correct the impression made by the statement. Returning to the house, I wrote the following letter:—

"Jackson, Mich., Nov. 16, 1891.

"Rev. F. W. Ware.

"DEAR SIR: Please pardon a stranger's trespass on your valuable time, in calling attention to a statement made by you in the ministers' meeting this morning.

"If you remember, you made allusion to the Seventh-day Adventists, and stated that the reason why you oppose them is, because they circulate petitions in behalf of opening the gates of the Columbian Exposition on Sunday, and are therefore enemies to the American Sabbath Union in its chosen line of work.

"It must be that you have been misinformed on this point. Being in a position to know about the matter, I can positively testify that such a statement is wholly incorrect. Seventh-day Adventists have officially stated their position regarding the Exposition, that those who conduct it have a perfect right to close its gates on Sunday, if they so elect, just the same as any business firm; that for this reason, the question of Sunday closing of the Exposition is one with which they have no concern whatever.

"Seventh-day Adventists do, however, take the position that while everybody has a perfect right to observe Sunday, or any other day, for that matter, as a day of rest, no set of men, however great their number, have any right to coerce by law, others to observe religiously a certain day because they themselves believe in doing so. You will readily see that this is quite different from the position in which your statement places them.

"If you will kindly correct the presumed inadvertent statement made by you to the detriment of the Adventists, you will do them an act of Christian charity, and of justice as well.

"In behalf of right and truth, I am, sir,

"Truly yours,

"J. O. CORLISS."

This was placed in the hands of Mr. Ware before the evening meeting, in order that he might have opportunity to correct the statement if he chose.

The "mass meeting," so much talked of, consisted of less than seventy-five persons, twenty of whom were Seventh-day Adventists. The Reverend gentleman arose and seemed somewhat embarrassed, at the same time holding the letter in his hands which I had written. He said that the American Sabbath Union had no controversy with the Seventh-day Adventists. He continued:—

"It is true, that I said in the ministers' meeting this morning that the Seventh-day Adventists were securing petitions in behalf of opening the gates of the Columbian Exposition on Sunday. My information was received from a source which I considered the best of authority, and I supposed, without doubt, that it was so; but if I have in this injured the Adventists, I am glad to correct the statement here and elsewhere."

He then read that portion of the letter which denied his statement, but evidently he had, by doing this, ruined his intended speech for the evening; for, instead of showing the work of their organized enemies, he did not seem to know of any others, since the Adventists were shown in a different light from what he had hitherto held them, and it may be very readily understood that the remainder of his speech was very brief indeed.

Mr. C. K. Perrine was called to preside over the meeting as temporary chairman, pending the organization of the county Union. When the nominations for officers were brought in, his name appeared on the list of those selected for Executive Committee, whereupon he arose and stated that, hearing his name read among others as an officer of the Association, he felt called upon to say that he could not serve the organization in an official capacity unless he had the assurance that it was not designed in any way to embarrass those who do not see as they do in regard to the Sabbath. He then stated that during the day quite a number of prominent men had talked with him and had expressed strong suspicions that the organization of a Sabbath Union in the county would result to the detriment of the Seventh-day Adventists, and he could not lend his influence to any such work; but if he could be assured that the aim of the Association was not in that direction, he would consent to serve. But in order to do this, he must have the assurance in some form that evening, therefore, he would present the following resolution:—

"Whereas, Uncertainty and misapprehension were alike in the minds of some at the attitude of the American Sabbath Union toward those who, in good conscience, observe as the Sabbath a day other than the Lord's day, therefore, that all may co-operate with us with the greatest assurance that the method and aim of this organization are in accord with the broadest toleration and with the principles of American civil and religious liberty; be it,—

"Resolved, That we indorse that provision in the Sunday law of Michigan which exempts from its legal penalties those who religiously observe as a day of rest, a day other than the Christian Sabbath."

Mr. Ware in speaking to the resolution, said he thought it very unnecessary to have such a resolution appear in the records of the organization; that he had already stated the aim and object of the American Sabbath Union; and that he considered the resolution very unnecessary, although it was very innocent and harmless. Nevertheless, the resolution passed unanimously. And so, in the first county organization of the American Sabbath Union in Michigan, that Union stands pledged to the indorsement of the Sunday law as it now exists, which in a measure debars the Union from attempting to have the law changed to the detriment of those who now are tolerated by its provisions.

To the brethren in Michigan, we would say that it seems as though now is the opportunity to present the principles of civil and religious liberty. Mr. Ware stated at Jackson that he had now decided

to visit every county seat in the State as soon as he can make the circuit, and organize county Unions at each place.

The Religious Liberty Association is now able to furnish to any amount, literature treating every phase of the questions to be discussed by the American Sabbath Union, forcibly setting forth the truth upon these lines. Orders for this literature should be immediately sent in, that the brethren may be supplied when the agent of the American Sabbath Union shall visit their respective counties, and thus be ready to do their part in educating the people in sound principles of civil and religious liberty.

J. O. C.

#### THE CENTRAL LAW JOURNAL ON THE KING CASE.

THE attention being attracted by the case of brother King becomes more remarkable every week. The papers in all sections of the country are commenting upon it, and very much is being done in this way to call attention to the truth by circulating a knowledge of our people and work. The *Central Law Journal* in its issue of Oct. 30, has the following editorial in regard to this case:—

"The opinion of United States Judge Hammond, in the case of *In re* [in the matter of] King, recently rendered at Memphis, involves a constitutional question of more than ordinary interest, the principal point involved being the interpretation of the phrase 'due process of law,' in the fourteenth amendment to the federal constitution. As is well known, this phrase, and the equivalent expression, 'the law of the land,' got into our constitutions owing to a popular misconception of their importance, but they have not been disregarded, although their interpretation has greatly perplexed the courts. The case decided by Judge Hammond was that of a Seventh-day Adventist who was found guilty of committing a nuisance at common law by plowing on Sunday. He sued out a writ of *habeas corpus* upon the ground that there was no law in Tennessee to justify his conviction, and that therefore he was deprived of his liberty without due process of law. In some very interesting *obiter dicta* [passing comments], Judge Hammond expresses the opinion that the prisoner was wrongfully convicted, reviewing Sunday legislation and the question of religious liberty at length; but he finds that the courts of the United States have no power to interfere in the matter. These courts, he says, are not tribunals that can review and reverse convictions in the State courts, 'that may be illegal in the sense that they are founded on an erroneous judgment as to what the statute or the common law of the State may be. If so, every conviction in the State courts would be reversible in the federal courts where errors of law could be assigned.' The principal ground, however, upon which Judge Hammond bases his decision is, that the judges of a State are the depositaries of the common law of the State, just as the statute book is the depository of the statute law; 'and when they speak, the law is established and none can gainsay it.' In this case, the verdict of the jury and the judgment of the court established by 'due process of law' two things: one, that to work on Sunday was a nuisance, according to the common law of Tennessee; the other, that the prisoner had worked on Sunday. The prisoner was therefore remanded, although Judge Hammond is entirely satisfied that there is no such common law as the Tennessee court declared. Without desiring to challenge the correctness of the opinion, which is exceedingly well considered, we are inclined to join with the *New York Nation* in the regret that Judge Hammond did not state just what rights are secured by the fourteenth amendment, if it does not protect a citizen against being punished for violating a law which has no existence."

The *Journal* is a leading paper among lawyers, and is taken by many men of that profession, in various parts of the country. A class of readers is in this way made acquainted with our work, who would give it but little attention if it came to them from some other source. And while men are seeking to hinder the progress of the cause, we can see clearly how that they "can do nothing against the truth, but for the truth."

In concluding an editorial on the same case, the

*Nation* of New York, a literary and political journal of wide influence, says:—

"As the case will be taken to the Supreme Court by the Seventh-day Adventists, it is unnecessary to comment on it further at present, but the decision there will be awaited with much interest."

By the consideration given to the decision in this case, our work is being kept before the public, and we hope so to relate ourselves to the question that much good may be the result.

#### PRAYING FOR THE VOTERS. 23

THE Woman's Christian Temperance Union of Sac City, Iowa, held prayer meetings in the Presbyterian and Methodist churches during all of the day of their last election in that State, "praying for prohibition and Wheeler."

The word tells us that "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." But the W. C. T. U. and other bodies of professed Christians seem to be possessed with the idea that they can, by their labors and prayers, change what God has told us would be, and are trying to have whole nations saved instead of a *few out of every nation*. If more than a *few* could be saved, God would do it; for he saves all that will come unto him. Christ saves people only as individuals. And all Christian labor should be put forth for individuals. Even the minister, preaching to the large congregation, is directing his words to individuals, hoping to reach them as such. And the exhortation in the Bible to pray for our rulers, certainly does not convey the idea that we may hope for the salvation of whole nations. Other scriptures preclude such an idea. But we are in a time when there is a restless demand coming in from all quarters for civil law to transform men, and those of us who have been students of the prophecies, know what this portends.

#### SUNDAY LAWS IN OREGON.

A BROTHER living in Oregon writes us that the Sunday-law advocates are at work in that part of the country. Oregon has a Sunday law, with no exemptions, that is quite strict. And if it could be made to appear that Sunday laws are right, they should all be made to apply alike to every citizen.

The Sunday law on the statutes there has been a dead letter for a long time, having been decided unconstitutional by the supreme court of the State some years ago. At the last session of the legislature, the friends of Sunday made a vain attempt to get a Sunday law passed. Having failed in that, they are now trying to revive the old law, and if possible, still make it effective.

As we see these multiplied evidences, showing us the times in which we live, we trust that all our brethren and sisters will be awake to the importance of our work.

—One of our brethren writes us from Bethany, Mo., that M. A. Gault, of National Reform reputation, was announced for that place Nov. 13. His advertised subjects are:—

"We must have a National Sabbath. How it benefits the Nation. Its advantages to the Laboring Man, and to Morals and Religion. It cannot be abrogated. Argument from Nature, Providence and Revelation. Proof of its change to the first day of the week. How observe it? Practical forms of Sabbath violation. How the Government breaks the Sabbath. Sunday Mails, Sunday Newspapers, Sunday trains. The Liquor Traffic and the Sabbath. The European Sunday. The best means to save the Sabbath."

Thus the discussion goes on. As he tries to prove the "change to the first day of the week," we hope that many will see the sophistry of his arguments, and be led to the truth. We have long since been told through the spirit of prophecy that this Sabbath question will come to the front, and be the leading theme of discussion. How marked are the indications in that direction.

## 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

### WEST INDIES.

SINCE my last report, I have revisited St. Kitts, for the purpose of making arrangements with brother Adamson to enter the work. While there, a number of men of ability spent an evening with me at the hotel, and I tried to set before them the reasons of our faith and hope. Three decided to obey, and signed the covenant; one is a shoe-maker, one, who is a clerk in a drug store, preaches for the Moravians, and the third is principal teacher in the Wesleyan-school Basseterre, and is also a local preacher. The minister heard of his decision, and appointed a meeting to set before his people the reasons for Sunday observance. But it seems that the minister did not succeed in convincing the man that he was wrong, for since then the brother has written an excellent article for the city paper, upon the Sabbath question. I called at Nevis, and visited those who are in correspondence with the International Tract Society.

I then spent a few days at Dominica, and from thence went to Barbadoes. While here we baptized some, and organized a church; the work at present is very encouraging. When we arrived here last fall, Dr. Foster publicly opposed our views. He has now come to the conclusion that they are scriptural; and he, his wife, and brother-in-law have indorsed them. Last Monday evening we called a meeting, and he publicly gave his reasons for being a Seventh-day Adventist. This move will be of great advantage to the cause; for he is a man of influence, and it will tell in the society in which he moves. I look for him to make a medical missionary, as he possesses the qualifications for that work. This makes six, all whites, who have received the truth since we have returned, besides one colored woman from St. Vincent. "This is the Lord's doing; it is marvelous in our eyes."

Oct. 1, I set sail for Granada, accompanied by brother Adamson; as there was but little wind, we did not reach there until the 5th inst. At this place we found eight observing the Sabbath. One of them is brother I. W. Barton, a Scotchman, who is an engineer. He went to South America, and while there, he bought "Thoughts on Daniel and the Revelation," and became convinced that he was observing the wrong day. He returned, and began the observance of the Sabbath in 1886. He has since been preaching, and the result is as above stated. We did not hold any public service here, as brother Arnold wishes to canvass the island for "Great Controversy." The International Tract Society will thus have an opportunity to do its work, and the way will be paved for the spread of the truth. I wish to spend the intervening time between this and brother Chadwick's visit at Barbadoes, to strengthen and build up the work here. Barbadoes is the real "hub" of the Windward Islands, and if the work can be thoroughly built up here, its influence will be felt all through the field. The weather is still very warm, the thermometer running up to 92° in the shade, during the day.

My address is Bridgetown, Barbadoes. Do not forget us in your prayers.  
D. A. BALL.  
Oct. 29.

### INDIANA.

WEST LIBERTY, IDAVILLE, AKRON, AND DUGGER.—Since camp-meeting, circumstances have obliged me to remain in Indianapolis much of the time, but I have visited several churches. Oct. 9-12 I was at West Liberty with Elder Rees. The ordinances were celebrated, and the few brethren there seemed encouraged, as the result of the meetings. Oct. 16 I was called to Idaville to attend the funeral of sister Marvin's daughter. I remained and held meetings with the church there over Sabbath and Sunday. There was quite an outside interest manifested at some of our meetings. Sunday I baptized the sister of the deceased. Oct. 23-26 I was with the Akron church, and quite an interest was also manifested to hear. At this place as well as at West Liberty, we were under the painful necessity of exercising some church discipline, in the cases of certain members. We trust God will help those in error to see their wrong.

Oct. 29 I visited the new company at West Point where brethren Stewart and Ellis held tent meetings

this fall. Quite a goodly number at this place are rejoicing in the newly found light. We trust they will continue to maintain their regular Sabbath meetings, and grow in the knowledge of Christ and his truth. Oct. 30 to Nov. 2 was spent with the Dugger church. This church has shown a commendable zeal in erecting a very neat and commodious house of worship. The house was dedicated Sunday, Nov. 1. There was a very large attendance from the surrounding country, many standing both in and outside the house. Brother Marshall has been laboring hard in the preparation of this house. All the indebtedness on the house was provided for at the dedication. Elder Oberholtzer assisted in the services. Brethren Lloyd, Craig, and Mc Means were also present. One of the most gratifying incidents of the occasion was the step taken by a young lady who, in the act of making a money donation toward helping to pay off the indebtedness on the house, said: "I want to give myself to the Lord, too." Opportunity was given, and our sister took a noble stand for Christ. Surely, thought I, the new house was not the most precious gift presented to the Master to-day. When we give ourselves with our offering, we make the most acceptable sacrifice. Nov. 3 we had the privilege of baptizing this sister. Elder Oberholtzer and brother Lloyd remained to continue meetings another week. Sabbath, Nov. 7, four new members were added to the Indianapolis church; one of these we baptized Nov. 9, the others being satisfied for the present with their previous immersion. Our hearts have been cheered by a donation to the mission of \$100, recently made by a brother who has done much previous to this toward paying off the mission indebtedness. He also lends us more at a low rate of interest. We would invite others to follow this example.  
F. D. STARR.

### OHIO.

WHEELERSBURGH.—As we stated in our last report, the meetings were continued at Wheelersburgh till Oct. 25. The Lord gave freedom in speaking the word, and his spirit accompanied it to the heart of those who came to hear. Three persons were added to the church during these meetings, and we feel sure that others for whom we still have hope, were favorably impressed.

The Lord's presence was felt in a marked manner at our last meeting, and we all felt like saying, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

When we took the parting hand, a deep longing also entered our hearts for a part in that glad reunion to take place when the Lord shall come to claim his own. May the blessings of God ever abide with these dear brethren!

O. F. GUILFORD.  
H. H. BURKHOLDER.

### ILLINOIS.

AMONG THE CHURCHES.—After our good camp-meeting, I spent a few days at home, holding some meetings with the West Salem church, in which we trust some good was done. From Sept. 25-28 I was with the St. Francisville company in Lawrence county, preaching five times. This is the company that came out in the spring. I found them still firm for the truth, though much persecuted. There are also three more keeping the Sabbath.

Oct. 2-6 I spent with the church near Bluford in Jefferson county, where most of the Keeneville church from Wayne county meet. This meeting was especially interesting on account of the presence of the Lord. Most of the brethren were much encouraged, and there is also some outside interest in the community. Oct. 7-9, I was at Mattoon. Here is an unorganized body of believers, apparently good, earnest souls. We had one good meeting here. From Mattoon we went to Oakland, Cowles Co., and held several meetings in the Seventh-day Adventist church and also one in the M. E. church, five miles out in the country, where we had a good audience. One meeting was held in a private house in the same section. Here we baptized one sister, and the daughter of one of our sisters was converted and announced her determination to keep the Sabbath. She was a member of the M. E. church.

Satan has been unusually successful at Oakland

in the destruction of many souls, and hence there is still much to be done to overcome the effects of his work here, although it occurred several years since. There are, however, a few honest souls who still love the truth, and are now keeping up the Sabbath-school and meetings each week. If all these will be faithful to the trust given them, there may again be a church in Oakland. From here brother J. B. Sweet took me to the Martinsville church, about thirty-two miles, where we held a number of meetings, with good results, most of the brethren being greatly encouraged. Brother G. F. Shonk assisted me here. One meeting was held seven miles south, at the house of one of the aged brethren.

From Martinsville I went to Willow Hill, Jasper Co., where by invitation I preached twice in the Missionary Baptist church in town. The Lord helped me in presenting Christ to the people. The Spirit of Christ came in and softened hearts, and much of the prejudice formerly existing is now removed.

One and one-half miles from town in the New Light church, called Shiloh, I preached five discourses, with good results, the house being well filled. The last evening it was crowded with interested hearers. In all these meetings good was doubtless done, as the impress of the truth was left in many hearts. Closing here Nov. 1, I went to West Salem, where I preached five times, the Lord helping much.

This tour has been the happiest one of my life, as His truth is constantly growing brighter as my own faith grows. I praise God that as I try in his name and strength to present the power of faith, and how the righteousness of God may become ours, that these grandly glorious themes open up to my own mind as never before. To him be all the praise.  
J. W. BAGBY.

Nov. 10.

### REPORT FROM THE FIELD.

Soon after the close of the camp-meeting campaign, I spent a few days in Ohio. I was one Sabbath in North Bloomfield, one in Williamsfield, and one night at the Cleveland Mission; I also stopped over one day at the Mt. Vernon Sanitarium. At all these points I had the privilege of speaking to more or less of our brethren and to some not of our faith. Our brethren in Ohio are of good courage, and the work seems to be moving encouragingly. I had not been to Mt. Vernon in some time, and I was much pleased to see the improvements which have been made. A good class of patients were there, and there was a good spirit in the Sanitarium. I enjoyed the privilege of talking to the patients and helpers and a few of our brethren who had gathered in for the evening meeting. I spent a few days with the church at St. Louis, Mo., in connection with Elder R. S. Donnell who had been holding meetings for several days before I came. Our meetings were good, and I trust that better days are before the St. Louis church. Elder Donnell remained to continue the meetings.

W. F. Crafts was in the city holding meetings each day and evening during the week. I was at St. Louis, but we did not learn of the fact until Sunday evening. I was present on Monday evening to hear his lecture on the "Closing of the World's Fair on the American Sabbath." At this meeting he organized a "Rest-day League," composed of the various churches, the Y. M. C. A., Christian Endeavor, W. C. T. U., etc., etc., embracing nearly all the religious societies of the city. Mr. Crafts declared that this Rest-day League was a "Confederacy" formed to secure and enforce Sunday laws. As I listened to his misleading arguments in favor of a religious rest day under the guise of a civil rest day, or the American Sabbath, as he usually called the first day Sabbath, I was deeply impressed with the deceptive workings of this movement. Mr. Crafts claimed it was in no way in the interests of religion, but in the humanitarian interests of suffering mankind, yet he was not sparing in his appeals and arguments on the religious side of the question. The trail of the serpent is hid to those who reject the word of God and trust in the wisdom of men. I felt to praise God for his word, as a light to our path, as I saw so many accepting the sophistries which God has warned us against in Isa. 8: 11-14: "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanc-

ify the Lord of hosts himself; and let him be your ear, and let him be your dread." This chapter, especially from the 9th to the 22nd verses, never seemed so valuable and so full of meaning as it did while I listened to Mr. Crafts's plea for a "confederacy" in the interests of a counterfeit Sabbath. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." I soon shall visit Oklahoma Ter., to learn what I can of that field.

R. A. UNDERWOOD.

SEVENTH ANNUAL COMMENCEMENT OF THE SANITARIUM TRAINING SCHOOL FOR NURSES.

YEAR by year the work of the Sanitarium Training School for Nurses widens, its beneficent influence reaching far and near. Nurses receive a training here impossible to receive elsewhere, and the two years' course is an education of hand, mind, and heart, which lifts the life of a nurse to a higher plane than she has ever before known. Her attainments and experiences become sacred possessions to be used in dispensing blessings upon those to whom she ministers.

The seventh annual commencement exercises were held the evening of the 9th inst. There were twenty-one graduates, and they, together with the juniors and the alumni still remaining in the institution, made a fine appearance as they marched in, about ninety in all. Healthful and vigorous young people they are, whose faces glow with earnestness of purpose. The following are the names of the graduates, and the parts of the country which they represent:—

Sallie Fulner and Sallie Hawes, Kentucky; Cora Marsh, May Zydeman, Emma Thornton, and John Morse, Wisconsin; Hester Knapp, Pennsylvania; Minnie Spense, Indiana; Della Wing, New York; May Ganz, Colorado; Alice Mottinger, Illinois; Emily Stevens, Virginia; Dora Chapman, Michigan; Archibald Rice, Massachusetts; Anna Nelson, South Dakota; Emma Britton, Kansas; Tina Wigg, Iowa; Mina Neilson and Frieda Puck, Norway; Augusta Johnson, Sweden; Maria Jensen, Denmark.

Elder L. McCoy presided, and the invocation was given by Elder O. A. Olsen.

Dr. Kate Lindsay made the opening address, the synopsis of which is presented below:—

The graduation of a class from our Training School is always an occasion of both sorrow and rejoicing. I feel very much as parents feel when their children attain their majority and go out to make a place for themselves in the world. I am always anxious that our graduates shall not disgrace their calling, but shall do their duty faithfully and well. I look at the white cap of a nurse, and think how much more it means than the crown of a queen. Only lately it has been discovered that the profession of nursing requires such education and painstaking care that the most highly cultured mind may find in it exercise for all its faculties. Formerly, those who were disappointed in life, or who were unable or unfitted to do anything else, were considered competent to nurse the sick.

We trust that our graduates feel that instead of having completed their studies, they have only just begun to learn, their present attainments being merely a foundation on which to build. Every fresh case should be a means of study.

The nurse should remember that each sick room is a mission field, and that the consolations of religion are never so precious as when one is sick and suffering, and when perhaps the things of this life are slipping away. The minister and the doctor may make periodic calls, but no one stands in such close, confidential relations as the nurse.

Remember, each one of you, that your mission is to do good to your fellows, to heal the sick and alleviate suffering. In this way you will be following directly in the footsteps of the Master, as he went about on earth. Even the "cup of cold water" of which he speaks, may be taken very literally as a means of blessing to others; for what is more gratefully appreciated by one burning with fever?

I now bid you farewell, with the hope that the instruction received in the two years just passed, will be of great service to you in all your future labors. May each one of you be imbued with the true missionary spirit in laboring for the uplifting of suffering humanity. Let each one take at least some small portion from the sum of human suffering and add to the sum of human happiness, helping all whom they may, to strive for hope and toward heaven.

A series of tableaux representing some of the movements of the massage, what to do in accidents and emergencies, and also scientific bread-making without yeast or chemicals, were admirably presented.

The Class poem and Class song were both written by a patient at the Sanitarium, Mrs. E. K. Vincent of Ft. Dodge, Iowa.

Dr. J. H. Neall made a few remarks, "The Good Samaritan" being his topic.

Prof. and Miss Griggs furnished two fine musical selections, which were warmly received.

In presenting their diplomas to the graduates, Dr. J. H. Kellogg said:—

For the seventh time in the history of the Sanitarium Training School for Nurses, comes the distribution of diplomas. Although the diploma is not the aim, no doubt its reception has been looked forward to with pleasant anticipations, knowing that it has a real value.

The diploma means something from two standpoints, that of the instructors and managers and also that of the students. In mountain climbing, when the summit is reached, one can look back with better appreciation of the route than when toiling upward. So these students in looking backward over their course, its lessons, and experiences, may now have a more correct idea

of what it means to be a trained nurse than ever before. Possibly while busy with the duties of each day, you have been shut into too narrow views of the profession and the instruction. I trust that you will all remember that this diploma represents the reputation of the Sanitarium, and that its reputation is the most important part.

A graduate diploma is a statement to the public that the bearer has been trained and reared in the principles which the institution maintains, and it is expected that each one will defend these principles and live up to them. On the part of the students, this diploma represents, first, a good character. The standard raised by this school is the highest of any; for its students must be those who not only have a reputation for morality, but they must also be professors of religion. The public have a right to assume that those whom we send out will maintain this high standard. This diploma also stands for a large amount of hard work. The students here have no sinecure, no idle moments. Somebody says that the old-fashioned way of nursing was a "meditation on death!" The nurse had only to smooth the pillows and counterpane and give occasional doses of medicine, and the rest of the time she could sit and read. It meant simply making the patient comfortable; it did not mean studying the case, watching the symptoms, and conscientiously noting them down to report to the physician, besides the giving of a great variety of treatment. I am not very much addicted to praising nurses; it is better that they should be taught to do their duty irrespective of praise, but to-night I feel that a word of commendation is due these students for their two years' record.

I know of no work more important than that of the nurse, except that of the physician. A good physician with the true idea of the magnitude of his responsibility has a calling second to none on earth. The nurse is in the widest sense his assistant and coadjutor. I hope that you each realize your responsibilities and your privileges in the great mission field before you.

Dr. Kellogg then solemnly administered a modification of the Hippocratic oath, and distributed the diplomas.

In passing out, as many as wished, were invited to go through the dining-room, to view a tempting display of hygienic delicacies, samples of the skill which graduate nurses are taught to acquire.

THE RECEPTION.

The evening of the 10th inst., the Alumni Society tendered a reception to the graduating class, the members of the faculty, and those connected directly with the management of the Sanitarium. It was a very felicitous occasion, and one long to be remembered by all present. The Hospital parlor was artistically decorated, the class motto, "All true work is sacred," being conspicuously emblazoned upon the wall. After the formal reception, a literary program was carried out, the first in order being an address by Dr. Kate Lindsay, of which the following is an abstract:—

In the name of our society, I welcome you, dear graduates, to all the privileges and sacrifices, the joys and the sorrows, the hopes and the tribulations of a professional nurse. As reformers and missionaries, you need first to realize how great are the sufferings and needs of poor humanity and the necessity of lifting them to a higher plane of living. At present, sickness and distress are heritages of the race, but the nurse must not regard the situation as hopeless. She must appreciate that there is a remedy, not only for diseases of the body, but those of the mind and soul. These evils are the result of broken laws, and the only way to avoid the penalties is to become acquainted with those laws and set to work to obey them.

A nurse should not do her duties mechanically, but with an intelligent, kindly interest. Your life would be a comparative failure were you unable to point the sin-sick soul to the great Physician. This is the highest and most important part of your work. You are not to undertake it to acquire a competence, but to give your fellows larger views of life in knowledge of God. You must strive to inspire men with respect for their bodies as temples of the Holy Spirit, and then they will not dare to abuse them. Above all, teach them to give heed to their eternal interests. I welcome you thus to our high calling of making the world better, purer, and happier, and bid you strive for the highest ideals of attainment.

The Misses Burchleigh, Wild, and Riley, Drs. Hoenes and Riley and Mr. Sassi, kindly enlivened the occasion with intervals of music. Fred Fisher read a paper entitled "Dr. Diet and Staff." Dr. Addie C. Johnstone read a meritorious original poem, from which we quote a few lines:—

We read of missionaries sent  
To other lands beyond the sea,  
To tell the heathen of Christ's love,  
To tell the world salvation's free;  
But greater love than this, I ween,  
It takes at times in humble sphere  
To faithfully fulfill our task,  
Perform small duties lying near.

A mission truly 'tis when one  
With gentle hand and watchful eyes,  
Brings comfort to the sick and poor,  
With tender heart their wants supplies,  
And points them, when so tired of earth,  
So weary of life's long delay,  
To Him who says, "Come unto me,  
I will in no wise turn away."

Dr. Kellogg responded to a call for a few remarks, as follows:—

The rewards of a professional nurse are very great, if she is faithful to duty. First, the material rewards are fully as good as those of any other profession for women, but greater still is the reward of gratitude. The patient realizes that the nurse has done more than any one else to alleviate the pain and discomfort of a tedious or dangerous illness, that whether his body was racked with pain or his mind wandering in mad delirium, the same kind face has bent above him, and the same gentle touch has ministered to his needs, and his gratitude is boundless. The mind of the sick is in a very susceptible condition as regards religious impressions. The shadows of disappointment or the gloom of despair may be dispelled by the radiance of the Chris-

tian's hope. The whole future of a patient may depend upon the fidelity of the attending nurse. Again, the faithful nurse receives a large measure of respect from the community in which she lives. She has been helper, consolator, and friend in times of trial in almost every family. Thus the Christian nurse finds in her profession the highest measurable rewards, not only in this world, but in the world to come.

As regards herself, the course of training and the after years of work are means of soul culture. The self-discipline cannot fail to cultivate patience, gentleness, humility, forbearance, long-suffering, charity, and love. The better nature is expanded while the lower nature is repressed. In the task of uplifting others, she rises to new heights herself; in infusing hope and brightness into other lives, her own life constantly reflects these qualities.

Elder O. A. Olsen was then called upon for a few remarks, and his response was particularly happy:—

I feel the deepest interest in every work which has for its object the glory of God and the blessing of humanity. Human nature is quite selfish and is apt to look to its own ease and comfort, but the spirit of the great Master is to seek not one's own, but others' good. That is the real, true, missionary spirit. Sometimes we think that seeking our own pleasure and having our own way brings us the greatest blessing and joy, but that is one of the greatest mistakes that we can make. The more a person lives for himself, the more miserable will be his life, but the more he lives for the glory of God and the good of others, the greater will be his own happiness.

I am interested in the medical work, especially from a missionary standpoint, and am in harmony with all that has been said with reference to the blessed opportunities which lie in the pathway of a Christian nurse. Our time for work is short, and what a blessing, what a joy it will be in looking back over our life history, to know that we have lived for the good of humanity! As I look forth upon the world before us and the work there is to do, and the message of mercy to be carried to the ends of the earth, I feel the deepest interest in all who are consecrating themselves to the work. The dear Saviour went about relieving suffering and healing the sick and infirm as well as bringing the gospel to the sin-sick soul. I am glad to meet so large a number assembled who are intent upon this mighty work, and I pray that God's rich blessings will rest upon you all. I shall be interested in the success of your labors, and hope to meet you and all others who are living for God and humanity, in the land where sin and sorrow, sickness and death, shall never enter.

The remainder of the evening was spent in social enjoyment. HELEN L. MANNING.

KANSAS TRACT SOCIETY PROCEEDINGS.

THE Kansas Tract Society held its seventeenth annual session in connection with the Conference, at Garfield Park, Topeka, Oct. 6-18. Two meetings were held; at the first, after the opening exercises, in which prayer was made by Elder R. A. Underwood, the Secretary read the financial report of the society, as follows:—

ASSETS.	
Value of stock on hand,	\$2,863 06
" " furniture and fixtures,	300 00
Cash on hand,	198 16
Due from all sources,	4,821 29
Total,	\$8,182 51
LIABILITIES.	
Due REVIEW AND HERALD,	\$3,804 18
" Pacific Press,	5 47
" " " (New York Office),	10 48
" Good Health Pub. Co.,	13 24
Deposits and credits,	882 43
Balance in favor of the Society,	3,466 71
Total,	\$8,182 51

The following is a statement of the sales by canvassers:—

No. "Bible Readings" sold,	2,522, worth	\$6,216 00
" "Great Controversy" and "Patriarchs and Prophets"	461, "	693 25
" of all other subscription books,	171, "	342 00
Total,	3,154, "	\$7,251 25
Value of "Helps" sold,		529 00

Total value of sales by canvassers, \$7,780 25

The Chair then announced the following committees: On Auditing, Wm. H. Mills, C. H. Rogers, and Jessie Capps; on Nominations, T. M. Thorn, E. M. Gwin, Wm. H. Mills, R. H. Brock, and G. Mathiesen; on Resolutions, J. A. Morrow, N. P. Dixon, and W. N. Hyatt; on Constitution, L. Dyo Chambers, Rufus Baker, and G. Mathiesen; on Redistricting State, L. Dyo Chambers, A. E. Morey, and the Chair.

Adjourned to call of Chair.  
SECOND MEETING.—The Committee on Nominations submitted the following names, all of whom were duly elected: For President, C. A. Hall; Vice-President, O. S. Ferren; Secretary and Treasurer, L. Dyo Chambers. The committee also recommended that the Executive Committee of the Conference be authorized to fill the directorships, after the report of the Committee on Redistricting shall have been acted on, which was subsequently done as follows: Dist. No. 1, G. Mathiesen; No. 2, M. W. Neal; No. 3, A. E. Field; No. 4, J. C. Foster.

The following report of the Committee on Resolutions was adopted:—

Resolved, That we express it as the desire of this Society that the Pacific Press Publishing Company establish a depository or branch office in General Conference Dist. No. 5.

The Committee on Redistricting reported, recommending that the State be divided into four districts, as follows: Dist. No. 1 to consist of the counties of Washington, Marshall, Nemaha, Brown, Doniphan, Atchinson, Jack-

son, Pottawatomie, Riley, Clay, Dickinson, Geary, Wabunsee, Shawnee, Jefferson, Douglas, Leavenworth, Wyandotte, Johnson, Miami, Franklin, Osage, Morris, and that part of Lyon which lies north of the South line of Morris County; Dist. No. 2 to consist of the counties of Linn, Bourbon, Crawford, Cherokee, Labette, Neosho, Allen, Anderson, Coffey, Woodson, Wilson, Montgomery, Chautauqua, Elk, Greenwood, Chase, and that part of Lyon south of the north line of Morris county, and that the remainder of the State to be divided into two districts by a line following the northern boundaries of the counties of Marion, McPherson, Rice, Barton, Rush, Ness, Lane, Scott, Wichita, and Greeley. All lying south of this line to be called Dist. No. 3, and that north of this line and not included in Dist. No. 1, to be called Dist. No. 4.

The Committee on Constitution reported, recommending almost literally, the constitution as recommended to the States by the last session of the International Tract Society, and the same was adopted as recommended.

Adjourned *sine die*.

L. DYO CHAMBERS, Sec.

C. A. HALL, Pres.

## Special Notices.

### SANITARIUM IMPROVEMENT COMPANY.

THERE will be a meeting of the stockholders of the Sanitarium Improvement Company at the Tabernacle, Battle Creek, Mich., at twelve o'clock noon, Thursday, Dec. 3, 1891.

G. H. MURPHY, Sec.

J. FARGO, Pres.

### NOTICE!

THERE will be a meeting of stockholders of the Health Reform Institute at the Tabernacle, Battle Creek, Mich., Thursday, Dec. 3, 1891, at ten o'clock A. M. This is an annual meeting for the transaction of such business as may come before the meeting.

All stockholders are requested to be present in person or by proxy. Blanks will be furnished by applying to the Secretary, L. McCoy.

J. H. KELLOGG, Pres.

### DIST. NO. 3, NOTICE!

THERE will be a convention of the district and State agents of Dist. No. 3, in Battle Creek, Mich., beginning Dec. 13, at 8 A. M., and continuing till Dec. 18. Questions of much importance relating to the local interests of the canvassing work are to be considered, and we hope for a profitable time. Old canvassers and others interested in this branch of the work are invited to attend. All who desire board and room secured for them will please report to me as early as convenient.

F. L. MEAD, Gen'l Canvassing Agent.

### DIST. NO. 3, MINNESOTA.

A THREE days' meeting for this district, will be held at Redwood Falls, beginning the evening of Dec. 10.

This meeting will be held in the interest of the work in general in this district, but special efforts will be made for the tract and missionary societies, hence we hope to see representatives from each society present. Brother A. J. Breed, President of our Conference, will meet with us, no preventing providence.

F. B. JOHNSON, Director.

### COLORADO, NOTICE!

A GENERAL meeting will be held at Crawford, Delta Co., Dec. 11-20. This will be especially for the scattered Sabbath-keepers in the western part of the State, and we hope that all will come. Come to Delta on the noon train, Dec. 10, and there will be a way provided to take all to the place of meeting. Bring some bedding with you.

A meeting will also be held at Trinidad, beginning Dec. 26, for the benefit of the brethren and sisters in the southern part of the State. All coming to this meeting will likely get return tickets for one fare, as it is the custom of railroads to sell them so during the holidays.

We hope that all will avail themselves of these opportunities of meeting with others of like precious faith, and seeking God together.

J. R. PALMER, Pres.

### TO THE BRETHREN AND SISTERS IN INDIANA.

I HAVE felt impressed for some time to say something to you in regard to the work in our State. We have a good field in which to labor, and through God's blessing, our Conference has grown very rapidly; but in our hurry to raise up and organize churches, I know that many have not been instructed as they should have been. I am sure we are not a whit behind our sister Conferences, except it be in not teaching our people to return to God that which belongs to him, and in the language of Paul, we would say, "God forgive us this wrong." Our work has always been retarded on account of means. There are quite a number of cities and towns in our State that

should be worked. Many of them are holding out their hands to us; in fact, we hear the Macedonian cry on every hand, "Come over and help us." A few years ago we could hardly get a school-house in which to present the truth, but now there are scores of meeting-houses offered to us. God is preparing the people to hear and accept the truth.

I think I hear you say, "Well, why do you not enter these openings?" Do we not read in God's word, "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; . . . he is taken away in his iniquity; but his blood will I require at the watchman's hand"? Yes, this is true, but if the watchman's hands are tied, will not those who have tied them be the responsible ones? There are young men and women who should enter the work, but we cannot encourage them to do so, because we cannot see how they can be supported. This is not because our people are so poor. I have been looking over the Conference, and I can think of fifty persons in it that are worth from \$5,000 to \$20,000, and yet our tithe last year was only \$5.70 per capita. My dear brethren, this is not as it should be, and the Lord is not pleased with us. Some have not done their duty! While there are many who have done and are doing all they can, there are others who simply do nothing. Many think to excuse themselves by saying, "All we have, is what we eat and wear." Doubtless this is true, but how much do we owe the Lord out of that. Let us hear Jacob, the grandson of Abraham, as he answers this question, If God "will give me bread to eat, and raiment to put on, . . . I will surely give the tenth unto thee." He did not ask for more to give from than raiment and bread, and if each one would give a tithe of what we eat and wear, it would amount to more than \$5.70 annually.

I am sure if our church treasurers would take this matter in hand, and make it a business to ask those who do not do their duty in this respect, if they have not some of the Lord's money in their possession, hundreds of dollars would come into the treasury that never finds its way there. I do not write these things that I might be benefited thereby. Paul in Phil. 4:17 says, "Not because I desire a gift: but I desire fruit that may abound to your account." It is our duty to obey God, and to return to the Lord that which is his own, and now, my dear brethren, may God help us to let loose of the things of this world and get a firm hold on the things that are eternal; when we do this, we will see our church membership increase, and new ones all over the State embracing God's truth for these days.

May God grant that we may have the "well done" spoken unto us. The harvest is ripe, and will soon be gathered, and if faithful in all our duties to God, we will constitute a part of that golden grain.

J. M. REES.

## The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

### LESSONS FROM THE GOSPEL OF MARK.

#### LESSON XXIII.—CHRIST'S AGONY AND BETRAYAL. MARK 14:27-53.

Parallels: Matt. 26:30-56; Luke 22:38-53;

John 18:1-11.

(Sabbath, Dec. 5.)

#### ON THE WAY TO THE MOUNT OF OLIVES.

1. Where did Jesus and his disciples go after the Lord's Supper? Mark 14:26.

2. What did he say to his disciples on the way? Verses 27, 28.

3. What response did Peter make to this? Verse 29.

4. What solemn warning did Jesus again give him? Verse 30. (See note 1.)

5. What did they all reply to this? Verse 31.

6. To what part of the Mount of Olives did he then go? Verse 32.

7. What instruction did Jesus give his disciples on the way? Ans.—The instruction recorded in John 15 and 16, and offered the prayer recorded in John 17.

#### GETHSEMANE.

8. Who entered with him into the garden? and what did he say to them? Mark 14:33, 34; Luke 22:40.

9. How and what did he pray? Mark 14:35, 36.

10. After his prayer, in what condition did he find his disciples? and what did he say? Verses 37, 38.

11. How many times did he pray? Verses 39-41, first clause; Matt. 26:44.

12. Was his prayer answered? (See note 2.)

13. What did he say when he came the third time? Mark 14:41, 42. (See note 3.)

#### THE APPREHENSION OF JESUS.

14. While Jesus spoke, who came? Verse 43.

15. What conversation then took place? and how were the power and love of Christ shown? John 18:4-9.

16. What sign had Judas given the priests? Mark 14:44, 45.

17. What did Jesus say to him? Matt. 26:50; Luke 22:48.

18. What step did the soldiers then take? Mark 14:46.

19. What then took place? Verse 47; John 18:10.

20. What mild reproof did Jesus give Peter? John 18:11.

21. How did he reprove the Jews who apprehended him? Mark 14:48, 49.

22. What did his disciples do at this time? Verse 50. (See note 4.)

#### NOTES.

1. The solemn, tender assurance, warning, and instruction given to Peter by the Lord, as recorded in Luke 22:31-34, seems to be one phase of the same conversation as recorded in John 13:36-38, and occurred before the Lord's Supper. This conversation recorded in Matthew and Mark took place on the way to Gethsemane.

2. There were two petitions in the prayer of Christ; "Take away this cup from me," and, "Nevertheless not what I will, but what thou wilt." The first was in his mind of secondary importance; the second petition was primary. He longed for the first; he shrank from the ordeal with an agony that forced from his pores great drops of blood; but he longed for the second more. The first petition was not answered; the second and important petition was; and hence his prayer was answered. Such should be the prayer of every follower of Jesus. Whatever difficulty, trial, affliction, or cross lies before us, while we pray for its removal, let us pray above all that God's will may be done. Our prayers will then never go unanswered, and we may know that God's will is best. Believing this, we may say with all our heart, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Matt. 26:42. Only in so doing is there peace.

"God pity those who cannot say,  
'Not mine, but thine,' who only pray,  
'Let this cup pass,' who do not see  
The purpose in Gethsemane."

3. As Jesus comes to his disciples, whom he had entreated to watch with him, he finds them sleeping. While gently reproving Peter, he yet frames an excuse for their sleeping. The spirit was ready, but the flesh weak. But the third time when he comes, the struggle is over, the victory won. He longs for their companionship in watching no longer; they may sleep on and take their rest. It is enough; the hour of agony was over. But even as he speaks, the footsteps of the mob are heard, and Jesus says, "Rise up, let us go; lo, he that betrayeth me is at hand."

4. "And they all forsook him, and fled." This is just what Jesus had warned them of, that all would be offended because of him. All had denied it, but the words of the Master were true. How little do men know of what is in their own heart. Jesus was left alone, and yet he was not alone; for the Father was with him. John 16:32.

## News of the Week.

FOR WEEK ENDING NOV. 21.

#### DOMESTIC.

—The Mississippi was frozen over at Clinton, Iowa, the past week.

—Abraham Lincoln was the first President to issue a Thanksgiving proclamation.

—A company has been organized at Fair Haven, Wash., to raise black cats for their fur.

—Three hundred towns in South Dakota are said to be waiting for cars in which to ship grain.

—At Witt, Ill., a number of deaths from typhoid fever have occurred, in some instances whole families having died. The schools have been closed.

—Forty-nine thousand dollars, or over sixty tons of pennies, are in the New York Sub-Treasury. The penny-in-the-slot machines caused the accumulation.

—Wednesday, the United States cruiser "Newark" sailed from Boston. The cruisers "Atlanta" and "Bennington," at Brooklyn Navy Yard, are ready to sail.

—Three Yuma Indians were sentenced to death at Los Angeles, Cal., Tuesday. They murdered a medicine

man who failed to produce rain at the request of the tribe. According to the laws of the tribe, such a failure is punishable with death.

—It is reported of Edison, that he promises to run a railway train between Milwaukee and Chicago, during the World's Fair, at a speed of 100 miles an hour, by his new electric motor.

—A call has been issued by the Commercial Club of Oklahoma City for a convention to be held Dec. 15, composed of delegates from each political division of Oklahoma and Indian Territory to discuss the advisability of statehood.

—No less than 4,965 papers daily make their appearance in the world. They are in forty-nine different languages; some of them appearing in two or three languages, in which case one is usually English.

—The General Assembly of the Knights of Labor, on Monday, decided in favor of having the World's Fair open on Sunday, with the proviso that no person employed on the grounds shall work more than six days a week. They also refused to approve the W. C. T. U. petition for the prevention of the sale of liquor on the Fair grounds.

FOREIGN.

—Yellow fever is reported at Santos, Brazil.

—The official statement shows the debt of Canada to be \$235,000,000.

—Thirty-six thousand coal miners are on strike in the department of Pas de Calais, France.

—Elections were held in Norway, Tuesday, resulting in sweeping victories for the radical Left.

—Influenza of a severe type is epidemic in southwestern France, and has also claimed many victims at Paris.

—Forty persons are reported to have been killed and thirty injured, Friday, in the Argentine Republic by a cyclone.

—The tin-plate industry in South Wales is in a depressed condition. A number of works have shut down during the week.

—Agents of the Pekin Treasury have paid the indemnities agreed upon, £2,000 to the sufferers at Wu-Chu, and £4,000 to the families of the Europeans killed at Weshui.

—The German war office has ordered that a large number of portable tents be manufactured for the use of the Eastern army corps, with the view to the protection of troops from inclement weather in the event of war with Russia.

—The cost of the tunnel under the Thames, about four miles below London Bridge, is to be \$4,355,000. It is to be 1,200 feet in length and 26 feet in diameter, with the crown only 8 feet below the bed of the river at its deepest part. The process of construction is to be almost like that of the Hudson River tunnel.

—Well-founded reports are current in Vienna, that the Russian government has ordered that 40,000 troops be dispatched to the Polish frontier, and that the number of barrack huts in that region be largely increased. In consequence of this movement on the part of Russia, it is further reported that the Austrian government has ordered that a large number of officers and men be dispatched to strengthen the frontier guards.

—By means of Lady Dufferin's fund for supplying women doctors to Indian women, there are now in that country thirty-two regular women physicians, seventy-two missionary physicians, and nearly two hundred women students in the Indian medical schools.

—Tehwei, near Foochow, China, was captured Tuesday by 15,000 rebels. The outbreak was directed mainly against the authorities, though anti-foreign cries were heard. The officials were powerless. European residents are apprehensive of a spread of the revolt.

RELIGIOUS.

—In Africa there are 500 missionaries and 400,000 converts. An average of 25,000 a year become converted, and in five years, more than 200 martyrs have lost their lives there.

—America to-day possesses over 1,000 women physicians and nearly 100 ordained women ministers. Fifty-six of the sex became lawyers as early as 1882, and the number has greatly increased since then.

—A convention of the representatives of different Sabbath organizations of this State, and other friends of the Sabbath (Sunday), will be held in Utica, N. Y., Tuesday and Wednesday, Nov. 17 and 18. During the sessions brief papers will be read, to be followed by discussion on such topics as the "Sunday Saloons," "Sunday Mails," "Sunday Railroad Traffic and Trains," and "Closing the World's Fair on Sunday." There will be a report of the State committee already organized, followed by a discussion as to its plans, etc.

Appointments.

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

Nothing preventing, I will meet with the churches in the New England Conference as follows:—

- Washington, New Hampshire, Nov. 26-30
- East Washington, Dec. 1-3
- Cornish and Clarmont, as brother Comings may appoint, " 4-7
- Amherst, " 9-14
- New Ipswich, " 15-20
- South Lancaster, Mass., " 21-26

Meetings will begin at each place with the evening of the first date mentioned. I expect Elder Mace will be with me at some of these places. I hope all within a reasonable distance will make an effort to secure good attendance.

R. C. PORTER.

ADDRESS.

ANY one knowing the address of Edward Curdy, will please report it to Central Bible School, 28 College Place, Chicago, Ill. UNTIL further notice the address of C. L. Taylor will be 1038 North Mount St., Baltimore, Md.

LABOR BUREAU.

WANTED.—A Sabbath-keeping girl, between eight and twelve years of age, to live with us. For particulars, address Mrs. Amanda J. Boston, Fredericksburg, Wash. Co., Ind.

WANTED.—A young man eighteen or twenty years of age, who has been reared on a farm and is a Sabbath-keeper, is wanted to work mornings and evenings for his board and the privilege of attending a district school. For particulars, address Daniel Glunt, Osceola, Clarke Co., Iowa.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 15, 1891.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atlantic Express.	Eve's Express.	Kalamazoo Accom'n.
Chicago	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55
Michigan City	9.10	11.10	2.00	4.48	am 12.25	11.20	7.00
Niles	10.20	pm 12.43	2.52	5.50	1.45	am 12.25	8.25
Kalamazoo	12.00	2.20	3.55	7.04	8.37	2.00	pm 10.05
Battle Creek	pm 12.55	2.59	4.25	7.37	4.29	2.45	am 7.55
Jackson	3.05	4.31	5.32	8.52	6.25	4.20	9.45
Ann Arbor	4.42	5.25	6.22	9.45	7.45	5.48	10.55
Detroit	6.15	6.45	7.20	10.45	9.20	7.15	am 12.10
Buffalo	am 3.00	am 3.00	am 3.00	am 6.25	pm 5.05	pm 5.05	pm 8.15
Rochester				8.50	9.55		10.00
Syracuse				9.00	12.15		am 1.00
New York			pm 9.45	pm 8.50	am 7.00		7.45
Boston			5.40	11.05	10.45		10.45

\*Daily. †Daily except Sunday. ‡Daily except Saturday.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.56 P. M., daily except Sunday.

Accommodation train for Niles and all intermediate points leaves Battle Creek at 7.55 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.

Trains on Battle Creek Division depart at 8.08 a. m. and 4.36 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R. Time Table, in Effect May 10, 1891

GOING WEST.				STATIONS.				GOING EAST.				
am	pm	am	pm	Boston	am	pm	am	pm	am	pm	am	pm
8.30	9.00	9.00	8.30	New York	8.30	9.00	9.00	8.30	9.00	9.00	8.30	9.00
5.00	6.00	6.00	5.00	Buffalo	5.55	7.40	7.40	5.07	10.10	10.10	5.07	10.10
6.00	6.00	1.00	6.00	Niagara Falls	6.00	6.00	4.20	8.30	8.30	8.30	6.00	6.00
7.45	7.35	2.45	7.45	Battle Creek	7.30	8.17	8.10	7.10	7.10	7.10	7.10	7.10
		pm		Boston	8.30	9.50		7.30	7.30	7.30	7.30	7.30
		pm		Montreal	9.10	7.45		7.45	7.45	7.45	7.45	7.45
		pm		Toronto	8.42	5.30		7.40	7.40	7.40	7.40	7.40
		pm		Detroit	8.50	7.45		11.55	11.55	11.55	11.55	11.55

Where no time is given, train does not stop.

Trains run by Central Standard Time.

Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, Day, and Atlantic Expresses, daily.

Meals served in C. & G. T. Dining Cars on all through trains.

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.

A. S. PARKER, Ticket Agt., Battle Creek.

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# The Review and Herald.

BATTLE CREEK, MICH., Nov. 24, 1891.

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Those who are engaged in the important work of giving Bible readings, will, we think, find some valuable suggestions in regard to the manner of conducting such readings, in the article from brother Littlejohn, on that subject, in this number.

The Hong-Kong branch of the International Tract and Missionary Society sends us a copy of the *China Mail* of Sept. 18, 1891. We note an item which states that the effort to introduce a Sunday law at Hong-Kong having proved successful, the same effort is now to be made at Singapore.

Brother Corliss this week reports the first attempt to form Sunday leagues in the State of Michigan. It is perhaps worthy of note that the effort was made in the same city, Jackson, where our own work begun in this State, about forty years ago. The regard of some of the prominent members for the Adventists, made matters move rather unsatisfactorily for the modern Sunday apostles.

The last Thursday of November, has, as usual, been appointed by the President of the United States, and by the Governor of Michigan for this State, as a day of public thanksgiving for the mercies and blessings of the past year. We hope the National Reformers will not refuse to be thankful because of what to them will no doubt seem like a deplorable fact; that is, that these proclamations do not make mention of the law of God as the supreme authority, nor recognize Christ as the political ruler of the nation.

We trust all our readers have noted what has been said in late numbers of the REVIEW concerning the week of prayer, and that they will note especially what is said on that subject in this number. It is only by hearty co-operation and concert of action on the part of all that such occasions can be made what they are designed to be. There is

certainly need enough of spiritual advancement all along the line; and is there not a sufficient sense of this among us, to lead all to seek the Lord in the manner indicated?

When prophecy foretells a certain movement, and calls it by name, and when, the time having come for the fulfillment, those who are engaged in it, not only do the work foretold, but give it the same name the prophet had applied to it, the application of the prophecy is not difficult to make. Such is the case with the so-called "Sabbath Unions" now being formed in this country. See brother Underwood's report in the Progress department this week. He makes a good application of the words of Mr. Crafts, who unwittingly declares the nature of the work in which he is engaged. It is about as plain as it would be if the pope should rise up and say, "I am the little horn of Daniel 7, the mystery of iniquity, the man of sin, the son of perdition."

It is usually the case that the gaunt specter of famine is followed by the all-devastating pestilence; and such is now the situation in Russia. The Asiatic cholera is said to have appeared in its most virulent form among the famine victims, and is sweeping off the people by thousands. The stricken district has an area of about 30,000 square miles, and a population of some 25,000,000, so it can easily be conjectured what proportions the harvest of death is likely to assume. Already the death rate is so large that it is impossible to give the victims Christian burial. It is estimated that it would take \$100,000,000 to purchase necessary food; and if the money could be had, it would be impossible to distribute the food over so vast a district, before the famine and disease had done their work.

### POOR PROSPECTS FOR THE TURK.

THOUGH the news from the Province of Yemen, where the Arabs are in revolt against the caliphate of the Sultan at Constantinople, is somewhat meager, enough is learned from Aden, the chief port of export for the province, to furnish the papers material for extended comment. From an article in the *Interior* of Nov. 19, 1891, we clip the following significant statements concerning the present situation:—

"The rebels number some 40,000 men under command of the Sheik Hamed-ed-din, have control of the entire Yemen plateau, save the capital, and although they have no artillery, confidently expect the submission of its garrison. Should Sanaa fall, the effect in Constantinople would be serious, first, because the Sultan is not regarded as a soldier, and second, because unless retaken, it would mean the loss to the Sultan not only of his spiritual supremacy over the Mussulman world, but of his Asiatic and African dominions. Unless his power is to be broken altogether, or its exercise confined to that part of his empire lying north of the Bosphorus, Yemen must be reconquered, and to do so will bankrupt the treasury, the cost of moving an army over the deserts, where even water has to be carried, being simply enormous. The Arabs, though the most intelligent of all Asiatic races, and as brave as the Turks, are inferior to them in discipline and organization; but they have immense strength for irregular warfare, are protected by the deserts, and if they can refuse bribes, may, with the impetus the revolt has already gained, defeat the demoralized armies sent out by the Porte. Heretofore, when the balance was against them, the Turks have bought one tribe after another; but the plan has apparently not worked this time, and if the rebels are well led and successful at the start, the revolt may extend to the Hedjaz, and Mecca be captured. In that event the death struggle between the Arab and the Ottoman would be fairly on; for the establishment of an Arabian caliphate would draw in the whole Moslem East, including Persia and the south Mediterranean states."

Verily the "great river Euphrates," as set forth in the Revelation, is fast drying up; and the last great puff of evaporation, when the power thus symbolized shall come to its end with none to help

it (Dan. 11:45), would seem to be not a great way in the future.

### HOME OF INDUSTRY FOR DISCHARGED PRISONERS.

PROBABLY very few of our readers have ever heard of this institution, and those who have heard of it probably do not appreciate the philanthropic work which is being accomplished by it. This is a home for discharged prisoners, situated in Detroit, Mich. It is no easy matter for prisoners after serving a term of years or months, as the case may be, on coming out of prison, to find employment or even a home. Their former friends or associates have either forgotten or entirely ignore them; and I could recite cases where even parents have refused to receive their children after serving a term in prison. Yet we should not forget that these same people are of the same blood as ourselves, and perhaps if placed under as favorable circumstances as we have been, would have gone through life with as few mistakes as we have made. We should not criticise too sharply those who have fallen. We know not the cause of their fall. But because a man has once fallen, we cannot take the position that there is no repentance, or that there is no possibility of his ever again becoming a respectable citizen, and living down, by his honest walk, the reproach upon his character.

It is to rescue these that a few philanthropic men and women of the State of Michigan have erected the Home of Industry for Discharged Prisoners. This home is presided over by Mrs. A. L. d'Arcamble, a lady who has consecrated herself to this work, and who, being possessed of a little means, enough for her own support, works without remuneration of any kind. She is not only able to give her services gratuitously in caring for the unfortunates who come to her home, but she is interested in all works of prison reform, and I might say in everything which tends to bring up the downfallen of humanity, and give them a new hope and new aspirations to lead a better life. Certainly this is a commendable work. And she shows as much Christian spirit of sacrifice as if she was engaged in some foreign mission work; for truly there is missionary work at home.

It was my good fortune not long ago to visit this institution, and I must say that I was much impressed with the work being done there. The Home itself is a plain but durable structure. I visited their broom factory where the discharged prisoners were engaged in the manufacture of brooms, as the managers of this institution believe that work is necessary for reformation. I took dinner at the institution, and had the satisfaction of seeing the inmates all together at the table, and if I had not been informed previously who they were, I never should have thought but that they were the ordinary tradesmen of the city.

I was given an opportunity to speak to them, and I never have felt that I was talking to a class of people who appreciated what I said more than they. It is astonishing to notice how a few kind words are received by those unfortunates that the world looks upon as hardly worthy of notice. Many who have found a home in this institution have been able to procure good positions elsewhere, and have become useful citizens, who, if it had not been for the kindly hand held out to them, would no doubt have given up discouraged, and again found their old quarters.

At an entertainment at the Home, Nov. 11, \$194.49 was received as donations, from the friends of the institution present and absent. We would be pleased to give the names of the donors, but the list is such a long one we have not the space. Besides the money donated, there were given fruit, vegetables, clothing, etc., in large quantities, by many individuals, showing that its friends appreciate it. But it is appreciated most of all by those for whom it was instituted. I am personally acquainted with the "mother" of the institution, as Mrs. D. is familiarly called by the inmates, and Mr. Angus, the Superintendent of the institution. I might add that Mr. Angus is also of a philanthropic nature, and when there is no money to pay him his wages, he works for nothing.

Battle Creek, Mich.

C. ELDRIDGE.