

The Adventist Review and Herald

ELIHU SMITH 1850
box 686

THE HOLY BIBLE IS THE FIELD OF THE WORLD

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

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THE KINGDOM OF GOD.

BY FANNIE BOLTON.

(Sydney, Australia.)

"The kingdom of God is within you."

The kingdom of God, the kingdom of God,
O where is its gentle sway?
Earth's nations rule with an iron rod,
And tyranny reigns to-day.
And we look to the heaven with longing eyes
For a glimpse of the throne above.
O kingdom of God, is your sway in the skies,
And on earth no reign of love?

"The kingdom of God,"—listen, gentle heart,
Who hath wept, abhorring sin,—
The kingdom of God is not far apart,
The kingdom of God is within.
In the Christian's heart is a heaven below;
For Christ hath the being's throne,
And there are rejoicing thoughts aglow,
And the will of the Lord is done.

O Christian, open to the eyes of men
Who go on a weary quest,
Searching with eagerness city and glen
For the beautiful realm of rest,—
Open the gates of this kingdom wide,
Where ruleth not lust or sin,
And bid men welcome to look inside
For the kingdom of God is within.

About the city, about the mart,
About the field and the wood,
O kingdom of God in the Christian's heart,
Shine out for the lost world's good,
Till many a heart shall the door unlock
That has long been barred with sin,
And many a soul to the Saviour's knock
Shall answer, "Dear Lord, come in."

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.

PRESENT UNTO THE LORD GIFTS OF GRATITUDE.

BY MRS. E. G. WHITE.

THE Lord sends his blessing and manifests his love to the children of men. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and yet how rarely is the Lord thanked, how seldom is his praise upon human lips! How few are found to testify to his loving-kindness, and to acknowledge his mercies to the children of men! How many families fail to retain God in their knowledge! The blessings of the Lord surround parents and children, and they are provided with temporal necessities, yet they do not accept them as gifts in trust, nor do they regard themselves as stewards of the grace of Christ. They do

not respond to God's liberality, and return to the Lord a portion of his intrusted goods in tithes, gifts, and offerings, thus acknowledging their dependence upon God, and manifesting gratitude for his wonderful mercies toward them. Every earthly wish may be gratified, and yet men pass on as did the ungrateful lepers who had been cleansed and healed of their obnoxious disease. These lepers had been restored to health by Christ, and the parts that had been destroyed by the disease were recreated; but only one, on finding himself made whole, returned to give God glory, and Christ asked, "Were there not ten cleansed? but where are the nine?"

Why does not every converted soul speak forth the praise of God? Why is it that the recipients of God's continual favors do not give more ready expression to their gratitude? Why is it that the heart is not pure, and filled with thankfulness to God? David says: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together." "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; . . . worship the Lord in the beauty of holiness." "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee; I will sing praise to thy name, O thou Most High." "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations." "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed."

We are under obligation, because of the relation in which we stand to God and to one another, to display the grace of God for the salvation that has been brought within our reach at infinite cost. God has given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He has given the Holy Spirit to enlighten, renew, and sanctify the soul, and this should call forth thanksgiving and praise from every human heart. Children and youth should be educated to make God first in their thoughts, and thus a revenue of gifts and offerings, like little rivulets, would flow into the treasury of the Lord. But parents have failed to educate their children to act in an unselfish way, and have co-operated with the enemy in educating them according to a false standard. All Heaven is looking upon our churches, upon parents and children, and asking, "Were there not ten cleansed? but where are the nine?"

The lesson which is recorded concerning the ten lepers should awaken in every heart a most earnest desire to change the existing order of ingratitude into one of praise and thanksgiving. Let the professed people of God stop murmuring and complaining. Let us remember who is the first great Giver of all our blessings. We are fed and clothed, and sustained in life, and should we not educate ourselves and our children to respond with gratitude to our heavenly Father, by

giving gifts and offerings for the support of his cause? Christ has commanded his disciples, saying, "Go ye into all the world, and preach the gospel to every creature." But how is this work to be accomplished?—It is to be done through the co-operation of human agencies with heavenly intelligences. We are to be earnest laborers together with God. Parents are to bring up and educate and train their children in habits of self-control and self-denial. They are ever to keep before them their obligation to obey the word of God and to live for the purpose of serving Jesus. They are to educate their children that there is need of living in accordance with simple habits in their daily life, and to avoid expensive dress, expensive diet, expensive houses, and expensive furniture. The terms upon which eternal life will be ours are set forth in these words, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself."

Parents have not taught their children the precepts of the law as God has commanded them. They have educated them in selfish habits. They have taught them to regard their birthdays and holidays as occasions when they expect to receive gifts, and to follow the habits and customs of the world. These occasions, which should serve to increase the knowledge of God and to awaken thankfulness of heart for his mercy and love in preserving their lives for another year, are turned into occasions for self-pleasing, for the gratification and glorification of the children. They have been kept by the power of God through every moment of their life, and yet parents do not teach their children to think of this, and to express thanksgiving for his mercy toward them. If children and youth had been properly instructed in this age of the world, what honor, what praise and thanksgiving, would flow from their lips to God! What a revenue of small gifts would be brought from the hands of the little ones to be put into his treasury as thank-offerings! God would be remembered instead of forgotten.

Not only on birthdays should parents and children remember the mercies of the Lord in a special way, but Christmas and New Year's should also be seasons when every household should remember their Creator and Redeemer. Instead of bestowing gifts and offerings in such abundance on human objects, reverence, honor, and gratitude should be rendered to God, and gifts and offerings should be caused to flow in the divine channel. Would not the Lord be pleased with such a remembrance of him? O how God has been forgotten on these occasions! At the very time when his loving-kindness should be remembered, his mercy has been ignored. The lesson of the ungrateful lepers should not be in vain to us. "Were there not ten cleansed? but where are the nine?" Shall only one in ten who are receiving the rich benefits of the Lord, return to bow at his feet and to give praise for his mercies? Shall presents be purchased, and money be expended for unnecessary things, and no wisdom be manifested in the outlay of God's intrusted means? Will parents come out from the world and be separate from its customs? Let them obey the injunction of God, and put

forth judicious labor properly to train and educate the young in true knowledge and wisdom. Those men were called wise men who came from the far East to Jerusalem, led by a star in the heavens, to offer gifts of frankincense, myrrh, and gold to the infant Saviour. "Lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother." Although Christ was the Majesty of heaven, he was born in poverty, and his cradle was a manger. But when the wise men "had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

When you have a holiday, make it a pleasant and happy day for your children, and make it also a pleasant day for the poor and the afflicted. Do not let the day pass without bringing thanksgiving and thank-offerings to Jesus. Let parents and children now make earnest effort to redeem the time, and to remedy their past neglect. Let them follow a different course of action from that which the world follows. There are many things which can be devised with taste and cost far less than the unnecessary presents that are so frequently bestowed upon our children and relatives, and thus courtesy can be shown, and happiness brought into the home. You can teach your children a lesson while you explain to them the reason why you have made a change in the value of their presents, telling them that you are convinced that you have hitherto considered their pleasure more than the glory of God. Tell them that you have thought more of your own pleasure and of their gratification and of keeping in harmony with the customs and traditions of the world, in making presents to those who did not need them, than you have of advancing the cause of God. Like the wise men of old, you may offer to God your best gifts, and show by your offerings to him that you appreciate his Gift to a sinful world. Set your children's thoughts running in a new, unselfish channel, by inciting them to present offerings to God for the gift of his only begotten Son. Let a box be made to receive the gifts of the children. The intelligences of heaven are waiting to co-operate with human agents in every work of benevolence, that there may be means in the treasury of the Lord, and "meat in mine house," saith the Lord.

In the days that were before the flood, men left God out of their reckoning, and followed the imagination of their own hearts until violence and cruelty, selfishness and self-exaltation, were the order of the day. The Lord destroyed the inhabitants of the world by a flood, and he declares that as it was in the days before the flood, so it shall be in the days when the Son of man is revealed. We are living near to the coming of the Lord in the clouds of heaven, and let those who would escape from the doom of those who forget God, be careful to maintain good works. God, the great moral Governor, has a law which is to be obeyed, and the angels of God are his officers, to witness to the deeds of evil-doers, and to lay the rebellious under arrest. The transgressors of the law of God will meet a just retribution unless they repent before the Majesty of heaven, and by faith in Christ turn to allegiance before it is everlastingly too late.

A great work is to be accomplished through the instrumentality of man; for we are to co-operate with God in pressing back the tide of human woe. Through the power of the Holy Spirit we may be faithful, whole-hearted workers to stand in defense of truth and righteousness, and keep the Lord and his honor continually in mind. Let the perception be clear as to what is due to God for his benevolence in giving the gift of his Son to the human family. Let our liberalities flow toward God. Let thank-offerings be presented to Jesus, and as you gain clearer

perceptions of your past deficiencies, let it be made manifest that you are seeking to make decided reformation in accordance with your faith.

For long years God has been robbed of tithes, and gifts, and offerings. Men have forgotten him, and through ignorance of his claims, they have allowed their gifts and offerings to flow in a perverted channel. Let parents and children teach the world by self-denial how they may honor the birth of Christ. Parents will have need of patience and moral strength, in order that in the fear of God they may unlearn the customs of the world. Tremendous evils have come into the world through forgetfulness of God, and through the coming holidays Satan will gather a large harvest of souls, and reap a large revenue of means through enticing men to gratify the desires of the unrenewed heart. Many souls will be led into false paths from which they will never recover. Earnest Christian endeavor should be put forth to establish a new order of things, so that the professed people may work in harmony with his plans, and thus glorify God and bless humanity.

PLUS ULTRA.

BY WORTHIE HARRIS.

(Battle Creek, Mich.)

How much, I thought, in coming life doth wait,
When, lo! I stood beside a wicker gate;
I tried and could not open; but the Guide
Close by was waiting on the other side.

I only asked. He opened wide, and lent
His hand, as onward o'er the path I went.
'Twas narrow, and the way was rough and drear;
"Where is the 'more beyond,'" I wondered, "here?"

My Guide the thought unsaid did well perceive.
"Wait patiently, my child, in me believe;
Thine eye hath never seen, nor ear hath heard
The things thy Lord hath promised in his word."

As on we pressed, the way so narrow grew
No longer was it broad enough for two.
He went before, and bade me follow on,
And cheered me with the word, "'Twill not be long."

Then once again, the darkness veiled his form;
It seemed that I was all alone,—forlorn.
And then I saw a beam of heavenly light
Break through the mists that hid my Guide from sight.

O joy! O light! O beauteous abode!
These surely are the mansions of my Lord!
Here meadows green and fair, and vine-clad bowers
Bloom forth with fragrant, never-fading flowers.

Not half was ever told, nor can be thought,
How much our Saviour by his death hath bought.
Much more abundant now his grace is given;
Much more than is revealed, the bliss of heaven.

REDEMPTION.

BY ELDER J. H. DURLAND.

(Battle Creek, Mich.)

"In whom we have our redemption through his blood, the forgiveness of our trespasses according to the riches of his grace, which he made to abound toward us in all wisdom and prudence." Eph. 1:7, 8, Revised Version.

Redemption is the act of freeing, or releasing; deliverance. But giving freedom or deliverance denotes that those who receive it are in bondage. Who are in bondage? "For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. Who is it that overcomes man?—It is Satan. "That they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2:26. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom

also we all had our conversation ["once lived," Revised Version] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath." Eph. 2:2, 3.

When we were convinced that this was our condition, our awakened conscience sought for ease and deliverance. But we found ourselves helpless, without strength. We could take no step, nor do anything which could in the least save us from our sins. Whatever method we thought of, it failed us upon trial, and left conscience more uneasy than before. If we thought of reforming our lives, yet what is to become of our old sins? Will present obedience, if it could be perfectly paid, make any atonement for past disobedience? Will the broken law take part of our duty for the whole? "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Then were we led to cry, "O wretched man that I am! who shall deliver me out of [margin, "this body of death"] the body of this death?" Rom. 7:24, Revised Version. We are captives and need deliverance. We are sold under sin (Rom. 7:14) and are in Satan's bondage. We have yielded ourselves to him, and are, therefore, his servants. Rom. 6:16. We have no power to extricate ourselves from this terrible bondage. We are sinners, and the death sentence hangs over our heads.

"*Forgiveness of our trespasses.*"—Forgiveness is from *ἄφεσις* (*aphesis*), which means "to discharge, to send away, to set free; to remit the punishment; where the guilty person is dealt with as if he were innocent." This is the kind of redemption that every sinner needs. It is *freedom from sin*. It is deliverance from the bondage of sin and punishment therefor. We have trespassed; *i. e.*, come short of the mark. Redemption is promised to release us from this shortage by paying the debt the law demands.

"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25; (see 1 Cor. 1:30). He is our propitiation; for by his sacrifice, sin is expiated, or atoned for. He declares his righteousness for the remission of our sins. Remission is from the same word as forgiveness. Bullinger speaks of its signification as follows: "In lxx. and N. T., setting free, remission of debt or punishment; hence, the forgiveness of sins on the part of God, and with reference to the future judgment; total remission and forgiveness excluding all idea of punishment." "Christ hath redeemed us from the curse of the law, being made a curse for us." The curse of the law is its penalty. If there were no penalty attached to a law for its violators, the law would be of no effect. The penalty of God's law is death. Rom. 6:23. Every unbeliever is under this sentence. John 3:18. This demand must be met. There is no escape. The law demands life before it can release the transgressor. Therefore no transgressor can stand in the stead of another, for he has only one life to give, and that is required for his own sins. He who would be the propitiation for man's sin, must live a sinless life in the place where man failed, before he could give his life for the sinner. This is just what Christ did for us. "When the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons." Gal. 4:4, 5, Revised Version. There is a world of meaning in this text. It unfolds the beauties in redemption as the magnifying-glass unfolds the beauties that are in the flower.

"*Born of a woman.*"—Man had sinned, and man was to suffer. By the disobedience of Adam all flesh became weak and open to the in

roads of Satan. The mother of Jesus was a sinner by nature, and possessed those weaknesses that other mothers possess, which are so often transmitted to their posterity. By being born of woman, Jesus took our nature upon him, and became man.

"*Born under the law.*"—Jesus Christ was not only born of a woman, but he was born under the law, both to be judged by the law, and to be dealt with according to the law in his own person; and as man's representative, to satisfy the law for all of man's transgression of it. He did this to redeem, or release, them that were under the law. But all men are born under the law; *i. e.*, the universal law of God, which is essentially the same as the rule of life in the *ten commandments*; and they are answerable to it for every single transgression. They are entitled to life only on condition of their perfect and uninterrupted obedience to it. No one ever has been, or ever will be, delivered from the curse due to him for his transgressions, excepting through Christ putting himself under the law in man's nature, and being made a curse for man. He who came to redeem sinners was first born with man's weaknesses, that he could be tempted upon all points as man was; that he might live a life here that would meet all the requirements of the law; and that he might suffer death to meet the penalty of the law upon all transgressors who would accept him in their stead.

When he began his ministry, he read the words of the prophet concerning himself in the plan of redemption. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to *preach deliverance to the captives*," etc. He came to deliver all that had been or ever should be taken captive by Satan. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had [margin, "hath"] the power of death, that is, the devil; and might *deliver all them* who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15, Revised Version.

"*According to the riches of his grace.*"—This redemption is not a legal work. It is not a work of justice. It is a work of grace. It is "according to the riches of his grace." But grace is unmerited favor, which can only be granted by one whose heart is filled with love. Love is the wealth of his grace. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This gift is indeed rich; yes, it is the unsearchable riches. Study it; meditate upon it; its fullness is beyond comprehension. All this God did to free you, dear reader, from the bondage of sin. If you accept the gift, you have a right to all the riches of his grace, and may by faith make use of them as your own.

ZACCHEUS. LUKE 19:1-10.

BY ELDER J. P. HENDERSON.

(Hawkeye, Iowa.)

Four things are said of Zaccheus: He was rich, he was chief of the publicans, he was small of stature, and he was a son of Abraham. To be rich was considered by the Pharisees as a mark of honor, but to be a publican was to forfeit one's right and title to even respect from the Jewish nation. It was the duty of those who held this office under the Roman government to collect customs, or revenue, on imported goods, and taxes from the people. To the Jews it was sacrilege to pay revenue to the Roman government; and they utterly disowned the one of their faith who would accept such a position.

Our Saviour knew no distinction, however. One of his apostles, Matthew, was chosen from the seat of custom. Matt. 9:9. Zaccheus was probably the superintendent of customs, or tribute, in the district of Jericho, where he lived.

Christ was passing through Jericho on his way to Jerusalem to attend the Passover, the one at which he was crucified. Zaccheus wished to see so noted a person, but was unable to do so because of the press of people, and because he was small of stature. Running ahead, he climbed into a sycamore, or "fig-mulberry," tree, which was planted along the highways, both for the fruit it bore and its shade, which were to benefit the traveler. What must have been his astonishment when the Master addressed him, "Zaccheus, make haste and come down; for to-day I must abide at thy house." Though rich, and holding an important office, Zaccheus possessed a heart susceptible to the influences of divine love. "He made haste, and came down, and received him joyfully." Perhaps disgusted with the hypocritical display made of the Jewish religion, he had turned his attention to other affairs. His heart must have longed, however, for something better, and when the kind words of the Master greeted him, he was aroused at once and "received him joyfully."

Whatever may have been his faults or the past record of his life, he at once made confession, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." His riches were no obstacle in the way. The lucrative position he held, enabled him to give to the poor, and now that he had heard the words of consolation from the true hope of Israel, he was willing to restore fourfold for every false accusation.

This was enough. Said the Master, "This day is salvation come to this house, forasmuch as he also is a son of Abraham."

The sons of Abraham were not so called by our Saviour except they did the works of Abraham. John 8:39. The Pharisees and Sadducees had lost their right to be classed as such, and were spoken of as a "generation of vipers" (Matt. 3:7), and denounced as the children of the devil. John 8:44. But not so with Zaccheus. His works entitled him to be classed as a "true son of Abraham," and one that merited the favor and blessing of the Son of God.

What a happy night that must have been in the home of Zaccheus, the Saviour dwelling under his own roof. "This day is salvation come to this house,"—words cheering to one that had been excommunicated from among his own people, and perhaps driven to despair by the irreligious life of those who professed to be teachers of the religion of his fathers. But hope came at last. So it will to the hungering one to-day. Jesus is still among the living. He is willing to be our guest. Shall we let him in, and receive him joyfully? If so, his presence will bring salvation to us also. How precious is an ever-present Saviour, whose feelings can be touched with our infirmities, and whose ear is ever open unto our cry.

DID CHRIST GIVE PEACE OR DIVISION?

BY FRANCIS GOULD.

(Bordoville, Vt.)

"SUPPOSE ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12:51. Some people misapprehend the meaning of this scripture; for Christ has said many times that the gospel which he came to give and proclaim to the world was the gospel of peace. It was so announced at his birth, for a multitude of the heavenly host praised God and said, "Glory to God in the highest, and on earth peace, good-will toward men." Luke

2:14. The apostle Paul, who had experienced the love and peace of God in his soul, said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

It may be asked, then, how Christ came to give the division. Luke 42:52, 53 throws some light on the subject: "For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

This scripture, no doubt, represents families, some of whose members have been converted, and some have not, which causes a division of sentiment. In some families it makes but little difference. Every one is left to enjoy his own opinion without opposition or persecution, while in others quite an enmity exists toward those who are converted. But in the mind of the true child of God, reigns universal peace. Ever since the fall of man, and since the devil lost his high position in heaven, he has tried in every possible way to thwart the purpose of God in bringing back fallen man to a state of innocence and peace. The dragon stood up against the "Prince of princes;" his ire was manifested against the people of God under the reign of the papal supremacy; and as Bible history often repeats itself, we see the same spirit manifested in these last days against those who keep the commandments of God and the faith of Jesus. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." It has often been the case that some have been disinherited and turned from the parental roof, on account of their religious belief; hence cometh division between the two parties—division between sin and holiness. Christ is not divided; those who love him, he will gather together in the bonds of eternal love.

The Jews might have enjoyed the peace of Christ; they might have been a kingdom of priests, a holy nation, had they believed on Jesus, and made a practical demonstration of the doctrine he taught in their lives, but they rejected it. Therefore he told them, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42.

For about six thousand years the adversary of souls has been walking about like a roaring lion, seeking to destroy the peace and hope of mankind; but the saints will work the works of righteousness. Says the prophet, "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." Isa. 32:17. Our Saviour instructed the people and especially his disciples in the principles of peace. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33. Strife and division will continue among men as long as probation lasts, as long as sin and holiness exist as separate principles. A little way in the future, when the resurrection takes place, and the saints are gathered home, Christ will make a division. In Luke 11:21, 22, we read: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Here the devil is designated as a strong man, but Christ is stronger than he. The goods are the saints held by Satan in the grave. When Christ comes, he will raise the dead and separate the righteous from the wicked.

The Mission Field.

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

WILL SWITZERLAND IMPRISON PASTOR HOLSER?

At the hearing of the appealed case of Pastor Holser, of Basel, before the Federal Court,—the Swiss court of last resort,—the appeal was denied, and the penalty of fine and imprisonment for Sunday labor in the publishing house under his charge, affixed by the Basel court, left in full force.

The Factory Law, under which Pastor Holser was arrested and convicted, is a federal law, and it appears that the Federal Court has no power to construe a federal law, or to decide upon its constitutionality or unconstitutionality. That rests alone with the body that made the law,—the Federal Council. Therefore, the result of the legal action was a foregone conclusion from the first; there being really no judicial body having authority to revise the decision of the Basel police court on the important questions involved in this case,—and really nobody with authority to open the case at all after its decision by the police court, short of the Federal Council, which made the law under which the action was brought. Then, however, a wrong which had been done, as in this case, cannot be righted. The only thing possible now is for the Federal Council to interpret or repeal the defective law, that no one else may suffer injustice from it. Clearly, therefore, in cases brought before it involving the constitutionality of federal laws,—not only those in reference to Sunday labor in factories, but all federal laws,—the police court is actually the court of last resort. The court rejected the appeal without a dissenting voice.

At this time Pastor Holser was making a circuit of the churches under his charge. When his appointments had been met, he returned to his office in the publishing house at Basel, and to his regular duties there. He was unmolested for five days, preaching on the Sabbath according to his usual custom, and going about the city in the pursuance of his ordinary duties. On the morning of the sixth day a notice was sent him from the police department requiring him to present himself at police headquarters, there being a clause in the order which stated that if voluntary compliance was not rendered, the order would be enforced. To this order Pastor Holser replied in these words:—

"TO THE POLICE DEPARTMENT, BASEL: Your order to present myself, Oct. 23, 9 A. M., to begin three weeks' imprisonment, is at hand. In response I can only say that I am engaged in the service of the Lord and cannot leave his work without his order. This imprisonment is prescribed in consequence of my keeping the commandments of God as he has given them in his word. In doing this I have wronged no one, and have done nothing worthy of imprisonment. Were it for having committed an unjust act, I would present myself on an order to do so; but I cannot lay down the work of the Lord at the command of men for the misdemeanor(?) of having kept the ten commandments.

"Respectfully,

"HENRY P. HOLSER."

During the day the public collector called to collect the fine, but he was told very plainly and simply that a fine for keeping the commandments of God could not be paid.

And now comes the answer to the question before written, in the title to this article,—"Will Switzerland imprison Pastor Holser?" Just as I write this closing paragraph, Pastor Holser comes to the door in the charge of two officers, for a parting word and a shake of the hand before he goes behind the bars of the city prison of Basel.

No amount of superficial leniency in the way of non-interference while his case went to the court of appeals and to the Federal Court, nor

any degree of personal consideration shown him in the manner of his arrest, can be pleaded in extenuation. The fact remains which cannot be explained away,—Switzerland has imprisoned Pastor Holser for keeping the commandments of God!

W. H. McKEE.

Basel, Oct. 23.

A LETTER FROM ELDER HOLSER.

Basel, Lohnhof, Cell F, Oct. 25, 1894.

DEAR BROTHER TENNEY: As you see by the above, they have me at last, but my machine is with me, and is dealing out facts right and left, and it is yet to be seen who will have the worst of it. After having attended the hearing in the supreme court, I finished my visits to the churches, although the police at Basel stood with open arms to receive me, expecting that I would in humble obedience return as soon as the decision was reached. Of course I had no such idea, and continued my work as before, and returned to Basel when my work brought me there.

On returning to Basel, I found an order to present myself at a date already in the past, so I paid no attention to it. A few days later, another order was handed me to present myself the next morning. To this I replied that I was engaged in the work of the Lord, and could not leave it without his order. That the prescribed fine was in consequence of my keeping the commandments of God, which certainly is no ill to my neighbor. Were it for a real nuisance, I would present myself, but not when ordered to do so for having kept the ten commandments.

In the afternoon of the same day, a gentleman in civil clothes called at my office, presenting my letter and an order to bring me. After explaining his mission, he asked me to come with him. I replied in the sense of the letter. Then followed a long conversation about the principles involved, the gospel, the Bible, Protestants, Catholics, Sunday laws, etc. The man was quite gentlemanly and reasonable, but every few moments he would work around to the point of having me go with him. But I remained at ease in my chair. He then asked me to go on in advance, and he would follow after, so that no one would know what was going on. When this failed, he said that he would have to take me, but did not want to make a scandal; I replied that I did not either, and the way for him to avoid it would be to leave me alone.

He next asked me if I really wanted him to use police power. I replied that I certainly did not, but what I wanted was for him not to disturb me for having kept the ten commandments. He responded that he would have to obey his superiors. I here tried to make him see that he was responsible before God for his acts, and that if he feared God more than men, he would refuse to obey when ordered to arrest a man for having kept the commandments. He then tried to have me go to the chief of the department of police, assuring me that he was a Christian man, kind and reasonable. Of course this was but a ruse to get me to the place of imprisonment.

When all else failed, he opened the window, and whistling, called the attention of a companion who had meanwhile been promenading in front of the building. On his entering, both tried to get me to go. But when I did not stir, he sent his companion to telephone the situation to headquarters, and ask for further orders. I used all the time to talk about the truth. The others soon returned with a hack and orders to bring me. I hereupon bade a few in the office good-by, and entered the hack, and was soon at police headquarters, where the prison is located, and was introduced to my future landlord. After asking me if I had in my baggage, liquor, tobacco, or matches, he registered my name for three weeks, and asked me if I would pay my board in advance. I replied that I would not pay at all; that I was an unwilling boarder; that,

if they would let me go, I would pay my board; but if they were going to lock me up, they could also foot the bill. "But," he said, "you are able to pay." I then proceeded to explain to him why I was imprisoned, and for conscientious reasons could not pay my board. He replied that he understood why I was here, and that the State would then have to pay my board, which is twenty cents a day. Thus you see I am not a very fastidious or costly boarder.

I was then taken to my room, which is about 12 ft. x 13 ft., is dry, warmed by a stove, has a large window which can be opened wide, and which faces the east. My furniture consists of a plain bed, and pine table and bench. I am now on my third day, and so far have fared well. Although plain, the food is well cooked and abundant. Physically, I am well situated, and could remain here till the Lord comes, if need be; and of course there is no mental hardship; on the contrary, I never enjoyed myself more than since I have been here. With papers, books, writing materials, and machine, I work as hard as though in the office, and am less disturbed, so I hope to do really better work.

For exercise, I take regular gymnastics on the Swedish system, and to-day the keeper told me that I could promenade in the court, and smoke a cigar if I desired. I replied that I would gladly take the out-door exercise, but would leave the cigar for some one else to smoke. I have already had a number of visits from friends, whom I must see in the keeper's office. They do not treat me like the others, but are quite free already, and have expressed the idea that I am not a tricky one that they must watch. So if it continues as it has commenced, it will be quite pleasant here.

The Basel papers are very conservative about our case. In all other parts of the country, they have much more to say. To give you an idea of what I am doing, I will give you an article that I have written for the papers to-day:—

"Basel, Lohnhof, Oct. 25, 1894.

"The name of this place, Lohnhof (House of Reward), is well chosen; for here every one receives reward for what he has done. One of the inmates was found guilty of theft, and is now receiving pay for his deed; another flogged a hack-driver; a third beat his wife for poor cooking; a fourth was unfortunate in his business, having been caught in the act of safe-cracking; and all are receiving due reward. And I also am here, secured with chains behind and bars in front. And why am I here? what is my offense?—Keeping the ten commandments. And this also has its reward; for the Bible says so.

"However, the reward for keeping or breaking these commandments is to be given at the judgment of the great day. But the good citizens of Basel are not quite agreed to this plan; they can hardly wait so long, or trust the matter with the Lord; for there is danger that the reward might turn out contrary to their wishes. Their suspicion in this respect is not without foundation, for the Lord's law requires the observance of the seventh day, while their law requires the observance of the first day. Hence it is quite probable that if left for the Lord to judge and reward, he might fail to punish me for not having kept the first day; for these Basellers, reasoning from their own custom of enforcing the law to the letter, suspect that the Lord may after all do the same, regardless of their law requiring me to keep Sunday.

"So to make sure of having me judged according to their desires, they attended to the matter themselves. And that is why I am here in the Lohnhof, Cell F, with chained door behind, and grated window in front!"

I am glad that brother Mc Kee is now here to help. With God's help, we shall keep things stirred as much as possible. In our experience so far, we have the rejoicing evidence that the Lord has been helping. The turn things have taken is just what was needed to prepare our people for what the enemy is about to bring upon us.

It seems rather strange to hear the chains clanking several times a day, when they open my door. I almost feel like telling them that they need not take such pains, for I am not very dangerous.

Yours in the Lord,

H. P. HOLSER.

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.

CHILDREN IN CHURCH.

SHOULD small children be taken to church? That depends upon the answer to other questions that might be propounded. We confess to not the slightest revulsion of feeling at seeing well-behaved and quiet children, even babies, in church. On the contrary, it is a pleasure to see them there. And between enduring a small allowance of disturbing cries and keeping mothers at home, we have always decided in favor of the former, and against the latter.

It is a silly and unwarranted squeamishness that objects to the presence of the youngest members of our families being seen in public assemblies when there is no other ground for the objection than that which grows out of the size, age, and comprehensive capacities of the little ones. Such little ones far better represent the purity and innocence of the kingdom of heaven than their older relatives.

But too often these are not the only grounds of objection. Before a mother (or father) takes a child of any age into a public assembly, she should be reasonably certain that she is not thereby taking a step to disturb and perhaps ruin the meeting.

If the child be an infant, the mother should not presume so much on the good behavior of her charge as to place herself on a front seat, where even a little disturbance is a great annoyance, or in the middle of a long pew from which she cannot readily retire. It will be better to take a less prominent position,—a place from which egress can easily be had without disturbing others. Every church should be provided with a comfortable room into which mothers may retire.

When a babe commences to manifest uneasiness, it is very customary for all the mothers within hearing to concentrate their attention upon the expected outbreak, and to insist upon giving the child some attention. And this we remark, is the greatest evil of children in church. Let the care of a child remain with its mother or nurse, and let other people not allow their attention to be thus diverted, and we have the evil in a great measure remedied. If a babe insists upon crying, it should be removed. And too much time should not be wasted in waiting to see whether it will not change its mind.

But in country churches our greatest difficulty is with larger children who become uneasy and are permitted to talk or laugh or to amuse themselves by running about. The parents imagine that they are too old to be kept at home and too young to be made to obey and keep quiet. The first supposition is true, the latter false. As soon as a child is old enough to be on the floor, it is old enough to learn that its place in meeting is on the seat. The child should never be permitted to learn that it may run about a place of meeting. Too many parents are afraid of producing a sensation by correcting an obstreperous youngster who has learned that he can take advantage of the time of sacred service to have a general good time. We advise that such youngsters be taken to a quiet spot, at that moment, and given such an interview as will impress their minds with the necessity of obedience, even in church. A very few trips of this kind will suffice. The practice of feeding children in church should not be allowed. It is sometimes well to provide a picture or a pencil and paper, for the little ones, for they soon weary of the sermon.

If there be a class of children that ought to be excluded from church, it is that class that rules the parents at home. A child who is not in subjection at home cannot be expected to be

quiet and submissive in public. Fathers and mothers who have such children would do well to remain at home with them, until by prayerful study they learn the importance of home government in a Christian spirit, and having established it at home, are ready to come to church and manifest it there.

G. C. T.

GRACE AND ROSA.

BY P. GIDDINGS.
(Battle Creek, Mich.)

It was the day of the school festival, and for this occasion Rosa had asked her mother for a new dress. The cloth was purchased and given to the dressmaker, but to the disappointment of Rosa, the day found her dress unfinished. Reserving her tears until she reached home, she there emptied the vials of her disappointment.

"What's the matter, Rosa? what's wrong?" asked her sister Grace.

"Well, it is as you might guess, seeing I left home about half an hour ago for the dressmaker's to see about my dress for the festival." And emotion overcame her again.

"Don't cry so," said Grace, consoling her. "Continue your story, for I do not feel like allowing all the crying to yourself, if it be for a worthy cause."

"It was with reasonable expectation that I desired the dressmaker to deliver me the dress which she had fully two weeks to complete. But like the cruel old woman she is, with calm, measured speech, with not even an attempt of a soothing excuse, she coolly, coldly, heartlessly, apprised me that, owing to an over-abundance of work, she could not possibly finish mine. Yes; she could finish everybody else's save Rosa Bad-luck's." And Rosa sobbed as if her mother were dead.

"However much I might sympathize with you for your disappointment, I cannot agree with your tears, which might be saved for some worthier occasion. One's sweetness of temper should not be sold for such a little matter."

"I suppose you think me a worldling, but what else should one be, living in the world? I anticipated from you a sister's sympathy; but instead, you are gratuitously inclined to give me a sober old woman's chide. Respectfully declined, with many thanks," said Rosa with sarcastic emphasis.

"You do not consider, sister. Here I am with just two-years' difference between us (on the right side, you would say). I am going to the festival, and yet I am not aware that an especial new dress is made for me, and still I have no care. I do not grumble."

"I cannot account for your social sins," answered Rosa sharply. "Society and such occasions as this have claims on me, and I mean to satisfy these demands, be they in the currency of new dresses, or styles, or what nots."

"You have a splendid corded muslin, as good as new, and your handsome face looking out of it would set it off to perfection," spoke Grace.

"But I will not wear it!" said Rosa, pertainly.

"Why? You have worn it only twice."

"And those are the two charges against it, and I consider them sufficient to condemn a frock for such an occasion," answered Rosa.

"Ah, Rosa," said Grace, sadly, "you are vain, and your vanity is disappointed. Dress does not, and indeed cannot, make the lady. A calico frock may enclose a lady, but a silk dress can never constitute one. Sensible men and women look not to the dress to qualify the character, but to the character to qualify the dress. It is not what we wear, but what we are. In all the realm of girlhood, there is no one loves decency more than I. But a dress will always be fashionable to me as long as it is clean, neat, and comfortable. I detest the idea of being advertised or qualified by my dress. I am the lady, and not the cloth; and if I cannot be

loved for what I am, I care not to be loved at all. You know Maud Sangster. Who is more respected than she? And she is the plainest of all our acquaintances. All treat her deferentially, and confess her to be a lady.

"I think, dearest Rosa, instead of our trying to keep up the spirit of pride and the fire of jealousy and envy among ourselves by this outward habiliment, we may indeed provoke to a better emulation—the endeavor to be best arrayed in the garment of humility, meekness, and decorum, as becomes girls of a higher and better society. We should show that we consider character the first and last thing, and dress an accidental conventionality having its due subordinate attention."

"Grace," said Rosa, laughing, "you have said enough to convert a heathen, and I am converted. Your sermon philosophy has convinced me. My tears are stannehed. My vanity has vanished."

"Rosa, child," and Grace embraced and kissed her, "run up-stairs and fetch the dress for our unbiased scrutiny."

In a moment Rosa was back with the dress. One glance from each adjudged the frock "innocent and worthy the occasion."

"How is it," asked Rosa, "a little while ago I thought it so ill-shaped, old, and unfashionable?"

"Because," answered Grace, "your imagination compared it with the new and lovely pattern expected from the dressmaker's."

"Grace," said Rosa with slow emphasis, "you are the sweetest, loveliest, and wisest sister this world has. I am sincere, Grace."

"Sincerely wrong," said Grace.

"Well, I will never correct that mistake," said Rosa, laughing.

Mrs. Roland was listening to her daughters all unaware to them, in the adjoining room.

"Grace and Rosa," she surprised them, "during the whole of your interesting conversation, I was a privileged listener. Not that I was standing there for the purpose of a spy, but having some work in the next room when your conversation began, I could not fail to hear and particularly to listen to it, finding it had become so interesting. I sympathize with you, Rosa, for the disappointment, and I admire the spirit which made you listen to your sister's arguments, and become convinced and converted. And I rejoice to know that I have in my daughter Grace such marks of the true lady, the natural gentlewoman."

"There are natural ladies and there are artificial ones. From the latter may a mother's prayers deliver you. There are women with no more depth of beauty than the shallow smile of their faces, no characteristic value. Vainly they think apparel may be a substitute. Let character, pure and unsullied, be your robes. In this may you take delight. Of this may you be careful. This is the fabric woven in Heaven's loom."

"But enough has been said on all sides. Run up-stairs, girls, and get ready."

A few minutes later they were ready, and kissing mother good-by, two girls, with happy, elastic steps sauntered gaily through the doorway, through the gateway, and were gone.

THE OBJECT OF FOOD.

MAN's body is much like a stately mansion, composed of very beautiful but perishable materials, continually calling upon its occupants for repairs to keep up its usefulness and to preserve its comeliness. If the owner neglects his supervision, then, one after another, its members fall into ruin; and when, at last, his term of occupancy ceases and he leaves the abode, the whole structure crumbles to the dust.

The more the blacksmith wields his arm or the student toils with his brain, the more speedily are the corporeal parts consumed and thrown off.

But with proper care the system is not weakened thereby, for new material, fresher and stronger, is supplied, and the body is better fitted than ever for its daily toils.

Minute particles of the body, then, that have fulfilled their mission and lost their vitality are being cast out of the system every instant. The amount thus thrown off every day by the average adult is about eight pounds, and, to maintain the health and strength, a like amount of new material must be substituted.

To replace the materials that are being constantly consumed, to sustain the vital spark, is the object of food. Digestion is the process by which food is reduced to a form in which it can be absorbed from the intestines by the blood-vessels, and transformed and utilized in the work and repair of the body.

This process consists in the aliment being passed along a canal, hence called the alimentary canal, where it comes in contact with fluids which mix with and dissolve it, thus reducing it to a form called "chyme," which can be readily absorbed. The more completely and expeditiously this end is attained, the more perfect the digestion.

Digestion, like health, may be strong or weak. It displays all gradations of capability, from that of the small boy who is never happier than when his stomach is full of half-chewed green apples; or the gastronomic salamander, who devours his sausage, sauer-kraut, Limburger cheese, and stale beer with a confidence grown of practice; or the son of Ham, whose smiling features broaden, and whose glistening skin grows shinier the more he gormandizes on fried chicken and roast possum; to the hollow-eyed, gaunt, and dyspeptic boarding-house victim of fat-soaked pie and hot bread.

Digestion may very properly be said to begin with the cook. Ill-prepared and unsavory food has a mental influence adverse to serenity, so that upon the efficiency of the cook often depend the equanimity and contentment that are essential to good digestion; for that which is best relished is best digested. In order to relish food, one must have an appetite.

The function of the stomach is to dissolve nitrogenous matter. By a sort of kneading movement, maintained by the muscular contractions of the stomach, the food is brought into intimate contact with the gastric juice. This dissolves and transforms into chyme, and in this state it is easily absorbed by the blood-vessels.

Digestion is best carried on when the temperature of the stomach is maintained at 100 degrees, so that the ingestion of large quantities of iced water, or the too free use of condiments or of very hot drinks, are alike injurious, by causing a deviation from the normal state.

In the course of three or four hours, having assumed meanwhile a creamy consistency, the contents of the stomach are forced into the intestinal canal, a tube about twenty feet long. While being carried along this canal, they are irrigated by the bile and the fluid from a large gland called the "pancreas." These fluids complete such digestion as was not perfected by the stomach, and begin that of fat in its different forms, such as butter and cream.

Even yet the food is exterior to the system, and it must be introduced to the blood and distributed to the body before it can be of any use. This is accomplished partly by the veins and partly by the lacteals. The veins, which are profusely spread over the walls of the digestive cavity, appropriate the products of stomach digestion, and the lacteals carry off the results of intestinal digestion, such as oils and fats.

Most people eat too much, and those leading a sedentary life, as a rule, consume as much food as is required for active, muscular work. The system is taxed by the excretion of the excess of

food, and thus is undermined and disposed to disease.

The stomach, though persistent in its demands, is a good servant, building up into the ever-wasting fabric of our lives the diverse materials which man, in his roving from the equator to the poles, imposes upon it. It serves best a happy master, and it is on him who lives in peace and harmony with all mankind, who distrusts not the future and bemoans not the past, and who churns up the region of the liver with the frequent cheerful laugh, that it bestows its most efficient service.—*P. T. Starr, M. D., in Household.*

Special Mention.

THE CIVIL POWER REBUKING SIN IN THE CHURCH.

SEVERAL years ago Governor Washburn, of Wisconsin, distinguished himself by calling on the legislature to enact laws that would restrain the church from encouraging gambling. Very lately the grand jury of Union County, New Jersey, has taken up the same matter, and spoken its mind in emphatic language. It would be of interest to give the entire presentment, but we can only give excerpts:—

"We cannot close our eyes to the fact that it has become a prevalent evil among many churches, clubs, and various organizations of this county to raise money for various purposes by means of what the law has clearly adjudged to be a lottery.

"We believe that churches, clubs, and societies formed for the purpose of improving the moral tone of their members or patrons are the most flagrant offenders against lottery laws in our county. Within the past few days it has been publicly announced in one of the Elizabeth papers that at a church fair to be held in the near future, \$500 worth of stock is to be raffled off.

"In order to stop such practices and to give ample notice to all of our citizens that those who engage therein are liable to indictment, we have determined to make this presentment and refrain from presenting indictments.

"We particularly address ourselves to clergymen and officers of the various churches in this county who have heretofore violated this law, and who contemplate further violations thereof, and call their attention to the inconsistency of any crusade against pool rooms or races, while they, under the cloak of religion, are permitting equally unlawful practices to be carried on for their own pecuniary benefit, thereby to some extent justifying the opinion of some, that if the pool rooms and the races were run for the benefit of these offending churches, the practice would be overlooked.

"We believe that the insidious way in which so many varied schemes are concocted and justified because the object is a good one, is demoralizing, in that they confuse the ideas of right and wrong, especially among the young people of our county, and that the clubs and other organizations that sanction them neutralize in this way a large portion of the good that they may in other ways do.

"This presentment is, therefore, made in the hope that it may be the means of blotting out this evil, and making it unnecessary for a subsequent grand jury to present at the bar of justice for trial as criminals the several people engaged in these unlawful practices."

THE circumstance recorded above is a most stinging and, sad to say, a well-deserved rebuke to a covetous, worldly church. But what a spectacle it presents! The political powers of our times are none too pure, even for respectable worldly purposes; but in their endeavors to hold up their standard of civility, they find themselves handicapped by the professed church of Christ, which is tearing down that which the law is trying to build up. G. C. T.

A DIVISION AND A CURE.

THERE is a division in the Reformed Episcopal Church,—a difference of opinion upon a very important point, affecting the interests of the whole church. The Episcopal *Recorder*, organ of this church, in its issue of Oct. 25, publishes

a long letter from one of its bishops, describing the difficulty, and suggesting a way to harmonize the estranged parties. The question must be of grave importance; for at the close of the article the good bishop showed his desire for unity by this earnest ejaculation: "O that our brethren could see eye to eye on this question." It must be very important, then,—something of faith and practice, for which adequate proof is found in the Scriptures. The quotation will now be repeated with what follows:—

"O that our brethren could see eye to eye on this question,—that the East could give up its monkish cassock, and the West its sacrificial surplice,—and that all could come together, without constraint, voluntarily, and simply in the interests of the peace of the church, on the common ground of the black gown, as the only special dress to be worn by any of our ministers in any of the services of our church."

Here is a great difficulty indeed! One party is off on a cassock, and the other off on a surplice! What shall be done? The bishop is equal to the emergency. There is a "black gown" they can all get on, or get *into* if they will, and thus harmony may be restored!

But how do we know that the bishop himself is not off, too, in proposing the "black gown"? Where is the Scripture, positive or inferential, for the gown any more than for the other habiliments mentioned?—There is none. The whole controversy is out of the realm of Christian ethics or polity. Then why the great fuss? Does the integrity of the church depend upon a gown? Many professed Christians hold that Seventh-day Adventists are maintaining non-essentials because we stand for the maintenance of one of the commandments of Jehovah just as he spoke and wrote it; but how does the integrity of the law of the Most High compare in importance with a gown, the wearing of which never was commanded? As we consider this affair, it strikes us very forcibly that the generation of gnat-strainers and camel-swallowers is not yet extinct, and that probably it will continue as long as time lasts. M. E. K.

SYMPATHY AND SELF-INTEREST.

THERE is no doubt that the death of the czar has awakened a real feeling of sorrow in all parts of the world. This is felt even by those who recognize the fact that, judged by the standard of right, the reign of the czar has been very defective. But people of intelligence are able to look into the condition of Russia, comparing it with more enlightened nations, noting the reactionary elements in the nation, and are thus able to see, certainly to believe, that the czar has done as well as he could under the peculiar circumstances under which he was placed. In this country we hold that a republic is the best form of government; at the same time we have grave doubts about the practicability of a republic in Spain and Italy. France has only barely reached a time when a republic for her is better than a monarchy. Nearer to us the South American republics, with their perpetual revolutions, are evidence that a limited and constitutional monarchy would be better for them in their present condition. Indeed, many of them now are republics only in name, the president being very often an absolute dictator. For these reasons liberal-minded men lament the czar's untimely death, recognizing him as a careful and conservative man, who took hold of the helm of his large and unwieldy ship of state at a critical time, when there were enemies without and mutiny within, and has taken it fourteen years on the voyage safely. Much genuine

sorrow is therefore felt that he has been obliged so soon to relinquish his task into the hands of his young, untrained, and almost unknown successor.

Amid these demonstrations of sorrow manifested by numerous telegrams sent to the young czar by the representatives of the powers of Europe, there is on the part of many a manifest endeavor, by remarkable declarations of sorrow to gain the favor of the new autocrat at the head of the Russian people for selfish purposes.

To understand this, the particular situation of the nations of Europe as they are related to each other must be considered. The Triple Alliance between Germany, Austria, and Italy led to some kind of an alliance between France and Russia. England stands apart from both, with a leaning toward the Triple Alliance. Here are three influences seeking to impress the young, and it is to be hoped, impressible czar, in their favor; hence the effort of each to express the greatest depth of sorrow in their messages of condolence. The French government, which has a greater interest in the policy of Nicholas II. than any other power, has, apparently, gone to the greatest length in expressions of sorrow. In anticipation of the czar's death the telegrams of condolence were all prepared beforehand. The French president declares that France feels the blow as keenly as does Russia; the prefect of every department of France receives a special dispatch telling him what to do; all flags in the army and navy are at half-mast and draped with crape; and hundreds of French ladies throng the churches, weeping as though they had lost a husband or a brother! In this way they hope to gain the favor of the new czar and perpetuate the alliance, which they fear may be broken by the influence of the czar's proposed bride, who is the daughter of a German prince and a granddaughter of Queen Victoria. What effect all this will have upon the czar, remains to be seen.

M. E. K.

BIGOTRY IN SWITZERLAND.

SWITZERLAND in her legends and authentic history stands before the world as a nation of liberty-lovers. Freedom is supposed to be an essential element in her mountain air. The lofty Alps have for many generations stood as a barrier to despotism, although their recesses and valleys are marked with the graves of the martyrs to bigotry and oppression.

The people of the United States have watched with peculiar interest the welfare of the little sister republic, hemmed in on every side by the great monarchies of the world. Nor has the watching all been done on this side. It is evident that Swiss statesmen have had their eyes upon this country, ready to admire and to imitate that which commended itself to their ideas of public policy. The agitation in behalf of the working people has resulted in that country in the establishment of a Factory Law forbidding ordinary labor on Sunday. Not for the sacredness of the day, for that is very slightly regarded in Switzerland, as in other parts of Europe, but to secure one day of surcease for the laborer.

Taking advantage of the letter of this law, and ignoring its intent, religious bigotry seizes upon it as a means of preventing the exercise of conscience, and proceeds to persecute those who rest upon the seventh day and work the first day.

Although there is a degree of personal sympathy manifested toward the offenders by the judges and other officers of the law, they are powerless to help them; and in Switzerland we now have the spectacle of a quiet, orderly Christian minister in prison for no other crime than following out the dictates of his own conscience according to the Bible, in doing which he infringes upon the rights of no one.

We are glad that the circumstances are no more unpleasant than they are, and that our brother takes the matter so philosophically; but all these things do not disguise the hideous reality that another Christian nation (so-called) is persecuting Christians for obeying the ten commandments. Switzerland does not do well to imitate in this matter the outrageous example set for her by several of our own States.

G. C. T.

THE ELECTIONS.

THE elections of last week deserve notice for the complete and overwhelming revolution in public sentiment which they represent. The democratic ascendancy has been short-lived, and the elections have left it buried beneath a defeat that surprised the Republicans themselves, and astonished the other side into bewilderment.

We have not much to say upon the issue, for to the one whose citizenship is in heaven there is nothing attractive in worldly politics, particularly so when they have degenerated to the present state of chicanery and corruption. The great issues which years ago distinguished and characterized the two leading parties are now dead and gone. The principal object to be gained in political ascendancy at the present time, is the spoil of office and the plunder of political influence. It makes but little difference to the ordinary citizen who gets it. The revelations of prevailing corruption in various cities, counties, and States, within the past two years show plainly that iniquity is not monopolized by any one set of men, and that no party yet developed is distinguished from the others by purity and honesty in principles and practices.

G. C. T.

SUING FOR PEACE.

THE steady advance of the Japanese forces into China and the apparent ease with which they capture city after city and scatter the awkward and untrained Chinese before them, has had the effect long expected by Japan, and now China is suing for peace. Prince Kung, who has lately been made dictator, has frankly told the council that resistance is useless in the present condition of China, and that they must yield to the inevitable. The council took this frank declaration very philosophically, and even applauded the prince's statement.

But while the Chinese are disposed to give up the struggle, their overtures for peace, thus far at least, have been made, not to the Japanese, but to the British government. They are not sufficiently humbled to appeal for peace to the detested "Wojen" as they call the Japanese, but they manifest a disposition to throw themselves upon the powers of Europe for a settlement of the causes that engendered the war. No doubt they hope by so doing to prevent the capture of Peking and the overthrow of the Manchu dynasty. Since the Japanese forces are

now rapidly concentrating for a march on Peking, it is doubtful if negotiations can be arranged soon enough to prevent the fall of that city. Neither will Japan take very kindly to any proposition for a cessation of hostilities until her armies are in a position where they can command a peace with such concessions as will insure to Japan the fruit of her victories. Success often makes nations vain and dictatorial, and Japanese demands are likely to be large.

Much as China may desire peace, and great as may be the demands of Japan, still it would be better for China to settle her difficulties directly with Japan than to invoke the assistance of the powers of Europe. These national arbitrators, whenever it is possible, exact a liberal allowance for their services; and with France desiring another slice of China in Tonkin, Russia looking for territorial acquisitions in Manchuria, with a warm seaport somewhere on the Chinese coast, and England ready to take whatever she can lay hands upon, China will do better to conclude a peace with Japan without the interference of Europe, and thus save the world the spectacle of another Turkey carved up for the benefit of the European powers and existing only by their sufferance.

M. E. K.

DRIFTING ROMEWARD.

THAT the tendency of Protestantism is toward the inviting embrace of the "mother church" is a fact recognized by impartial observers in Rome as well as out of her. While the A. P. A. faction in the political arena is frantically endeavoring to warn the country of the impending dangers of Romish coalition, or ascendancy, which is the same thing, Rome is wooing with silvery voice a charmed Protestantism slowly but irresistibly back over the distance that sturdy reformers had put between their followers and the "Mother of Harlots."

Last Sunday the Catholic Church celebrated the feast of Saint Borromeo, an Italian Catholic reformer. Cardinal Gibbons used the occasion to berate the Protestant reformers for not doing their work in the church instead of outside of it. Among other things, he said, as reported in the *Baltimore Morning Herald*:—

"Now the Protestant reformers of the 16th century did not pursue such a course. They endeavored to destroy the papacy itself. They endeavored to change the fundamental laws of the church. Instead of lopping off the withered and useless branches, they tried to cut down the tree. They crushed the very altars on which they had offered sacrifice, thus causing disgrace and scandals to arise, and retarded the onward progress of Christianity.

"Thanks be to God, however, a better light is about to break, and a happier day is dawning. A demand for reunion has animated many noble and devoted people, many of them in England and the United States. I have received recently from several prominent clergymen of other denominations, letters asking upon what basis did I deem that a unification of religions could be made. I have labored long for this in my humble way, and why should we who are bound together in so many ways by national, business, social, and family ties, not be unified in religion?

"It is my desire that we should be bound together in one faith. I would surrender my life for this devout consideration. And I am persuaded that a reconciliation is easier than is imagined. As for discipline, it may be modified to suit the exigencies of the time.

"I wish to say to all my separate brethren within the reach of my voice to-day: What do you lose and gain by remaining away from us? You lose nothing that is worth having by entering our fold. You do not surrender your liberty, your independence, or your moral freedom. The only yoke you will have to bend to, is that of the gospel, that of the Lord. You come back as a prodigal to a banquet of love, and will receive a kiss of reconciliation as a pledge of adoption."

G. C. T.

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Letter 18.—Orientalism—Quarantine—A Turkish City in the Hands of Jews.

AFTER Budapest, the Hungarian capital, the next stopping place was Belgrade, the capital of Servia. When two counter-currents meet, the opposing influences tend toward an equilibrium. So at Belgrade, the life and push of the west of Europe begin to come in contact with the counter-influence of orientalism, and the stagnation is at once apparent.

From Belgrade to Athens the route was chosen by way of Salonica (the New Testament Thessalonica), instead of Constantinople, because the latter route would take us by Adrianople, where a three-days' quarantine existed, which it was thought most desirable to avoid. But by the time Belgrade was reached, quarantine had also been put on between that point and Salonica, at Aristovatz, on the Turkish border. It was, however, of only twenty-four hours' duration, and thus retarded the journey only a brief time. Two yellow flags, on either side of an archway, bearing the Turkish ensign of the star and crescent, marked the line where the jurisdiction of "The Sanitary Commission" took effect, and the condition of quarantine existed. The luggage was first removed from all the cars, and sprayed with carbolic acid. The passengers were filed away through a narrow lane to a large room in one of the temporary buildings which had been erected for the use of the "Commission." The buildings, or barracks, were plain, rough structures, consisting of upright boards, battened, with tile roofs. This, we presume, was considered something a little extra, as the common buildings in that region are constructed of sun-dried mud. They were, however, clean and tidy. Bedsteads and mattresses were provided for the sleeping rooms, making very comfortable beds. The company was looked over and assigned, in different parties, to such places as were adapted to their entertainment. Food was provided for each division separately. This was of good variety, good quality, and well cooked. The principal meal of the day, the dinner, even consisted of the usual courses, from the initial soup, to the final dessert of bread and cheese. Instead of the disregard for the interests and convenience of those involved in the quarantine, which might easily have been shown, and was in some degree anticipated, there was an evident effort to make the detention as little disagreeable and irksome as possible, a very agreeable surprise. When the time was up, and no signs of cholera or any other germs or microbes appeared among the passengers, all were put aboard the train again at another station called Lebeftche, a few rods beyond the dividing line mentioned above, and allowed to go on their way in peace.

From this point to Salonica the route lay over a portion of the prospective remains of the "sick man of the East." It is a country of bare and treeless mountains and generally uninviting aspect. We do not wonder that the Turks strug-

gled for centuries to force a way through for themselves into central Europe. Little villages on the hillsides occasionally appear, but the houses seem to be composed mostly of wicker-work of small poles and bushes, plastered with mud. The country is good enough for the people, and the pen is inclined to add that the people are good enough for the country. Yet the land is well adapted to pasturage, if one may judge from the numerous flocks of sheep and goats which appeared along the way, picking up an apparently good subsistence among the dry stubble.

It was with no small degree of interest that we approached Salonica, the first place on our journey of which special mention is made in the New Testament, and which was the field of labor of some of the apostles of our Lord. Paul visited the place in A. D. 53, according to the record in Acts 17. His visit was occasioned as described in chapter 16, by a vision which appeared to him, in which a man of Macedonia stood and prayed him to come over into Macedonia and help them. In response thereto, Paul went over to Philippi, which was then the chief city of Macedonia. There Lydia was converted, the evil spirit of divination was cast out of a damsel, whose master stirred up the authorities to put Paul and Silas into prison. But God commissioned an earthquake to pass that way, and loosed their bonds. Thereby the jailer was converted, and the magistrates humbled; and the apostles being then urged to leave the city, comforted the brethren, and went on their way rejoicing. Then, passing through Amphipolis and Apollonia, they "came to Thessalonica, where was a synagogue of the Jews."

Times have changed in some respects since then. Philippi is not now the chief city of Macedonia, but that which was then Thessalonica is. The population of this place is now some 70,000, and it stands next to Constantinople, in European Turkey, in size and population, and in importance, as the center of a flourishing trade. As it was anciently noted as a place "where was a synagogue of the Jews," so now a marked characteristic of the place is its Jewish population; for out of its 70,000 people, 60,000 are Jews. Salonica is thus a Turkish city in the hands of the Jews; and this may perhaps account for its leading position as a trading port. The city itself is delightfully situated at the head of the gulf of Salonica. The ground rises from the shore in the form of an amphitheater, and the city, spread out upon its sloping sides, makes a fine appearance from the sea. But on coming nearer, one is reminded of the truthfulness of the adage that "distance lends enchantment to the view." The streets, especially in the lower and business portion of the town, are narrow and crooked, and not particularly looked after as to cleanliness. Sights and scenes abound, which, to a traveler from the western world, possess all degrees of novelty. Stepping upon the street, one will perhaps first see some animated haystacks coming toward him. On closer inspection, he will discover a little donkey nose just protruding from the front, and four little donkey feet beneath, giving the mass its motion. Woodpiles move about in the same way. Great baskets and sacks which almost hide the animals from view, filled with fruits and vegetables, constitute traveling groceries. Two pieces of wide board, fitted together like the roof of a house, placed astride a donkey's back, and having rows of hooks on which are hung all

varieties of meat, exposed to the not overclean dust of the street and the blazing rays of the sun, and receiving the sedulous attention of the flies, furnish perambulating meat-markets; and if the people were at all fastidious in their tastes and feelings, they would be circulating libraries in favor of vegetarianism. In the same way milk-cans, crockery, flowers, coal, and all movable merchandise are transported through the streets, seeking purchasers among the people. But men and women divide the work with donkeys, bearing great burdens swung over their backs or deftly poised upon their heads.

Another feature, to the stranger equally novel, is the manner in which artisans carry on their different trades, and the stationary shop-keepers expose their wares for sale. Little recesses in the low buildings that line the streets, from the size of a steamboat cabin to a space not much larger than a good dry-goods box, furnish room for all their operations. In these places, squatting upon their knees, or sitting cross-legged upon the floor, blacksmiths are plying their trade, tinsmiths are making or mending the articles that come under their profession, and shoemakers, tailors, carpenters, jewelers, bakers, barbers, cooks, confectioners, butchers, money-changers, and all other trades and professions, carry on their work, and will serve you in any line "while you wait"—provided you wait long enough; for these people do not move with the impetuous haste of Americans.

If animals are not held sacred and worshiped, they are at least accorded great privileges. Cats rear their young amid the articles exposed for sale in the shops, and dogs pre-empt the sidewalks as their sleeping berths. And so it comes to pass that cats and candy, dogs, donkeys, and dirt, are mingled together in great promiscuousness. After visiting this city, one need not go to Constantinople to see oriental habits and practices, customs, manners, and costumes, in their most characteristic forms.

Whether or not the desire for help now exists so strongly in any hearts in this region, that they will be shown some one in vision, praying him to come over into Macedonia and help them, remains to be seen. It may be that in these old fields, where the gospel won some of its earliest triumphs, and gathered the first-fruits of its harvest, there are still some gleanings to be gathered for the heavenly kingdom; but if so, the reason apparently will be, because the Lord seeth not as man seeth.

Salonica, Turkey, Sept. 17, 1894.

THE CONSTRAINING POWER OF LOVE.

THE apostle tells us that "the love of Christ constraineth us." To constrain is defined, "to exert force, physical or moral, either in urging to action or in restraining from it; to press; urge; drive. To urge with irresistible power, or with a force sufficient to produce the effect." We are wont to speak of the "silken cords of love," properly, too, for it should be remembered that while silk is soft and pleasant to the touch, it is strong under tension.

Love is not only the greatest thing on earth, it is the greatest thing in heaven. It is not only the greatest of all things, it is the strongest. This proposition might be illustrated by comparison with other principles in human relations; but the strongest manifestations of human affection afford but a very feeble illustration of that divine principle which alone is entitled to the

name of love. It is in God only that love abides; and "every one that loveth is born of God"

The power of love is not the crushing force of tyranny, nor the compelling force of arbitrary authority, nor the fearful force of wrath. It is the drawing, attractive force of kindly sympathy, of soothing comfort, of healing tenderness, of helpful admonition, of unselfish devotion, of unwavering faithfulness.

The mandate of love is, *Come*. This blessed word, as spoken by our Saviour, possesses more power over hearts than all the decrees of kings or councils that were ever promulgated. The apostles continue the call: "I beseech you therefore, brethren, by the mercies of God;" or, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Such appeals are dictated only by the purest love. All thought of pride or false dignity is laid aside, and Heaven stoops to beg perishing men to accept the proffered grace. They reach the strongest impulses of the thoughtful heart and move them more powerfully than threats or imprecations could do.

The strength of love is not weakened by distance or time. It brought the Saviour over all the space that separates high heaven from fallen earth; and sustains his ministrations of mercy through all the weary centuries of the history of sin. The invisible bond unites us to the unseen world, and binds our hearts in tender obedience to the word of Him whom we have never seen.

Since Christ was here upon earth, hundreds of millions have consecrated their lives to his service. They have imitated his example, borne his name through reproach, have lived for his glory, and died with his name upon their lips. Untold thousands have testified to the faithfulness of their devotion by a martyr's death. The trial of faith, much more precious than of gold though it be tried by fire, will be found unto praise at the appearing of Christ; whom not having seen we love, in whom, though now we see him not, yet believing, we rejoice with unspeakable joy. Why?—Because we love Him; and we love Him because He first loved us.

Infidelity mocks the service of Christ because Christians sink their individuality in another, and surrender their will to the control of God. It would be irksome to thus submit to one in whom we saw no loveliness, in whom we could repose no confidence. But to be the bondservant to infinite grace and beauty, to yield one's self to the full control of Him who loves his children with an everlasting love, who holds in his hand all power, with whom all wisdom and goodness have their source, in whom, from everlasting to everlasting, there is no shadow of turning, in whose eternal counsels man's highest good is fully wrought,—is a bondage sweeter than honey and the honeycomb. Gratitude does not chafe under such bonds; they are to the trusting heart as an anchor to the soul, sure and steadfast.

G. C. T.

COMPARISON OF LUKE 21:13 AND ACTS 1:6-8.

THERE are two remarkable statements of our Lord Jesus Christ in reference to the kingdom of God. One of these was made a little previous to his death, the other after his resurrection, and but a few moments before his ascension to the Father. They are both among the last recorded words of Christ; and the circumstances under which they were uttered, and the time to

which they apply, should be carefully examined, in order to obtain a clear idea of their meaning.

These texts are, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31; and, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:6-8.

The first thing we notice is the apparent contradiction in Christ's words upon these two occasions. In the first quoted text he tells his disciples that when they see certain things come to pass, then they are to *know* that the kingdom of God is nigh at hand; but in the other instance, in answer to an earnest question about the kingdom, he replies, "It is *not* for you to know the times or the seasons, which the Father hath put in his own power."

What can the Lord mean by such words? Can it be that to the same parties and in words applying to the same time in the history of the world, Jesus said that it was not for them to know, and again that they should know and even rejoice at the prospect of his coming and kingdom? We cannot so conclude, and we believe there is a much better solution to this question.

The following proposition, which we believe to be in harmony with both Scripture and reason, fully explains the difficulty:—

These two statements of Christ, although spoken to the same individuals, are, in their application, eighteen hundred years apart.

We will first notice the text in Acts and the circumstances under which it was spoken. Jesus had been crucified, had risen from the dead, and at various times for forty days had met with the disciples and instructed them in the work they were to do. They had understood that he was to set up a literal kingdom in Judea. They had hoped to share with him the honors of that kingdom. The thought that they were to go to all the world and preach the gospel to every creature, that there were to be centuries before the work of grace should gather out of all nations the subjects for that kingdom, was not at this time fully understood by them. And now as he is about to leave them and go to the Father, he calls their attention to present duty. They were to be his witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Their work in relation to the kingdom was to gather out of all nations a people for his name. The time of the setting up of the kingdom was an event so distant that it would be far better for them to give it no particular attention; but they were to give themselves entirely to the work of making disciples of all nations, who were to become the subjects of the kingdom of glory at the second coming of Christ. Such were the circumstances attending the words of Christ recorded in Acts 1:6-8, and such were the instructions to the disciples at the beginning of the gospel work.

Far different is the topic under discussion in Luke 21. The disciples here ask the Lord a question which has a wider scope than the one asked in Acts 1:6. The question then was, "Lord, wilt thou at this time restore again the kingdom to Israel?" but now, as stated in the parallel passage of Matt. 24:3, it is, "What shall

be the sign of thy coming, and of the end of the world?" In answer to this question the Lord gives a prophetic description of the most important events in the history of the church. The destruction of Jerusalem, the false christs that should arise, the long ages of pagan and papal persecution, ending with the coming of the Son of man in a cloud with power and great glory. Luke 21:20-27. And now, having carried their minds forward to that coming and the setting up of his kingdom, he says: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." These words were spoken in the hearing of his disciples then living, that they might record them; but not for them, but for those who live just before his coming with power and great glory, are these words recorded.

The setting up of the kingdom, an event so far distant to Peter, James, and John as not to require their especial attention, or to be the cause of immediate joy and gladness, presents a different aspect to those to whom the great work of the proclamation of the gospel is not simply a prophecy, but has become a historical truth. St. Paul testified that that day should not come "except there come a falling away first, and that man of sin be revealed, the son of perdition; . . . whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:3-8. The long years of the supremacy of the man of sin are in the past. The signs foretold by Christ that were to be the tokens of his advent and the establishing of his kingdom have been seen by the present generation of men. Then to his people who live since the point of time when the papacy lost its power to persecute, and especially to those who have witnessed, either with their own eyes, or historically through the eyes of others, the signs described in Luke 21:25, and who have received them as the tokens of the coming Lord and the coming kingdom, the words of Christ in Luke 21:28, 31 especially apply.

The command to be his witnesses to the uttermost part of earth, has lost none of its force, because ages have elapsed since Jesus gave his disciples the solemn charge. The commission still is, "Go ye into all the world, and preach the gospel to every creature." The danger of rejecting the message is as great, and the promises to those who accept are as sure as they ever were; but there is one thought we can have in these last days of peril that the early disciples could not have,—there are no long, long centuries filled with wars, sorrows, groans, and tears between us and the day of everlasting joy.

We are not to relax our efforts nor stay our hand until the work is done; but in the hope of the coming kingdom so soon to be established, we may rejoice, yea, are commanded to rejoice.

And if those to whom the commandment was first given, showed great zeal and fidelity in the discharge of the obligation that had been placed upon them by the Master, with all the time that was before them to labor, how earnest and faithful should we be to whom has been committed the closing part of the same work. Only those who are faithful will hear the "well done."

"Ho! reapers of life's harvest,
Why stand with rusty blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
Thrust in your sharpened sickle,
The day will soon be gone."

M. E. K.

THE KIND OF MISSIONARIES WANTED.

THERE never was a time when God's providence called louder for true-hearted men and women than now. This demand will increase until the work closes. Highly practical men and women are wanted to enter new fields. In these remarks we have special reference to fields like the interior of Africa. There are a few already on the ground, and there should be more than fifty families on their way to this darkened land. It is of no use for those to go who have not first counted the cost and well considered what it means. The providence of God has already gone before us in opening the way, and the openings become more and more extensive at every step we take in this direction.

It is not men only that are wanted for these fields, but men with their wives. Small children will hardly be able to endure the hardships of the climate and the difficulties that will have to be met. But the most important point of all is to obtain the right kind of men and women. At every such opening there are those ready to go with no other object than to make money out of the poor natives by some traffic. Not a few will engage in the unholy business of selling alcoholic drinks. These are missionaries of Satan, who destroy both soul and body. Too often the spirit of speculation seizes the missionaries themselves, and they are led to traffic with the natives to the great detriment of their work.

It is not such who are wanted to enter these fields as missionaries for God. It is those who are not only intelligent in doctrine, those who are most thoroughly established in the principles of healthful living, but above everything else, those who are Christ's true representatives; those who are so thoroughly imbued with the Spirit of Christ that they will fully represent him in their lives; those who seek not their own, but another's wealth; those, who, like their Master, have chosen the position of servants for the salvation of souls. Those who have proved unfit to care for children are not the ones to deal with the simple natives, who are but little children. If the spirit of forbearance and love is exercised toward them, and they are made to feel that they are loved and cared for as a mother cherishes her children, they may be held by the silken cords of love.

In a conversation with a young man who had visited them, he said, "Should I ask them to lie down in a ditch of water for me, they would do it." This was after he had gained their confidence. He said: "There are no people more appreciative, but they are to be educated. Could they steal the handkerchief from my pocket, they would take it out and go away, thinking no harm. Or if they saw me eating a dinner, they would think they had as good a right to it as I, and they would take it away from me, and go by themselves and eat it." This is because they have their own peculiar ideas of right and wrong. They need men and women who will love them for Christ's sake,—those who have no selfish interests themselves, but live to do others good. Persons with such a spirit can help them. If the only consideration in selecting men to go to this country is that one has made a financial success in life, it will be a mistake; for it is quite probable that the spirit that gave him such success has been that of selfishness; and such a spirit would not be the one in which to deal with the purchase of Christ's blood in this darkened country. They should be individuals who have

had an experience in the things of God,—those who have known what it is to give themselves and their interests for the advancement of the well-being of others. Disinterested benevolence that has already been seen in their lives, will be the best recommendation they can have.

The credentials which David presented to King Saul, that he thought most worthy of consideration were, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered him out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him." He had taken the sheep out of the mouth of the destroyer. Those who have thus conducted themselves toward the cause of Christ, have delivered those who were in affliction; have given to the poor, and have shown in their lives the principles of our Lord Jesus Christ, are the ones wanted in Africa. Their neighbors, those among whom they have lived, are the ones to testify to this. If the church with which they were connected would feel their loss as burden-bearers, that is a good recommendation. But those who can go and not be missed, usually are not the ones to go. It is the spirit that is possessed that should be considered. We are to meet the people where they are. Those who have not known the advantages of Christian civilization but have received an entirely different mold of character, are the ones to whom we are to adapt ourselves. None but the most upright principles should be brought to help those who know nothing of God or his ways.

To think that these natives have simply to learn to read, and be converted, is an error. They should be taught to read. But they should also be taught to see God in the flowers, in the grass, in the clouds, in the planting of the seed in the ground,—in everything connected with life, they should be taught to see God.

If God had not designed to teach us the lesson of redemption in the raising of crops, why has he said, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how"? If the gospel of Christ could not be seen in these things, why did he make it necessary for men to do these things for a livelihood? And why has God used these very things as an illustration of divine truths? Isa. 55:8-13. The Christian religion is to be seen in every lawful act in our lives. Titus 3:14; 1 Cor. 10:31. When the unlettered and uncivilized man is taught the first principles of civilization, he should be impressed that in every right act there is the religion and power of Jesus Christ. It was God himself who so changed the operation of nature that seed had to be sown, in order for man to obtain his livelihood by the sweat of his brow. Why was this? Was it merely to impose upon him a laborious task? This would belittle the character of our Creator, a God of infinite love. Was it not that in his labor to obtain bread he might draw lessons that would instruct him in the hope set before him? Was there not something in it to remind him of Christ? Would the Lord impose upon him a wearisome task that in no way could impress his mind with the Christian's hope, but on the contrary would leave his mind a work-shop for Satan?

God would have man recognize him in every right effort, in every honest trade for a livelihood. Was not Christ called the "carpenter," the son

of a carpenter? Again, Does not Christ himself appeal to nature to reveal a gospel truth, when he, from the very depth of his soul, exclaimed, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit"? This was in answer to the request, "Sir, we would see Jesus." If there were not something in the decay and sprouting of the corn of wheat that would reveal Christ and the gospel, why did Jesus reply to that question in those words? We say, therefore, that to be missionaries to this class of heathen requires those who can see God in a blade of grass, in the flowers of the field, in the corn of wheat that is planted in the ground, and bears some a hundred, and some sixty, and some thirtyfold. The missionary should not come to present some dry theory; but in the labor which came in consequence of sin, he should see the deliverance from sin. He should be able to direct the untutored mind up through nature to the God of nature, as the One who not only made the flower and the wheat, but the One who gives it life even in death, and thus draw lessons of eternal value to the soul.

Why does the prophet say, "Give ye ear, and hear my voice; hearken, and hear my speech," and then proceed to speak of the "plowman" breaking the "clods of his ground," making "plain the face thereof," casting "abroad the fitches" and scattering "the cummin," casting "in the principal wheat, and the appointed barley and the rye," and say, "His God doth instruct him;" and then speak of the different modes of harvesting, some "not threshed with a threshing instrument," other kinds prepared differently, precisely as some of these natives now prepare some portions of their food, if in all of these things there were not lessons of infinite value, that we, who are so wise, do not always see, and yet so simple that if the Holy Spirit be our helper, the poor, untutored natives can be led to see and comprehend God? No wonder the prophet concludes by saying: "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isa. 28:23-29. Men and women who can thus instruct, are wanted to go to Mashonaland, and to Matabeleland, and to thousands of other places, to carry the gospel of our Lord Jesus Christ.

S. N. H.

EASTERN PRUSSIA AND LIVONIA.

ONE of the leading evidences that the end is hastening, is the fact that the last warning message is gradually being published in all the different tongues, and some out of all these nations are embracing it. Every new tongue adds another link in the glorious chain of fulfilled prophecies. The latest and the tenth language in which we now publish in the German-Russian field is the Livonian. This language is spoken along the Baltic by some two million people, those in eastern Prussia being mostly Protestants, while across the Russian border there are many Roman Catholics among them. The Livonian, also the closely related Lettish, belong to the Indo-Germanic family, while the Esthish farther up is closely related to the Finnish.

Last year, while brother Spies was laboring at Barmen, Rhenish Prussia, two brothers by the name of Enseleit, Livonians by birth, embraced the truth and naturally felt a deep interest for their countrymen, calling for publications in that

tongue. One of them who gave himself to the canvassing work, and has met with good success, attended the last institute at Hamburg, and moved with his family to his old home near Tilsit, to labor there. At the same time, brother Pieper, recently licensed, brother Spies, and several canvassers, went to eastern Prussia.

In view of my trip to the East, I concluded to stop briefly with them on my way, leaving Hamburg, Oct. 4. Meeting brother Spies at Königsberg, we went together to Landsberg, some forty miles south, where brother Pieper has labored since our general meeting. I was glad to find that the six Sabbath-keepers whom I found on my visit in the spring had been increased to more than double that number, and before we left, on Monday, there were eighteen in all. Our meetings were well attended, a Sabbath school was organized, the first tithe was already paid, a number desired baptism, and all wished to come into a full union with us as soon as possible. On Monday evening I held a meeting at Cranz, on the Baltic. Tuesday I secured my *visé* for the East. The price has tripled of late; and I had besides to bring a certificate from the United States consul that, according to my statement, I was a Protestant. This regulation is to prohibit the entrance of all Jewish foreigners. In the evening I reached Tilsit, and brother Enseleit took me to his country home. He has sufficient success to support his family with canvassing, but greatly needs Livonian literature. Early next morning I left for Memel, and met a very hearty reception from a publisher, with whom we had made arrangements for Livonian publications. He edits both Livonian and German papers. Having spent some time at Hamburg, he was glad to meet some one from there; and as he was at liberty, he spent a half day in showing me around, and at the same time gave me facts as to the Livonian people and tongue. I was glad to find the tract, "Full Assurance of Faith," about completed. From a catalogue he furnished me, I learned that five Livonian papers are published in Prussia, several in Russia, also one each at Chicago, Ill.; Plymouth, Mahanoy City, and Shenandoah, Pa.; besides, there were some 200 publications mentioned. The Livonians seem to be great readers and also very religiously inclined. During the dinner at his home I also formed the acquaintance of a young theologian, whose father, a pastor, translates for us. In the evening I filled an appointment at brother Enseleit's; about a hundred had gathered, among them many Livonians who understood more or less German.

From here I went to Gumbinnen, and was heartily welcomed again. Shortly after my visit here last spring, a separation took place, part of the Sabbath-keepers taking a stand with us, while the others still clung to Stangnowski's teaching, chiefly on the plea that poor people could not keep the Sabbath nor pay tithes, consequently their good-will would be sufficient. As one sister from here brought back a good report from our general meeting at Hamburg, they were the more anxious fully to unite with us, the number in harmony with us being now some twenty. We had good meetings Thursday and Friday; and Sabbath morning seventeen of us filled a farm wagon till it resembled a beehive, and drove fifteen miles south to Sodehnen, where there is another company of some thirteen. About seventy were gathered for a sermon, among them the leaders of the Stangnowski

party, also members from two places south, where over one hundred are keeping the Sabbath, among them a number of Poles. After the preaching two leaders began with me; but not reaching their object, they cleared the field, giving us all afternoon, evening, and Sunday morning to bring out the different points of our faith. Sunday afternoon over one hundred gathered to listen to a sermon, while brother Pieper had Bible readings before and after the services. There are now fifty Sabbath-keepers in eastern Prussia in full union, and we hope after my return, the Lord willing, to organize them, as there seems to be good material for officers, and they are already in full sympathy with us.

Thus the truth has gained a good foothold in the very east of Germany, nearly six hundred miles from Hamburg. The way is opening not only among the Germans, but also among the Poles and Livonians. Thus may link after link be added to the glorious chain until it encircles all the globe, embraces all tongues and nations, ready to be united as one fold under one Shepherd, speaking but one tongue, the language of heaven.

L. R. C.

Charkow, Oct. 16.

THE TIMES OF THE GENTILES.

SINCE the expression of our Saviour, in Luke 21: 24, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," occurred in our Sabbath-school lessons, several requests have been received for an explanation of those words. As in all other cases, the only safe way to interpret this scripture is by the Scriptures. Jesus was foretelling the destruction of Jerusalem, and these words were but the sequel of that prediction, stating the condition in which the city would remain until the times of the Gentiles were fulfilled. But what are the times of the Gentiles?

The Jews arrogated to themselves exclusively the title and privileges of the people of God. They considered other nations hopelessly outside the pale of divine mercy. But the Lord had promised that the gospel should go to the Gentiles. (See Isa. 11: 10; 42: 1, 6; 60: 3; Jer. 16: 19; and many others.) The original term for Gentiles signifies "nations." The work of carrying the gospel to the world was offered to the Jews, but they rejected it, not only for the world, but for themselves as well. Having done so, they were rejected of God, and he chose his own instrumentalities for carrying forward his work. (See Romans 11.)

When the Jews were rejected,—broken off,—the work of the gospel went to the Gentiles, and has since been carried forward independently of the Jewish people. Hence this dispensation has been "the times of the Gentiles." A few individuals have accepted the gospel among the Jews, but the work has pertained to the nations at large. Out of them has God gathered a people for himself.

Paul says: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. 11: 25. "The fullness of the Gentiles," and "the times of the Gentiles be fulfilled," are equivalent, and undoubtedly identical expressions. Jerusalem is to be "trodden down of the Gentiles" until then. It has been so trodden down since its capture by the Romans. soon

after our Saviour spoke, until the present, and will be unto the end of this dispensation. The prophecy of Daniel says: "And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9: 26, 27. The marginal readings throw light on this passage; one reads, "They shall be no more his people." Some of the details of this passage may be obscure to casual readers, but the main idea is apparent. After Messiah was cut off, a people would come and destroy the city and sanctuary; and the desolations thus caused would continue "until the consummation;" until that which is "determined shall be poured upon the desolater" (margin). The desolator was Rome; and that which is to be poured upon Rome, is, as shown in Dan. 7: 11 and in Revelation 16, the last plagues and final destruction. That is the end of probation. There is, then, no room for the "return of the Jews," the rebuilding and rehabilitation of Jerusalem, and the peaceful sway of the gospel, with the Jews in the ascendancy, for one thousand years.

Immediately after the words quoted above, from Paul in Rom. 11: 25, he continues, giving the connection, "Blindness in part has happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved." Israel is a general term and applies to all the people of God. The gospel goes to all nations, gathering out the *prevailers with God*. When that work is done, the end comes. The fullness of the nations produces that grand scene described in Rev. 7: 9,—a multitude which no man could number gathered into the heavenly kingdom out of every nation, kindred, people, and tongue.

G. C. T.

THE COMING WEEK OF PRAYER.

WE call the attention of our readers to the time appointed for the week of prayer, Dec. 22-30, inclusive. It is well to begin early to make the arrangements desired, so that the time set apart may be used to the best advantage. State Conference committees and church officers will do well to look ahead, and so lay their plans as to meet the needs of the work in every place.

In the past, the week of prayer has been a time of spiritual refreshing. This year we are just as needy of God's blessing as we ever have been, and therefore the same reasons exist for seeking God with much earnestness.

We have daily new evidences of the solemnity of the time in which we live. The Spirit of God is striving with many people. Our time to work is rapidly shortening. We long to see our people receiving a deeper experience in the things of God, to fit them for what is before us.

Begin at once to seek the Lord with greater earnestness. In proportion as you become imbued with the Spirit of Christ, you will exert yourself for the salvation of others. You will look about you and see what you can do to help others who may have been discouraged, or who have not learned to know Christ. Begin to lay your plans for liberal contributions to the missionary work in other lands. As you pray for the truth to go with power, let your works correspond with your prayers. Now is our time to work. Soon it may be too late. The Lord grant that the coming week of prayer may be the best that we have ever had!

O. A. O.

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.

IN THE SOUTH.

AFTER our good quarterly meeting at Graysville, I called at Chattanooga, where I found the workers of good courage and with a growing interest. Regular meetings are being held every Sabbath, with a good Sabbath-school.

At Atlanta I was enabled to assist in the first service in a new series of meetings in the tent, which has been moved to the corner of Edgewood Ave. and Boulevard. About 110 were out the first night, and listened attentively to the word spoken. The prospects were flattering for a very profitable meeting with a superior class of people.

From Atlanta I went to Montgomery, Ala., where it was my privilege to meet with a company of believers who were brought out by the canvassers at work in that city. The meetings were held in the Methodist mission church. I was glad indeed to form the acquaintance of this company, which now number about fifteen, and amid some opposition are standing firm for the truth. They have had but very little ministerial labor, and our labors with them were very much appreciated. One more received the truth while I was with them, and others are interested. Brother Rush, from Mobile, who had never seen an Adventist minister, met with us, and before returning home was baptized. The brethren Haskell are laboring there and are accomplishing much good; the instructions which they have given in private Bible readings on Sabbaths and Sundays, have influenced some of the best people in the city to unite with them in spreading the message. Fourteen expressed a desire for church organization. When I return, this request will be considered, and if it is thought favorable, a church organization will be perfected.

I am now on the camp-ground at Tampa, Fla., being called here by the urgent solicitations of the officers of the Conference to assist in some local matters in the Conference. Several tents are already up, and preparations are going forward for the meeting. We have every reason to believe that the Lord will be with us, and that much will be accomplished by this gathering of the people.

R. M. KILGORE.

MINNESOTA.

We can report progress in the work of this Conference. Success has followed the tent efforts in some places, and there are accessions to the faith at Grand Forks, St. Paul, Red Wing, and Zumbrota. The laborers seem to have an increase of courage and a purpose to press the work with renewed zeal and consecration. The State has been divided into six districts for the work of the winter, and the laborers will be distributed in these districts, hoping thereby that each church and company may have assistance as far as practicable. Institutes are being held in different places, and practical instruction is being given in church, tract society, and Sabbath-school work. We have found these meetings to be quite profitable in giving the brethren a knowledge of some of the details of the work.

An interesting meeting was held at Mankato, Oct. 16-28, for the benefit of the ministers and some of the other Conference laborers. Each morning at eight o'clock the ministers met for prayer, counsel, and an exchange of experiences as well as the discussion of different methods of ministerial labor. These were precious seasons, and we feel sure they will be helpful to the future work. Lessons were conducted during the day in church, tract society, Sabbath-school, religious liberty work, and other branches of the message.

Elder O. A. Johnson was in attendance the last week of the meetings, and his discourses were very instructive and much appreciated by all. The brethren came in from neighboring churches, and we are assured that the meeting was a profitable one. A spirit of courage and hope was manifested during the meetings. On the whole the work is onward in the Minnesota Conference.

N. W. ALLEE.

ARKANSAS.

JUDSONIA.—I wish to say that some have embraced the truth in this place, and others are almost persuaded. The country is stirred upon the Sabbath question. A prominent lady told me yesterday that if she could not find a "thus saith the Lord" for Sunday-keeping, she would keep the Sabbath. I can use more papers, especially late copies. Would be glad of health publications. Pray for the work in this new field.

E. W. CRAWFORD.

INDIAN TERRITORY.

LEHIGH.—The work here is still onward. Fifteen have signed the covenant since my last report, making forty-four in all. Nov. 25, brother White left me to attend Union College. Since then I have baptized twenty-two persons. Others are interested. We have organized a Sabbath-school with forty-eight members. I have ordered a club of fifteen copies of *Little Friend* and one dozen Sabbath-school song books.

We are now making an effort to raise money to build a church house. Elder Rees will join me in a few days. At Coalgate, five miles distant, they are calling and anxiously waiting for meetings. I have also just received a very urgent call from Atoka, eleven miles away. O how we need more laborers in these Territories!

Nov. 5.

R. H. BROOK.

ILLINOIS.

It was my privilege to be with the Belvidere church, Oct. 19-21. They had postponed their quarterly meeting until that date. I spoke to them four times, besides attending their ordinance and business meetings. I was glad to see the spirit of unity which seemed to prevail, and to learn that an interest is aroused there to work among the people with such pamphlets as "His Glorious Appearing." Knowing that the time had come for work there, it was decided to send them a Bible reader, so sister Anna Christian will begin work there this week.

Sabbath, Oct. 27, brother O. A. Olsen spoke to a good audience in our new meeting-house on Forty-sixth St., South Side, Chicago. He rehearsed some of the providences of the Lord that are so manifestly opening the way for the truth in different parts of the world, and exhorted us to let our light shine, that we may have a part in the work of the angel of Rev. 18:1, who is to light the whole world with his glory. His words were timely, and they were gladly received by the large assembly of our people present.

At the close of brother Olsen's discourse eleven souls were baptized by the writer. Ten of these joined the South Side Chicago church. The other was a case of rebaptism. There are a number more expecting to join soon.

On first day, Oct. 28, at 10:30 A. M., the building was dedicated. Elder A. T. Jones and the writer conducted this service. Brother Jones gave a discourse, showing the necessity in this time for the Seventh-day Adventists as a denomination, or at least as a people, to exemplify in their faith and lives the great truth stated by our Saviour in John 17:16: "They are not of the world, even as I am not of the world." While the great mass of professed

Christians are clamoring for civil power to compel men to worship as they believe, it is needful that true Protestantism be maintained.

Following is the report of the building committee:—

Cost of lot,	\$3500 00
Abstract and summary,	51 70
Cost of house and furniture,	8937 38
Total,	\$12,489 08

Received from Gen. Conf. and medical mission, on sale of 28 College Place,	\$5000 00
Rec'd on sub. and do'ns,	3930 41
Pledges,	1002 50

Balance,	\$9932 91
Total,	2556 17

On the day of dedication there was raised in cash and new pledges, \$89.52, leaving a debt unprovided for of \$2466.65. There are no outside debts against the property. The debt now standing is for money loaned at low interest or without interest, by our own people, in Chicago.

We cannot but praise the Lord for that providence which, at every step, has so evidently opened the way before the work in this great city.

Sabbath and first day, Nov. 3 and 4, I was with brother Curtis, at Plano, speaking four times while there. This company has been raised up by the tent-meeting held there by brother Scoles, following our State camp-meeting.

Our meetings were held in a hall, some 32ft. x 32ft., the free use of which, for one year, is granted to our people for painting, papering, and fitting it up. The citizens have raised most of the money for the needed repairs, and have also cheerfully helped to fit it up.

We were favored with fair audiences that listened with eagerness to a recital of facts concerning the early days of the cause, its rise, and the agencies by which the Lord has so evidently guided in the work. Now that the hall is ready, brother Curtis will labor at Plano for a time. Sister Sorrenson is there from Chicago doing Bible work. So the cause is advancing.

J. N. LOUGHBOROUGH.

TENNESSEE.

MEMPHIS AND NASHVILLE.—I have just returned from Tennessee. I was in Memphis and Nashville nearly four weeks. Many have accepted the truth, and have taken their stand for it. Notable among those who accepted the truth in Memphis, was a State missionary for the Baptists of Tennessee, a woman of much worth, educated, earnest, and devout, giving her whole time and talent to the work of the Master.

At a meeting in the Zion Baptist church in Memphis, I had the pleasure of addressing the people upon the subject of the Sabbath. There were represented in that meeting seven Baptist churches of the city, and before the close of the meeting I requested those who believed that the seventh day was the Sabbath of the Lord and intended to keep that day, to rise. Thanks be to God, nine persons arose, and after they were seated, five others arose and said they believed in the seventh-day Sabbath, but did not see how they could keep it. The Lord will open the way. I found that a very large majority believed in the truth concerning the soon coming of our blessed Saviour. They see in the signs of the times the fulfillment of the prophetic words of Jesus.

From Memphis I went to Nashville, and there I met brother James H. Lewis and rejoiced with him in the work. Many were interested and are searching for the light. I feel satisfied that a church can easily be organized in Memphis, and that a canvasser can sell a large number of our books in that city and in Nashville, particularly "Bible Readings" and "Thoughts on Daniel and the Revelation."

W. H. WALKER.

Bakersfield, Cal., Oct. 22.

WISCONSIN.

BLOOMVILLE.—Since our last report the work here has had a healthy growth. Oct. 20 Elder P. H. Cady was here and baptized seven persons. Elder Sanborn baptized twenty persons when he was here, Aug. 20. The believers in present truth in this place are now organized, and a leader has been appointed. They have a neat little church nearly completed and free from debt. We praise God for the measure of success that has attended his work. SWIN SWINSON, ENOS MC INTOSH.

AFTER enjoying precious seasons of consultation with the Wisconsin Conference committee at the Viroqua camp-meeting, Oct. 2-8, with the co-operation of Mrs. Bourdeau, I did pastoral work for the Fort Howard church. We turned our special attention to the youth, labored in families, and spoke to the church two Sabbaths in succession. Several of the youth decided to walk in the narrow way of self-denial, and prepare for the latter rain. I also visited another city of over 5000 inhabitants, where there are 300 families of French Catholics, and found, visited, and instructed an American family keeping the Sabbath, who were very desirous that the truth should be preached in their locality. They had never seen a Seventh-day Adventist preacher. This was a feast to them and to us.

Mrs. Bourdeau and I have now spent over one week with the French church of Robinson, whose members are scattered over quite a large territory. We have traveled much by private conveyance, have visited every family of French believers and interested families not of our faith, besides speaking on the Sabbath and first day. The Lord is drawing very near to this people. Their burden now is to have a mission school started for the education of their youth in their own tongue to do missionary work for their people. This is certainly a good omen for the French branch of the work in this country, and it is to be hoped that the French brethren in this section will be helped to secure so noble an object. They evince a commendable spirit of sacrifice.

To the praise of God and for the encouragement of all our readers, I would add that the French cause has of late, through correspondence, gained the acquisition of a young French Episcopalian pastor, who has decided to join us in the work. D. T. BOURDEAU.

Oct. 31.

OKLAHOMA.

At the close of our camp-meeting, Sept. 1, it was planned that Elder Russell and the writer should hold a series of meetings in El Reno, and that Elders Brock and White go to Lehigh. The latter have had a large interest, and as a result of their meetings, forty-four have embraced the truth; and now there is a good prospect for a strong church in that place. At El Reno every effort was put forth to induce the people to come out and hear the truth, even to canvassing the city, going to each house, and inviting them to the meetings, also visiting the ministers and requesting them to announce our meetings, which they did; yet with all this we failed to arouse an interest. The few who did come acknowledged the truth; however, but one or two promised to obey. Knowing there was quite an interest at Oklahoma City at the close of our camp-meeting, and as I had been requested to remain in the city and continue our meetings, I returned and pitched the tent in the center of the city. Here we have had a good interest, the best people coming quite regularly. As a result fourteen have embraced the truth. Ten of these have united with the church, and others expect to be baptized in the near future and unite with the church. Besides these, three were received into the church by letter. This brings the member-

ship of the Oklahoma City church up to seventy members. In the past two months sixty have embraced the truth in our new Conference, and there is an interest to hear all over the Territory. Urgent calls for help come in from every direction. We praise the Lord and take courage.

J. M. REES.

NORTH CAROLINA.

OCT. 18 we left Asheville for Sandy Mush, where we held meetings twice a day. Although it was a busy time with the farmers, who composed our congregation, the meetings were well attended, and an encouraging interest manifested. We organized a company of fifteen, all heads of families, except one. In each case the husband and wife received the truth together. They will meet and hold Bible readings on the Sabbath. We earnestly pray the Lord's blessings upon this little inexperienced company. There are others equally interested who we are confident see the truth, and we hope will take their stand soon.

We have spoken between sixty and seventy times at this place during the summer, and now we ask the Lord to give those who have accepted the truth victory over every sin, that they may become a true light among their neighbors.

Oct. 29 and 30 I spent at Waynesville, and enjoyed a house-to-house visit with the few who are keeping the Sabbath of the Lord. It was truly a benediction to my soul to witness the presence and power of the Spirit amid this devoted little band of believers, whom we earnestly enjoined not to forget the assembling of themselves together.

Oct. 31 I met with the brethren at Asheville. Here I held several meetings, assisted by brother John A. Brunson.

Nov. 4 I baptized three willing souls in a beautiful fountain on the banks of the French Broad River, and in the evening of the same day organized a church of twenty members, all North Carolinians. In addition to these there are seven more natives of the State who were absent, and five who will join by letter.

Four years ago to-day, Mrs. Shireman and I came to this State entire strangers. There was not one face we had ever seen before. But how different it is now. As we look into the smiling faces of our Father's family, our hearts are filled with gratitude and our eyes with tears of joy.

Now a word to our friends. You have very kindly assisted us in our work by writing letters and sending papers, and now the fruit of your labors is beginning to be apparent. We should be glad to furnish names to each one as we journey through the State this winter. Our address will be Raleigh, N. C., which place we expect to reach about Dec. 1.

Nov. 5. D. T. SHIREMAN.

COLORADO CONFERENCE PROCEEDINGS.

THE twelfth session of the Colorado Conference was held at Arlington Park, Denver, in connection with the annual camp-meeting, Aug. 30 to Sept. 10. Six new churches were admitted to the Conference,—Lyons, Uncompahgre, Aspen, North Willow, Delta, and Alamosa. The president stated that 361 persons had been added to our membership during the past year, and over 400 had begun the observance of the Sabbath.

The Spirit of the Lord seemed signally to direct the business of the meeting. The officers were not chosen in the usual way, by a nominating committee, but were elected by an informal ballot of the delegates, which resulted in the choice of N. W. Kauble, who had been recommended to this field by the General Conference Committee, as President; V. H. Lucas as Secretary; and Elbridge Green as Treasurer. Elders G. W. Anglebarger, G. O. States, and F. J. Hartman were elected to act with the president and secretary as the executive committee of the Conference.

Resolutions were discussed and adopted, expressing appreciation and approval of the Sanitarium boarding-house; assuming the responsibility and control of said enterprise as a Conference; that all Conference laborers bear all personal expense of board, house-rent, etc., while engaged in Conference labor; to reduce the cost of printing "Echoes from the Field;" and that all applicants for license be recommended by their home church.

Credentials were granted to N. W. Kauble, J. R. Palmer, G. W. Anglebarger, G. O. States, V. H. Lucas, John Fulton, and T. M. Thorn; Licenses to L. F. Trubey, J. B. Wilson, and Watson Zeigler. Seventeen were given missionary credentials. J. R. PALMER, Pres.

V. H. LUCAS, Sec.

MISSOURI TRACT SOCIETY PROCEEDINGS.

THE nineteenth annual session of this society was held at Pertle Springs, in connection with the camp-meeting, Sept. 23-26. It was decided to change the location of the office and depository from 2010 E. Twenty-third St., Kansas City, to a more suitable point in the city.

It was voted that the tract society furnish sample copies of new tracts of importance to Conference employees and local librarians; that each church be recommended to select suitable persons to do aggressive work with our smaller books, tracts, and pamphlets in adjacent territory; that special efforts, so far as possible, be made to circulate the *Signs* and the *Sentinel*; and that canvassers be examined as to their qualifications, and be granted certificates, or trial certificates. The officers elected for the ensuing year were as follows: President, Elder W. S. Hyatt; Vice-President, Elder C. Santee; Secretary and Treasurer, W. B. Tovey; Assistant Secretary, James Cochran; State Agent, James Hackett; Directors of Districts: Northeastern and northwestern district, W. T. Millman; southeastern and southwestern district, H. L. Hoover. W. S. HYATT, Pres.

VITA MORROW, Sec.

AN INTERESTING LETTER.

[THE following letter received by me from the Honorable C. E. Start, Tara, Grey Co., Ontario, will be of much interest to lovers of liberty through the English-speaking world.—A. O. BURRILL.]

"Tara, Ont., Sept. 15, 1894.

"DEAR SIR: I have your letter of the 12th instant respecting Lord's-day cases.

"The charge against James R. Barber was that on the 11th day of June, 1893, and previous Sabbath days, he, the said James R. Barber, did work at his usual labor of farming at his farm on concession 12, in township of Derby, Grey Co., and upon which charge the said James R. Barber was on the 29th day of June, 1893, convicted by and before the said James Cochran as such justice of the peace, the charge having been laid by one Charles Speer.

"I moved before the common pleas division to quash the conviction on the following grounds:—

"1. Defendant is a farmer and not a merchant, tradesman, artificer, mechanic, workman, laborer, or other person within the meaning of the statute to prevent the profanation of the Lord's day.

"2. The conviction discovers no offense, as it does not charge that the defendant on the day in question did any worldly labor or work of his ordinary calling.

"3. The said conviction is uncertain, and does not specify the act or acts alleged to have been done by defendant which constitute the alleged offense against the statute.

"The action was argued before the court at Toronto, on the 9th day of Feb., 1894.

"The judges at first seemed prepared to have held, but that the authorities on the point prevented it, that a farmer would be within the meaning of the act; and in fact, when finally yielding to pressure and making the order to quash, they insisted on putting the decision on the ground that the conviction which has been returned does not disclose any offense, not showing what it was the defendant had done, which constituted the alleged profanation of the Lord's day.

"The court was not at all influenced by the fact that the defendant belonged to the Seventh-day Adventist Church. They thought the statute was passed to enforce a decent observation of Sunday, and that without regard to the religious convictions of any particular sect or individual who might deem it his duty to keep holy any or some other day in the week, he must under the statute refrain from labor on Sunday out of deference to the views of the majority of the community.

"It was therefore simply a dry question of law whether the statute applied to a farmer, and whether those proceedings showed any offense. The judges decided with us on both these points, and therefore quashed the conviction, but without costs.

"There can be no doubt about it. A farmer may labor on the Lord's day if he likes, simply because he is a farmer. I have a great number of authorities to support my views, and the Barber case has confirmed them.

"Yours truly,
"G. E. START."

News of the Week.

FOR WEEK ENDING NOVEMBER 10, 1894.

NEWS NOTES.

A small band of peasants in Russia, who met for the purpose of reading the Scriptures, were suspected of being Stundists, and ten of them were arrested. Before the local magistrate they declared themselves to be orthodox; but as the priests never read the Bible to them, they took it up for themselves. They were fined fifty rubles each or ten weeks' imprisonment. An appeal was taken, but the higher court was unable or unwilling to adjudicate on the line that divides between heresy and the privilege of reading the Scriptures, and the case has gone to the Senate.

A most sensational scene in the Lexow investigations in New York City occurred lately, when a woman, who had been spirited away from the city by the corrupt city officials for fear of her damaging testimony, was brought back and put upon the stand. She testified that in the course of a few years she had paid to the police force the sum of \$30,000 for the privilege of conducting several disorderly houses. Thus the police have for years been drawing double salaries,—one for preventing crime and one for abetting and protecting it. Some of the police justices are also implicated.

It now appears certain that Port Arthur has not yet been taken by the Japanese, but that the place is closely invested on every side. All Manchuria is terrorized by the approach of the Japanese forces. Late actions have resulted favorably for the Japanese, who have taken fifty-five cannon and a large amount of stores of all kinds. One of the most remarkable features of the war is that the Japanese will take no more prisoners. They are disarmed and allowed to run. China has appealed to the powers through England for peace, but as yet no attention has been paid to it. France is willing to join in intervention, but Germany holds off.

The reform measures which the liberal ministry of Hungary have so nobly tried to carry through have been partially successful. Five measures were brought forward, intended to secularize the State. The civil marriage bill, and two other measures dealing with mixed marriages and substituting civil for ecclesiastical registration have passed. Two other very important measures,—one granting freedom of worship, and the other recognizing Judaism and allowing proselyting to that faith,—were not suffered to pass. The Protestants were opposed to granting religious freedom, and a general anti-semitic feeling stood in the way of equal rights for the Jews. Neither party is satisfied, and the fight will still go on.

General O. O. Howard, having reached the age of sixty-five years, which is the age prescribed by law for retirement from the army, has been retired from the service. General Howard has had an eventful life, losing an arm in the service of his country. He was the first commissioner of the Freedman's Bureau, and his labors for the welfare of the colored people are well known to all. General Howard is known as the Christian soldier, and he is generally looked upon as the "Havelock" of the United States army. General Alexander McDowell McCook, has been appointed major-general to take his place.

The *Christian Reformer*, discussing the political situation, declares that hard times are experienced under the administration of both the Democrat and the Republican parties. This is proof to the *Reformer* that a moral renovation is needed before trade will revive. This paper, therefore, holds that before business will revive, the people must repent of their sins, and especially must they keep Sunday very strictly! If repentance and Sunday-keeping are necessary prerequisites to business prosperity, the outlook for business is a gloomy one. But how about France, where business is very prosperous, and Sunday is not regarded there as much as it is here?

We have met a statement of the following facts in regard to intemperance in the United States: There were distilled 88,777,187 gallons of spirituous liquors during the past year. Of beer the consumption was 32,000,000 barrels. These figures represent almost one and a half gallons of distilled spirits and half a barrel of beer to every inhabitant of our country. The amount paid over the bar for whisky is estimated at \$609,000,000, \$5,000,000 more than all the appropriations of Congress combined. For beer, \$612,000,000 was expended. It is expected the internal revenue receipts from whisky the coming year will be almost \$100,000,000. A fearful heap of blood-money.

The late elections in this country show remarkable changes, not simply in sections, but throughout the country generally. It is now estimated that the Republicans have elected 255 members of the next Congress, and the Democrats but 94. A few Populists have been elected. The Republicans will have 161 majority in the next House. The greatest Republican victory was in New York State, where the divisions and dissensions among the Democrats, and the revelations of the Lexow Committee in regard to the corruptions of Tammany Hall have had a great effect upon the public mind. Among those who have gone down is Mr. Wilson, author of the Wilson bill. About twenty Republicans have been elected from the Southern States.

On the 14th of last August occurred an incident of the eastern war, which England is now using for the basis of a demand upon the Chinese government. On the date mentioned, Chinese troops came aboard a British ship at Tungho, forcibly seized, bound, and otherwise maltreated about sixty Japanese passengers, most of whom were women and children. At the time Li Hung Chang tendered an apology to the British government and ordered the perpetrators to be punished. Now England, having heard the report of the British captain, demands a money indemnity to the owners of the British vessel within seven days, and that the man who commanded the Chinese in this affair be dismissed and degraded. Thus China has a new danger menacing her.

One hundred and twenty-three persons, comprising thirty-four families, left Chicago, Nov. 4, for Kansas, where they will establish a colony. They were all former residents of Pullman, and the men were employees of the car shops. They have formed a co-operative company, and will commence the manufacture of cars in Hiawatha, Kans., whither they are going. The citizens of Hiawatha have subscribed \$50,000 to start the company. The men are skilled workmen, some of them the best of Mr. Pullman's employees. The first work of the men will be to erect the shops in which they are to work and to put in the machinery. The directors are to be divided between the stockholders and the workmen. The result of this plan will be watched with deep interest.

The folly to which the "faith cure" idea may be reduced is illustrated by the case of a young man in Ohio who attended the Christian Alliance Training School in New York. He became imbued with the doctrine of faith cure; and to test the matter voluntarily exposed himself to smallpox. Two days later he returned home but said nothing about his exposure. He attended public services, and received numerous callers, thus exposing almost an entire village to the infection. Shortly after he was taken ill, and although he stoutly protested that nothing was the matter, the physician pronounced the case a bad attack of smallpox, when the young man confessed his performance. The State board of health has taken charge of the town, and it is feared that nothing can prevent an epidemic.

The Catholic Church is much troubled over the A. P. A. and the difficulty of forcing them into one political party, so that the Catholic Church vote may be against them. The A. P. A. do not attach themselves to any particular party, but give their votes wherever they will tell against the Romish Church. Archbishop Ireland is a Republican, and he announces that his people must not confound Apaism with Republicanism. On the other hand, many priests of New York under Corrigan's jurisdiction declare that the A. P. A.'s and the Republican party are one and the same thing. Meanwhile Satolli has written to Corrigan to notify all priests of his diocese not to advertise Tammany candidates from their pulpits; and this in the face of the fact that Rome and Tammany have in the past gone hand in hand! Surely the Catholic Church in the United States is in a dilemma.

DOMESTIC.

—The crew of the old warship "Miantonomah" has been given to the new United States cruiser "Minneapolis."

—Mrs. W. K. Vanderbilt has consented to the securing of a divorce by her husband, and will receive \$3,000,000 in lieu of dower.

—Rear-admiral Gherardi has been retired from service in the United States navy, and Commodore M. Sicard will take his place.

—One of the local organizers of the A. R. U. has been found guilty of conspiracy by a circuit court sitting at Danville, Ill., and fined \$100.

—Ten river pirates, who had made for themselves a regular den, in a dugout at Blue Island avenue near Chicago, were run down and arrested Nov. 4.

—Nov. 5, fire broke out on more than a dozen vessels loaded with cotton at Savannah, Ga. Most of the fires were extinguished before much damage was done. It is believed that union longshoremen set the fires.

—The Chicago board of education has bought 100 type-writing machines for use in the public schools. The members believe that in this day it is as necessary to know how to operate a machine as to be able to use a pen or a pencil.

—A heavy storm of wind and snow prevailed throughout New England, Nov. 6. Seven inches of snow fell at Hartford, Conn. Telegraphic communication was badly interrupted all along the east coast. In Boston the electric wires were thrown down, and many horses were killed by coming in contact with the wires. Trains were delayed, and the damage is estimated at several hundred thousand dollars.

FOREIGN.

—The Hovas of Madagascar have determined to fight rather than yield to the demands of France.

—It is reported that 70,000 Russian troops are assembled at Vladivostok, Siberia, which is the Russian port and stronghold in the eastern waters.

—Twenty Brazilian soldiers who refused to obey orders at Rio de Janeiro, Nov. 8, were shot to death. Many others were discharged from the service. The revolution in Brazil seems to be gaining again.

—The pending elections in Newfoundland bid fair to be more than usually exciting. The police appear to be unable to prevent riots, and a British ship of war will be sent there to preserve order in St. John's.

—Two thousand persons are believed to have perished in the recent earthquake in Argentina. In some parts of the province of San Juan the ground opened, and geysers of boiling water and mud spouted forth.

—The new czar of Russia has issued a manifesto announcing that his prospective bride has been anointed according to the ritual of the Greek Church, and that she has received the name of Alexandra Feodorovna, with the title of Grand Duchess and Imperial Highness.

—A fierce fight occurred Nov. 5 between a body of Waziri tribesmen and a force of British soldiers engaged in the delimitation of the Wazireston and Punjab frontier in India. The British force lost twenty-one killed and thirty-two wounded. The tribesmen were severely punished.

—France is now possessed of territory in Africa fourteen times larger than France itself; and now she is looking toward the permanent and entire subjugation of the Island of Madagascar, off the east African coast. England has taken African territory equal to twenty-four times the size of the home country. Neither is yet satisfied.

—The Prussian government has consented to a national celebration, Dec. 9, in honor of the 300th anniversary of the birth of Gustavus Adolphus, of Sweden, and the Protestant clergy everywhere are exerting themselves in preparations for this event. The Catholic press is attacking the government for consenting to this celebration.

RELIGIOUS.

— There are 3,429,166 Protestants in Hungary.

— The sultan of Turkey is sending Mohammedan missionaries to Africa at his own expense.

— The new premier of Germany is a Catholic and the brother of a cardinal who is in high favor with the pope.

— Bishop Fallows of the P. E. Church lately declared in a sermon that it was the imperative duty of every Christian to vote.

— There are ninety-one kinds of Presbyterians in the world, with a church membership of 22,000,000. Of these 7,000,000 are in the United States and Canada.

— Czar Nicholas II., in a reply to a message of sympathy from the Holy Synod said, "I shall devote all my strength to the service of my dear country and to the orthodox church."

— The 100th anniversary of the Orthodox Greek Church on this continent was celebrated in New York, Oct. 7. Mass was said partly in Slavonic, partly in Greek, and partly in English. The responses were in the Slavonic.

— The Reorganized Church of the Latter-day Saints, headquarters at Lamoni, Iowa, has launched at San Francisco a little schooner for missionary work in the Society Islands, where this church has 2000 native converts. The boat is called the "Evanelia," and will cost about \$3000.

— Dr. Talmage has returned from his trip abroad, and was given a rousing reception at Brooklyn, N. Y. He has tendered his resignation to the church in Brooklyn, of which he has so long been the pastor, and it has been accepted. He has not yet defined what his future line of work will be.

— There was a great rally of the Salvation Army, and people generally, at Washington D. C., Nov. 5, to meet General Booth at the Pennsylvania depot. In the afternoon General Booth met the clergymen of the city at the Congregational church, and at night he addressed an immense assemblage at Convention Hall.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 8.—Before the Judgment-seat.
Luke 22:63-71; 23:1-12.

(Notes for General Review, Sabbath, Nov. 24.)

THE details of the false trial and cruel indignities to which Jesus was subjected in that terrible night and morning, awoken unpleasant sensations in our hearts; but we should nevertheless become familiar with them.

It was sin that caused the suffering. It was this that made the sacrifice necessary. But whose sin? All unrighteousness is sin. And it was no more one man's sin than another's. Our sins as much as those of any one else, caused this painful scene.

Verses 63-65.—Our last lesson closed with Christ before Caiaphas, where he had been sent by Annas (John 18:24), and where the Sanhedrim was assembled. Matt. 26:57. Here they sought false witnesses; here Peter denied his Master; and here the high-priest and council pronounced him worthy of death. Matt. 26:65, 66. Having done so, they turned him over to the soldiers and mob, who tormented and humiliated him as stated in the text.

Verses 66-71.—Having proceeded thus far, the Jewish dignitaries retired for a short time. But as soon as it was day, the Sanhedrim reassembled for the purpose of formally condemning their victim and delivering him to the civil power for final condemnation and execution.

Being brought before the council he was asked directly, "Art thou the Christ?" But they were not inquiring for truth. They were seeking a basis for the condemnation upon which they had already decided. They were determined upon his destruction, and he told them so. In the majesty of conscious innocence and power he told them of his glory with his father. The Revised Version says, "From henceforth shall the Son of man be seated at the right hand of the power of God." "Art thou then the Son of God?" He replied, "Ye say it, because I am." Revised Version, margin. Here was no equivocation. This was no time for trifling. They condemned the One who told them the grandest truth, and they must hear the truth which will prove their condemnation.

Chapter 23:1.—They were satisfied. They required no more. "The whole multitude of them arose, and led him unto Pilate." He was a heretic, and now the civil power must be employed to punish a religious offense. And these blind zealots undoubtedly felt that they were defending the faith of their fathers and the welfare of their nation. This is the spirit of persecu-

tion. It has been manifested since then; it is being manifested now.

Verses 2-5.—At this point John 18:28-31 should be read. The accusers of Jesus had but a weak case even in the eyes of Pilate. "If he were not a malefactor [a mischievous evil-doer], we would not have delivered him up unto thee," was their reply to Pilate's demand for a specific charge. Pilate told them to take him and deal with him after their religious discipline. But that would not satisfy their malign purposes. They then "began to accuse him." But for these vain charges the governor found no grounds, and declared his innocence.

Pilate was struggling with varied and violent impulses and influences. He was conscious of the injustice being done—of the malignity of the Jews, and the innocence of Christ (Matt. 27:18); he was impressed with a sense of Christ's majesty; he feared the Jews, and felt the need of their favor with Cæsar.

Verses 6, 7.—Learning that Jesus was from Galilee, and since Herod tetrarch of Galilee was in the city, he at once conciliated Herod and sought to get rid of a disagreeable responsibility by sending Jesus to him.

Verses 8-11.—Herod sought to improve the opportunity for his low gratification, and received Jesus as he would a juggler. He tried to induce him to exhibit some miracle. He had no other use for Jesus. Our Saviour "answered him nothing." There is a time to speak, and a time to refrain from speaking. Jesus had taught his disciples not to cast pearls before swine, "lest they trample them under their feet, and turn again and rend you." Here he illustrated that injunction. When Herod saw that he could not accomplish his purpose, he vilely abused a defenseless, uncondemned prisoner. He joined the rude soldiers in mocking and tormenting him. But there were no grounds for condemning him, and the onus of the case was placed back upon Pilate.

Publishers' Department.

"GOSPEL IN CREATION."

THIS volume by Elder E. J. Waggoner was issued at first in London, but there has been such a demand for it in this country that it has now been printed by the REVIEW AND HERALD Co., who is prepared to fill orders at once. The book contains 169 pages with illustrations. The writer's object is to show how in the work of creation the great principles of grace and salvation were illustrated and exemplified. Elder Waggoner's work is a guaranty of the value of this book. Price in stiff board covers, 25 cents; in cloth, 40 cents. Address REVIEW AND HERALD or any tract society or agency.

"HIS GLORIOUS APPEARING" IN OTHER LANGUAGES.

THIS little book which is now in its 55th thousand in the English edition is now ready for delivery in Danish, Swedish, and German. The REVIEW AND HERALD Co. has issued editions in those tongues, which will be sold at the same prices as the English; viz., 25 cents for board covers, and 40 cents for cloth binding. The book contains nearly 100 pages and 20 illustrations. Its theme is the exposition of Matthew 24, and it is especially designed for circulation among those not of our faith. May be ordered of this Office or any agency or tract society.

NOTICE TO STOCKHOLDERS OF THE HEALTH REFORM INSTITUTE.

THE annual meeting of the stockholders of the Health Reform Institute will be held at the Tabernacle in Battle Creek, Mich., Tuesday, Dec. 4, 1894, at 10 A. M., for the transaction of any business which may come before the meeting.

J. H. KELLOGG,
A. R. HENRY,
O. A. OLSEN,
G. H. MURPHY,
W. H. HALL,
J. FARGO,
L. MC COY,

THE annual meeting of the stockholders of the Sanitarium Improvement Company will be held at the Tabernacle in Battle Creek, Mich., Dec. 4, 1894, at 11 A. M., for the transaction of any business which may come before the meeting.

J. FARGO,
J. H. KELLOGG,
A. R. HENRY,
W. H. HALL,
G. H. MURPHY,

ADDRESS.

THE address of Elder J. R. Palmer is Bozeman, Mont.

BUSINESS NOTICES.

WANTED.—A middle-aged woman who is a Seventh-day Adventist, to do housework in a small family. A good home is offered, if both parties agree. No small children. Apply to Mrs. Daniel Briggs, North Jay, Me.

WANTED.—A sister of experience who wants a home, to assist in the household duties of a small family, and who likes to take care of children. Reasonable wages will be given. Address James Dinsmore, Box 184, Brooklyn, Susquehanna Co., Pa.

LABOR BUREAU.

WANTED.—A strong Seventh-day Adventist boy fourteen or fifteen years old to work on a farm in a family where there are no children; one who can handle horses. Will pay wages in summer, and he can go to school in winter. Address J. S. Fry, Union Mills, Mahaska Co., Iowa.

ADDRESSES WANTED.

THE French Missionary Society of Battle Creek would like to receive the names and addresses of French-speaking persons, to be used for missionary work. Address Chas. E. Blanc, 18 N. Jefferson St., Battle Creek, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

EAST.		*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.
STATIONS.							
Chicago	pm 9.30			am 6.50	am 10.30	pm 9.30	pm 11.30
Michigan City	11.35			8.50	pm 12.17	5.20	am 1.19
Niles	am 12.45			10.15	1.15	6.25	2.45
Kalamazoo	2.15	am 7.20		11.55	2.30	7.40	4.35
Battle Creek	3.00	8.10	pm 12.50	3.05	8.18		5.22
Jackson	4.30	10.00	2.55	4.20	9.35		6.50
Ann Arbor	5.40	11.05	4.05	5.10	10.25		7.47
Detroit	7.10	pm 12.20	5.30	am 6.10	11.25		9.20
Buffalo				am 12.35	6.45	pm 5.20	
Rochester				3.17	9.55		9.00
Syracuse				5.15	pm 12.15		10.45
New York				pm 1.45	8.45	am 7.00	
Boston				4.15	11.45	am 10.50	
WEST.		*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	*Pacific Express.
STATIONS.							
Boston				am 10.30			pm 7.15
New York				pm 1.00		pm 6.00	9.15
Syracuse				8.5		am 2.10	am 7.20
Buffalo				1.17		4.10	9.55
Rochester				11.20		5.30	pm 3.30
Detroit	pm 8.45	am 6.05	am 7.20	8.30	pm 12.55	pm 4.35	11.10
Ann Arbor	10.25	7.05	8.43	9.25	1.53	5.57	am 12.15
Jackson	11.40	8.10	10.43	10.30	2.55	7.35	1.25
Battle Creek	am 1.17	9.20	pm 12.15	11.45	4.13	9.13	2.55
Kalamazoo	2.30	10.35	1.00	12.22	4.52	10.00	3.35
Niles	4.00	11.13	3.00	1.40	6.14		5.00
Michigan City	5.03	pm 12.10	4.25	2.45	7.18		6.30
Chicago	7.10	2.00	6.35	4.30	9.00		7.50

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.
Jackson east at 7.27 p.m.
Trains on Battle Creek Division depart at 8.10 a.m. and 4.20 p.m., and arrive at 12.40 p.m. and 7.15 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.

Time Table, in Effect June 3, 1894.

GOING EAST.									
Read Down.									
10	8	4	6	42	2	STATIONS.			
Mail	Ex.	L't'd	Ex.	Ex.	Tr'n	Mail	Day	R'd	Ex.
Ex.	L't'd	Ex.	Ex.	Ex.	Pass.	Ex.	Ex.	Ex.	Ex.
am	am	pm	pm	pm	pm	Chicago A.	pm	pm	pm
8.40	11.25	8.10	8.15	am	.....	Valparaiso	7.28	4.50	9.10
1.10	1.20	5.05	10.30	6.00	.....	.....	5.05	2.45	7.10
pm	pm	pm	pm	pm	pm	South Bend	3.10	1.20	5.44
12.40	2.35	6.30	12.00	10.05	.....	Cassopolis	2.15	12.40	5.13
1.20	3.07	7.12	1.45	12.40	.....	Schoolcraft	1.20	12.02	.....
2.21	.....	1.38	3.42	.....	.....	Vicksburg	1.10	11.53	.....
2.33	.....	7.55	1.48	4.50	am	Battle Creek	12.25	11.15	8.55
3.40	4.30	8.38	2.40	6.20	7.01	Charlotte	11.14	10.28	8.07
4.33	5.11	9.25	3.25	7.47	.....	Lansing	10.10	10.02	2.40
5.10	5.40	9.55	4.00	.....	.....	Durand	9.35	9.05	1.55
6.30	6.30	10.45	5.03	.....	.....	Flint	8.35	8.35	1.28
7.30	7.05	11.17	5.40	.....	.....	Lapeer	7.49	8.02	1.00
8.15	7.35	11.50	6.15	.....	.....	Imlay City	7.25	.....	.....
8.42	.....	am	6.35	.....	.....	Pt. H'n Tunnel	6.25	6.50	11.55
9.50	8.45	1.00	7.30	.....	.....	Detroit	am	am	pm
pm	pm	pm	pm	pm	pm	Toronto	6.40	10.40	4.05
9.25	9.25	.....	.....	.....	.....	Montreal	pm	pm	pm
am	am	pm	pm	pm	pm	Boston	pm	pm	pm
8.40	8.30	5.25	.....	.....	.....	Susp'n Bridge	1.20	7.05	8.40
pm	pm	pm	pm	pm	pm	Buffalo	12.00	.....	8.15
8.05	7.50	7.25	.....	.....	.....	New York	8.20	6.10	5.00
am	am	pm	pm	pm	pm	Boston	pm	pm	pm
8.12	8.12	7.15	.....	.....	.....	.....	.....	.....	.....
am	am	pm	pm	pm	pm	.....	.....	.....	.....
8.05	7.55	4.25	.....	.....	.....	.....	.....	.....	.....
am	am	pm	pm	pm	pm	.....	.....	.....	.....
4.15	3.30	5.40	.....	.....	.....	.....	.....	.....	.....
pm	pm	pm	pm	pm	pm	.....	.....	.....	.....
4.52	9.23	8.08	.....	.....	.....	.....	.....	.....	.....
am	am	am	.....	.....	.....	.....	.....	.....	.....
8.12	10.20	.....	.....	.....	.....	.....	.....	.....	.....

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 12, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.
Stop only on signal.
A. B. MCINTYRE, Asst. Supt., Battle Creek.
A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., NOVEMBER 13, 1894.

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The first article in this paper was written especially for this season when so many are beginning to plan for holiday presents. We trust that all will read, ponder, and act.

A telegram from Elder Allen Moon informs us of the conviction of brother W. G. Curlett at Centerville, Md., for Sunday labor, and of his sentence to sixty days' imprisonment. We shall have further particulars of these cases next week.

Elder A. J. Breed writes from Minnesota that a company of ten Swedes has been found who are keeping the Bible Sabbath from reading the Scriptures alone, they having had no knowledge of our work or people. This is another of the many evidences that God is at work vindicating his own truth in the hearts of his children.

Our Mission Field department will be read with particular interest, as it deals with a very vital matter,—the liberties of our people. We omit a portion of Professor Mc Kees's article, in which the individual views of the judges were given, as that has already appeared. The letter from Elder Holser was not written for publication; but knowing the anxiety of our readers to hear the particulars, we give it in its familiar style. His sentence of three weeks expired the 12th, and if the law cannot seize upon personal effects to satisfy the fine, a further incarceration of forty-one days will follow.

Several of our readers have offered criticisms on the article on "The Two Marys" by brother L. A. Smith in the REVIEW of Oct. 9. In each instance the difficulty has been a misapprehension of the meaning of the article. To all who do not understand it we say, Read the article with more care, and observe that the writer shows that it was the same individual; but that the work done for her by the Lord had so transformed her character that she was at last another Mary from that which she was before the demons were cast out. It is thus that the grace of Christ makes of us all "new creatures" when we are fully in him. We are glad to know that our readers follow us.

We have to record another case of cruel persecution this week, that of brother Whaley of Maryland, who was sentenced to ninety days' imprisonment for Sunday labor. He is a poor man with seven small children dependent upon him for support. He made an earnest plea in behalf of truth and justice before a crowded court-room, during which the silence was so deep and impressive that it was painful; but it availed nothing. He is torn from his labor and from his family, and for no conceivable cause except to gratify a most Satanic spirit that parades in the name of religion in a country that flaunts to the world her guarantees of liberty. "O liberty, what crimes are done in thy name!"

With brother Holser in jail in Switzerland, another brother in jail in Tennessee, two or more imprisoned in Maryland, and several under arrest in Manitoba; surely we have cause to remember those in bonds as bound with them.

The present enrollment of the Bible school in this city is 170. The course of study embraces two lines of Bible study, English language, and history. Elder Durland has charge of the former, brother J. G. Lamson of the second, and three lectures in history are given each week by Professor P. T. Magan. All are taking hold with commendable zeal, and the presence of the Spirit of the Lord is manifested every day.

We can also speak encouragingly of the work in the College. The attendance is rather larger than last year, a good spirit prevails, and several of the students are giving their hearts to God.

We are informed of the death of the wife of Dr. M. G. Kellogg, which occurred at Los Angeles, Cal., on the 2nd or 3d inst. The doctor is at present in Australia, having sailed with the "Pitcairn" on her last trip. After laboring to good acceptance in the islands, he was called to New Zealand and Australia, where he has ministered the doctrines of health by word and deed to the good of many. Our sympathies are with him in his affliction.

The Christian (?) spirit that actuates the Sunday-law party is illustrated by the following period occurring in the columns of one of its foremost organs: "John Joy, convicted, in San Francisco, for robbing a man of five dollars, was sentenced, under the habitual criminal act, to life imprisonment. What short work a law like this would make of the Sunday paper in Pennsylvania." The contemplation of a law imposing the penalty of life imprisonment for Sunday work causes these misguided zealots to smack their lips with desire. Is this the Spirit of Christ or of Torquemada? Such sentiments, expressed in these days, cause good men to shudder.

As we enter the troubles of which the word of God has long and faithfully forewarned us, we should carefully mark the significance of the signs of the times and diligently stand at our posts of duty. We should not be unduly excited by these manifestations of cruel injustice, nor should we receive our religious life from such things. Too many flash up with momentary zeal when such things occur, and are dead and dormant when not excited by them. We need to have our faith so firmly rooted and grounded in Christ and his word that we shall ever pursue an onward, earnest, and diligent service of God, whatever the circumstances may be.

We notice in the election returns that Walter J. Lyon, whom the National Reform Party and the Presbyterian Church have taken such special pains to defeat, has been elected as lieutenant governor of Pennsylvania. Mr. Lyon is pledged to secure for the people of Pennsylvania freedom from the severe Sunday laws which for so many years have disgraced the State.

A REQUEST.

ALL will be very deeply interested in reading what is said in this week's REVIEW by brother Holser in regard to his imprisonment in Switzerland. The brethren there are very anxious to have their friends in this country assist them by securing any comments that may be made by the papers in this country upon the situation in Switzerland.

We will, therefore, ask our readers throughout the United States and Canada to send us any papers which they may find that make any comments upon the persecution of our people in Switzerland. We hope that the brethren will not fail in this matter, as the papers thus furnished may render a great deal of assistance. All such papers may be sent to the undersigned at Battle Creek, Mich., and they will be forwarded in quantities.

A. O. TAIT.

NATIONAL RELIGION.

THE *Christian Nation* complains that "in their efforts to divorce forever Church and State, the framers of our national Constitution went to the opposite extreme and made a complete separation between the State and religion." Well, what else could they have done to attain the object sought, which the *Nation*, apparently, allows to have been a laudable one? Again, the *Nation* says: "Had they recognized the true relation existing between the State and religion, and recorded that recognition in the national Constitution, it would effectually prevent a kind of union of Church and State which has become quite common to-day." Then the *Nation* alludes to the appropriation of money by the government to the different churches for sectarian purposes. But suppose that in the national Constitution religion had been recognized, what then? Religion is of itself a very indefinite word.

There are very many kinds of religion; which one should have been recognized? Nothing short of a recognition of the Christian religion would satisfy the *Nation*. Then we should have had a national recognition of Christianity. And what represents Christianity? Every church claims to represent Christianity. This being the case, that church which has the most numbers, wealth, influence, and which can make the best argument that it is the *historical* church would be joined to the State. And what church is that?—It is that church which sits in the temple of God, having usurped the power to rule, and has trodden the truth to the ground,—the Church of Rome. And such a recognition of religion as the *Nation* desires would inevitably lead to the union of the United States government with Rome. For some reason many professing Protestants are never so happy as when they can in some way play into the hands of the Roman hierarchy. Our fathers erected a barrier against Rome, and now their children are tearing it down.

M. E. K.