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OF THE WORLD

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"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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IN THE WOOD.

BY J. G. LAMSON.

(West Bay City, Mich.)

THE last red ray of sun sinks low to rest;
The shadows gather 'neath the dark'ning wood;
The songsters quiet hunt their downy nest,
And blackness stands where brightness erst has stood.

I lean against a mighty tree that throws
Its branches out and frames the twinkling stars;
The night wind in its wand'rings comes and goes,
And not a sound my meditation mars.

I'm all alone; no human being near;
No voice to turn my thoughts in other ways.
With moody mind I sinful self uprear,
And retrospective on my failures gaze.
I said "no voice;" but there was one that came
From all the spacious firmament on high,
That spoke the loving, sin-forgiving name
That cleansed my life from all that had gone by.

If gloomy thoughts in gloomy wood abound,
'T is not because our Father is not there,
For he in all of nature's haunts is found,
And listens to our words and hears our prayer.
The groves were God's first temples, we are told;
If so, it matters not if day or night;
For God will meet us there in warm or cold,
And make the very darkest forest bright.

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.

BE SEPARATE.

BY MRS. E. G. WHITE.

(Concluded.)

MUCH is said in the epistles about having sound faith, and this should teach us the necessity of exercising caution so that we shall not weave into our experience our own inclinations and our objectionable traits of character. We should be careful that we do not mix the chaff with the wheat. We should take heed that we do not misrepresent the precious, elevating, ennobling principles of truth, and by so doing lead others astray. Soundness in the faith means the correcting of every error that exists even in the thoughts of our hearts, lest we corrupt the word of God. There is great need of healthfulness of soul, and this condition will be attained by accepting the pure truth, and bringing it into practice in our life. As Christians, we need to keep Jesus ever before our minds, remembering that he is the author and the finisher of our faith. Every soul who is seeking to become one with Jesus Christ, must remember that during this testing period of probation, it is his

duty to study the life and character of Jesus Christ, and conform his life to the divine standard. This he can only do by the abundant grace of Christ. When the grace of God is given and appropriated, there will be daily improvement made. While Satan on the one side will be seeking to press the believer into his service, Christ on the other side will seek to win and draw the soul to himself. If you become victor over Satan, you will fight many a sturdy battle with inclination, and will be found on strict guard, in order that you may be loyal to God in all things. Satan continues the warfare in the determined purpose of conquering, and it will require continuous effort on your part to be an overcomer. You will have to bring self to task, asking repeatedly, Is this the way of the Lord? Keeping the eye upon Jesus, drawing from him supplies of grace, the striving one will come forth from the conflict with clearer views of God, and will rejoice in the attainment of new strength and power because he has made the Lord first and best and all in all.

Self-discipline must be carried on by every one who claims to be a child of God. Through decided discipline a man or a woman of ordinary mind will accomplish far more for the cause of God than the most brilliant talents and most learned mind without the discipline of the grace of God; for all the highly valued natural endowments are wanting in power without the discipline of the grace of God. Christians should daily feel the necessity of so training their intellectual faculties that should they be called to fill positions of trust, or be required to set the truth before the highest earthly powers, or to whatever duty they may be called, they may be able to do it to the glory of God. There is need of men and women of well-balanced minds and of healthful religious experience. There are many who have but a sickly experience. They cannot endure anything that is unfavorable, and are apt to imagine that they are slighted by their brethren and sisters. They are sick; and yet they feel whole in their one-sidedness and deformity, and will not apply to the Great Physician, who could restore them to soundness. They choose to remain as they are rather than be disturbed by reproofs and warnings. The Lord is not at fault in their case; the patients refuse to take the remedy the Great Physician prescribes. They will not apply the word of God to their souls, and become doers of the word; but prefer to come under influences that are more suited to their natural traits of character, but which counteract all that the Great Physician would do for their souls, and thus they thwart the purposes of God.

Many conform themselves to the world's standard, and are influenced by the opinions and statements of various authors of the world, and their worldly maxims floating in the mind, take the place of the pure word of God, because the word of man suits their taste, approves of their customs, and encourages their defects of character, and the word of God condemns their course. To be separate from the world, to be wholly the Lord's, to be uninfluenced by the rules, maxims, practices, and methods of the world, means far more than many comprehend.

At times these worldlings at heart are very much elated because certain lines are touched which meet their natural tastes in religious matters, but they know not by practical experience what the religion of Christ means; for when circumstances change, they are as much depressed as they were elated, and they feel the want of their stimulus as much as the drunkard feels the loss of his spirituous liquor. To flash out brightly now and then under the stimulus of the world's praise is not religion. To be separate from the world, to be consecrated to Jesus Christ, mean much more than they seem to take in. The soul consecrated to the service of Christ has a peace that the world cannot give nor take away. Jesus says, "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless; I will come to you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Train the mind by close discipline, and let the thoughts of the heart be brought into subjection to Jesus Christ. As human agents co-operate with God in working out your own salvation with fear and trembling.

Let those who would be the children of God take heed to the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Association with worldly-minded men and women dims the spiritual perception; for it is in direct disobedience to the plain injunctions of the word of God. In worldly society an earthly influence is at work, an atmosphere of poisonous miasma is there which is disastrous to personal piety. Those who truly love God will not cultivate the society of those who do not love Jesus. They will have some realization of their own individual weakness, and they will study prayerfully the word of God, that they may feed upon the flesh and drink the blood of the Son of God, and they will find that Christian society and conversation is food to the soul; that in the society of those who love God, they breathe in the atmosphere of heaven. Christians will exercise love and sympathy one for another. The encouragement given one to another, the esteem manifested one for another, the helps, the instruction, the reproofs, warnings, the Christian counsel that should be found among the followers of Christ, will further them in the spiritual life; for Christian fellowship is according to God's plan. Christians are to cultivate self-restraint, love, forbearance, and unity one to another by the cords of brotherly love. Thus they will together exercise faith, hope, and love toward God; they will have tender consideration for all of like precious faith, and will draw toward those who love God. There will be fellowship such as the world knows not of. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit

of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

FRUITS OF FEARFULNESS.

BY ELDER J. N. LOUGHBOROUGH.
(Chicago, Ill.)

"AND now therefore hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel; If ye wholly set your faces to go into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt; and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die." Jer. 42:15, 16.

It is not infrequently the case that people excuse themselves from obeying the Lord, with the plea that if they do obey, they fear such-and-such things will come upon them. They choose to follow the way most pleasing to themselves, while admitting that it is just the opposite to the Lord's ways. At last they find themselves reaping the fruits of their folly, in receiving just what they feared would come upon them if they did as the Lord commanded. In the case above quoted, the people wanted to go to Egypt. The Lord told them to stay in Canaan. They feared war and famine would overtake them should they remain. The Lord told them plainly that war and famine should come upon them if they went to Egypt, and by this means they should die.

We have another striking case in the Jews, at the time of our Saviour's first advent. After seeing abundant proof of his divine mission, instead of accepting him as the promised Messiah, they said: "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." John 11:47, 48. So they concluded to reject him; and one of their number, Caiaphas, advised that the best means to allay the difficulty would be to put Christ to death. We all know that the Romans *did* come and take away their place (the Temple) and nation; and because of their rejection of Christ they knew not what was coming, and so were involved in the ruin that befell the city. The Lord set this forth in these words: "And when he was come near, he beheld the city and wept over it, saying, 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. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; . . . because thou knewest not the time of thy visitation." Luke 19:41-44.

The fearful and unbelieving are not wholly confined to the Bible record, but the observant will note cases even now where men and women hesitate to take their position to follow the third angel's message, and obey the Sabbath truth, fearing some calamity will overtake them. They dare not trust the Lord, but take the fearful responsibility of disobeying and caring for themselves, and often they meet the calamity they feared would come upon them if they obeyed.

I call to mind a case in Michigan where I was laboring. A wagon-maker admitted all the truth he had heard at the tent, admitted his duty to obey the Sabbath commandment. He said he could not keep it then (the last of July) because he had five wagons in the shop, to be completed

the first of October. He feared the wagons would not be finished if he yielded to his convictions, because he said he "did not believe his blacksmith would work for him any longer if he kept the Sabbath." The next week his blacksmith was called to Ohio, to care for his brother, who had the typhoid fever. He took the fever and died. As I was at the place again about Oct. 1, I called on this fearful man, and found he also had been sick, and not one of the wagons was finished, and were but little nearer completion than they were in July. And he was no more ready to obey what he still admitted to be duty.

Another case occurs to my mind. A man in California who was a molder in a foundry, accepted the truth. To do so he had to resign his position in the foundry, and go into a smaller town "up country;" there he readily obtained steady employment, with the opportunity to buy him a little home on easy installments, which he could pay in work, at such times as he was not otherwise employed. He had a nice garden, and himself and family were in the best of health. Finally a spirit of fearfulness came upon him, and the great enemy led him to think that if he would go to San Francisco, and stop keeping the Sabbath for a time, and work at his old trade, he would make more money, and better himself every way. He made the move, but failed to get his old place. Even after having given up the Sabbath, he had to work for less wages than he anticipated. His expenses were high. His family was sick. He soon used up what he obtained for his country home. He became ill himself, and finally died a Sabbath-breaker. He said, even while doing so well in the country, that he "feared if he stayed there, he should starve to death." Our people lost traces of the man after he left the truth, until they heard of his death. An earnest sister asked of the one who told her — was dead, "Did he starve to death? He was afraid if he still kept the Sabbath, he would starve to death." "No," said the man, "but he came pretty near it; he would have starved, but for the charity of his neighbors, who learned of his condition in time to provide for him and his family."

Such are some of the fruits of "fearfulness" and unbelief. On the other hand, I have seen some remarkable tokens of God's providence in behalf of those who moved out to obey the Lord, trusting all to him. "He that feareth," says the apostle, "is not made perfect in love." 1 John 4:18.

FAITH AS A GRAIN OF MUSTARD. LUKE 17:6.

BY ELDER G. D. BALLOU.
(Oxford, N. C.)

In a recent general review of the Sabbath-school lesson, the following questions and answers were given in substance:—

Question.—What is there about a mustard-seed that makes it valuable as a seed?

Answer.—It will grow. It has life in it.

Ques.—Where did the mustard-seed get its life, or its power to grow?

Ans.—It came from God. God gave it power to grow.

Ques.—How, or by what means, did God give the mustard-seed life?

Ans.—By his word. He spoke life into it.

Ques.—What, then, is the power back of the mustard-seed, that gives it power to grow?

Ans.—The power of God's word.

Ques.—Now for the application. What power must our faith have back of it to make it living, effective faith?

Ans.—It must have the power of God's word on which to rest.

All these answers except the last were given by the children, and it was no small pleasure to see the youthful minds grasp the deep things of God's word.

Here is the underlying foundation of all faith.

To accept God's word as it is in deed and truth the word of God, is faith. To see, by the fulfillment of his word before our eyes and in our own personal experiences, the hand of God revealed, is living faith.

The mustard-seed responds to the power of God's word in it, which says to it, "Grow." If our hearts respond to the power of God in the word, we, too, shall grow. The power is there, but cold unbelief does not see it any more than it can see the life in the mustard-seed; but faith grasps that power because it sees with spiritual vision. God has spoken; suffice it for us to submit, believe, and obey, and thus have the righteousness of faith.

LOOKING UNTO JESUS.

BY VIOLA E. SMITH.
(Castana, Iowa.)

When life's skies are dark above me,
And fierce tempests round me roll,
And dark spirits gathering round me,
Would do battle with my soul,
Let me only look to Jesus,
Praying him to help the while,
And the clouds shall all be scattered,
By the brightness of his smile.

When temptation's mighty billows
Tower aloft above my head,
And I view their swift on-coming
In mute helplessness and dread,
Let me place my hand in thy hand,
Mighty Helper of the weak;
Let me rest my soul on thy soul,
Draw from thee the strength I seek.

For, above the mounting billows,
Riseth a majestic form,—
Shineth light from out the darkness,—
Walketh Christ amid the storm;
He can still the tempest's roaring,
And command it at his will;
And the winds sink into silence
At his mandate, "Peace, be still!"

JOYS OF THE REDEEMED.

BY ELDER J. H. DURLAND.
(Battle Creek, Mich.)

"In whom we have redemption, through his blood, the forgiveness of sins." Eph. 1:7. "Redeem Israel, O God, out of all his troubles." Ps. 25:22.

The Lord Jesus Christ not only frees us from the bondage of Satan, but makes us his own, that he may keep us from the power of Satan. "I have redeemed thee, I have called thee by thy name; thou art mine." Isa. 43:1. "All things are yours; . . . and ye are Christ's," says the apostle. By becoming his, all things he has become ours. Do not say, when you want anything, I know not where to get it; for whatever he has of wisdom, righteousness, holiness, power, and glory, he, as the head of the body, has it for you as one of his members. He redeemed you, that you might have the benefit of all these things. He asks the redeemed to be free with him. His wish is that we should come to him in confidence. That is glorifying him. In going to him for all things we acknowledge that we are his, and that we believe that in him all fullness dwells.

Redemption from Sickness.—"Who forgiveth all thine iniquities; who healeth all thy diseases." In Eph. 1:7, we have learned that redemption includes forgiveness of sin. The psalmist says the same One that forgives our iniquities also healeth our diseases. Sickness is the result of sin. There was no such thing as disease before the fall, and we read of the new earth, "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Here iniquity and sickness are classed together, and as belonging to Satan. The Saviour said of the woman who sought him for healing, "And ought not this woman, being a daughter of Abraham, whom Satan hath bound,

lo, these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13:16. He recognized her disease to be of the devil, and the healing to be a freeing from the bonds of Satan.

Redemption through Christ has fully provided for us a salvation which makes an end of sin now, so that we may serve him "in holiness and righteousness, . . . all the days of our life," being delivered "from this present evil world." Jesus can be "touched with the feeling of our infirmities [Greek, bodily infirmities, state of ill health, sickness, suffering, affliction]." Heb. 4:15. He therefore makes it possible for us to live, as Moses did, and serve Him in health of body as well as holiness of heart, "all the days of our life."

It does not please God for his people to be sick. When leading Israel from bondage, he said: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26. God was interested in their health, and instructed them how to preserve it. Pure food, water, and air are essentials of good health. God provided these for them, with the admonition, "I am the Lord that healeth thee." He provided a bill of fare that was calculated to meet the exigencies of that time. He did not make arbitrary laws, but gave them true principles that were perfectly reasonable. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive." Deut. 6:24. Dietary laws were included in "all these statutes."

God provides a healthful diet for man to keep him in health. If he will believe the Lord and follow his directions, he has the promise that the Lord is his healer. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." James 5:14, 15. When the redeemed of the Lord fully realize that health is preserved and restored in obedience to nature's laws and through the recuperating power of the Spirit of God, they will find joy in the admonition, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Redeemed from Death.—Sin is the disease which leads to the second death. Rom. 6:23. The death for Adam's transgression is of little consequence to the believer in Christ. It is but a night's sleep, with a joyful awakening in the morning. There is no terror in that night, for it is soon over. It is the death beyond that—the second death—that produces terror. But he who is redeemed from sin has eternal life and shall not see death. Jesus recognized this to be true when called to the grave of Lazarus. He said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The resurrection of that body was as rousing one from a sound sleep. His life had been interrupted only as a man's life is shortened during the night. We are unconscious in natural sleep. So to Christ the believer lives, for the promise cannot fail, and potentially he is alive. By the surety of the promise he is redeemed from death.

Redeemed Possession.—"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14. When Satan took man into his bondage, he also took his home, the earth. Luke 4:5, 6. But thanks to our Redeemer, he will destroy this strong one and bring back the home of the redeemed ones for their eternal abode. "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Ps. 37:9. When Jesus comes in the clouds, Satan and all

who have trusted in him will be cut off, the earth will be made new, and given to the *new creation* of God, through Jesus Christ. (See 2 Peter 3:13; Micah 3:8; Rev. 21:1-5.)

"Let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee." Ps. 5:11. And why not? We are redeemed from sin and its consequences. If we but trust him, and live in that close communion that he desires we should, we have no need to be in sorrow. The promises are all ours. And He "who quickeneth the dead, and calleth those things which be not as though they were," looks upon his redeemed as his sons and daughters, whom he has snatched from Satan's bonds. "My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed." Ps. 71:23. "Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple." Chapter 65:4.

PRINCIPLE.

BY FRED M. ROSSITER.
(Ann Arbor, Mich.)

PRINCIPLE has been defined as "a settled rule of action; a governing law of conduct; an opinion or belief which exercises a directing influence on the life and behavior." It is because of the lack of sterling principles that the world is full of weak, vacillating men and women, drifting through life without definite aim or object, being without moral backbone and force of character.

It is because of the absence of this element in our lives, that our knowledge is made of bits and ends gathered here and there, nothing systematized, nothing definite; in fact, our minds are much like an old curiosity-shop. Positiveness of knowledge is wanting, not being sure of anything, and not being able to show a good reason for what we do.

Principle is a rule governing all right thinking and every good action, influencing not only our own lives, but also the lives of those with whom we come in contact. Principles are fundamental truths—governing laws—by which all things natural, intellectual, and spiritual are controlled. We do not think of solving a problem in arithmetic or geometry without fixed principles to work by. Now life itself is a problem, a complex one, and each individual must solve it for himself; he cannot copy a result from his neighbor. But we have not been left without principles by which a perfect result may be obtained. Much has been written as to whether life is a success or not. If worked correctly, the result cannot fail to be right. And only that life is a success that is squared and measured by principle.

But where are we to obtain correct principles? and what is their influence on the life? "The principles of divine truth, received and cherished in the heart, will carry us to a height of moral excellence that we had not deemed it possible for us to reach."—"Testimonies for the Church," Vol. IV., p. 294. God's word, then, is the source of all true principles, and it abounds in them. Every act of life may be performed from principle, because it is right, and a life thus governed will always be right, for principles never change. The more we know of God's word, the more principles of divine truth will be received and cherished; and for every principle thus adopted, there is a victory over a corresponding sin; for "sin is the transgression of the law," and "every man is tempted, when he is drawn away of his own lust, and enticed." But "a man is tempted to sin when some attractive object or indulgence is presented to him, and he is drawn to overstep principle, and to violate his conscience in doing that which he knows to be wrong." Every temptation, therefore, is a drawing from the elements of depravity

that exist in our natures to overstep a principle which we know, but if we have adopted the principle in our hearts, we have the victory. If not, then we step over the principle; for our house is built upon the sand, and there is no rock beneath. For this reason the Christian life is often not constant, because principle is not always adhered to. It is the cherishing of the truth that gives the power; but those who are without principle, are like a ship without a rudder at sea in a storm. It is principle that makes us positive forces in the world; it is this that gives firmness and decision.

Joseph was tempted to overstep principle, but he stood like a rock. What an illustrious example of adherence to principle! Daniel and his companions in the royal courts of Babylon were champions to true principle, and worthy examples to the young of all time. It was this that enabled them to endure the fiery furnace and the lions' den. "The case of Daniel shows us, that, through religious principle, young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it cost them a great sacrifice."—*Id.*, p. 570.

Appetite was the door through which Satan entered in Eden, and he still comes in through the same door, and but little effort is made to shut it. The mind must be well fortified with firm principles to overcome. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11. "I have refrained my feet from every evil way, that I might keep thy word." Verse 101.

Adherence to principle regardless of circumstances or the opinions of others develops force and strength of character. But what comprises force, or strength, of character? "Strength of character consists of two things,—power of will and power of self-control." But power of will and power of self-control are the products of firm adherence to principle, for the mind fortified by firm principle is what gives these two characteristics.

COLOSSIANS 2:14.

BY ELDER E. W. WEBSTER.
(Battle Creek, Mich.)

THE meaning of this text, it seems to the writer, can be seen only through an understanding of the relation of the ordinances of the church before and after the cross. The church existed before Christ's first advent. Acts 7:38. All the sons of God are one family (Eph. 3:14, 15); all are the children of Abraham (Rom. 4:11; Gal. 3:29); and so it is one church in all ages. Rom. 11:16-21; Isa. 11:10.

The church was called to be the light of the world for the salvation of fallen man, and to preserve the word of God. Eph. 3:9, 10; Rom. 3:1, 2. And although the work was all one and the same from beginning to end, it was necessarily done in a different manner after the cross than before. The ministration of the gospel is attended by more glory in the new dispensation than it was in the old.

Anciently the church had many ordinances which pointed its members forward to the coming Saviour, and which preached the gospel to all beholders. As the circumstances and the work of the church changed, its ordinances necessarily changed. After Christ had come, had its members continued the practice of the same ordinances which pointed the church forward to Christ, it would necessarily have been a denial of the Saviour. Therefore the ordinances must be changed. To continue the practice of those ordinances would be "against us," while it was not against them; and the "handwriting" (law) of the ordinances, "which was contrary to us" (not to them), He took "out of the way, nailing it to his cross," and instead gave the church the ordinances of baptism, humility, and the Lord's Supper.

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.

THANKSGIVING.

BY ELIZABETH KELLOGG EDMONDS.
(Rochester, N. Y.)

ETERNAL God, who sittest on thy throne,
And holdest this vast universe in place,
And vailest from our eyes thy glorious face,
Before thee, we on bended knees, are prone.

We come in weakness, asking thee for strength;
We come as little children, trusting thee;
O thou, whose name might well be Equity,
We hope to gain thy heavenly courts at length.

We thank thee for the knowledge of thy word;
We thank thee for the token of thy love
In sending from thy dwelling-place above
Thy well-beloved Son—our risen Lord—

To prove himself our Saviour and our Friend;
Giving his life to save us from our sin,
That we, through faith, eternal life may win,
If we continue steadfast to the end.

We thank thee for sweet peace throughout our land;
For ample harvests, adding to our wealth;
We thank thee for continuance of health,
And we acknowledge they are of thy hand.

O bounteous Giver! O our righteous King!
We crown thee with a coronet of praise;
To thee our soul's triumphal song we raise,
While through the air the welcome echoes ring.

From heaven, thy dwelling-place, O thou Most High,

Give ear unto our calling and our prayer;
O give us of thy boundless love a share;
To us thy tender mercies multiply.

Wash from our souls each scarlet, crimson stain,
And make them white as snow, as white as wool;
That we may have thy pardoning grace in full,
And thou mayest take us to thyself again.

Uphold us by the might of thy right hand,
While we with burning lamps go forth to meet
Our long-expected Bridegroom's coming feet,
Until upon Mount Zion's hight we stand.

Vouchsafe to us, throughout the coming year,
More of thy Holy Spirit's quickening fire;
Create in us a vehement desire
To worship thee in love and godly fear.

O bid our sleeping energies awake
To life and earnest action in thy cause
As nearer to the final end it draws;
Which favors we would ask for Jesus' sake.

IN EVERYTHING GIVE THANKS.

* * *

DURING a dreary evening in the latter part of November, John Marr and his wife sat by their kitchen stove, and as the storm beat against the doors and windows, their words were few, though their thoughts were many. They sat by the kitchen stove because that was the only stove they had, and also because the kitchen was the only room they had in which to sit. They were hard workers; had a family of three children,—one of them well on the way to womanhood, one in boyhood, and one a sweet girl of five.

At last, pausing in her mending, Mrs. Marr broke the reverie: "John, next Thursday's Thanksgiving; did you know it?"

"It's what I've been thinking about," he replied rather dolefully, "but what we have got to be thankful for is n't quite so clear."

"Well, that is my case," rejoined the wife, "though I suppose we ought n't to complain of Providence; but it's a question whether life is worth the living, anyway, with nothing but drudgery and disappointment and poverty."

"I have worked hard," continued John, "and what have I to show? The fact is, those who work least, have the most; and at that rate I stand a poor chance for this world or for the next either, unless there is a change in the program."

"We children used to say," added the wife, "when somebody wished us, 'Happy New-Year,' 'Give me something to make me happy.'"

With these expressions of feeling silence again prevailed. They were working a farm "on shares," and living in a poor excuse for a house. Their furniture was scanty. The drouth had for three years cut off the fruits of their toil. This and other misfortunes had wasted away the substantial start in life they once had. A poor span of horses and a cow were all that was left to them, and it was a question as to where the living for either family or beasts was coming from.

Soon the husband started up and said, "It's time we were in bed, Emily, for the fire is out, and it's cheaper to lie abed than to burn out wood."

"That is so," said she, "but I dread to stop it, for it is so hard to start again. But we ought to pray, John."

To this the husband assented, for they feared God, and thought they loved him; but it was a dismal kind of prayer that Heaven listened to.

The next morning Mr. Marr came to the house with the announcement that the cow was dead, having broken her neck with the rope with which she was tied. The hands of the wife dropped to her side. Her heart seemed like lead. She could only cry, "O, is it possible!"

"Why should you wonder, Emily? It is just in line with our luck." And the man expressed the dismay he would not speak by sitting down and burying his face in his hands.

"Won't God look out for us?" said Mary, their first-born, comfortingly.

"He'll have to begin pretty soon, I reckon, if he does," groaned the father.

"He will surely care for us," added the brave girl of fifteen.

That day the children learned in school that the next Thursday was Thanksgiving day, and their buoyant spirits rose to the occasion. As the family gathered for a frugal meal at noon, Willie exclaimed, "O, next Thursday's Thanksgiving; what are we going to have?"

"We'll have some potatoes and bread, if we live," said the mother.

"O, pshaw!" said the boy.

"Are n't you thankful for that?" asked Mary.

"Not to speak of," was the reply, and that answered for the parents, too.

"You ought to be thankful for warm clothes, and enough to eat," said Mary.

"Yes; but I wish they was n't so patched."

Thanksgiving morning was a bright and cheerful one, with a crisp, frosty air. The sun shone brightly, but it was still gloomy in the Marr household. Mary, being out of school that day, began to plan a treat for her parents. It was but a mile to the village, where they were well acquainted, and it was weeks since they had been there except on the briefest errands.

"Now, Father," said she, "I want you to take mother to town, and I am going to get you a regular Thanksgiving dinner."

"Why, child, what an idea. No one in town wants to see us. We have n't been invited anywhere, and the stores are all closed," was the joint response.

"Yes; but there are a lot of people that will be glad to see you. There is Mrs. Thompson, the old sick lady, and the Reynolds that we used to know, that are so poor;" and Mary made out a list of appointments among the poor and unfortunate ones.

"But we have nothing to carry them," insisted the mother.

"You know," said Mary, "they would be glad to see you without your carrying anything."

And so, almost against their will, they were started off. Mary had provided them with a good supply of children's papers saved from the Sabbath-school, and had slipped her father's

Bible into his overcoat pocket. But Mr. Marr remarked that they would not be gone very long, as they would soon have enough of it going to such places with nothing to take to them.

"I declare," said John to his wife, "for the life of me I don't know what we are going for, or what we shall say when we get there. It's very little comfort we can give anybody, and I can't explain if I try why some people have such a hard time in life, and others who are no better, nor half as good, get all they want."

But they were soon at the door of the Reynolds cottage, if it might be called that. They had a numerous family, and though good people, were very poor. Mrs. Reynolds met them at the door before they alighted, and said earnestly, "I am so glad you came; but I cannot ask you in, for we have the fever you know."

"No; we did not know it," said Mrs. Marr in surprise.

"Yes; our oldest boy, and Ella, and the poor babe are now in the burying-ground; and Mr. Reynolds is very low. He has earned nothing for a long time; but God is good. He has given all these blessings. He has kept us so far, and the children are taken from the evil times. They are safe. It is well with them, thank God," and the good woman smiled through her tears.

"But how will you get along?" asked John.

"He that keepeth Israel shall neither slumber nor sleep." God is good, and he brings light out of darkness. He that feeds the sparrows will feed us, though it be but a crumb at a time," was the trustful reply.

"I am so sorry for you," said Mrs. Marr; "may your Heavenly Father still bless you. Here are some papers for the children."

"Thank you, thank you," and the children at the window clapped their hands. "He is faithful that promised," replied Mrs. Reynolds, "and to-day we thank him for all we have had, and for the exceeding precious hope of the future."

"We ought to be thankful for good health," said John as they drove away. They soon came to the county poor-house, where they called for old Mrs. Thompson, who they heard was in peculiar distress.

"John, what shall we say to the old lady to comfort her?"

"I do not know; I cannot explain these things." Very carefully and mournfully they walked into the room where suffering dwelt, after pausing at the threshold as if to listen for a groan or two.

"Why, good morning," spoke a cheerful voice as they entered. "God bless you; I did not expect this pleasure. I cannot entertain you very well, but I was longing for some one to come in to whom I could tell how good the Lord is to me."

"But we heard you were very sick, Auntie," said Mrs. Marr.

"O yes; I suffer some, the scrofula has destroyed my feet and one hand, and I cannot hear very well; but God has preserved one hand and one eye, and so I can handle and read his word. O, he is so good."

"Who keeps you company, Auntie?"

"God has said, 'I will never leave thee nor forsake thee.' Jesus and the angels are always here; and the neighbors are good; everybody is good." The fact is, they were not especially so. But for half an hour John and Emily sat and listened to such an outpouring of gratitude to God and love to mankind as they had not before listened to. They were not required to furnish consolation, but there was a humbling of soul on their part as they contrasted their pleasant surroundings and discontent with the desolate distress of this woman whose heart was filled with joy and praise.

"Do not go without praying," pleaded the invalid. "This is Thanksgiving day." And John tried to tell the Lord that they were thank-

ful, but it was more like the publican's prayer. As they were leaving the place, the matron said to them, "She is always just so." And she continued, "Have you heard that the Gerhart boy is in jail?"—No; they had not. "Yes; and he will not get out soon; he has stolen his employer's money and run into all kinds of disgrace, and he is so young, only seventeen; it is such a blow to his parents. You know everybody thought they were so prosperous and happy. But they have not watched the boy as they ought. They've had too much else on hand."

"Thank God for a home and friends and good children," said John when they had gone. "Amen," was the response.

Thus they finished their visits. Everywhere they found people whose circumstances were more undesirable than their own, but they soon learned to speak words of comfort and faith to those who needed them, and to read some of the blessed promises of the Bible.

As they drove up to their own door a little after noon, their faces were beaming with joy. Little Emma met them with, "O, we have got such a nice dinner." Willie was on hand, and soon the horses were cared for. In the center of the room stood the table, and Mary was briskly putting on the finishing articles. "Father," she said, "what do you think Mr. Morse says?"

"I don't know, child; what is it?"

"He heard our cow was dead, and he brought over such a nice lot of creamy milk, and says we may have all we want. He wants you to work for him some this winter with your team, too."

Let us look at the bill of fare: A nice vegetable soup; mashed potatoes and squash, with milk gravy; some of mama's beautiful bread and fresh gems; some canned strawberries and prune pie. Willie's and Emma's feet were almost too light to stay on the floor, for they had both done their best to help. Mother went away to cry a little, and father couldn't see very well as he sat down; but when he "said thanks," he meant it as he had not for many a month. How his blessings came up before him as he thought of what he had seen and heard that day. Here was a home of peace and health; loving, pure children, and every earthly want supplied, while overhead was a canopy of glorious promises; but in his heart had been only doubt and distrust.

When the meal was over, Mary said, "Now we must say our verses. Emma, you may begin." And the little one said, "The Lord is my shepherd; I shall not want." "Now Willie," and the manly little fellow responded, "Bless the Lord, O my soul, and forget not all his benefits." Mary repeated, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Mrs. Marr was so taken by surprise that she said about all she could think of was, "Lord, increase our faith." And John said that the seventy-third psalm fitted his case; for he had been "envious at the foolish, when he saw the prosperity of the wicked." His "steps had well nigh slipped."

VENTILATION.

BY DAVID PAULSON, M. D.

(Sanitarium.)

THE question of ventilation does not assume as much importance during the summer months as now, because at that season the members of the family spend much of their time out-of-doors, and the various openings into the house are much of the time left unclosed. But as the winter comes on, we begin to compete with our neighbors to see how thoroughly we can stop up every crack and crevice, which would otherwise allow one of Heaven's richest blessings to come into the home. Many a father relates with pride how much fuel he is saving this winter over last,

because he has discovered and closed some place where there was an admittance of air from the outside. While he requires less fuel for his stove, the flame of life in his wife and children will flicker lower and lower as spring-time approaches. As they grow paler and complain of various ills, these may be attributed to other causes, perhaps to some mysterious providence, and possibly before summer comes, more money will be expended in doctor bills than would have been required to warm the proper amount of air to ventilate his home, and he would have enjoyed the blessings of health in addition.

Ventilation does not mean simply allowing a little fresh air to come into a room. It means some method by which the poisoned air can be carried off. If by some mistake a dangerous poison were dropped into the water-tank which supplied the drinking water for the family, we would not satisfy ourselves with being told that there was a small supply of fresh water continually running into it, but we would provide means whereby the poisoned water could run out.

It is exactly so with the proper ventilation of our homes. We are continually throwing off a substance from our lungs which poisons the air about us. When it is remembered that all the excretions of the body are deadly poisons to the individual that produces them, and that the breath is in no sense an exception to this rule, this question assumes an importance which frequently is not given to it. It is as impossible to enjoy health while taking into our lungs over and over again this excretion from the human body, as it would be to feed continually on some other poison.

Next week some of the evil results of breathing impure air will be pointed out, and some practical suggestions made as to how to improve the ventilation in ordinary dwelling-houses.

BE KIND TO THE STRANGER.

KINDNESS to the stranger has always been a mark of Christian character. The Bible enjoins it over and over again. The Israelites were called upon to remember the time when they were strangers, and in view of that experience to be hospitable to the wanderer. One of the apostle's injunctions is to "be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

It is very true that in our days there are probably more tramps than angels that present themselves at our doors. Many of them are not entitled to any considerations on the ground of being of any benefit to the world; but Christ Jesus loved every soul of them well enough to die for him. And we should seek to recognize in every person an object for whom the dearest price has been paid.

We do not by this say that we should without reserve open our houses to every applicant for charity. But it is safe to say that none should be turned away without consideration; and none should be sent away who are hungering for bread. Good men are often the victims of misfortune. And many a prodigal boy is among the vast army of aimless lives that wander from town to town and from door to door. Perhaps a little cheer, a few kind words, and thoughtful advice may send one such to his father's house.

Here is a letter we have received from a mother in New Hampshire to an unknown benefactor away West in Wisconsin:—

"My heart wells up in grateful thanks to the dear sister in La Crosse, Wis., who ministered to the pressing need of my own dear boy, when he came to her door a hungry stranger. He has reached home, and lies upon a bed of sickness, brought on, no doubt, by the hardships and privations which he endured in making the long journey without money. We knew nothing of his coming until he came into our house. I feel to thank God for his preserving care over my erring boy. And may all who ministered to his

needs receive the blessings of Heaven, is the prayer of a mother. If the sister above referred to will write to me, I shall be happy to answer her letter."

The letter is signed by Phebe A. Fish, Temple, N. H. G. C. T.

EXTRACTS FROM THE TESTIMONIES ON THE SUBJECT OF COOKING.

BY MRS. D. A. FITCH.

(Sanitarium Cooking School.)

THE following extracts relating to the duty of teaching children to cook are gleaned from various portions of the Testimonies. They are so explicit, and seem to be so timely, that I ask the privilege of submitting them to the earnest consideration of our mother readers:—

"It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment. Mothers should teach their children how to cook. What branch of the education of a young lady is so important as this? Scanty, impoverished, ill-cooked food is constantly depraving the blood by weakening the blood-making organs. It is highly essential that the art of cookery be considered one of the most important branches of education. There are but few good cooks. Young ladies consider that it is stooping to a menial office to become a cook. This is not the case. They do not view the case from a right standpoint. Knowledge of how to prepare food healthfully is no mean science."

"Mothers neglect this branch in the education of their daughters. They take the burden of care and labor, and are fast wearing out, while the daughter is excused to visit, to crochet, or study her own pleasure. This is mistaken love, mistaken kindness. The mother is doing an injury to her child, which frequently lasts her lifetime. At the time when she should be capable of bearing some of life's burdens, she is unable to do so."

"Why will mothers be so blind and negligent in the education of their daughters? I have been distressed as I have visited different families to see the mother bearing the heavy burden, while the daughter who manifested buoyancy of spirit, and had a good degree of health and vigor, felt no care, no burden."

"But the daughters are not the ones to be blamed wholly in this matter. The mother is at fault. She has not patiently taught her daughters how to cook. She must attend to everything that requires care, thought, and attention. Young ladies should be thoroughly instructed in cooking. Whatever may be their circumstances in life, here is knowledge which may be put to a practical use. It is a branch of education which has the most direct influence upon human life."

"It is a religious duty for every Christian girl and woman to learn at once to make good, sweet, light bread from unbolted wheat flour. Mothers should take their daughters into the kitchen with them when very young, and teach them the art of cooking. The mother cannot expect her daughters to understand the mysteries of house-keeping without education. She should instruct them patiently, lovingly, and make the work as agreeable as she can by her cheerful countenance and encouraging words of approval."

Children learn these things readily and will make themselves useful if proper encouragement be given. It was my privilege to teach a class of twenty-five boys and girls during the summer vacation, whose ages averaged about eleven years; and it has been the most interesting of all my teaching experience. So deeply do I feel the importance of this question that I fain would italicize the most of the above extracts, that they might be burned into the minds and consciences of parents who are neglecting a duty and a most splendid privilege.

The Mission Field.

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

BRAZIL.

HERE in Brazil are openings everywhere for useful missionary labor, but as in most places, the work must begin small and independently of the people. This demands means as well as the faith and courage of Caleb. Being particularly anxious to have one good German family or more to locate in the colony where I am now canvassing, I will give a brief description of it.

Santa Leopoldina is the name of the colony, which is situated in a very mountainous district in the State of Espírito Santo, about a two days' journey inland from the city of Victoria. The settlers of this colony are mostly Protestants from the province of Pomerania, Germany, having emigrated here from twenty to thirty-five years ago. There are also about fifty Dutch families in all. The colony comprises upward of 1500 families. Adjoining this there are two large Italian and Polish colonies. Nearly all of these people are well-to-do, each family possessing its own land.

There are no railroads, nor roads for any sort of vehicle. All travel and transportation are done either on foot or on horse- or mule-back, which, as can be readily seen, is very slow, tedious, and expensive.

The climate is very healthful, with an abundance of pure water. Oranges, bananas, peaches, etc., thrive well, but find no place in the regular diet of the people; hence they are not cultivated to any great extent. Pork, coffee, cornbread, beans, rice, and farina, are the principal articles of diet. Milk and butter are scarcely to be had, as this is not a grazing district. Wheat flour is imported from the States and costs from \$3 to \$4 per 100 pounds. Corn is quite extensively raised, and almost every colonist has his own mill to grind his meal. Beans and *mandioca* are also grown very extensively. From the latter, farina, a sort of coarse flour, is made. Coffee is the chief product, and its culture constitutes the principal occupation of the people, as it brings the best returns for their labor. Here, as in most places in Brazil, no plows are used in the cultivation of the land, but all tillage is done with the hoe, which is very laborious and slow work.

It is hardly advisable for any of our people who are dependent on agricultural labor for a living, to come to Brazil, especially to a district where coffee is the chief product, in the cultivation of which we as a people cannot consistently engage. Hence, we would advise those who have farming in view, to direct their attention to such countries as Argentina and Uruguay. Men who are most likely to succeed here are those who have trades, as carpenters, saddlers, shoemakers, etc., and better still, those who are qualified to teach school, canvass, and do medical work. For this kind of workers there is a great demand everywhere. Men with tact and push can easily make a living and do useful missionary work besides; and when established, I am sure would find no time or cause to engage in hard manual labor to gain a sustenance.

The colony has four Protestant churches and ministers and a school connected with each church, with chapels erected in remote sections, where services are occasionally held for those who live too great a distance from the churches.

The government does nothing whatever toward the education of the youth. All the time given to the young for attending school is from four to six hours each week for three years, from the age of ten to thirteen years. About the only instruction the children receive during this time is sufficient knowledge in the rituals of the church, so they can be confirmed. As sad as is the situation of the young, there are those who feel

that they cannot afford to give their children even this much instruction. However, there are others (and that not a few) who would gladly give their children a better education had they the opportunity to do so. As it is, many have too far to go to school, in many cases being obliged to stop over night on the way, and then "all for naught," they say, "as the children do not learn anything."

As yet the people are unacquainted with our work; but I have taken over \$1000 worth of orders for our publications, and when they get these to read, they will surely learn something about the truth. That many of these people are still religiously inclined and might receive the gospel, will be seen from the way they ordered books. They like to attend religious services; and as many of them have to go a great distance to church, they can easily be gathered together in little companies at private houses. They are willing to hear. Often at my work their hearts are softened by the Spirit of God, and tears come to their eyes. Surely a good work can yet be accomplished among these people. Who will come to do it? Brethren, let us wait no longer. Now is the time to move out and seek the wandering sheep while yet they may be found.

A. B. STAUFFER.

Santa Leopoldina, Brazil, Oct. 9.

Special Mention.

THE SLAUGHTER OF THE ARMENIANS.

FOR several days beginning a fortnight ago, indistinct reports were coming of Turkish barbarities in Armenia of more than usual ferocity. Instead of these reports dwindling down to facts, they constantly swelled, until it is now believed that not less than ten thousand defenseless Armenians, men, women, and children, have been butchered by the Kurdish soldiers.

The scene of this slaughter is the town and vicinity of Bitlis, situated at the head waters of the Tigris, south of Russian Caucasus, perhaps two hundred miles west from the Persian border, and not far from Mt. Ararat. Armenia lies south of the east end of the Black Sea at the sources of the Euphrates and the Tigris. Kurdistan is a name applied to an indefinite territory covering the eastern part of Armenia and extending into Persia. The Kurds are principally a nomadic race, whose horses are famous for beauty and endurance. They maintain a debased form of base Mohammedanism.

In the second century of this era Christianity was introduced into Armenia, and for ages the Armenian Church was characterized by its vigorous maintenance of what it regarded gospel truth. It did not affiliate with either the Western or Eastern Catholics, nor did it by any means preserve the purity of the faith. The remains of that ancient church still exist under the name of Armenian Christians, though not much can be said of the vitality of their religion unless it be of their aversion to the Catholics and Mohammedans.

There is no love lost on the other side. The Mohammedans lose no opportunity to persecute the infidel Armenian any more than the Armenian does to punish the detestable Jew. It requires but a spark to begin the conflagration. According to reports the present trouble is connected with previous outbreaks by a fracas over the robbery by Kurdish soldiers of some Armenian property, in which two or three Kurds were killed. This was an ample excuse for the wholesale slaughter mentioned above. The details are

appalling. The most pitiful pleas for mercy were met with the club or bayonet. Women and maidens were given up to the soldiers, and then cruelly murdered; and children were beheaded or torn to pieces in the presence of their mothers.

It is very difficult to obtain direct and reliable news of this sad affair. But if the reports that at present seem reliable be confirmed, then it is high time for those nations which have assumed the guardianship of the Sick Man to teach the Turks a lesson that will prevent the recurrence of such fiendish atrocities. G. C. T.

THE NEW REMEDY FOR DIPHTHERIA AND CROUP.

No discovery of medical treatment for disease has attracted such attention or has given promise of being such a blessing to mankind as the diphtheria and croup remedy lately discovered by Dr. Roux, of Paris. The practical tests to which it was put in the hospitals of France so clearly determined its value, that the State of New York immediately took steps to furnish the remedy for the State, and an appropriation of \$50,000 was voted by the Assembly for that purpose. This discovery is but one of the many which have grown out of the knowledge of the germ theory of disease.

Diphtheria is caused by microbes which attach themselves to the inside of the throat. They multiply there very rapidly, but do not, like the germs of other infectious diseases, spread through the system, but after awhile a poison is secreted, called "toxin;" which passes into the circulation and affects the whole body. This toxin is what causes death. Following is a brief statement of how the remedy, or anti-toxin, is secured and used:—

A very small amount of this toxin is secured, and in the form of a fine powder is injected into a living animal. Many kinds of animals have been used, but the horse has been found to be the best for this purpose. The mystery of the remedy is what takes place in the system of the horse. Upon the first injection the system of the horse rallies to drive out the intruder. When this has been done, and the horse has recovered from the effect, another and a larger dose is injected, and this is repeated until it has no perceptible effect upon the animal. The reason of this is, that there is manufactured in the system of the horse an anti-toxin, which is antagonistic to the germs of the disease and quickly destroys them when they come in contact with each other. To obtain the anti-toxin, it is necessary to bleed the horse. This is done from the large vein in his neck. The blood is allowed to stand for awhile; the red corpuscles settle to the bottom; and the lighter fluid, which remains at the top, and is of a yellow hue, can be drawn off. This fluid contains the serum, or anti-toxin. This is injected into the patient with a syringe similar to that by which morphine is injected.

It will be seen by the above why the medicine is so costly that the States must supply it rather than the physician who may be called to attend a case of diphtheria. Only the most healthy horses are used; they must receive the best of care; and they must be allowed time to recuperate before they are again bled; and after all this but a small amount of the serum can be taken at one time.

The results, however, are so beneficial that the expense is not to be considered. The first ex-

periments of Dr. Roux were made in the hospital for sick children in Paris. He treated all those whom he found suffering from diphtheria and croup, and in no other way was their condition changed in the least. The worst and most hopeless cases were treated like the others. The mortality immediately fell from 52 to 24 per cent. One hundred and twenty children were saved in this one institution in a few months. And this result was obtained in treating many cases that were hopeless at the beginning. Where the patient is treated at the first appearance of the disease, only about 3 per cent die. If the serum is administered to a child suffering from quinsy, it not only cures this disease, but renders the subject impervious to croup and diphtheria. It has always been held that true croup cannot be cured, but with this remedy it is believed that no more children will die of croup than from any other infantile disease. The thanks of the world are certainly due to Dr. Roux, and his name will ever be held in grateful remembrance, equal with that of Dr. Jenner, the discoverer of vaccination for smallpox.

M. E. K.

THE OUTLAWS' PARADISE.

THE United States government, in endeavoring to provide for the Indian tribes a home untrammelled by the customs and restrictions which control its citizens, has unwittingly provided a safe rendezvous for outlaws. The Indian Territory is not now, as it was a few years ago, far beyond the bound of civilization; but it lies in the midst of a growing and prosperous section of our country. Across its face run the great avenues of travel and commerce which bind together our national life.

The original treaties under which the tribes were domiciled there, provide that they shall have the control of their own territory to quite an extent, at least so far as to exclude the national troops. Their forms of self government are simple yet sufficient for their own purposes. The tribes have settled down to peaceful ways, and are becoming civilized by the ways of peaceful industry. But they have no adequate laws or courts for restraining the viciousness of white and mixed renegades. This class find the Territory a safe refuge, while the passing railway trains and adjacent banks furnish profitable prey. It has come to such a pass that it is almost perilous to pass through the Territory. Express companies have abandoned their traffic in money or especially valuable packages. Meanwhile the authorities are quibbling over technicalities of the law.

Common sense would indicate unhesitatingly that wherever in these United States local authority is inadequate to control the elements and secure the peace and rights of citizens, the higher power should at once intervene. It is high time that brigandage and public pillage were made a little less popular and profitable in this country. Form and ceremony should not be allowed to prevent active measures to repress outlawry.

G. C. T.

AFRICAN MATTERS.

THE affairs of Africa still furnish material for international dispute. Especially is this the case in regard to France and England. France has now thirty times her own area in Africa, and England twenty-four times hers; but neither is satisfied. The English occupation of Egypt so incensed France that she has stopped at nothing

to get even, and each time that England has protested against the occupation of new territory by France in Africa, the latter has retorted by threatening to bring the occupation of Egypt by England before the powers. In order to keep France from doing this, she has been allowed free play in Africa, so that in the great western bulge of Africa she has practically full control. More than this, she has done for the British colonies of the Gold Coast, Gambia and Sierra Leone, the same that England has done for the Dutch Orange Free State and the Transvaal,—taken away their natural field of expansion and forever prevented their future growth. She is now pushing her conquests toward the British sphere, near the sources of the Nile. If France shall be able to touch the Nile at some point and control it as she now controls the whole of the mighty Niger, a severe blow at English power in Africa will be the result. The late treaty between France and the Congo Free State places France well up to the British sphere, and she at once becomes the most formidable obstacle to British domination in Africa. The carrying out of these national plans for aggrandizement, with the consequent friction which attends them, will furnish enough questions to keep the diplomats busy for some time to come.

M. E. K.

THE MORTGAGE INCUBUS.

THE *St. James Gazette* of London publishes what we have not seen published here,—a table showing to what extent the real estate of this country is incumbered with mortgages, according to the census of 1890. The *Gazette* says: "The figures are official as far as the employment of 50,000 enumerators, inquiring personally at 12,690,152 dwelling-houses all over America, can make them, combined with a transcript of all real estate mortgages on record for ten years undertaken by 2000 men employed in chasing them all over the United States."

The total indebtedness was \$6,019,079,985, and the annual interest is not far from \$395,000,000. Before such figures our national debt looks small. The interest bill of the farmers would pay it in two years. No wonder that farming doesn't pay. Too often the farmer undertakes too much. A half section of land hardly satisfies him. Then there must be expensive machinery, teams, and help. When harvest comes in, prices are low or returns are poor, and the debt rolls up instead of diminishing. American farmers, like those of other countries, must learn to be content with what they can economically handle themselves. A small farm well cultivated with a variety of products, will best insure success. It will also obviate the enormous debts under which so many are struggling and groaning.

Seventh-day Adventists especially, of all people, should seek to have their business limited to what they can manage, without the perplexities of embarrassed holdings. Many of our people who might do well and assist the poor and help to build up God's cause, if they possessed no more than they could cover, are now harassed with debt and never have the privilege of bestowing anything in behalf of others. It is all a snare. Let us as a people get out of it; and remain out of it. The prospect of accumulating wealth in that way is proved by the continued experiences of millions to be a delusion.

G. C. T.

ALASKA.

WHEN Mr. Seward, acting as United States Secretary of State, purchased Alaska from Russia, there were many who thought that no greater blunder could have been made. "What," said they, "do we want of that great chunk of snow and ice?" But time has demonstrated that the purchase of Alaska was second in importance only to the purchase of Louisiana and all the French claims in what is now the western part of the United States, by Thomas Jefferson.

First, Alaska has proved to be a great territory. It has 4000 miles of sea-coast, and one of the largest rivers in the world is within its boundaries. Second, it has great resources. The seal fisheries alone have already more than reimbursed the government for the original cost of the country. Rich veins of gold have been found, and several large crushing mills are now in successful operation. The supplies of fish are practically inexhaustible.

The report of the governor of Alaska, lately submitted to the Secretary of the Interior, shows that the population of the Territory is now 32,000. The inhabitants are being rescued from barbarism, and new industries are constantly starting up. The manufacture of lumber bids fair at some time in the future to be immense. The governor speaks highly of the work of the missionaries in Alaska and the influence for good that they are having upon the Indians. The boundaries between Alaska and the British possessions are now being settled.

M. E. K.

STRENGTHENING THE BONDS.

THE movement set on foot a few months since to unite Canada and Australia by a telegraphic cable across the Pacific Ocean, is progressing quite satisfactorily. Proposals for establishing and maintaining the line have been opened in London. Six of the greatest cable companies of the world were in competition. The bids were all lower than the original estimate of the cost. The proposed line will start from Vancouver, B. C. There are six or eight alternative routes proposed. Fanning Island, a British possession about midway between Hawaii and Samoa, near the equator, is prominently named as the first landing-place. This will constitute a link of extraordinary length, perhaps 4000 miles; but it is not regarded as a serious obstacle.

With a well-established line of steamers on this line, and the proposed telegraphic communication, the British Possessions will become more firmly united, and be enabled to work for mutual benefit. This is only the natural course of events; but it causes a reflection upon the selfish, narrow policy pursued by the United States, which excludes the rest of the world from our plans, and causes utter indifference to mutual interests with other countries.

It may be a good policy from the standpoint of the miser, though that is doubtful; but it does not tend to elevate our country in the estimation of other nations. A reasonable subsidy granted to the Australian steamers from San Francisco, would long ago have established a good fortnightly service. And a cable to Honolulu and the Pacific Islands, extending to Australasia, would have served to enhance our mutual interests and enabled this country to impart to that portion of the world some of the vigor and knowledge of which they stand in need.

G. C. T.

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THANKSGIVING.

THE time-honored custom of observing a day of thanksgiving is perpetuated by the appointment of another annual festival under that title. The custom in this country dates from the days of Puritan simplicity, when religious observances had less of the farcical than now. It is not very much to the purpose to discuss the degeneracy of the institution to the low level of a gluttonous, sensual carnival, a position to which it has been degraded by the thoughtless throng, nor yet the propriety of the nation's executive's appointing in such a solemn style a festival to a Deity of which our national laws in their capacity profess to know nothing.

More pertinent with us is the inquiry as to what the institution is to us personally. There would seem to be a sufficient warrant for this annual observance in the fact that God ordained such a festival for his people when he himself modeled their laws. Among the institutions then established was the harvest feast, which was celebrated before the Lord with rejoicing. The Feast of Tabernacles was kept in booths. It was a time of solemn thanksgiving for spiritual as well as harvest blessings. The temporary dwellings reminded the people of their sojourn in the wilderness. In these things our own circumstances are also set forth. God surrounds us with mercies which envelop us as does the air we breathe. But lest we become attached to these things, God would have us remember that here we dwell in tents, having no continuing city.

It is true that we ought always to be thankful; the Bible says so. Thanks should mingle with every prayer. In everything we should give thanks. This being so, why should we be any more thankful at one time than another? We answer that the observance of a special day of thanksgiving does not imply that we are. We keep the Sabbath as a holy day, but we are no more holy on the Sabbath than other days. The principles of holiness should characterize our lives each day. So we should be thankful each day. We should gratefully appreciate all our blessings as they come to us. But the observance of a special day of praise enhances our daily gratitude.

Some will pause when called upon to praise God, as does John Marr of our story, to inquire what they have to be thankful for. Looking at the past, they see wrecks of hope and of toil. Before them is a cold winter, around them is a colder world. Crops have been cut off, prayers seem to be unanswered—even Heaven has been unpropitious, why should they be thankful?

Such a view is a mistaken one. It is natural, perhaps, but with Christians the spiritual rather than the natural should control. There is no point in life where divine goodness is at zero, below which the scale of blessings counts up on the negative side. God's grace is never a minus quantity. The privilege of life itself outweighs by far all of its misfortunes. Every desirable feature of life enhances the original blessing. If any one regards this in the other light, it is

because he has unduly magnified the ills of life, and in a greater degree belittled its blessings. A man will ride over a stony road and at the end declare it was *all* stones, when perhaps not one foot in fifty of the distance was covered with stones. Thus the difficulties outweigh the smoothness more than fifty to one. So with many of us one trial or misfortune offsets unnumbered blessings, and is allowed to becloud our lives for a long time. There are none of us in so wretched a state but we may find many others worse off, though we should not seek comfort in this thought.

The only true light in which we can estimate life is in looking at the unseen rather than the seen. We should regard our earthly experiences in the light of God's grace. Not what they seem to be, as affecting our earthly prospects, but what they really are in reference to our eternal interests. In this light many things that we esteem misfortunes become blessings, and many things that we covet would prove to be calamities. Everything that brings us nearer to God is a blessing, and adversity does this more frequently than prosperity.

There is to the Christian the crowning consideration that "all things work together for good to them that love God." If this promise is not fulfilled to us, it is because we will not permit it to be fulfilled. We can prevent it by distrustful murmuring, by lack of faith, by discontent; but if we will permit it to do so, the grace of God will turn every loss to gain, every disappointment to victory, every good hope to fruition. If we are faithful to Him, we shall reap what we sow, we shall inherit the fruit of our toil, we shall gain the heart-satisfying treasure at last. Life may be an up-hill march; but each day brings us nearer the goal, and each year marks a period of innumerable blessings.

Earthly prosperity is a rightful cause of gratitude if it has not made us more worldly and less Christlike. If it has, then we ought to mourn. But the source of deepest gratitude should be in the tokens of our Heavenly Father's guidance; in the progress of the truth; in the approaching consummation; in the unshaken ground of our confidence; in the faithfulness of His word. We should thank God for the glorious promises which hedge our paths on every side; for the certain prospect that awaits the faithful; and above all for that unspeakable, immeasurable love of God which no earthly misfortune can possibly sever.

For such things, who can more appropriately praise God than ourselves? Let our thanksgiving be devout. Let the goodness of God lead us to repentance of sin, and to a closer walk with him.

G. C. T.

A LESSON FROM THE EXPERIENCE OF ANCIENT ISRAEL.

A DISTINGUISHED man was once asked what was the most conclusive proof that he could give of the truthfulness of the Scriptures. His answer was, "The Jews." Yes; the Jews are living witnesses of the truthfulness of the Scripture narrative; and there is scarcely a country in the world where these witnesses may not be found.

They are still in some respects a nation; for though among the nations, they are separate from them, rarely marrying any but of their own people, and their national characteristics are still maintained in the most remarkable manner. For eighteen hundred years they have presented

to the whole world the curious spectacle of a scattered but united people. History presents no other experience like theirs; and the peculiar and entirely unique position which they occupy can only be accounted for on the ground that their history before their dispersion, as given in the Scriptures of the Old and New Testaments, is the relation of actual facts.

In fulfillment of the promise God made to Abraham, his descendants from the bondage of Egypt were miraculously led into the land which God had promised to give them. But before they were permitted to enter the land, the results of both obedience and disobedience were clearly placed before them. How this was done may be learned from Deuteronomy, chapters 28 and 29. Here the Lord through Moses promised them great blessings if they would keep his commandments, and predicted what would befall them should they disobey. He told them that their cities would be besieged and taken; that they would be scattered among the nations; that they would find no ease nor resting-place among the nations; that in the morning they would say, "Would God it were even!" and at even they would exclaim, "Would God it were morning!" These words have been literally fulfilled; the Jew dwells among the nations, a pariah in society, always suspected and often hated with bitter hatred.

Coming to the days of our Lord and Saviour, we find him telling the same people that unless they repented of their sins, their city would be destroyed and they scattered. Of the Temple he said that one stone should not be left upon another; and of the people he said, "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Jesus also plainly declared that these calamities would be visited upon them because they did not receive his words. Thus he said: "They shall not leave in thee one stone upon another; *because* thou knewest not the time of thy visitation." The preaching of Christ was to them a visitation of divine mercy,—the last that they as a nation would receive. "Last of all he sent unto them his son, saying, They will reverence my son." Matt. 21:37. They did not heed the warning he gave them, and therefore the calamities predicted both by Moses and Christ came upon them.

We say Moses and Christ; for although these two in their work on the earth lived more than a thousand years apart, both were engaged in the same work, and a faithful observance of the words of Moses would have prepared the people of Israel to listen to Jesus and to believe in him. Thus Jesus testified: "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:45-47. To practice in the life the light we have received prepares us to receive more light. The last word of prophecy to that people before Christ was: "Remember ye the law of Moses my servant." Mal. 4:4. The faithful observance of the law of Moses, and attention to the warnings he had given them, would have prepared them to respond to the teaching of the greater than Moses when, in the providence of God, he should appear on the earth.

This is clearly shown by the words of Paul to

the Jews of Antioch: "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13: 27. The rejection of Christ, which resulted in the overthrow and dispersion of the Jewish nation, was the culmination of a long series of national rebellions against God rather than a sudden and unusual rejection of God's word—national because the majority of the people in their individual capacity had rejected him. Thus Stephen said: "Ye do *always* resist the Holy Ghost; as you fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers." Acts 7: 51, 52. Sabbath after Sabbath they assembled in their synagogues and listened to the reading of the prophecies concerning the Messiah. Finally the Messiah himself came into their assemblies and taught in the clearest manner the truths concerning himself; but they believed neither the prophets nor Him who inspired them to write, and destruction came upon them for their disobedience.

While we see in this sad history of a nation's downfall a remarkable evidence of the fulfillment of prophecy, and our faith in the Scriptures is thereby increased, we should not forget the practical lesson that all these experiences are designed to teach us. The third angel's message is the last warning the world will ever hear. When that is finished, probation will close for all the world, as did the work of Christ and his disciples for a short time after the last offers of mercy to Israel as a nation. This is the day of *our* visitation. And in a special sense is this true of those who nominally accept the truth. Do not many listen Sabbath after Sabbath to the most solemn truths, designed to purify their hearts, but they are not benefited thereby? And are they not, then, living over again the experience of ancient Israel? And God's word, which declared the result of the disobedience of the highly favored people of Israel, has also foretold the fate of those who reject the warning message which is now being proclaimed. Let us remember that Christ has said, "Heaven and earth shall pass away, but my word shall not pass away."

M. E. K.

THE NEED OF EXPERIENCED AND EDUCATED LABORERS.

"IN the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, while already for harvest."—*E. G. White, in REVIEW, Dec. 8, 1891.*

These words were written three years ago, and they clearly describe our present situation. Broad fields have opened up before us in every direction, and we are confronted with the pressing need of men and women who are qualified to occupy them. Our work has rapidly taken on large dimensions, and it calls for men of large experience, liberal education, and thorough consecration. The need of workers of this kind was never so urgent as it is at present.

It is unfortunate that we have not at all times realized the importance of a suitable preparation for the work. Had we done so, we might as a people have advanced with the work, and have

been in a position to-day to meet the demands made upon us. But as it is, the work has outgrown us, and we find ourselves away behind the providence of God. Not only are we unable to answer the calls that are coming in from every part of the world, but the work that we do is marked by great inefficiency.

Some have thought that having had a call to the work, they must hasten into it at once, regardless of the necessary training. But the Lord's instruction is: "If God has called men to be laborers together with him, it is equally certain that he has called them to make the best possible preparation rightly to represent the sacred, elevating truths of his word. Those who desire to give themselves to the work of God should receive an education and training for the work, that they may be prepared to engage in it intelligently. No one should feel that he can step at once upon the upper rounds of the ladder. Those who would succeed must begin at the first round, and climb upward step by step. Opportunities and privileges are granted them for improvement, and they should make every effort in their power to learn how they may do the work of God acceptably."—"*Gospel Workers*," p. 282.

It is true that God has employed men of humble attainments in his work. But though he may have called men in ignorance, it is not his will that they should remain in that condition. The divine instruction is: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." To settle down in self-complacency, content with present attainments, is to abuse the mercy of God which he shows us in accepting us as instruments in his work. Such a course would be the height of inconsistency, and especially blameworthy in the sacred cause of God.

God calls for the greatest efficiency within our reach. His people should be making daily advancement in knowledge and experience. They are to grow up "unto the measure of the stature of the fullness of Christ." The work of God demands perfection. It calls for the exercise of the highest powers of the human mind, infused and permeated with the divine.

The shortness of time has led many of our people to neglect making the thorough preparation that is called for. They have thought that the end was so near that there was no time to stop for an education, and so they must hasten into the work unprepared. But such a course of action, instead of hastening the work of God in the earth, only retarded it. As we read in "*Gospel Workers*," pp. 287 and 288: "Very much has been lost to the cause by the defective labors of men who possessed ability, but who have not had proper training. They have engaged in a work which they knew not how to manage, and as the result, have accomplished but little. *They have not done a tithe of what they could have done had they received the right discipline at the start.* They felt competent to be teachers, when they had scarcely mastered their A B C's in the knowledge of the truth. They have been stumbling along ever since, not doing justice to themselves or to the work." This plainly indicates that our haste has resulted in less real speed; and that if we had taken time for proper education and training, the ability we have among us could have been used to much better advantage, and more would have been accomplished in the same amount of time.

Now it is true that time is short, and the end

is very near. But how should this affect our attitude toward education? God has revealed to us his mind in this matter. "Time is short, and therefore because the Lord is soon to come to close the scenes of earth's history, there is all the greater necessity of improving present opportunities and privileges. Young men and young women should place themselves in our schools, in the channel where knowledge and discipline may be obtained."—*E. G. White, in REVIEW of Feb. 14, 1893.*

To be sure, it is now late in the day for us to stop and consider this matter, but our present condition almost forces us to do so. There never was such a need of experienced and educated laborers as at the present day. And this is because, as we have already said, the cause and its needs have grown so rapidly. But we need not be discouraged. Even now it is not too late, in some measure at least, to remedy the situation. Let us, then, awake to a sense of our insufficiency, and put forth more earnest efforts to meet the mind of the Lord in securing a thorough preparation for his work. "Even at this eleventh hour, there should be decided advancement made in the matter of a special preparatory work."—"*Gospel Workers*," p. 284.

Greater interest should have been manifested by parents and others in the education of the youth. All Christian parents are desirous that their children should be trained for God, and become a blessing to his cause. This is a worthy desire, but it is not enough to have the desire. We should labor as we pray, and bend every energy to the accomplishment of our desire. I have heard parents say: "The time is too short. We cannot expect that our children will grow up to fill positions in the work." This is not a valid excuse. The prospect of a position in the work should not be the sole inducement to obtain an education. No; the education in the home, the school, and the church, should be to train young and old for God, for time, and for eternity. Then whether the time is long or short, we and our children are dedicated to God, and prepared to act the part that he may have for us to act.

We need a deeper Christian experience. We need more of the enlightenment of the Holy Spirit, that we may see things in their true light. Let us consider these things individually, and earnestly seek the Lord to know what is his will concerning us. O. A. O.

A GENERAL MEETING ON ASIATIC SOIL.

THREE years have elapsed since the Russian mission field enjoyed the benefits of a general meeting, and the work began to suffer considerably for the want of one. The prompt arrival of Professor Schubert to take charge of the school at Hamburg relieved me to attend such a gathering, which was appointed for Oct. 19-28 at Alexanderfeld in the Caucasus, actually on Asiatic soil in plain sight of Mt. Elbruz, the giant of this range. The trains in Russia, few main lines excepted, move rather slowly, and a stop of from one to three hours at a large station is nothing uncommon; thus eighty-four hours were spent in covering a trip of two thousand *verst*, or some 1300 miles. The coaches are not the very best, especially the third-class; while well heated, they are poorly ventilated, have double windows, and are poorly lighted with candles. The only good third-class cars I found were from Moscow to St. Petersburg, but

the prospects are good for new cars, as the old ones are all to be used in Siberia. The waiting-rooms and restaurants, on the other hand, especially in large places, are very fine. The fare is cheap; third-class fare is one cent a mile, and second-class, two cents.

Crossing at Wirballen, Oct. 15, my journey went smoothly until my departure at Charkov, Oct. 17. There was a great throng, and such disorder that by the time I secured a seat, I found myself minus my portfolio, containing some money, and, worst of all, my passport. I at once notified the police, of which a number are stationed at all the depots in Russia, but got no satisfaction except that several others had shared the same fate that evening, not an uncommon one here. As the train pulled out, a great mountain of difficulties seemed to arise before me; for to a man without a passport, Russia is but a vast prison, which he cannot leave, nor can he stop among strangers without getting into even worse trouble. But as I committed my fate into the hands of Him who doeth all things well and teaches us lessons for our benefit, the great mountain became a plain, peace returned, and I proceeded quietly. That same night I wrote letters to the United States legation at St. Petersburg and the consulate at Rostov, asking for their advice and aid. Oct. 19 I reached Alexanderfeld and was heartily welcomed. I was glad to find a good representation from this vast field, the Crimea, the Don, Volga, and different portions of the Caucasus. This colony had been chosen as the safest place, all things considered, and the choice proved a wise one.

The Lord's protecting care was over us from the beginning to the end, and we had excellent opportunities also to proclaim to others the glad tidings of the gospel of the kingdom. Our meetings were held in a large room, lately fixed up for meeting purposes by one of our people, and was often literally packed. Another house was fitted up for a dining-hall, and besides, several of the leading citizens entertained some of our brethren free of charge. Our daily program was prayer-meeting from 6 to 7 A. M.; Bible study from 9 to 11 A. M., and 3 to 5 P. M.; preaching from 7 to 8:30 P. M.; and council meetings of the leading brethren between times. Thus the days were profitably spent. Our people took a deep interest in the Bible studies, and as the word of God was opened to them, they began to see their privileges and their responsibilities in view of them as never before. In our council meetings important openings presented themselves, new laborers were called for and partly supplied, and the burden to provide for their own home work was laid upon the brethren; they saw as never before the need of means to support and to train laborers. Unity prevailed in all our deliberations, and when we opened to them the school enterprise, all were willing to help, and over \$220 was subscribed and partly paid.

This year's harvest was generally a good one, but the grain has no price, and many large farmers were much straightened, as they could not pay their hired help. Thus in spite of plenty, there is want. Our meeting on the first Sabbath was held in the school-house; over one hundred and fifty attended the Sabbath-school. Sunday night the school-house was full to overflowing, many pressed us to continue the meetings in the school, but we declined until the last Sunday, when again the house was full.

The two Sabbaths, especially the last, were seasons of great blessing. In the forenoon of the last Sabbath many hearty confessions were made, where the people had come short and robbed God; but in the afternoon, as the rich promises of God's word were presented, the life contained therein and the righteousness offered, and they began to grasp them and to feed upon them, the Lord came in with power, and the texts quoted in quick succession seemed a powerful sermon of faith and life in Christ. At the close brother H. J. Löbsack was, after careful investigation, in harmony with the wishes of all our brethren and the council of the Foreign Board, ordained to the work of the ministry. His testimony and the solemn act seemed to leave a deep impression upon all. Important resolutions were also passed, recognizing God's care, also the kind aid from America, the need of an honest tithe, the education of workers, etc. Sunday afternoon five souls were buried in the watery grave, quite a large number of people attending the service. As we parted, the universal testimony was, "This was the best meeting we ever enjoyed, and we must have another next year." They all greatly desire that some member of the Foreign Board may visit this important field also. Four ordained ministers, several licentiates, and three canvassers will enter the field the coming year, extending their field of operation some 1500 miles from the Caspian Sea near the Persian border, clear to the Rumanian and the German border. The workers in this field meet many difficulties of which others know nothing, and they ought surely to have the prayers of God's people, that the Lord may protect them and bless the efforts put forth until the East as well as the West is lighted up by the glory of the last message.

L. R. C.

St. Petersburg, Nov. 4.

RELIGIOUS RITES AND OTHER CUSTOMS OF THE MATABELES.

THE Matabele tribe is an offshoot of the Zulu tribe. The Zulus are as fine specimens of humanity as are found in South Africa. Their physical structure is perfect. They are tall, strong, erect, and well-proportioned in every respect. They originally came from the north. It was at the beginning of the present century that they came to the more southeastern portion of Africa, and organized themselves into a powerful kingdom. They speak the Kafir language, which is the leading language spoken by the natives in South Africa. "Kafir" is a generic term, signifying infidel, given to the tribes on the east coast by the Mohammedans many years since. Their courage in battle, the discipline of their soldiers, the thoroughness of their organization, made them a troublesome enemy for the English with all their modern improvements of warfare. Their implement of war was the assagai, which they dexterously use. They were, however, brought into subjection after a bloody campaign, at the battle of Clundi, July 4, 1879. Previously to this the Matabeles had separated from them, and they never had experienced a complete defeat until conquered by the Charter Company, the beginning of the present year. The present name, "Zulu," was taken from a chief of that name. Originally, some ten generations or more in the past, they were known as Abanguni. The Zulus are mainly engaged in agricultural pursuits. Their crops are the Indian corn and other cereals. Their individual wealth

consists of cattle, of which they possess large numbers.

There are customs among them that reveal the fact that at some time in the past they have had a knowledge of both the Jewish and the Christian religion. In conversation with a missionary who had labored among them and traveled among those who know nothing of present civilization, we received the following: On a certain occasion, when visiting a chief, a hut was given him for himself and friends to stop in while he remained. He saw a native singularly dressed walking around in the village. He told the missionary that he was the medical man of the town. While sitting in his hut, he felt a spray of water come directly in his face. He at once went outside to investigate the cause. He learned that this guardian of the village, the doctor, was going the rounds with a dish of water and blood of a goat or bullock, and with a bunch of genuine hyssop was sprinkling the doors and door-posts to keep off death. There is a tradition that if water and blood is sprinkled upon the door and posts of the door, it will preserve them from any form of death, either by violence or disease. In case of severe illness, when recovery is past hope, they take the blood of a live goat, and sprinkle the person, and then let the goat go in the wilderness. This is a harmless medicine, to say the least. They also have a traditionary legend that once they had a God, but now they do not know what has become of him. Some think he has died, while others think that he has left the country, never to return. We asked this missionary in what way he first introduced the gospel to those who had never heard of it. "I point them to the sun, moon, and the stars, and ask them if they knew who made them." It was in this way he first called their attention to the Creator. After talking with them they did not oppose, but would quietly go off and meditate on what they had heard; then they would return to hear more. In process of time they would say they had received his God, and would show that they had really found Christ as a Saviour to their souls. To labor among this class was often much more pleasant than to labor among those who were more enlightened; for they would quietly hear, and then decide whether they would accept the white man's God or not. The Matabeles have also some of these traditions among themselves.

S. N. H.

(Concluded in next number.)

ANSWERS TO CORRESPONDENTS.

440.—MANY SPIRITS. DIVERS ILLS.

1. Are there more than two spirits in the world, speaking in general terms?

2. Are all the ills, annoyances, difficulties, accidents, etc., attributable to Satan? or are they the result of the heedless ways we fall into?

J. B. G.

1. John says: "Believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." There is a wide diversity of spirits. But in another sense, probably the one intended by our correspondent, there are but two classes of spirits, even as there are but two kinds of character,—good and bad. Christ says, "He that is not with me is against me," leaving no ground of neutrality. The spirits of men are under the control of the good or the evil, and are classed accordingly.

2. Some may be attributed to one, and some to the other. It is a very convenient shift for many to charge their ills upon the devil, when in

reality they are directly chargeable to their own carelessness or other faults. Primarily, laziness, shiftlessness, and all such defects come from the enemy, but we have no need to entertain them. It is well enough to try to understand the source of our perplexities, but let us look at the matter squarely, and take the *onus* of that which belongs to us. But it will not be profitable to spend too much time in debating the question of responsibility, for sins and defects are partnership affairs between us and Satan, and our only remedy is to get out of self and Satan into Christ, where perfection only dwells.

441.—FAITH WITHOUT WORKS.

Please explain Rom. 4:5. It would seem that works are not essential to faith. L. K.

Good works are the result of faith even as heat is produced by fire or sweetness by sugar. Heat and sweetness are the desired results, but they are produced only by the use of the means. In Christian experience righteousness, or good works, is the result sought. He who obtains it by his own efforts is not indebted to faith or to anything else for it. Verse 4. But Abraham obtained it not by works but by the simple fact that he "believed God." His works were not counted for righteousness, but they attested to the genuineness of his faith; and upon their evidence his faith was accepted. Hence faith in God is an acceptable offering for righteousness, without works being counted in as a thing of merit or debt. But faith without works is dead; and dead faith is no faith at all.

442.—THE USE OF OUR MEETING-HOUSES.

Is it right to let our houses of worship to those not of our faith? Or, in cases where they are already so let, would it be right to close the doors and leave the party without a place for worship? L. H. L.

In our opinion there should be a difference made. There are certain sects that are essentially opposed to truth, whose prosperity is death to godliness. There are other bodies of Christians whose tenets we may not approve, but in whose character we have confidence, and who manifest the Spirit of the Master. The latter class could be admitted to our houses without our compromising the spirit of Christianity. We are frequently glad to get their houses.

443.—OFFICE OF DEACON.

Please state what the duties of a deacon are. L. H. L.

A study of Acts 6:1-6, where the institution of the office is given, will give the desired information. "Deacon" is from *diakonos*, which means a ministrant. They were appointed to see to the distribution of charitable offerings to the poor. This probably included looking up the poor and assisting them. Latterly it has come to include also other temporal matters that pertain to the church.

444.—INSPIRATION.

While the Bible says, "All scripture is given by inspiration," how can the passage, "But to the rest speak I, not the Lord," etc., be so?

The point is not well taken. Paul was inspired to make a distinction between his own opinion and the words of inspiration. The Bible contains quotations from wicked men and of Satan, but they are given as such. It contains the language of unbelief and rebellion, but it is plainly indicated. And although contained in the Bible, it is not the word of God. Yet inspiration prompted its being recorded.

445.—WOMEN IN THE CHURCHES.

Please harmonize 1 Tim. 2:12 with Titus 2:3.

S. S.

Our opinion on this question is stated at length in the REVIEW of June 5 of the present year, page 360.

446.—THE HEAVENS AND THE EARTH FLEE.

Please explain Rev. 20:11, especially the words: "The earth and the heaven fled away, and there was found no place for them." S. R. L.

The expression cannot be understood in its broadest literalness. It is similar to Dan. 2:35, in which the kingdoms of the earth are represented as becoming like the chaff, and the wind carrying them away, "that no place was found for them." Or similar to Ps. 2:9, "Thou shalt dash them to pieces like a potter's vessel." We often speak of the earth when we refer to the things that comprise our world rather than to the globe, or planet, itself. So here is meant the elements, or atmospheric heavens, and the nations and works of men, and not the earth as a planet or heaven as a place.

447.—DISCREPANCIES.

Please harmonize the numbering of the people by Ezra and Nehemiah. In Ezra 2:64 and Neh. 7:66 the total is given as 42,360—both agreeing. But in giving the sums in detail the numbers given by Ezra amount only to 29,818; and the items given by Nehemiah amount to 31,089.

2. Why do Matthew and Luke disagree so widely in giving the genealogy of Christ? P. M.

Evidently the totals of these writers include people that are not included in the items given. It is probable that the details accounted only those who returned of Judah and Benjamin, and the total included members of other tribes which were among those who returned.

2. The divergence between the genealogies of Matthew and Luke extends from David to Christ, and is caused by the fact that the former gives his paternal and Luke his maternal genealogy. It is true that Luke says that Joseph was the son of Heli, but it is very probable that in accordance with custom, he substitutes the name of the father for that of the mother.

448.—FOUR "BEASTS."

What are the beasts of Rev. 4:6? G. A. R.

It is very difficult for us finite mortals to comprehend infinite things. The translation which gives us the term "beasts" in this connection is, to say the least, very unfortunate; it seems inexcusable. The original term means "living ones," or as the Revised Version has it, "living creatures," though even that last word might be criticised. Ezekiel tries to describe them in the first chapter of his prophecy. But he contended with two great difficulties. In the first place, human thought cannot comprehend such glorious beings either to describe them or to grasp the description; secondly, human language cannot compass such infinite themes. He employs superlative terms; he uses every ingenious form of speech, but he neither satisfied himself nor us. "They were so high that they were dreadful." And that is the nearest he came to describing them. The description which John gives undertakes less than the previous prophet, but is evidently designed to refer us to those wonderful beings which Ezekiel saw. What they are we do not know. They are too high for us. We only know God as he has seen fit in infinite condescension to bring his majestic glory within the range of our comprehension. Some day, if faithful, we shall know him better. G. C. T.

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.

GENERAL MEETING, FITCH BAY, P. Q.

THE last Sabbath and Sunday in October I was in South Lancaster, Mass. Some good meetings were held. The membership with the one hundred and fifty students gives a crowded house, and there are some thoughts of enlarging it. The improvements in the academy buildings are going on to completion, and when done will satisfy an urgent need. The school is progressing well, and the prospect is good for quite an increased attendance at the beginning of the next term, Jan. 1, 1895.

On Friday, Nov. 2, Elder R. C. Porter and myself arrived at Fitch Bay, Province of Quebec, and the general meeting began that evening. Good meetings with a fair attendance were held on Sabbath and Sunday. The dedication of the meeting-house took place on Sunday afternoon. The house was well filled with people, and a solemn impression was made on all, as the building was set apart for the service of God. It is a beautiful structure, and many say that "there is not a finer or more substantial building of its kind in the county." It is an ornament to the little village in which it is located. It has two rooms, a basement nine feet high, and an auditorium, both 24ft. x 36ft. The auditorium is modeled inside some after the style of the Episcopalian church buildings. The house is ceiled with birch and ash ceiling, put on with artistic taste, and oiled and varnished, giving a very nice finish. The seats are made of the same kind of wood, finely finished, which, with the ornamented windows and nice pulpit, make the room a model of neatness.

The basement is finished neatly for school purposes, is almost wholly above ground, well lighted, airy, and so arranged as to seat comfortably between sixty and seventy scholars. The school began Oct. 1, with brother Carroll Drown as teacher, and has an attendance of twenty-five students. It is designed for a Conference school as well as a church school. Part of the students are from families not of our faith living in the village. The school is already having a good and wide-spread influence.

After the dedication the meetings were continued through the week and over Sabbath and Sunday. The special work was the study of the book of Revelation, which proved to be of much interest both to our own people and to others. The congregation increased in attendance and interest to the close. Solemn impressions were made on many minds and hearts, that we were in the very closing events of the last days.

There was not as large an attendance of our own people from other places in the Conference as was expected. Those who did attend were much strengthened to persevere and gain the prize at the end of the race. When such meetings are appointed, our people should so plan their home affairs that they may be at the meetings and get all the good out of them that it is possible to obtain. Salvation neglected is just as fatal in its consequences as salvation rejected. No one can afford to remain indifferent in these days of peril. May every lover of the truth in the Quebec Conference arise and use all his God-given talents to push the work forward, that many souls may yet be rescued and saved in the glorious kingdom. I. D. VAN HORN.

MONTANA.

I HAVE visited the Bitter Root Valley, holding meetings at Como and Darby. Eight who have recently come to the faith signed the covenant, six of whom were baptized. We hope soon to see a church organized in this part of the State.

I have also held meetings about four weeks at Wicks. Ten signed the covenant, and we organized a Sabbath-school of fourteen members. I shall try to visit this company every two weeks, until they are thoroughly established. We hired the Presbyterian church for our meetings, but they decided toward the last that they did not want us to have it longer, and the leading man of the village, who had been attending our meetings, and had charge of the A. O. U. W. hall, granted us the free use of the hall for our meetings.

The work here at our home church, Helena, is still making some advancement; there are also encouraging reports coming in from different parts of the State. We praise the Lord, and give him all the glory.

W. J. STONE.

PENNSYLVANIA.

WICONISCO.—We began a series of meetings at Loyaltown, Wednesday, Nov. 14. The first evening thirty were in attendance; the second, sixty; the third, eighty; and last evening, Sunday, Nov. 18, one hundred and twenty-five, notwithstanding the fact that there was a rumor to the effect that we charged an admission fee. The interest was good, and excellent attention was paid. We thank the Lord for the privilege of being connected with the work of God in these eventful times. Our hope and trust are in God.

GEO. W. SPIES,

W. J. HECKMAN.

SOUTH CAROLINA.

I HAVE now been in South Carolina since Oct. 2. About two weeks were spent in Spartanburg settling my family. Oct. 17 I left Spartanburg for Easley, where brother Webster had arranged to pitch the tent. I have now been in the tent alone for four weeks, but have had the help of brother J. Thurston on Sundays. The interest seemed good from the first, although it was the busiest season of the year, and a tent had been pitched for several weeks in the neighborhood, where religious services were held till the second week of my meetings. The extremely cold weather made it necessary for me to discontinue meetings in the tent, which was taken down Nov. 15. The last discourse was listened to with as much or more interest than the first. Two have already begun the observance of the Sabbath, and a third who had known the truth has begun to obey. Many are interested and on the point of obedience, and I shall continue the work at Easley in the immediate future.

My wife remains very feeble in health. Help is promised me from my native State by the last of December, so that after that I shall be more free to be away from home.

I. E. KIMBALL.

INDIANA.

IN harmony with the wishes of the General Conference Committee, I left Montana, June 25, to come to Indiana, my present field of labor, staying a few days at my home in Missouri on my way. I reached Terre Haute, July 18, and after spending a few days with the church there, came to Indianapolis, remaining one day; then in company with Elder Oberholtzer, I visited the Mechanicsburg church. Then came our good camp-meeting and Conference at Indianapolis. At this time I was chosen to share with the brethren of Indiana the burdens and responsibilities of the Conference work.

Since camp-meeting I have labored at the following places: Maxwell, Frankton, Fort Wayne, Connersville, Shelbyville, Kentland, Linton, Salem, Farmersburg, and Terre Haute. At Frankton Elder Roberts held a tent-meeting with good results. The church is much encouraged, and quite a number of new converts have been

added to their numbers. At Connersville we now have a little company of more than twenty members, mostly the result of tent effort put forth this summer. I baptized five persons. We hope to organize a church at this place. At Linton, where brethren Covert and Kenney have held a tent-meeting this summer, quite a number have embraced the truth, and a church is now in process of erection. We closed the tent effort at this place with a local camp-meeting, Oct. 8-15. More than one hundred of our brethren were in attendance at this meeting. Some thought it the best meeting they had ever attended. The Lord indeed met with his people. At Salem we enjoyed a good quarterly meeting; the Lord came near while we celebrated the ordinances of his house. At Farmersburg we had good meetings, and also at Terre Haute.

As a whole the work in Indiana is encouraging. Quite a number have embraced the truth since camp-meeting; and two houses of worship are now in process of erection. Several companies will doubtless soon be ready for organization. The canvassing work is moving along nicely; the sales last month being greater than for the corresponding month last year. Our Bible workers are having good success. Personally my courage is good, and I am enjoying my work in this field quite well indeed. I feel thankful to God for a place in which to work in his vineyard.

J. W. WATT.

KANSAS.

SINCE September I have attended quarterly meetings at Topeka, Ozawie, and Emporia, and labored with the new church at Pomona one Sabbath. At Topeka five were added to the church; one was baptized. At Ozawie the church was much strengthened and encouraged. The meeting at Emporia was attended by all but two of the members of the Lebo church, who came a distance of sixteen miles. When will all of our churches learn of the blessing that is found in visiting each other's quarterly meetings? Some five or six have been added to the Emporia church since the camp-meeting, and a sufficient interest exists to justify more meetings there, which we trust will soon be held by brother Gregory, who is in charge of that district.

At Pomona we had most precious meetings. This is the place where two of our licentiates were holding meetings during our camp-meeting, with such an interest that they would not leave to attend camp-meeting. It would have been well for the work in some other places, if a like course had been pursued. The labor there and at Williamsburg, ten miles from there, has been done principally by brethren A. E. Field and L. Neal. They began in June and closed last Sunday, Nov. 4. The tent was first pitched at Williamsburg, and afterward removed to Pomona. There were two observing the Sabbath at the former place when they went there. There is now a church of eleven members at Williamsburg and a church of thirteen at Pomona. Others are keeping the Sabbath, and measures are being taken which will result in the erection of a meeting-house soon. These two churches, also one at Geneva, Allen Co., have been organized since our camp-meeting. The latter church was organized by brother Ferren, but was the result of the labors of brethren J. B. Ashcraft and J. R. Bogley the past season at Geneva and Neosho Falls.

Elders S. B. Whitney and C. A. Hall, with some Bible workers, resumed the work at Wichita. Six have recently been added to the church there. Elder M. H. Gregory and brother I. A. Crane, with one Bible worker, returned to Winfield and took up the work where it was left to attend camp-meeting. Good success has attended the efforts, quite a number have been added to the church, and some who have long been almost gone from the faith have sought and found the Saviour and are rejoicing in the Lord. I made

a short visit to the Otis church among our German brethren to assist brother A. E. Doering in starting the church school. This is wholly a German school, and is conducted on such plans as will make it a preparatory work for Union College. Between thirty and forty pupils attend, and God is blessing the work much.

Oct. 23-29 we held a local camp-meeting at Coffeyville. It was attended by about 190 of our people in the southeastern part of the State. Those who did not attend can never know what they lost, that they might have obtained. Much spiritual instruction was given, and the Lord blessed; souls were converted, and discouraged ones reclaimed. The sum of \$100 was raised on the tent fund, and \$10 was given in first-day offering.

A recent call for aid for the poor has been nobly responded to, and although our State never before suffered such a drouth, we are much encouraged to see the tithe for last quarter exceed that for the corresponding quarter last year by over \$700. Harmony and courage prevail almost everywhere among the churches and workers, and the work is onward in every branch. To the name of our blessed Saviour be everlasting praise.

C. MC REYNOLDS.

Nov. 11.

WICHITA.—I was called to this place at the opening of the last tent season, to labor in connection with the mission, which was located here about a year ago. Brother Hall, the superintendent of the mission, had the tent pitched and had begun meetings when I arrived. The attendance was small from the first, but the interest was good on the part of a few. The tent was pitched in two places in the city before the camp-meeting, and quite a number in each place embraced the truth. Among them were those who before had taken no interest in religious things, but who now are rejoicing in God and the power of his word.

After the camp-meeting the tent was located in still another part of the city where a few became interested, and several more were helped to decide to obey the word. It is impossible to state with definiteness how many have professed the present truth; but it is safe to say that about fifty have taken their stand since the mission was started. Nearly half of these have already united with the church. A few have proved unfaithful, but others are coming in to fill their places. It is but just to say that the success of the work here is largely due to the faithful labors of the tract distributors and Bible workers. The church also stood nobly by us, and with their assistance and presence contributed much to the success of the enterprise.

A call having been made from Chetopa for meetings in the new church, by the direction of the Conference president I left the meeting in Wichita in the hands of brother Hall and other workers, and came to this place last week. I have held a few meetings, but there seems to be no outside interest.

S. B. WHITNEY.

Chetopa, Nov. 15.

NOTES FROM THE CANVASSING FIELD.

Work with "His Glorious Appearing" is progressing well. The plan suggested, to enlist a large number of brethren and sisters who were not able to succeed with larger books to canvass for it, is meeting with excellent success; and it is expected that many will thereby gain a valuable experience, and thus become qualified to handle the larger books another season.

From numerous States come flattering reports of how successful the agents are with this book; but the best report received up to date, was of one man who took 255 orders in one week, and all for the cloth binding. True, this man had had some experience in canvassing, but it shows that books can still be sold if a proper effort is put forth.

Although the number of orders taken the present season for the large books has not been as great as in former years, this report is often received: The canvassers have made the best delivery they have ever made. While some have lost a few orders, many have delivered all their books, and made several direct sales.

One favorable feature which is worthy of notice is that the hard times have driven many of the agents for other books out of the field, and it is now left practically free to those carrying books containing present truth.

F. L. MEAD.

News of the Week.

FOR WEEK ENDING NOVEMBER 24, 1894.

NEWS NOTES.

Late earthquakes in southern Italy and Sicily have done immense damage. Sixty persons were killed, forty-seven of them by the falling of a church. At Messina the light-house was destroyed, and large electric lights have been placed to light the channel until the light-house can be rebuilt. The people are in constant panic, as light shocks continue, and a repetition of disasters is feared.

The difficulties between Guatemala and Mexico are growing more acute, and both nations are making hurried preparations for war. The national arms factory at the City of Mexico is turning out ammunition as fast as possible. There is great activity at the war department, and troops are being rapidly prepared to depart for the disputed frontier. Great enthusiasm prevails through Mexico, and many are volunteering their services to the government.

Miss Frances Willard, chief of the W. C. T. U., is taking ground on social questions almost as radical as the most rabid socialist. She favors the single tax, the government ownership of railroads, and even the control of the press by the people, whatever she may mean by that term. She also favors the appointment of a cabinet minister to look after the amusements of the people! With the spectacle of the W. C. T. U. dabbling in politics and recommending such absurdities as noted above, the people of this country will have little trouble to find sufficient amusement without the help of a cabinet officer.

The State Relief Commission of Nebraska has put forth a piteous appeal for help to relieve the destitute in the sections of that State where the crops were cut off by the protracted drouth. The people of eight counties are reported to be in a suffering condition. Many will starve unless they have help at once. As the legislature of the State will not meet for three months, no general action of the State can be depended on for the relief of the destitute until the winter will be nearly over. The commission reports the receipt of funds from the Eastern States, which come from hearing the newspaper reports of the suffering there.

The disputed election in Alabama bids fair to become a very serious matter. Captain Kolb, the Populist candidate for governor, who the Democrats claim was defeated, is out in a manifesto to the people of the State. He claims that the election was illegal; and that unexampled frauds were committed, and that he, Kolb, is the lawfully-elected governor. Moreover, he declares that since the people have twice elected him, he is going to be governor "by the grace of God and the help of the good people of Alabama." He calls upon all citizens of Alabama to assemble at Montgomery on Dec. 1 to assist him to take the governorship. Serious consequences will result if he persists in his determination.

Governor Jones, of Alabama, is out in a message against the lynching so common in that State. He declares that within the last two years nine persons have been put to death by mobs; and that most of these were undoubtedly innocent of the charges made against them. He holds that it is the duty of a sheriff to protect a prisoner from violence with his life, if necessary, and calls for the enactment of such laws as will more fully prescribe the duty of sheriffs, affixing suitable penalties; and recommends that authority be given to the governor to suspend from office sheriffs who are recreant to duty. Take it altogether, the governor makes a very bold arraignment of this crime, which has had so many to excuse it in some sections of the United States. As an official acknowledgment that such crimes are committed in his State, and as a proof that he wishes to inaugurate a better state of things, his message is worthy of attention.

Brazil has a new president, Dr. Moraes having taken the oath of office. But the difficulties under which Brazil labors do not seem to be abated by this change in the executive. Admiral de Gama still continues to plot rebellion, and the southern provinces are far from submitting to the authority of the government at Rio de Janeiro. In the meantime the government is acting with great severity toward all those suspected of favoring the rebellion, and there are many reports of executions of those who are believed to be opposed to the government. It will probably be some time before real tranquillity will be given to Brazil.

Anton Gregor Rubinstein, the celebrated musician and composer, died Nov. 20, at Peterhof, near St. Petersburg, Russia, of heart-disease. He was born in 1829, at Weekwotynetz, near the Rumanian border. He was of Jewish descent, but was brought up in the faith of the Greek Church. His musical talent was early developed, and he was considered a prodigy at the age of six years. His first musical training was in Moscow. His name has been familiar to the public for many years. He founded the Russian Imperial Conservatory of Music. The late czar conferred upon him the honor of nobility. He has traveled much, lately refusing \$100,000 to visit the United States again.

At the funeral of the czar the crowd became so dense that the route of the funeral cortege was stopped. The Cossacks were unable, even by the free use of the knout to keep the people back, and the fire engines were called for, and the people were forced to give way by streams of cold water. During the excitement a man sprang into the open street and threw a packet at the czar. The czar at first started back, but recovered himself and picked the packet up. The man was instantly taken into custody. Later it was reported that the czar had received a petition. Sixty persons have been arrested at Warsaw on account of a manifesto which has lately appeared there, advising the Poles not to swear allegiance to the czar.

If we may give credence to current reports, there is a project on foot for the formation of a gigantic flour trust, in order to increase the price to the consumer. The plan is to combine the interests of 500 mills located at Minneapolis, St. Louis, Milwaukee, Chicago, and other places. These mills have an aggregate output of about 350,000 barrels of flour per day. All these mills propose to shut down six weeks. It is believed that this will cause a shortage that will increase the price of flour fifty cents per barrel. The profits would be enormous. There would be an outright steal of \$7,500,000 to be divided among 500 mill companies. This would be a damage to the farmers, since the increased price here would prevent a demand for exportation. Any and every combination devised to increase the price of flour, unless it comes through a legitimate rise of the price of wheat on the farm, is a conspiracy to rob the people and should be repressed by law.

During the last few months the United States has been giving some attention to its boundaries. In the far northwest the boundary between the British Possessions and Alaska has been rectified. This has been a work of some difficulty, as the old boundaries between Russian Alaska and the British Possessions were not very clearly defined. Few understand the magnitude of the work; for they do not realize that the line is more than half as long as the line between the United States and Canada. One of the results attained is the knowledge that Mt. St. Elias, supposed to be the highest peak in North America, is not on United States but on British territory. Other mountains still higher are found farther inland. Some few points of difference, growing out of erroneous definitions of the Anglo-Russian treaty of 1825, will have to be settled in the future. The boundary between this country and Mexico has also been rectified. A joint commission, each headed by a colonel of the regular army, one of Mexico and one of the United States, has finished its work. No particular gains or losses have been experienced on either side, but the line has been definitely marked by iron posts, so that future disputes about the line will be impossible.

The United States Strike Commission, which was appointed by President Cleveland, has lately given to the public a report of the conclusions to which it has arrived as the result of its investigations. The report censures the Pullman Company for its conduct toward its employees in reducing their pay without notice or conference, keeping up the full salary of the managers, and for not reducing the rents on the employees' tenements. At the same time the commission holds that the workmen were not justified in asking for the same pay as for 1893. The American Railway Union is blamed for admitting Pullman men into its Union, since they were properly not railroad men, and the sympathetic strike declared to be wrong. The railroad men are charged with inciting lawlessness, but are exonerated from most of the violence done at Chicago, which is laid upon the bad elements of the city. The General Managers' Union is severely criticised by the Commission,

which claims that they have no legal right to combine. On the whole the report is more favorable to the strikers than was expected, the railroads being charged with a "progressive perversion of the laws of supply and demand." About the only suggestion made by the Commission is that a permanent commission shall be established.

The steamship "Corea" of the Allan Line, arrived in St. John's, Newfoundland, from Glasgow, Nov. 22, after passing through a very severe experience. She was seven days overdue, and much anxiety was felt for her safety. Her decks were repeatedly swept from stem to stern, and everything movable was carried from her decks. It was impossible to work the engines, and for three days she lay helpless in the trough of the sea. The weather was intensely cold, and the vessel was thickly covered with ice. Notwithstanding the rough experience, the steamer was in a sound condition at her arrival, and all on board were well.

Success still attends the Japanese arms. Several victories have been won by the army under Marshal Yamagata, which have brought it near to the city of Moukden. The most important event of the past week, and probably of the whole war thus far, is the capture of Port Arthur by the Japanese forces under Marshal Oyama, Nov. 21. This place has been considered impregnable, and it was only taken after eighteen hours' continuous fighting. The losses were heavy on both sides. With this strong fortress on the coast, which will afford them a perfect base of supplies and a place of refuge in case of defeat, in the hands of the Japanese, the Japanese march for Peking will not long be delayed. The army of Marshal Oyama has immediately started for the interior to effect a junction with the army operating against Moukden. The Japanese government has declined the offer of the United States to act as mediator between herself and China. Japan is ready to treat directly with China when the latter country recognizes the fact that she is beaten. A third Japanese army has gone aboard the transports. Its destination is unknown, but it is suspected that it will operate upon the Yang-tse-Kiang districts of China.

DOMESTIC.

—A new commercial treaty between Japan and the United States has lately been signed.

—A scheme to connect Duluth and St. Paul by a \$3,000,000 canal is being considered.

—Citizens of Oklahoma, without respect to party, are anxious that Oklahoma should become a State.

—A reduction of forty cents a ton on anthracite coal was made Nov. 18, by the largest coal operators in Pennsylvania.

—A great fox hunt began near Olympia, Ky., Nov. 19. Admiral Jouett will take charge. Four hundred Kentuckians will take part.

—An epidemic of typhoid fever at Middletown, Conn., has been traced by the physicians to the eating of oysters, taken from a bed near the mouth of a sewer. The oysters were eaten raw.

—Rev. Henry L. Kellogg, editor of the *Christian Cynosure*, died lately from injuries sustained during the burning of his house at Wheaton, Ill. The *Cynosure* is the organ of the anti-masonic, and anti-secret society movement.

—The gold reserve is growing less in the United States Treasury, the proposed issue of bonds not appearing to be of any advantage. Gold is hard to obtain, and at present it looks as though it would soon be at a premium.

—The cold wave which overspread the country Nov. 18 and 19 was very severe in some States. In Minnesota the mercury fell to six degrees below zero. In northern New York it was ten below. It is feared that navigation through the Soo canal will soon be stopped.

—At Syracuse, N. Y., Nov. 16, in a sparring match between Bob Fitzsimmons and Con Riordon, the latter got a blow causing concussion of the brain, from the effects of which he died in a few hours. Fitzsimmons was arrested, charged with manslaughter, but was released on \$10,000 bail.

—Mt. Rainier in Washington is thought to be in a state of eruption. Great masses of rock have fallen, and the shape of the mountain has changed. Slight shocks of earthquake have been felt at Tacoma. Thousands of people in the streets of Seattle watched the mountain all the afternoon of Nov. 21.

—At the W. C. T. U. convention which lately met at Cleveland, Ohio, great indignation was expressed because Mrs. Cleveland used a bottle of champagne to christen the ship "St. Louis," and not the bottle of water from the Mississippi River, which was sent to her for that purpose by a local temperance association.

FOREIGN.

—Denmark has joined Germany in forbidding the importation of American meat.

—M. Crispi has informed the powers that Italy will have nothing to do with the intervention between China and Japan.

—The anarchist Franch, who threw the bomb in the theater at Barcelona, Spain, was executed by the garrote, Nov. 21.

—The "Chin Yuen," one of the largest and best of the Chinese ships of war, has run aground, and her captain has committed suicide.

—The Armenian patriarch of Van, his secretary, and two notables have been instructed to inquire into the facts of the Armenian massacres.

—King Humbert has sent 40,000 lire for the relief of the earthquake sufferers, and Premier Crispi has given 17,000 lire for the same purpose.

—About the first official act of Nicholas II. was to suspend a decree expelling several hundred Jewish families from one of the Russian provinces.

—The supply of the new diphtheria cure having run out in the children's hospitals in Berlin, the diphtheria death-rate rose from eleven to sixty per cent.

—Colonel von Hannekin, a German officer, who has been for some time in the service of the Chinese, has been given the supreme command of the Chinese army.

—The volcano Colima in Mexico is sending up a sheet of flame several hundred feet high. The country is lighted for miles, and the people are greatly alarmed.

—Many people were killed last week in France by storms. The provinces were flooded. The velocity of the wind was so great that the anemometers on the Eiffel tower were unable to register it.

—It is stated that the Turkish government has paid fifty thousand Turkish pounds into the Russian Embassy at Constantinople, as the tenth instalment of the indemnity due Russia on account of the Russo-Turkish war of 1877.

—The government of Bulgaria offered to send a delegation to represent the country at the funeral of the czar. Nicholas II. rejected the offer. It is therefore probable that he will pursue the same policy toward Bulgaria that his father did.

—Czar Nicholas II. declares that he accepts the duties which his position lays upon him, and will expend all his energies in the service of his country. He has accepted the special address of the Jewish citizens of his empire, assuring him of their loyalty.

—New postal-cards have been issued in France in the form of checkbooks with stubs upon which memoranda can be kept. The stubs can be stamped at the post-office before the card is detached, so that a verified copy of the correspondence may be preserved.

—A dispatch from the island of Lombok says that heavy fighting took place yesterday between the Dutch troops and the rebellious Balines. The stronghold of the Balines at Tjakranegara was carried by a furious onslaught of the Dutch. The Dutch operations against the Balines continue.

—The roadmaster of the Panama railway warns Americans that there is no demand for laborers on the Panama canal. He says that negroes are hired for about thirty cents a day, and that many Americans who came there expecting to find work at remunerative prices, have starved.

—Two ministers of the Russian cabinet have tendered their resignations. They are M. de Giers and General Vanovski. The first was Minister of Foreign Affairs, the latter, Minister of War. M. de Giers has spent fifty-six years in the diplomatic service. He succeeded Prince Gortchakoff as Minister of Foreign Affairs in 1882. He is one of the ablest of European statesmen, and has grown old in the service.

RELIGIOUS.

—Dr. James Mc Cosh, formerly president of Princeton College, died Nov. 16, aged eighty-three years.

—At a meeting of Methodist Episcopal ministers at Cincinnati, Nov. 19, one clergyman advocated the arrest of Colonel Ingersoll for blasphemy.

—The city of New York has 522 church buildings. The most numerous are the Episcopalians, with 103 edifices. Next are the Catholics, with eighty-four. The Presbyterians have seventy; the Methodists, sixty-five; the Baptists, fifty; and the Jews, forty-six. The Congregationalists have only seven. All these churches have a seating capacity of 400,000. They are never all filled, and since the city has a population of about 2,000,000, it can readily be seen how small a proportion of the inhabitants attend religious services.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 10.—The Crucifixion.

Luke 23:32-48.

(Notes for General Review. Sabbath, Dec. 8.)

PARALLEL scriptures, Matt. 27:35-50; Mark 15:24-37; John 19:18-30.

Verse 32.—"He was numbered with the transgressors," said the prophet. Isa. 53:12. This verse shows the fulfillment of that prediction. He was led away and crucified with thieves.

Verse 33.—There is a small mound just outside the Damascus gate on the north side of Jerusalem that bears the name "the place of the skull," which, according to the opinion of many who have studied the matter, is the place of the crucifixion, though by the Roman and Greek Catholic and Armenian churches the Church of the Holy Sepulcher near the present center of the city, is supposed to cover the spot. For this pretension there seems according to present appearances to be but little ground. "Golgotha" was the name of the place. "Calvary" is formed from the Latin, but the signification in each instance was "the place of the skull."

Verse 34.—The prayer contained in this verse forms the climax in Christ's ministry. His life and teachings had been a continual struggle with evil. Satan had lost no opportunity to persecute and oppress the Son of God. During the entire career of Jesus he had by no act or word broken a bruised reed. Kindness marked every word and deed. In return he had been received with unbelief and indifference which terminated in the utmost cruelty. He was buffeted, spit upon, blindfolded, mocked. He trod the winepress alone. But no threat or murmur came from his heart. They crucified him with thieves; but still he loved them! His own sufferings,—his humiliation, injustice, and his dreadful pain were forgotten in that extreme moment in his love and anxiety for his enemies! It was the triumph of grace, of virtue and innocence, over the most terrible power of the enemy. What a lesson is here for us! The parting of his raiment was in fulfillment of prophecy. Ps. 22:18. Verses 16, 17, and 18 of this psalm should be noticed.

Verse 35.—True, he could not save himself and save others. It is equally true of us. Mark 8:35.

Verse 38.—Pilate caused the inscription to be written, and he imperiously refused to change it at the request of the Jews. He had written, "This is the King of the Jews;" thus it should remain.

Verses 44, 45.—Mark writes: "And it was the third hour, and they crucified him." That would be nine o'clock. Now it is twelve o'clock, and darkness came "over all the earth until the ninth hour," or three o'clock. Not only this, but the earth quaked, and the rocks rent. No wonder that nature sympathized in the death of her Maker.

John 19:14-16 says that the delivering up of Jesus to be crucified occurred at "about the sixth hour." But critical students are of the opinion that the correct reading here is "third" hour as in Mark 15:25. This criticism is based on the facts that the numeral characters for 6 and 3 so closely resemble each other that a mistake in transcribing would be quite possible, and also that several ancient manuscripts have the reading "third hour" instead of sixth.

Verse 46.—"Cried with a loud voice." This was a shriek of exquisite agony. The arrow reached his soul. Here the heart broke beneath the crushing power of a world's guilt. Stephen, the first to follow his Lord in a martyr's death, yielded up his life with a similar request. And this is in harmony with Eccl. 12:7 and Job 34:14, 15.

G. C. T.

Publishers' Department.

AN IMPORTANT NEW TRACT.

THE *Religious Liberty Library*, No. 28, is just now coming from the press. It is an eight-page tract and is entitled, "Now in Jail for Conscience' Sake." The tract gives in brief a description of the arrests, conviction, and imprisonment of the two brethren now in jail in Maryland and the one just released in Tennessee. It seems to us that our brethren will see the importance of giving this tract an extensive circulation right now while these men are in jail. The tract will be read with a great deal of interest under these circumstances, when perhaps it would not be read at all at other times.

In addition to the statement of the cases of these brethren, the tract gives very tersely some important points upon the Sabbath truth. We believe that if it is circulated promptly, it will be the means of leading a large number of persons to the acceptance of the third angel's message.

The retail price of the tract is one cent per copy, with the usual discounts to the tract societies and publishing houses. Order your supplies through your State tract society secretary or from any of our publishing houses. Let us give this publication an extensive circulation right now. A. O. TAIT.

HOW IT WORKS.

OUR brethren who are called upon to suffer imprisonment for the truth's sake will possibly feel that it is quite a hardship; but when we think of what is being accomplished in this way, it becomes a source of great encouragement.

Reports of the case of brother Capps, who was released from prison in Tennessee a short time ago, were quite extensively discussed, not only in the papers of this country, but the Hebrew papers especially discussed the case quite fully in the Old World as well. We are also daily in receipt of papers from every quarter which are noticing quite freely the cases of our brethren that are now in jail in Maryland and eastern Tennessee.

The *Religious Liberty Library* has been sent to several thousands of editors, and it is having its effect. While these brethren are in jail, it is one of the very best times to circulate our religious liberty literature. If people say that there is no issue at stake, we can tell them that right now men are in jail in Maryland, because they have carried out their religious convictions in regard to the observance of the Sabbath. We should ever make use of these opportunities to get our literature before the people. What are we doing along this line during these opportune days in the midst of the long winter evenings? If you are not now earnestly engaged in circulating our literature and otherwise working for the advancement of the cause, write your State tract society secretary for plans and suggestions in regard to the work in your field. A. O. TAIT.

THE Sabbath-school Lesson Pamphlets containing the senior lessons for the first quarter of 1895 are now ready. All will need to supply themselves, as the lessons do not now appear in the REVIEW. To avoid delay, order your supply early, from your State tract society or from REVIEW AND HERALD, Battle Creek, Mich. Price as usual, 5 cents post-paid.

By request we publish the following table of amounts of publications that make a pound in weight:—

700 pp. 1 lb.	<i>Religious Liberty Library.</i>
576 " "	<i>Bible Students' Library.</i>
9 copies REVIEW,	1 lb.
10 " <i>Signs,</i>	"
22 " <i>Sentinel,</i>	"
7 " <i>M. Miss'y,</i>	"
12 " <i>H. Miss'y,</i>	"
3 " <i>G. Health,</i>	18 oz.

Special Notices.

TENNESSEE, NOTICE!

THE Lord willing, a Bible institute will be held at Springville, Henry Co., Tenn., Dec. 7 and 16. A general attendance of church, tract society, and Sabbath-school officers and workers in the western part of the Conference is desired. Let all remember that as "iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Let all come and receive the benefits of this meeting. CHAS. L. BOYD.

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,	} Directors.
A. R. HENRY,	
O. A. OLSEN,	
G. H. MURPHY,	
W. H. HALL,	
J. FARGO,	
L. McCoy,	

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

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk
dining cars.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek
westward 7:05 a. m.
Stop only on signal.

A. B. MC INTYRE, Asst. Supt., Battle Creek	A. S. PARKER, Pass. Agent, Battle Creek.
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The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 27, 1894.

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Our readers will feel disappointed to miss the usual Editorial Correspondence this week; and will be deeply interested in the explanation. No one heard from the Editor for more than a month after his landing in Beyrout, Syria, whence he started inland to visit the north of Palestine and Damascus. The long intermission caused some anxiety here, which was daily increasing until the evening of the 21st, when word came that he had been taken very ill with the fever in the Anti-Lebanon Mountains, after which he rode in a palanquin to Damascus, where for three weeks, he was prostrated. A portion of this time he was so ill that his life was in great jeopardy. Fortunately, upon arriving at Damascus, the services of Dr. Mc Kinnon, a Scotch physician, were secured, through whose ministry, with the blessing of God, he recovered. At the time the letter closed, the return journey from Damascus to Beyrout had been made, and Elder Smith and his son were seeking a few days' rest and recuperation at the excellent hospital established by the American missionaries, and largely conducted by graduates of the Ann Arbor University. By this time they are doubtless well on their way toward home, whither their hearts have often turned during the trying times of the last few weeks, and where many friends are anxiously waiting to receive them.

Every portion of this Thanksgiving number of the REVIEW, except authors' quotations, has been written expressly for the paper, with the exception of a poem which has been printed before, though this is published with the knowledge and consent of the author, who is a sister to one of the editors.

We learn from Atlanta, Ga., that the tent-meetings there have been discontinued on account of the approach of cold weather. The services are continued in the Congregational church, which was kindly opened. The people are much interested in the presentation of the truth.

Last week we took the Chicago *Inter Ocean* to task for not publishing a correction of an erroneous telegram from this city. Our attention has since been called to the fact that the correction was published, and that we and others who were looking for it had overlooked it, though it appeared in a prominent place. We wish not to do the *Inter Ocean* any injustice in the minds of our readers, and hence acknowledge our mistake, and fully recognize its courtesy in promptly publishing the correction. There is no particular comfort in this instance in concluding that many others have made the same mistake, for though the telegram has been copied by a large number of papers, we have not seen the correction noticed in a single instance.

Arrangements have been made for conducting a course of study for the benefit of the church in Battle Creek, to occupy three evenings a week until the time for the convening of the General Conference. There will be two weekly lessons in Bible study, and one upon health topics. For this purpose the church has been classed in seven divisions, which meet simultaneously under as many instructors, and the study will occupy one hour. The series opened Sunday evening.

The objects are, a better knowledge of the subjects treated, and a better understanding of the methods of successful individual study. It is confidently hoped that much good will result.

According to the latest news the energetic, well-directed warfare carried on by Japan has brought the great Chinese empire to the point of humble submission. Port Arthur, the key to China, has fallen into the hands of the Japanese, and there appears to be nothing to prevent the victorious armies from walking over the prostrate body of their enemy at will. Their repeated defeats have demoralized the Chinese army; defeat and misfortune have followed their navy, and we have the pitiful spectacle again presented of one nation begging for its life at the hands of another. It is a sad sight. May the time soon come for the Prince of Peace to reign.

The following note is just received from brother Washburn:—

"Will you please announce that my address is now 7 Berrywood Ave., Milbrook, Southampton, England, instead of Brighton Road. All mail should be sent to this address. Our interest here is increasing. The hall that seats 700 was packed to its utmost capacity last Sunday evening, and hundreds were turned away unable to enter. J. S. WASHBURN."

A letter from brother F. I. Richardson, who is laboring in St. John, N. B., speaks very encouragingly of the progress of the work there. The hall is well filled at the Sunday evening services. Six have lately united with the church; they have purchased and paid for an organ, and steps are now being taken preparatory to building a church.

A paper which is a strong exponent of the idea of enforcing the observance of Sunday by the civil law, on the ground that the law of God so ordains, declares: "Even Blackstone says, 'Any law which contravenes the law of God is no law at all.'" Allowing that this statement of Blackstone is the truth, what becomes of the Sunday law? There is no more law of God for

keeping Sunday than there is for keeping Monday. If men should try to tamper and juggle with the laws of the land as the theologians(?) have done with the law of God, they would very quickly be called to an account.

PERSONALS.

ELDER A. C. BOURDEAU, who now resides in this city, is recovering from a severe and protracted illness. He was visited last week by his brother, D. T. Bourdeau, from Wisconsin.

A. R. Henry and J. H. Kellogg, M. D., are in the West, supervising the establishment of branch sanitariums at Boulder, Colo., and College View, Nebr.

Professor W. W. Prescott is on a tour to the different colleges; he is at Walla Walla at present, and is expected to return to Battle Creek early in December.

Elder W. B. White is spending a few days in this city, with his wife, who has been very ill at the Sanitarium. Happily she is now recovering.

Miss Ida Rankin has been passing through a very severe illness with typhoid fever. Her life has been despaired of; but we are now happy to learn that she is on the road to recovery.

Elder O. A. Olsen is at present in Battle Creek, where he expects to spend the most of his time until after the General Conference.

Elders J. W. Scoles, E. W. Webster, A. J. Howard, F. B. Johnson, and R. J. White are among those attending the Bible school in this city.

Elder A. J. Breed is at present in Colorado, visiting churches with brother Kauble.

Elder A. T. Jones is in College View, teaching in the Bible school. He expects to remain there till about the close of the year.

Elder J. H. Morrison, who lately returned to his work as superintendent of General Conference District No. 6, was at once recalled to College View, on account of the illness of his daughter.

Arrangements are being made for Elder W. H. Wakeham to labor in the western Conferences in the interests of the health and temperance work.

Elders R. M. Kilgore, G. I. Butler, and A. T. Jones were in attendance at the Florida camp-meeting, a report of which will appear next week.

Brother G. W. Payne, formerly business agent for the Battle Creek College, is now on his way to Mashonaland, via England and Cape Town.

BROTHER PLUMB RELEASED.

WE are just informed by letter that brother Plumb has been released from jail in Tennessee, several days before his time was out. While he was in jail, he acted as general chore boy for the jailer; went for the mail, attended to his cow, hauled fodder from five miles away, etc. Rather a strange criminal that could be trusted unguarded five miles from the jail. Criminals have been heard of that would not only have run away under such circumstances, but would have taken the team as well.

Sensible people must see the glaring inconsistency of imprisoning such persons as criminals. If the religious bigotry was all taken out of the hearts of those doing these things, there would be no more such cases of imprisonment.

A. O. TART.