

# The Advent HOLY BIBLE **REVIEW AND HERALD** Ed. J. Bourdeau, Prop. IS THE FIELD OF THE WORLD **And Sabbath**

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

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### CHRISTMAS HYMN.

He has come! the Christ of God  
 Left for us his glad abode,  
 Stooping from his throne of bliss  
 To this darksome wilderness.  
 He has come! the Prince of peace;  
 Come to bid our sorrows cease.  
 Come to scatter with his light  
 All the shadows of our night.

He, the mighty King, has come!  
 Making this poor earth his home;  
 Come to bear our sin's sad load;  
 Son of David, Son of God!  
 He has come, whose name of grace  
 Speaks deliverance to our race;  
 Left for us his glad abode;  
 Son of Mary, Son of God!

Unto us a child is born!  
 Ne'er has earth beheld a form.  
 Among all the morns of time,  
 Half so glorious in its prime.  
 Unto us a Son is given!  
 He has come from God's own heaven,  
 Bringing with him from above  
 Holy peace and holy love.

—Horatius Bonar.

## Our Contributors.

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

### OUR DUTY TO THE POOR AND AFFLICTED.

BY MRS. E. G. WHITE.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanted. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against the poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

In the Old Testament the very same principles were revealed as those which Christ gave in his sermon on the mount. The scribes and

Pharisees knew so little of these principles through every-day practice, that Christ's sermon on the mount was as a new revelation to them, and sounded like heresy to their ears. They had misinterpreted the Scripture, and regarded the maxims and sayings of men that had passed to them from rabbi to rabbi, as having the sanctity of inspiration. But the commands of men were not like the divine commands, and better suited their carnal hearts. Jesus, who had instituted the law, knew just how far these professedly pious teachers had departed from the law, and how far they had made it void by their traditions. They had worshipped God in vain, "teaching for doctrines the commandments of men."

Jesus revealed to them the far-reaching principles of the law of God. That which had been said by the rabbis of old time, though it had been oft repeated, and was hoary with age, though it was regarded by men as on a par with divine authority, was put in contrast with his own divine principles. The lessons he had taught to Israel in the Old Testament he repeated in the New Testament. He enjoined upon them the exercise of mercy, compassion, and love toward all with whom they came in contact. Had the Israelites practiced the lessons which Christ spoke from the pillar of cloud, there would have been no oppression by man of his fellow-men. Jesus had said in the Old Testament: "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing."

If Israel had carried out the will of God that had been made known unto them, the blessing promised to the pure in heart would have rested upon them. They would have seen God, and by beholding him would have become like him in character. The ever-working principle and power of the Holy Spirit would have wrought upon human nature, till the heart was changed, and the character conformed to the likeness of Christ's character. In daily doing the words of Christ, it becomes a pleasure to do his will. Christ came to our world to live out the law of God, to be our pattern in all things. He placed himself between the mercy-seat and the vast number of heartless worshipers who were full of ostentation, pride, and vanity, and by his lessons of truth, which were eloquent with simplicity, he impressed the people with the necessity of spiritual worship. His lessons were impress-

ive, beautiful, and weighty with importance, and yet so simple that a child could understand them. The truth he presented was so deep that the wisest and most accomplished teacher could never exhaust it. Those who work as seeing the invisible, will always preserve simplicity, charging the simplest words with the power of the grandest truths. It was with this kind of teaching that the Lord Jesus exposed the weakness and brought to confusion the theories of the most learned. The spotlessness of his character, untainted with sin, unmarred by a wrinkle, revealed the marked contrast there was between his religion and the pious pretensions of the Pharisees. They could not tolerate Jesus.

Though no fault could be found with Christ, he was rejected of men. With all his accusing power, Satan assaulted him, and could find nothing in him to condemn. Judas, who betrayed him, was constrained to own that he had betrayed innocent blood. Pilate, though he passed the sentence of condemnation upon him, declared that he found no fault in him. Pilate's wife sent word to the Roman governor, saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." This was the character of the great Teacher who has commanded us to treat our brethren with tenderness and compassion. Shall we disregard his words, and choosing impurity of heart, fail to see God? In failing to obey the words of Christ we become hard-hearted, insensible to the woe of our fellow-men, and lack tenderness and love.

I address those who are in responsible positions. How stands your record when compared with the Scripture of the Old and New Testaments? None of your excuses for neglect of obeying the word of God just as it reads, will stand before Heaven. When you employ a man in any branch of the work, and he does his best, and still falls into decay, and his wife and children are caused to suffer, you may pass judgment upon him because he is not successful in his work, and you may allow the cry of this brother and his family to come up against you into the ears of God; but remember that as you judge, you will be judged, and as you measure unto others, it will be measured unto you again. Are you not afraid that the Lord will bring you over the very same ground upon which your brother has fallen? Your brother was of just as much value in the sight of God as you are; for there is no respect of persons with God. He strips off the tinsel, the glitter, and the show with which men have clothed themselves, and beholds them in their true character. He allows those who boast themselves to pass through the strait places in which others have fallen, that they may be tested and tried upon the very points in which others have failed, that they may understand what it is to be regarded with indifference, contempt, and scorn. When others failed in the same place, they did not help, strengthen, and bless; but turned from them in heart, and regarded not their situation.

The Lord has represented himself as a householder who left his goods with his servants, instructing them to trade upon them for his advantage. "He called his ten servants, and

delivered them ten pounds, and said unto them, Occupy till I come. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." The Lord has given talents to his servants according to their several ability, and he means that they will be good stewards of their Lord's goods. In carrying out the principles of the law of his government, they will put their talents to good use in distributing to the poor, in manifesting the compassion and love of Christ to their fellow-men. Those who do this will hear from his lips the benediction, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

### UNITY.

ELDER A. WEEKS.

(Lakeview, Mich.)

THE necessity of unity among the children of God, and the many obstacles in the way of its accomplishment, rested as a heavy burden upon the heart of the Saviour when he was upon the earth. With what earnest solicitude does he pray for those that would follow him, "that they all may be one." So rare is the virtue of perfect unity, that it will be a forcible evidence to the world that the hand of God is here, or, as the Saviour says, "that the world may believe that thou hast sent me." John 17:21. There is a sort of unity begotten of selfishness in worldly associations, but it lacks the essential element to perfect it. That element is love, unselfish love. The prayer of the Saviour for our unity should greatly encourage every effort in that direction, for we can be sure of his "grace to help in time of need."

There is such a thing as being quite united in doctrine, and yet there be discord in the daily work of life. This is as disastrous as the other, and should be as earnestly avoided. The causes of division should be found and shunned. Probably chief among these is dwelling upon others' actual faults, for it is certainly true that we are yet faulty. Then, for each to seek to find the faults of a brother, and dwell upon them, is a sure means of alienation of feeling. The opposite of this should be done. In the spirit of meekness we can help him to a higher plane in the Christian life. But the spirit of fault-finding, backbiting, and harshness can only injure.

In Phil. 4:8 we have the Lord's counsel as to what features of our brother's life to think about: "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." Thinking of the good improves our spiritual condition, for by beholding we become changed. We are then where the Lord can better use us to help others.

As "out of the abundance of the heart the mouth speaketh," we will not speak evil of our brother if our minds dwell only on the good. But the admonitions are positive upon that point. "Speak not evil one of another, brethren." James 4:11. "Laying aside all . . . evil speakings." 1 Peter 2:1. "Speak evil of no man." Titus 3:2.

We are not to avoid speaking evil of another because there is no evil that we can truthfully say of him, but because we are striving to walk worthily before God. In Eph. 4:1-3, we have virtues specified that, if practiced, result in the unity of the Spirit in the bond of peace. Thus Paul pleads: "I therefore, the prisoner of the

Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." True humility will lead us to esteem others better than ourselves; true meekness, to be slow to condemn. Long-suffering and forbearance are but manifestations toward our brethren of that love that God has shown toward us, for he is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

With the Spirit of the Master thus manifest in us, we will work to elevate others. They, seeing this, may be drawn toward us, and together we may journey hand in hand toward the kingdom of God. We should not wait for general persecution to try our souls before we seek unity of spirit. Long before that time comes, it should be said of those that have the precious truth for these last days, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1.

### THE TEMPORAL MILLENNIUM.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

BEFORE advancing to our examination of the scriptures usually quoted to prove that the whole world will be converted during the millennium, the following considerations are offered to show that such a conception is illogical, *per se* :—

1. It would be unjust in God to show partiality to generations of men covering any thousand years, by offering salvation to them on easier terms than he had done to previous generations.

2. It is not to be presumed that the human heart would become any more susceptible to the influence of the Spirit of God by the lapse of ages of sin. On the contrary, it is to be inferred that the opposite would be true.

3. Temptations are stronger and more numerous than ever before; the devil is more skillful in the work of deception than he was six thousand years ago, experience having taught him wisdom.

4. Only a few in each generation have hitherto accepted God's plan of salvation. No one generation has been saved as a whole; instance periods from Adam to the flood; from the flood to Moses, from Moses to David, and from David to Christ. From that point we have the general declaration that it was the purpose of God, not to save the Gentiles as a whole, but to gather out a people from among them. Acts 15:14; Rev. 5:9.

5. The natural chances for men to be saved are less than formerly. Human nature has deteriorated. The children of the wicked inherit more and more of evil propensity. Temptations to sin are more numerous and stronger. Ancient nomadic life was more favorable to virtue than modern civilization. The great image of Daniel 2 illustrates this fact. The deterioration in the material from gold to clay, even though it were based secondarily on national degeneracy, must have rested primarily on individual immorality or instability.

6. The resources for reaching men can never be better than they have been in times past; instance the actual presence of God on Mount Sinai, the miracles of Moses and of Christ, the preaching of the apostles, and the outpouring of the Holy Spirit on the day of Pentecost; and observe how few believed even under these circumstances. Note the fact, furthermore, that Christianity has not been able to hold the territory which it once partially conquered. Asia and the East have either gone back into idolatry or been swept away by some phase of false religion.

To recapitulate in brief: The plan of salvation can never be changed. That plan, in its

practical workings thus far has failed to reach and save more than a very small percentage of those to whom the gospel has been preached. Therefore, as mankind are degenerating more and more as the result of their own sins and the sins of their ancestors, it would be folly to conclude that the time will ever come when all men, everywhere, will accept the overtures of mercy and remain loyal to God for a thousand consecutive years. This decision is fortified by the reflection that in many portions of the world, where the gospel was once triumphant, the people have generally relapsed into heathenism and immorality.

Now that we have discussed the subject in the light of human reason, we propose to examine it in that of God's word.

*Positive Texts.*—1. Dan. 7:21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Protestant commentators almost universally hold that this little horn is a symbol of the papacy. It will be observed that this power is to make war with the people of God until the judgment and the coming of Christ; but such a fact precludes the possibility of a temporal millennium.

2. 2 Thess. 2:1-8: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Here is another allusion to the papacy. It was future in Paul's day. The term "let" signifies "hinder," and relates to the pagan Roman empire. Tertullian informs us that the early Christians used to pray for the continuance of pagan Rome, "because they understood that when it was taken out of the way, Christians would be subjected to greater oppression from the power which should succeed it. That power was papal Rome. Had Paul believed in a temporal millennium, how natural it would have been for him to have told the brethren that they need not look for the Lord until after the world had been converted for a thousand years. Instead of that he calls attention to a falling away as a precursor of the advent. He also says that the man of sin would be destroyed by the coming of Christ. Hence he will exist up to that time. The papacy is now in existence. There is, therefore, no room for the millennium between this and the coming of Christ.

3. Matt. 13:24-30: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt

thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

The allusion is not to the church, as some have understood, but to the world. The wheat and tares continue to grow together until the end; *i. e.*, the end of the world. If, therefore, we ever enjoy a millennium, it will not be until after the coming of Christ; but such a millennium would not be a *temporal millennium*, since time will have ended.

**CHRONOGRAMS.**

CONTRIBUTED.

A CHRONOGRAM is an inscription or a brief statement, in which a certain number, date, or epoch is expressed by the numeral letters therein contained. Thus in 1666, when a day of national humiliation was appointed, in the expectation of an engagement between the English and Dutch navies, a pamphlet issued in reference to the fast day, instead of bearing the imprint of the year after the usual fashion, had this seasonable sentence at the bottom of the title-page: "*Lord, haVe MerCie Vpon Vs.*" It will be seen that the total sum of the figures represented by the numeral letters (printed in capitals) gives the requisite date, 1666. The letters that compose the chronogram are almost invariably printed or incised in larger characters than the remainder of the inscription.

Another common use of chronograms was on medals, as in the legend of one struck in 1632 to commemorate certain victories of Gustavus Adolphus: "*ChrIst Vs DVXergo trIVMph Vs.*" They also may be found, though very seldom, in England, inscribed on monuments and buildings, both ecclesiastical and civil, to record the date of erection or construction, as on the tomb to Thomas Ford, who died in 1658, at Ilington, Devonshire: "*DorMIo et ut spero CIneres sIne Labe res Vrgent.*"

Chronograms, though generally composed in Latin, are not confined to that language, and some of the earliest known specimens occur in oriental countries, especially where the Arabic language has been in use. The first known instance of a chronogram was written in Hebrew as early as the year 1208, and several occur in Arabic illustrating the year 1318. European examples are first met with in the fourteenth century, but the fashion of composing them prevailed to the greatest extent in the seventeenth century.

Anthony Stock, a Belgian Jesuit, published in the year 1658 a version of the "Imitation of Christ," in which every single line throughout the book, with the exception of the preface, formed a correct chronogram of the date of publication. This is but a sample of many other books and tracts of like character.

The number of the "beast," "six hundred threescore and six" (666), referred to in Rev. 13:18, undoubtedly represents a chronogram. Indeed, the Roman Catholics recognize this in a foot-note of the Douay Version of the Bible given in connection with this verse, which says: "The numerical letters on his name shall make up this number." All Protestant commentators agree, and the evidence is abundant that the "beast" mentioned in this chapter and other parts of the Bible symbolizes the papacy; but to make "assurance doubly sure," his "number" is given.

It is well known that the blasphemous title assumed by the pope of the Roman Catholic Church, which is inscribed in golden letters on his crown, is, "*Vicarius filii Dei*," which, translated from the Latin, signifies, "Instead of

the Son of God." Writing this title in the usual form of a chronogram, we have "*VICarIVs fILII DeI.*" The total sum of the figures represented by the numeral letters (printed in capitals) give the number of the "beast," 666. It will be seen that the numeral letter "v" formerly being identical with "u" is used instead of that letter in this chronogram.

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six [666]." Rev. 13:18.

**O WHY SHOULD THE HEART OF THE CHRISTIAN BE SAD?**

BY ANNA C. KING,  
(Battle Creek, Mich.)

O WHY should the heart of the Christian be sad?  
Look up to thy Saviour, rejoice, and be glad;  
To purchase thy pardon a ransom he gave;  
His life-blood he shed, that from sin he might save.

For garments unclean, for a heart full of sin,  
He giveth white robes, he makes pure all within;  
He giveth thee grace, that therein ye may stand;  
With Omnipotent strength he holdeth thy hand.

A father, a brother, a friend that is true,  
Like a mother most tender, when comforting you;  
A shepherd that carries the young on his breast,  
And leadeth his flock by still waters to rest.

A refuge in storm, and a shadow from heat,  
A rock in the desert, a welcome retreat,  
A high tower and strong, yea, a shelter so blest  
From the enemy's wrath, where the soul findeth rest.

With eye that ne'er sleepeth he guideth thy way,  
He giveth thee light, lest thy feet go astray;  
A wonderful counselor, blest be his name!  
His love and his mercy are ever the same.

The bread and the water of life is thy Lord,  
He bids thee partake of his excellent word;  
O hear him now speaking: "Come ye unto me;  
I'll sanctify, justify, glorify thee."

He giveth thee life and increaseth thy store,  
He dwells in thee richly; what wilt thou ask more?  
Look up to thy Saviour, rejoice, and be glad;  
O why should the heart of the Christian be sad?

**DRIFTING ROMeward.**

BY WILLIAM PENNIMAN,  
(Adams, Mass.)

In the *Outlook* of Nov. 24 I notice an article entitled "The Religious World." In this article Miss Frances Willard is represented as delivering a pointed address in the Coming-of-Age Convention held in Cleveland, Nov. 16-21. It seems that since the great World's Parliament of Religions in Chicago, there has been an onward drift in the religious world toward Rome. She says: "Christ shall yet reign in custom and in law; not ecclesiastically but spiritually; not in form but in fact; not in substance, but in essence. We are learning that real religion is not the acceptance of any dogma, but the recognition of Christ's life in the heart and home, in the society and in the State."

What is meant by Christ's reign in *law* is that this nation must yet become a Christian nation *by law*, or by an amendment to our national Constitution, and this is what is meant by "Christ's recognition in the State." When this recognition is made, there will be not only the acceptance but if possible the enforcement of the dogma of Sunday-keeping.

Speaking of the "Congregational Pilgrimage," Miss Willard says:—

"Probably before long we shall hear some pious protest that the tendency of Congregationalism is rapidly toward Rome. The descendants of the Pilgrims have been making rapid strides in that direction in these days. They use the Lord's prayer in their sermons, read responsively from the psalter, sometimes repeat the creed, and now are to have a pilgrimage! . . . The next thing will be submission to the pope! . . . As they read the itinerary of the purposed tour, multitudes who have heretofore looked with suspicion upon the freedom of Congregationalism, wish that they were Congregationalists, and it is even possible that some may be able suf-

ficiently to smother their dread of a tendency toward Rome to take passage with the pilgrims."

What does such language as the preceding mean? Does it not mean that the tendency of the Congregational Church is Romeward? and are not all the Protestant churches drifting in that direction, inasmuch as not one of their pastors has yet attempted to reply to Rome's recent challenge in the *Catholic Mirror*?

**KING OF THE JEWS.**

BY WILLIAM BRICKEY,  
(Kimball, Minn.)

DID Christ tell Pilate or the Jews either that he was King of the Jews (Luke 23:3)?—No. When he said, "Thou sayest it," he did not mean, I say it. When they asked him if he was Christ, he said, "I am." Mark 14:61, 62. Why did he say so?—Because he was. When they asked him if he was king, why did he not say he was?—Because he was not. Neither is he yet. He has gone to receive a kingdom. Luke 19:12. Christ simply said, You say that I am; I have not said it. John makes this plain. Pilate asked him if he was King of the Jews. Jesus answered him, "Sayest thou this thing of thyself, or did others tell it thee of me?" John 18:33, 34. He then said, "But now is my kingdom not from hence;" that is, I am not king now. He did not come to be king, but to bear witness to the truth. Verse 37. If he had said he was king, Pilate would have had good grounds to condemn him, but he found no fault in him.

**WHAT SHALL WE DO?**

BY T. H. PAINTER,  
(Stanleyton, Va.)

THIS is a question to which the people of God should be giving special attention just now, in view of the solemn times in which we are living. Certainly there is no time for fault-finding, in a time like this, when each individual case is just about to be called in the heavenly courts, with a Judge who is just, pure, and holy, and one who cannot be bribed with money, person, or party. What are we going to do? is the question now to be decided by us. Amos 4:12 says, "Prepare to meet thy God."

The marriage of the Lamb takes place before Christ comes to gather his people, and when he returns with his saints to heaven, the feast, or marriage supper, takes place. Those who prepare now, and put on the wedding garment, will participate; for John says: "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9. In view of this, Hosea says, "Set the trumpet to thy mouth;" and Joel says, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." We are not to sound in the church alone, but to all the inhabitants of the land, and let them tremble; "for the day of the Lord cometh, for it is nigh at hand." And just previous to the great day of God there is to be a mighty shaking. I read from "Early Writings:" "The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and his cause. The angel said, 'Think ye that any will be compelled to sacrifice?—No, no! It must be a freewill offering. It will take all to buy the field.'"

May we all take hold of the strength of God, and heed the words of the prophet, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you." Shall we do this? Reader, what will you do?



## 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.

### DELIVERANCE.

BY G. E. POOLER,  
(Sanitarium.)

God's watchful eye not only sees  
The griefs we bear alone;  
The faintest cry within the heart  
Finds echo in his own.

When hardship's pains are pressing sore  
Upon life's pathway bare,  
We sometimes think, "Hath God of me  
A single thought or care?"

Be still, dear child, and cease thy strife  
When doubtings o'er thee steal;  
There's not a sorrow in our life  
Whose pang he does not feel.

Then lift thy heart, afflicted one,  
And bid each sorrow go;  
The Christ above hath borne our griefs,  
For God hath told us so.

### CHRISTMAS.

THE name is formed of Christ and mass, the latter signifying a religious feast, or festival. The festival is supposed to celebrate the birth of Christ in Bethlehem, though of the precise date there is no evidence that the 25th of December is the anniversary of that event. Indeed there are grave objections in the minds of many to that being the date or the right season of the year. Traces of the observance of the day extend back to the early centuries, perhaps to the third. And there is in the institution a strong flavoring of the Jewish feast of *Chanuka*, and a still more distinct reminder of the pagan *Saturnalia*.

However, the date was settled by common consent, and Christendom has almost universally recognized it. In the Middle Ages it lost much or all of its religious character and became a riotous carnival, especially in England and Scotland, until Parliament by law restrained the evils associated with Christmas festivities. In those days originated the Yule log, or Christmas block. A great log placed upon the open fire was a signal for unbridled sport under an "abbot of unreason" or of "misrule." The habit of giving presents originated with the Romans. In England the mistletoe and holly, associated with druid worship, were attached to Christmas. In English countries the "Christmas Box" is an established institution. The term is applied to any little present, especially to a small sum of money conferred upon servants. And the day following Christmas is "Boxing Day." Christmas is religiously observed, while the following day is one of hilarity.

As for divine appointment or sanction, the day does not enjoy the least trace of such honor. And there is, therefore, nothing in its observance that partakes of the nature of required worship. But the religious idea associated with the day is one which the Christian almost involuntarily gives a place in his heart. The gladdest morn this sin-stricken earth ever saw was that which celebrated the birth of the Babe of Bethlehem. It is true that the gift of a Saviour was no more a fact on that day than it had been since the plan of salvation was first devised, nor than it has been since. The birth of Jesus was but one circumstance in the history of that plan; but the work of salvation, like every great undertaking, has its points that are especially full of significance and importance. In this case there are two: one is the first advent of Christ to earth, and the other his second coming. The memory of one memorializes the other. There is an element of good in the conception of the day, and it does not, like the observance of Sunday, stand

as the rival of one of God's institutions. If in our observance of the day we can recognize only the good and eliminate the evil, it may be made a day of profit.

If we as Christians choose to observe the day, let us not follow the example of pagan or druid, nor of the multitude whose god is their stomach. A reasonable appreciation of the good things of this life is not inconsistent with true gratitude and joy. God never commanded his people to fast when they had a feast; but in our thankfulness for what we have received let us pass on to others some of the joy with which our cups overflow. "When thou makest a feast," remember the poor. "They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."

G. C. T.

### LAWS OF NATURE.

BY DAVID PAULSON, M. D.  
(Sanitarium.)

WHEN we take a plant out of the cellar in the spring and observe its pale and sickly appearance, we admit at once that what it needs is sunlight. When, on the other hand, we see a plant almost withered and dry, we reason that it needs water. Again, perhaps, we see an orchard tree whose fruit is not what could be desired, and we are reminded that the soil about it needs to be enriched. We all reason correctly upon these things, but when we see the members of our own families in precisely the same condition, we rarely consider that they are thus because they have been deprived of some of the God-given blessings of nature. Instead of looking into the cause of this condition, as we naturally would if we saw the same condition in a plant, we at once consider that this is a matter beyond our responsibility and knowledge, and therefore send for the physician who perhaps adds to the difficulty with which nature is already contending. Instead of exerting ourselves to the utmost to find out where we are out of harmony with nature's laws, we calmly swallow a few drops of an unknown mixture, and then fold our hands as if our duty had been done.

The proper use of the agencies of nature insure health. A wicked abuse of nature's laws brings disease and death. A careful and understanding application of God's simple remedies, tends to the restoration of health. Many of the simple ailments which afflict the human family are only so many danger signals, which nature hangs out as a warning to us that we are transgressing her laws; and if we are intelligent upon a few of the general principles that underlie disease, we should correctly interpret these and do the proper thing, and thus save ourselves a loss of time, money, and perhaps permanent loss of health. A few of these danger signals will be considered in future articles.

### POLITENESS.

BY A. R. WILCOX,  
(Athens, Vt.)

THOUGH lightly esteemed by many, nevertheless true politeness is one of the elements that leads to success in any vocation which requires an extensive intercourse with men. Ease and gracefulness of manners, united with a desire to please others and a careful attention to their wants and wishes, is Webster's definition of politeness. It has been said that to give a boy address and accomplishments is to give him the mastery of palaces and fortunes.

Politeness is true kindness of heart kindly expressed; it is the outward expression of an inward virtue. It comes only from a true heart, and is not dependent on the formal observance of rules found in books, but as it is the outgrowth of a principle, any number of precepts put into practice cannot compensate for the

absence of true goodness. Again, it is based on the principle laid down in the golden rule, "As ye would that men should do to you, do ye also to them." It is a forgetfulness of self, striving to make others happy and comfortable even at our own inconvenience.

A worthless article is never counterfeited, and the very effort to imitate anything proves its value. Bogus politeness is often used as a cloak to conceal wrong motives, but this deceptive covering is liable to fail in some unwary moment and thus reveal the hidden man of the heart.

Do nothing to cause the most humble person to feel ill at ease in your presence; avoid personalities and disputes; be courteous, hospitable, and always maintain due respect for the rights and opinions of others. A graceful bearing, agreeable manners, and the capacity for pleasing are not synonymous with genuine politeness. Good heartedness is not confined to any particular class, rank, or station in life, for polite people are as often seen clothed in homespun as in silk and satin.

The place to practice good manners is at home, for whatever is done there soon becomes a fixed habit. Habits are formed by oft-repeated actions, and if these are bad, they retain such a firm hold that it will be exceedingly difficult to break from them; and even in later years, when pride induces one to feign politeness, the deception cannot wholly conceal the motive from the careful observer of human nature. One may not be so restricted by rules in the home as when in society, but when there is a kindly spirit, it will surely manifest itself. Gentleness and goodness are named among the Christian graces, and as important elements of a perfectly symmetrical character, they are not to be neglected.

### TIDINESS OF DRESS AN INCENTIVE TO LOVE OF HOUSEWORK.

BY MRS. D. A. FITCH,  
(Sanitarium Cooking School.)

THE prospect is that the rising generation of girls will not compare favorably with their mothers as housekeepers. These latter were none too well trained for the important work of caring for a home and rearing a family. Like their own daughters, many of them were kept in school and at music, while mother did the work; but if memory serves us aright, there was one thing to which they were not generally subjected like the girls of the present time.

The little maiden of twenty-five or thirty years ago usually wore her hair combed back from the face, and in one way or another so fastened as not to be continually falling over the eyes and mopping the shoulders. Now, mothers, we are going to let the little girls out for a walk while we have a talk with you about them. We know you are desirous that Jennie shall become a tidy housekeeper,—tidy in everything,—so you will be glad to get advice from any source you can, and the best kind of advice comes from experience. So we will try an experiment. It is time to get dinner, so undo your hair, comb it out well, and let it fall naturally around your shoulders, making sure that the short front hair just reaches your eyes but does not quite cover them.

You need not stop to put on an apron, for that would hold the "Mother Hubbard" back in place so the dress would not be in keeping with all the rest. Husband must have some of those nice biscuit, and the lemon pie no one can make so well as you. Don't forget yourself and coil up your hair just because it swings over the dough board and into the dishwater. If too much in your way, push it back with the hand (it will do no harm to go right on without washing the hands), and it will probably stay there at least one-sixtieth part of a minute. Better still if the hand has just emerged from the dishwater, for the moisture will serve to

connect the locks and keep them in place. You may replace the hair or not as you choose before you serve the dinner, but probably you have not time for that, for here are your husband and the children ready to do good justice to the inviting repast. But I apprehend that it will be only a few minutes until the appetites are satisfied, for they will have discovered a new element (?) in their hitherto clean food.

Now, tell me, has it not been very hard and unpleasant for you to do the work in the way I set you at it? You did not feel neat and trim and adapted to your work. Just be honest, and confess that you felt slouching and untidy, and it seemed that everything you did was the same. Now you can sympathize with Jennie for not enjoying the work of the kitchen. She has not courage properly to care for her own room and see that it is in trim order. It all bears the impress of the hair and dress,—loose, dangling, flying, dropping, and in every other way disorderly.

Children like to do that which they can do well and in a way satisfactory to themselves. If you are troubled about the carelessness of your children, study to see if it may not be at least partly due to the manner in which they are dressed and the slouchy style of hair arrangement.

We may well judge of the order, tidiness, and thrift of a woman by the arrangement of the hair. If she be satisfied to have portions of it tangled or hanging loosely, we might well fear in regard to her thoroughness and neatness as a housekeeper. Nor could we give any more favorable judgment if the mass of it were sweeping her shoulders. Does not the present style of their hair arrangement have a tendency to encourage untidy and careless habits in our girls?

#### ORDER IN THE HOME.

No other physical feature adds as much to the pleasantness of the home as does the establishment of order and regularity. This observation might be made to apply in many respects, but we have chiefly in mind the custom of having a place for everything, and everything in its place, and every place in order. The duty of establishing and maintaining this condition devolves upon each member of the household. It cannot be maintained unless each one will be faithful in his part. Even the small children need to be carefully taught to respect the invariable rule of leaving every article in its proper place, in a proper condition for further use.

Upon the mother will devolve the duty of providing receptacles for the various articles. Lamps, shears, shovels, brooms, towels, brushes, combs, papers, stationery, and numerous articles need to be provided for. The husband's duty will be to assist in providing hooks, boxes, shelves, etc., where these things may be placed. Each one's business will be to perpetually see that when he has occasion to use any article, it is returned to its very own place.

This rule of order should to extend to cellar, pantry, and parlor. The dishes on the cupboard shelves, the knives, forks, and spoons, the books in the library—each should have its place, and no other should be allowed to get into it.

Mother cannot do this alone. Father must have a hammer, saw, screw-driver, square, and plane. They, too, should always be exactly in place. He should know how and be willing to use them. When a door pinches, or a latch breaks, a nail is wanted, or a window pane is broken, he should at once be on hand, and not let it run week after week from bad to worse. If the wood-box is rickety, or the tubs leak, fix them. Is the gate off its hinges or a board off the fence, don't let it run; repair it. If mother finds a stray article that seems to have no place, provide one and give due notice.

How much time would be saved that is now spent hunting up lost articles; how much untidiness would be avoided, if these matters could be attended to. We pray to be led not into temptation, but we lay a trap for our patience every time we do not return a thing to its place. We endanger the peace and blessing of our home by leaving it disorderly and strewn with odds and ends. By teaching these things to our children we give them most valuable lessons for after life, and for the life to come; for "order is heaven's first law." G. C. T.

#### A BETTER WORD.

In reply to our suggestion for a better word than "mush," a correspondent suggests the good English and Scotch word of "porridge," to which we give a hearty assent. There is something in a name, and we confess that if called upon to eat "mush" and "slump," and such frightful names, we prefer to have it in something else. The correspondent says: "Porridge brings to my mind many pleasant thoughts. It was my mother who taught me the word, and made the viand very agreeable by adding a little cream in the porringer. It makes a pretty mental picture now to look back and see a hungry boy at one end of a spoon and plenty of porridge near the other end."

### The Mission Field.

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

#### CENTRAL AMERICA.

##### Balize, British Honduras.

WE have now been three months in this place, the largest and most central in the colony. Stans Creek, Punta Gorda, and Corosal are the only other ports of importance. Nearly all of the imported goods from England and America are landed here at Balize, and supplies are sent north and south to the smaller settlements, as they are required. Nearly all the settlements of the colony are situated along the sea-shore, excepting a few which are inland along the rivers. We are under English rule. We have not the advantages of railroads and telegraph lines; all communication with other countries is carried on by means of steamers and sail-boats.

The population of the colony is estimated to be 31,471. It has about 218 miles of sea-coast, along which are located many small settlements. A passage can be obtained to almost any of these each week by means of small boats.

There are six religious denominations represented in the colony; namely, Roman Catholic, Wesleyan Methodist, Church of England, Baptist, Presbyterian, and Seventh-day Adventist. We arrived here Aug. 15, 1893, accompanied by brother C. L. Emmerson and wife, who, on Sept. 28 last, left us for their home. As soon as a suitable place could be secured, we began a series of meetings, and have had a very good interest till the present time. Three weeks ago the Wesleyan ministers attacked us publicly; their intention was to put a stop to Seventh-day Adventism in this place, and they spent the whole Sunday preaching against us. In the place of hindering us as they hoped to do, they have helped us along nicely, for which we extend them thanks. The week following this outbreak we had a better attendance and interest than ever before. Several have been led to see the difference between truth and error, and some have become interested for the first time. We hope, pray, and believe that a good harvest will be the result of the seed sown. Fourteen have decided to obey the truth, and others express their intention of doing so, seeing that truth is the only shield in this time of peril.

We can see the spirit of the papacy well matured on every hand, and were it in the power of

the possessors of it to prohibit the forwarding of the message for this time, it would be done at once. The whole city is in a stir, and what will be the outcome, we cannot tell. There is no question but that liberty of conscience will soon be forbidden by human laws, which now exist and only need to be revived and enforced. Then when civil religion has been established here, suddenly will the work be completed, and this corner of the world will be ripened for the harvest. Soon all will make their final choice as to whom they will serve.

Are you who are enjoying yourselves in comparative ease, who know the truth and hear the call, making the sacrifice which it is your privilege to make? Will you still look on contentedly and see these thousands nearing their doom and not come to their rescue? There should be ministers, canvassers, medical missionaries, and families who are consecrated, to teach and live the truth here in this benighted land.

Nov. 9.

F. J. HUTCHINS.

#### SOUTH AMERICA.

I AM sure that the one thing the people of South America need is the third angel's message; how to get them to realize this, and receive it with the rich blessings it will bring them, is as yet an unsolved problem. The darkness of sin caused by the ignorance and superstition of Catholicism, envelops the country like a funeral pall, so that the few rays of light which are shining here and there seem almost extinguished. Yet our hearts are cheered from time to time as a few from the different nationalities are attracted by the light the Lord is sending them, and take their stand with us to advance his glorious work.

Brother Brooking writes that a minister in the north of this republic (Argentina) has just begun to keep the Sabbath, and desires to do something in the cause of truth. He reads and speaks Spanish, Italian, French, and Portuguese. Two ladies in the same neighborhood are deeply interested, and he believes that they will soon take their stand for the truth. In Montevideo an excellent German lady is keeping the Sabbath, and united with the Buenos Ayres church at its organization two weeks ago. In Rio de Janeiro a young Portuguese colporter is keeping the Sabbath and desires to engage in the work. In one of the southern States of Brazil a Baptist minister seventy years of age has written that he is keeping the Sabbath with three other families of his neighbors. This minister reads and speaks the German and Portuguese languages.

These are a few of the many cases of interest which have been developed by our canvassers the past few months. But ministerial labor is now greatly needed in Brazil. It is very evident that a harvest of souls is waiting development there as well as in the republic where brother Westphal is laboring with such excellent results. School-teachers are greatly needed in the German settlements and among the Spanish and French Waldenses. Bible workers and medical missionaries are needed, but if we cannot have these, can we not have a few school-teachers who will come imbued with the missionary spirit? We believe there are many families in North America that could also hasten the Lord's coming, which we believe is so near, by locating in these fields, and teaching the truth by example as well as precept.

We are experiencing some good effects from the missionary spirit existing in the States, by the tracts which they have sent to this field. One minister in Chili has received a copy of "Rome's Challenge," and as the result he gave brother Nowlen his subscription for the *Bible Students' Library*. We will be thankful for any help we can get in circulating tracts and papers, and will be glad to furnish names of people to those who will send literature and

correspond with them. We can send names of English-, Spanish-, and German-speaking people. Thanks to some one for sending us ten copies of the *Little Friend*. We could use clean copies of the *Instructor*, *Signs*, and *Sentinel*, and tracts also if sent post-paid. Our canvassers are not able to buy many tracts, and this is the only means we have to circulate them.

Last Sabbath a severe earthquake at the foot of the Andes, in the west of this republic, killed fifty people and injured many more. The shock was felt in Buenos Ayres. Our hope and courage increase as the work advances, and our prayers ascend daily for copious showers of the latter rain to ripen off the harvest.

Buenos Ayres, Nov. 1. R. B. CRAIG.

#### WILL NORWAY PERSECUTE?

WITH the reading of the last REVIEW (No. 45) fresh in mind, where mention is made of the brethren who were in jail for conscience' sake, — brother Holser in Switzerland, another brother in Tennessee, two or more in Maryland, — we feel to join in the exclamation: "O liberty, what crimes are done in thy name!" Surely the dragon is wroth, and is making war on those who "keep the commandments of God, and have the testimony of Jesus Christ."

If Switzerland in her legends and history stands before the world as a nation of liberty-lovers, and freedom is supposed to be an essential element in her mountain air, this is in every sense of the word as true of Norway. Her valleys may not be marked with graves of martyrs to bigotry and oppression to such an extent as Switzerland; her mountains may not form as lofty barriers to the spirit of the Dark Ages as do the Alps, — still she can point to some who choose rather to "suffer affliction with the people of God, than to enjoy the pleasures of sin." Her isolated situation has in past generations been the means of keeping despotism and persecution from her fair shores. In our day of quick and easy communication, Norway is brought near the pulsating center of the world, and what is done of good and evil in other parts of the world is finding willing imitators also in this country.

Late years have witnessed marked strides toward liberty, political as well as religious, and we do not here meet with the many restrictions and police regulations that we do in other countries of Europe. Dissenters are admitted to the highest positions, to the *Storting* and to all government offices except those that have a direct bearing on the administration of the church.

Like all "Christian nations" (?) this nation is also provided with a Sunday law, but it has up to date been an almost dead letter. Like the "Continental Sunday" so much spoken of in the "States," her Sundays are mostly spent in pleasure-seeking, excursions, and sports of all sorts. The closing of saloons on Sundays and holidays has lately been enforced as a result of the endeavors of the "Woman's Christian Temperance Union," which has a branch also in this country.

Although people in general do not want to admit it, it is nevertheless evident that the Norwegians have had their eyes upon the United States, and have been ready to admire and to imitate that which commended itself to their ideas of public policy. This is shown in the agitation in behalf of the working classes, which has resulted in the establishment of a factory law. It must be admitted that the law is in itself good, but in their misguided zeal the legislators have inserted a paragraph forbidding ordinary labor on Sundays and festival days. The paragraph runs as follows: —

"§ 27. No work shall take place from six o'clock on the evening before any Sunday or festival till ten o'clock on the next evening, or if two or more festival days succeed each other, till two o'clock on the evening of the last festival day, unless the nature of the institution or other circumstance make the work unavoidably necessary. How far this is the case shall be decided

by the governmental department concerned, or for a single occasion by the inspector. In an institution of this kind the second Sunday must remain free for each workman."

☐ Transgressions of this law are punishable with a fine of from five to one thousand *kroner*, and are treated as police cases. The law went into force, July 1, 1893. When the inspector of our district came round the first time, it so happened that we did no work on Sundays, owing to the slackness in the business. He was satisfied with the general arrangement of things, but asked if we did any work on Sundays. The answer was, "Not at present." He left, charging us to be sure to have the office closed on Sundays and festival days, but as soon as the work required it, we started to run again on Sunday as before.

This soon came to the knowledge of the authorities, and a fine of twenty *kroner* was imposed, which we of course refused to pay, informing the *Departement* through our attorney that if the intent of this Sunday clause was only to secure one day of surcease for the laborer, we gave ours more than the law demanded. For some time we heard nothing. But on Sunday, Nov. 11, in came the inspector demanding to know why we did not regard the law. Brother Lorntz reasoned with him, calmly setting forth our principles of religious liberty. He did not leave in the very best of moods. Shortly afterward, brother R. Petersen, the manager of the office, was ordered to appear at the police station. Here he was closely examined as to himself, our faith, position, principles, etc. At first he was questioned in a rather harsh manner, but seeing his boldness and frankness, the police officers changed their tone and seemed to be more favorably impressed. His statements were noted down in the presence of witnesses, and read at the close of the hearing.

This took place last Friday. On the Sabbath following two orders came from police headquarters, one to the house of brother Petersen, another to the office, charging him to stop the work on Sunday until the *Departement* had considered our case. He would be held responsible. We did not pay any attention to it, and went to work as usual on the first day of the week.

Here we stand. What the outcome will be we cannot say. We place it all in the hands of the Lord. As our days are, so our strength will be. The question before us is this: Will religious bigotry take advantage of the letter of this law, and ignoring its intent, surcease for the laborer, seize upon it as a means of preventing the exercise of conscience, and proceed to persecute those who rest upon the seventh day and work the first day?

The Lord says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If it is the Lord's will that persecution shall come, may it be the means of spreading the glad tidings of his glorious coming, and preparing a people who shall stand without fault before the throne of God.

C. CASTBERG.

Christiania, Norway, Nov. 29.

— A missionary woman received a call from a wealthy Hindu friend who spoke to her of the great improvement in her health, resulting from a brief stay at a distant sanitarium. "Will you not go again?" he asked. "O, no," she replied, "it costs too much." "But," said he, "what is cost if it spares your life for five or six years to work here and do good as you do?" After awhile he suggested, "When you want to go again, you let me know what it will cost, and I will give you the amount." At the close of the call and when entering his carriage, this same Hindu remarked to the husband of the woman: "Remember and send to me if your wife needs to go to the sanitarium. I can give money for such an object."

## Special Mention.

### AFFAIRS IN GERMANY.

THE present session of the German *Reichstag* promises to be one of great interest. For some time there has been a growing discontent in Germany. The enormous army which it has to sustain with the large number of great and small kings, princes, and dukes, who must be supported in idleness, is a tremendous strain upon the resources and the patience of the people. The farmers have for some time been complaining, and the Socialists are growing bolder and more active. So bold have they become that the emperor has come to the conclusion that severe repressive measures toward them must be inaugurated; and since Caprivi and Eulenberg had not the disposition or courage to take the initiative against them, they were both removed to make way for Hohenlohe.

The battle was opened at the first sitting of the *Reichstag*. The emperor, apparently to manifest his low opinion of the representatives of the people and his ideas of the divine right of kings, did not come before the *Reichstag*, but made his speech in the castle to a select gathering of lesser kings and nobles. The *Reichstag* could not but consider this as a direct affront offered to that body and when the president of the *Reichstag*, at the conclusion of his opening speech, called for cheers for the emperor, the Socialist members refused to cheer.

It is one of the rules of the *Reichstag* that none of its members can be prosecuted for their conduct in that body except by their request and consent. The emperor of course knew this, but he immediately asked that they be punished for lese-majesty. The *Reichstag* refused his request by a vote of 168 to 58, which shows that although only a few had the courage not to cheer the emperor, they sympathized with those who refused to do so. The emperor is correspondingly depressed and angered, and is quoted as saying, "Dark days are at hand, and I hope that all my officers will meet them unflinchingly."

Extra precautions are being taken to protect the emperor, and many citizens have lately been arrested for speaking ill of him. Now that Russia is moving in the way of reform, are we to have another Russia in the enlightened States of Germany?

M. E. K.

### THE LEXOW COMMITTEE.

ON account of the agitation caused by Dr. Parkhurst, a Presbyterian minister, and his assistants, the New York State Senate appointed a committee of its own members, of which Senator Lexow was chairman, to investigate the municipal affairs of the great city. This committee has pursued its work for several weeks, with frequent intermissions, and is at present pursuing its way down into the interior of those dark systems of corruption and trickery. Every day is a revelation of wickedness that almost passes belief. And it is all the more astounding because it implicates men who have been intrusted with important duties as custodians of the rights and liberties of citizens.

One police captain has testified that he paid \$15,000 in cash for his position; and that "Honest John Martin," one of the commissioners, received \$10,000 of it. Plenty of



officers are found who testify that they received regular bribes from those who are permitted to violate the law, and that a regular share of these bribes go to their superiors.

If the men who are thus incriminated receive their deserts, the courts will have business for years to come, and prisons will be crowded with policemen, inspectors, captains, commissioners, and judges. What a comment upon our times such a state of things forms! What defense have the people when their guardians become partners with crime? The fact is that Tammany is composed of human nature, and this is the same the world over. It is probable that so far as the police department is concerned, it would afford some present relief to place it under State or national rather than municipal and political control; but then the question would arise, Who will watch the nation?

G. C. T.

#### WHERE IS THE DEFECT?

A NATIONAL Reformer in the *Christian Statesman* of Dec. 15 says: "Under it [the United States Constitution] we have grown to be a great and prosperous and happy people. But there is one fatal defect." The intentional omission of the name of the Deity, and also the failure to recognize the Christian religion as the religion of the United States, is in the mind of this writer the fatal defect referred to.

Admitting that there is a "fatal defect" somewhere, we are inclined to the opinion that it is in the logic of this writer, rather than in the United States Constitution. His own admission of the growth and prosperity of this nation would help to locate the fatal defect somewhere else than in the fundamental law which does so much to give stability to the nation and to shape its progress.

How a nation can start from the small beginning that this nation did, leading out on a new and untried principle of government, and then grow in the space of a hundred years into a "great and prosperous and happy people," and at the same time have a *fatal* defect in the foundation of the government, passes comprehension!

We are reminded of the words of General W. T. Sherman, as once reported in the *Statesman*. The General was interviewed by an ardent National Reform lecturer, and urged to favor the cause of the religious amendment to the Constitution with his influence. Said the General, "The country has prospered for one hundred years with the Constitution as it is, and it will prosper for another hundred if it is left alone. I would advise you to get a parish and go to work."

General Sherman was right. The country has prospered with the Constitution as it is; and because the country has prospered is an excellent reason that the Constitution should be left as it is. Do the people of Austria, Spain, and Ecuador, where religion is established by law, excite our jealousy? Are we anxious for their measure of prosperity? If it should be said that in these countries it is the Catholic religion that is so established, we may ask, What difference does that make? The greatest wrong is in the act of establishment and not in the religion. Catholics do not persecute where they do not have control of the civil power. Protestants have invariably persecuted when they have had such control.

What is the remedy for persecution? "Keep

the Church and the State apart." Our fathers applied the remedy to the Federal Constitution. It has not failed thus far, unless it has been abused and overridden. When the United States turns her back upon the liberty guaranteed in the Constitution, she has turned her face toward persecution and despotism; and there can be but a little way before national ruin will be reached.

M. E. K.

#### HORSE-FLESH DIET.

For years horse-flesh has been sold in the shambles of some parts of the Old World; but as a general thing Americans have elevated their noses at the idea. Now we are informed that the traffic in this meat is assuming considerable proportions in New York City, so much so that the Board of Health has been called upon to regulate it. Horses are very cheap now, and a used-up horse is poor property unless he can be utilized in some such a way.

From Montana we learn that the result of inducing people to eat horse-meat is reached by another more effectual and less direct method. There horses are very cheap,—almost too cheap to be used for food. Horses bring perhaps three dollars each. Nobody would want to eat so common a thing as a three-dollar horse, so the horses are bought in, killed, boiled, and fed to hogs. Then the hogs are killed and sold to people. Hogs thus fed are said to thrive and fatten in a very superior way. The stock-raiser by this device "kills two birds [beasts] with one stone,"—he sells his horse and his hog, and the same man eats them both.

There may be some who would prefer to take their horse-flesh in that way, as bacon or ham. But eating horse-flesh in any shape is abominable, while swine's flesh is *the* abomination. Then what would horse-fed pork be but *the* abominable abomination? We earnestly hope never to be driven to the point of eating the flesh of the faithful horse, the closest relation that we have on the brute side of the line. But if it should ever come to that, let us have it first-handed, and before it has been eaten by the swine.

G. C. T.

#### THE CATHOLIC CHURCH AND LIBERTY.

THE real attitude of the Catholic Church toward religious liberty may be seen in the determined manner in which it opposes all efforts for greater freedom in religious matters in the countries where it has so long held sway. Lately some very important concessions to liberty have been gained in Hungary. But were these steps toward a truer freedom championed by the dignitaries of the Catholic Church? Did they lead out in the work of reformation and freedom?—Not at all; they, with the help of the clergy of the Greek Church, laid every obstacle they could in the way of the proposed reforms, and these beneficent and wise measures were carried through by liberal-minded men who have broken from the Church, and who desire to place their country in harmony with the spirit of the age.

It might be supposed that every citizen of this country would be in sympathy with these reform measures, since they grant the same liberties which we have so long enjoyed, and which are a part of our system. But such is not the case. To show the feeling of the Catholic clergy of this country, we insert an editorial note from the *Catholic Mirror* of Dec. 15:—

"The emperor Francis Joseph yielded at last in the long fight over the ecclesiastical bills in Hungary and gave his sanction. These measures allow the conversion of Christians to Judaism, grant religious liberty to Hebrews, and remove the restrictions in regard to the children of mixed marriages. The last was the only one not opposed by the Clerical party; the others were fought by both the Catholics and the Greek Orthodox bishops. Eloquent appeals were made to the Austrian emperor not to sign the bills, and he was for some time in doubt, but at length yielded."

Did the reader ever see a more colorless comment than the above? An American paper, the organ of a great church, has not a word to say in favor of important reforms in Hungary, which will place the people of that country in the enjoyment of some of the privileges that were first granted to the people of the United States, and which have so greatly contributed to our national prosperity. Who made the "eloquent appeals" to the emperor not to sign the bill?—Why, the Catholic clergy of course! The *Mirror* did not say so for obvious reasons! We now drop the subject with this question: Would a paper and a church, which cannot speak a word in favor of reforms in Hungary, present any obstacle to the removal in its own country of the same liberties gained by the said reforms in the other country, should our liberties in those things be threatened here?

M. E. K.

#### THE EASTERN WAR.

AFTER some weeks spent in rest since the capture of Port Arthur, the Japanese army is again moving forward toward Peking. The army of Marshal Yamagata, which has been operating in Manchuria, and the army of Marshal Oyama, fresh from its conquest of Port Arthur, have now united. The one army now numbers about 72,000 men. With this force the march on Peking will be made.

The condition of China is such that, unless the powers of Europe interfere, there is little doubt that Peking will be taken. Utter demoralization apparently reigns in every department of the complex and curious government of China. Without arms, means of transportation, or any united plan of action, and worst of all without national spirit, she presents an easy prey to the united and vigorous Japanese. The European powers are anxious for peace, fearing that the capture of Peking will result in revolution and complete anarchy through all China; but if complete anarchy for a time will pave the way for the entire destruction of the miserable system of government so long retained by the Chinese and the introduction of one more in harmony with the present age, even anarchy for a time may prove a blessing in the end.

Upon one thing the Japanese are fully determined,—that the Chinese shall be not only defeated, but that it shall be known to all the people of China. For this purpose the Japanese premier, Count Ito, refuses to meet any peace commissioner unless he comes as a special envoy from the central government of China, clothed with full powers, and asks for peace. This is because the Chinese government habitually deceives the people of China, and makes them believe that all the other governments of the world are subject to China.

In Corea some difficulties have arisen. The Corean king is not carrying out the plans of reform suggested by Japan, but with characteristic eastern duplicity only pretends to do so. It is quite likely that the Japanese will be obliged to take absolute control of Corea and administer the government. No one can tell what a day may bring forth.

M. E. K.

# The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 25, 1894.

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## EDITORIAL CORRESPONDENCE.

### Letter 22.— From Beyrout to Baalbek and Damascus.

WE arrived at Beyrout, Oct. 1. Here we met our dragoman, Mr. Abraham Lyon, who had organized an outfit for an overland tour through the interior, providing tents and all necessary camp fittings and utensils, mules, muleteers, and attendants, to care properly for the party and all its belongings. These would go on in advance to the place of encampment, erect the tents, and have all things in readiness by the time the dragoman and his party arrived.

Oct. 2 the journey began. Going into the interior from Beyrout we began almost immediately to ascend the mountains of the great Lebanon range. The broad, deep valleys and the immense slopes of these mountains are dotted all over with villages and peasants' cottages, so that this region, which one might suppose at first thought would be almost uninhabitable, is thickly populated. In the lower depressions the olive-tree flourishes, and the higher regions, where in winter snow falls to a great depth and the cold is intense, are devoted to the cultivation of the vine. Almost all except the highest elevations are terraced and planted with vineyards nearly to the summit. All these heights were doubtless in ancient times largely clothed with magnificent cedar forests. From this region cedar was brought in the days of Solomon for the building of the temple and the finest structures in Jerusalem. And Solomon sent at one time many thousand workmen to assist the servants of Hiram, king of Tyre, in cutting down and transporting the timber to Judea. He had, as stated in 1 Kings 5:15, 70,000 burden bearers and 80,000 hewers of timber in the mountains. But all these heights have long been stripped bare, not only of cedars, but trees of every kind, and all the cedars left are confined to a few hundred specimens far to the north, which are happily being preserved from further depredations. The Lebanon district, which is largely populated with Christians, enjoys the immunity of having a government of its own, and laws and regulations peculiar in great degree to itself. Its laws are consequently better ordained and society better regulated than in any other province of the Turkish dominions.

We camped the first night at an elevation of some three or four thousand feet above the sea, on the west slope of the range, with Beyrout, which we had left in the morning in plain view, and a charming landscape, bounded to the horizon on the west by the great Mediterranean, spread out before us.

The next night we pitched at Zahleh, near the foot of the eastern slope of the mountains, a Christian city of some 15,000 inhabitants, beautifully situated on two sides of a winding valley running up between two spurs of the mountains and watered by a copious stream, producing abundant verdure. The neat, clean, well-painted houses contrasted with the Turkish

hovels in the adjacent country to the great advantage of the Christian community. As the stars and stripes floated from the centerpole of our tent, the chief officer of the city kindly came out to tender to the "American travelers" a cordial welcome, and to proffer any services which he might be able to render.

A little farther down the valley we came to a Turkish settlement of the same name, where is an object of great reverence to Moslem pilgrims, but a curiosity to European travelers. It is the reputed tomb of Noah. An old building which had long covered the spot has recently been replaced by a new building, not elegant, but substantially and durably built of stone. Going in, a strange sight met the gaze. A structure of stone about two and a half feet wide by two and a half feet high, and *seventy feet long*, is averred to be the tomb of the old patriarch. Not a great way from this locality there are shown what are claimed to be the tombs of Abel and of Seth, built in about the same proportion as this of Noah. These we did not go to see, being too much overcome in contemplating the appearance that Noah must have presented according to these measurements. Why those who originated this structure gave him such a tremendous perpendicular and so little horizontal, it is difficult to say. Perhaps they imagined that men before the flood grew like hop poles, or that Noah must have been as tall as this to be able conveniently to build the ark. But conjecture is useless in the face of Moslem imagination and superstition. The Mohammedans, however, take this all in as a solid fact, and bring their votive offerings and costly spreads of silk to lay reverently on the tomb.

Another day brought us to the first objective point of our journey, the ruins of Baalbek. The way the place is generally spoken of would give the impression that there are only ruins to be seen here, like Palmyra in the desert farther east. But instead one finds a city of some 5000 inhabitants in the midst of a garden of verdure; for here a copious fountain bursts forth from the rocks; and wherever this is the case among these barren hills, the vegetation is most luxuriant, as far as the influence of the water is felt.

The ancient name of this place was Heliopolis, or "City of the Sun." The present name suggests the same idea, for Baal is another name for the sun. The ruins are the ruins of the great temples devoted to the heathen divinities, Jupiter and the sun. A survey of the grounds shows the vast extent of the structures erected and a knowledge of mechanical forces necessary for such work which does not exist to-day. Six columns of the great Temple of Jupiter are still standing. These are composed of blocks placed one upon another, but much larger than those at Olympia or Athens. These are seven and one-half feet in diameter and some fourteen feet in length. How such blocks could be raised up until the topmost ones were sixty feet from the ground, and so accurately poised that the earthquakes and storms and tempests of these many centuries have not overthrown them, is an unsolved problem to every modern beholder. But above these columns there is a structure rising up seventeen feet farther, consisting of architrave, frieze, corbels, tooth moldings, and a cornice. This rests on these columns, connecting them all together, and the whole makes a conspicuous object from all the country around. But this is not so marvelous as some of the stones which were placed in the walls of the

temple, a portion of which is still standing. The stones are a white and exceedingly hard limestone found in large quarries in the immediate neighborhood; and perhaps a better idea can be formed of the size of the stones by examining one left in the quarry. The top, sides, and ends of this stone are finished, but it is not quite cut away underneath from its native bed. This stone is fourteen feet square and seventy feet in length. There is no indication that it was designed to be cut into any smaller blocks, but to be used in its present proportions. And, indeed, some of the stones already in the temple are of nearly the same dimensions, raised up some twenty-five or thirty feet from the ground. How these huge masses could be transported and raised to their positions in the building, will probably never be known until they who did the work come up from their graves and tell by what means it was accomplished.

One of the most beautiful and best preserved of the antique temples of Syria is the Temple of the Sun close by the great Temple of Jupiter, but entirely distinct from it. Some of the most elaborate sculptures of this building in places where protected from the weather, as in the ceiling of the covered walk along the side of the building between the pillars and the wall, appear as sharp and clearly cut as if produced but yesterday, so durable is the nature of the stone.

It is supposed that these temples date from the time of Solomon. He may have erected these as he did Palmyra and other heathen shrines, to please some of his many heathen wives.

At Baalbek an experience was encountered which was not on the program. We remained in the place from Oct. 5-7 right in the midst of an epidemic of Syrian fever, which seemed to consider an unseasoned foreigner even more legitimate prey than the natives. This condition of things of course we did not know of before reaching the place. We made our way to Damascus where we arrived Oct. 9, and were then prostrated with the disease for three weeks. This will explain the break in the series of reports for the REVIEW. This interruption made it necessary to abandon the proposed journey southward through the interior of Palestine. We therefore concluded to return to Beyrout, Oct. 31, and go south by sea; but strength has returned so slowly that we have remained here until the present time. It is arranged, however, to sail to-morrow, Nov. 21, for Jaffa and Jerusalem.

Beyrout, Nov. 20.

## CONSIDER CHRIST.

THE apostle to the Hebrews exhorts them, and through them all the people of God for all time, to "consider the Apostle and High-priest of our profession, Christ Jesus." Heb. 3:1. He does this because we, as "holy brethren" and "partakers of the heavenly calling," should give such attention to Him who stands at the head of the work of redemption, that we may rightly appreciate that work and place ourselves in a proper attitude toward it.

In what respect are we to consider him? The next verse tells: "Who was *faithful* to him that appointed him." We are, then, to consider him in his faithfulness in his work of apostleship and priesthood. Jesus was appointed to redeem mankind. He was not arbitrarily commanded to do this work against his will; but the divine



will of God in giving Christ for the sins of the world was met by the equally divine will of the Son, who gladly set himself apart for the work. This setting apart of himself was for us. Thus he bears testimony: "And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17:19. This setting apart began when in the plan devised by almighty wisdom Christ was accepted by the Father in the offering that he would make. Indeed, the offering covers all the time from the acceptance by the Father of the Son as a sacrifice until his life was yielded upon Calvary, and then on until his intercessory work is finished.

Consider Christ's faithfulness during all those years. The work for fallen man was committed to his trust. He was to redeem this sinful spot in the otherwise fair and holy universe of God; and though ages might be required before even the first part of the work could be accomplished, he did not hesitate at the magnitude of the task, nor shrink from the labor because of the length of time required to do it. He communicated the plan to sinful men, he impressed them by his Spirit; in dreams, and visions, and sometimes, as in the case of Moses, by direct voice he taught them his will, teaching the holiness of God, the hideousness of sin, and inspiring them with loyalty to him. When the nation especially chosen and blessed by him was fast going into darkness, he came to them in person, speaking as none had spoken before or has spoken since. In poverty of the world so great that he had not where to lay his head, he offered to that people the amazing riches of his grace. How he magnified the Father who had sent him, and the law against which man had rebelled! How perfect was the love that controlled all his conduct, love to God and love for those whom he came to redeem! What warnings against sin, and what promises to those who would accept him as their Redeemer! O he was faithful, faithful to the Father and himself in the cause they had espoused,—faithful to those he came to save. The years of his public teaching were but an example of the centuries previous during which he had guided his people, when in "all their affliction he was afflicted, and the Angel of his presence saved them." He was unappreciated, misrepresented, persecuted, and crucified. In the midst of his work the cross of Calvary was erected, a sign of his faithfulness of the past and an everlasting pledge of his faithfulness for the future.

Not then was his work accomplished; not even now is it all done. Before the cross he acted as the mediator between God and man through typical services foreshadowing himself as the sacrifice; since then, in the sanctuary in heaven, "the true tabernacle, which the Lord pitched, and not man," he acts as our mediator and High-priest, presenting to the Father the sacrifice made. And in this capacity the work is still carried on. By his word and by his Spirit he still directs his people and guides them in their work. What unfaithfulness he has seen and now sees among his professed children! Rebellion, selfishness, pride, unfaithfulness, all the way, but "he abideth faithful; he cannot deny himself." "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Isa. 42:4.

And now he is engaged in the very last part of that work which has so long engaged his attention. In heaven he is closing his judgment work as our great High-priest, preparatory to

coming as a king; and on earth the judgment message, calling attention to the Creator of the heavens and the earth and bringing light on the commandments of God and the faith of Jesus, is being proclaimed everywhere with trumpet tones. He is doing his work faithfully and well.

Dear fellow-Christian, what is the record of your life for the year now closing? Have you been faithful in your work? Consider His faithfulness during all the ages! He is faithful now, and will be unto the end. Shall we not be faithful to him and to the work? Can we not watch with him one hour? Consider his faithfulness, and know that all his faithfulness will be given to you if you will only trust him fully. He is our example, our surety, our faithfulness, our salvation, our life. O let us in all the coming days more carefully consider Him and what he is to us; for we profess to follow him, and he is the "Apostle and High-priest of our profession." M. E. K.

#### CONTRIBUTIONS TO FOREIGN MISSIONS.

By the time that this reaches the reader, the week of prayer will already be in progress. We believe that this will be a season of refreshing to all our people. There can be no doubt as to the willingness of the Lord to hear and answer prayer, and if we do not receive the rich blessings which it is our privilege to have, the fault will be with us, and not with him.

We also look forward with interest to this week because it is the time when contributions are taken up for our foreign missionary work. This will be a most important occasion, since the amount that will be donated by our brethren and sisters will largely determine the extent of the work during the coming year. All can readily see that we cannot consistently make larger plans for the extension of the work than we shall have means to carry forward. But the work now calls for larger plans in every part of the world, and hence we need to make larger contributions to meet this demand.

During the past year, many have offered to loan us money; some at a moderate rate of interest, others without interest. We appreciate all such favors. Some can help the work in this way who cannot help it in any other. But our brethren will readily see that we can use but a proportionally small amount of borrowed money. Money that we borrow is not ours. We cannot pay it out to our missionaries and laborers except in case of an emergency, and then only till it can be replaced by other money, for borrowed money must be paid when it is due. It is the money that comes to us in gifts and donations that renders the cause the best service. We have made these statements before, but find it necessary to repeat them.

There never was a more interesting time in the history of our work than just now. The message is rising, and we should be more active than ever before. We expect much of the blessing of God during the week of prayer, but he will not bless us in inactivity. The time has come for rapid advance moves, and I am anxious to see them in progress. For this purpose a complete consecration is necessary on the part of every individual. New activity must characterize our missionary work both at home and abroad. Money will be needed with which to carry forward the work already begun, and to set it in operation in the new fields that must be entered. Both men and means are needed for the work,

and both will come when we are fully awake to the importance of our time and work, and obtain that outpouring of the Spirit of God which he has promised.

Yes; we want the blessing of God in copious showers, and he has told us how we may obtain it. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. And again we read in 2 Cor. 9:6, 7: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." "For the love of Christ constraineth us."

Soon the harvest time will be past, and the reaping done. Then they that have brought many to righteousness will shine as the stars forever. Our people who contribute of their means to the work, have as much part in the harvest as the minister who goes into the field. All will rejoice together in that day.

O. A. O.

#### DUTIES AND PRIVILEGES.

FAITHFULNESS to duty is one of the highest marks of manhood, one of the noblest incentives to human action. The Bible recognizes the force of the obligations which duty imposes, and holds them up before us in precept and example. And it is true that none of us, with our best efforts, can exceed the demands of duty. For when we have done all that is required of us, we have simply done our duty.

The fulfillment of every requirement of God's word is a duty. But he who regards them or any of them merely as duties, does not regard them in their true light. To one who is imbued with the Spirit of the Master, every duty becomes a privilege. Otherwise the service of God is but an irksome drudgery. The reason why so many professed Christians rail at the law of God is that obedience has never become a privilege to them. Their hearts are not subject to the divine law; nor can any heart be truly subject to it which entertains an aversion to its requirements, and either performs them from a sense of duty or shuns them altogether.

The law of God is "the perfect law of liberty." Liberty may be defined to be the untrammelled exercise of every rightful privilege. Less than that it cannot be, for that would not be liberty; more than that it cannot embrace, lest the liberty of some will be the restriction of others. Hence good laws are entirely compatible with liberty; indeed, they are the guardians thereof. Between an upright character and righteous law there is no friction. They run in parallel lines. So the psalmist says, "I will walk at liberty; for I seek thy precepts." It is nothing to the credit of any man that he finds the just laws of our commonwealth a disagreeable obstacle in his chosen way. Nor is the case of a professed Christian who finds the law of God inimical to his enjoyment any better. But little better is the case of others, who, while they perform in a perfunctory manner their duties, do so from any other consideration than that of gratitude to God and love for his service.

These words, prophetically put into the lips

of our Saviour, were the keynote of his earthly life: "I delight to do thy will, O my God; yea, thy law is within my heart." Of himself he says: "My meat is to do the will of him that sent me, and to finish his work." Job said: "I have esteemed the words of his mouth more than my necessary food." The psalmist says: "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." In another place he exclaims, "O how love I thy law! it is my meditation all the day."

We do not get the idea from the above, and many similar scripture expressions, that there is anything distasteful to the truly converted soul in the service of God. That which was more desirable than much fine gold, sweeter than honey, and more to be esteemed than daily food, to those who wrote under the inspiration of the Holy Spirit, ought not to be unpleasant to Christians now.

Some will say that it is Christ who gives us liberty; and that he liberates us from the law. True; he does. "How can two walk together except they be agreed?" How can I walk at liberty with the law while my life and heart are at variance with it? Every step of my walk it condemns, every thought and act is wrong. I am hampered by conscience, and reproved by the light. I choose the paths that are dark, that my deeds may be covered. But Christ comes into my heart; and O what a change is wrought! I am a new creature in Christ Jesus. My multitude of sins are washed away; my heart is renewed, my every purpose is converted, and now how groveling are the things I once loved; how beautiful are those things I once despised! The law now seems spiritual, holy, just, and good. Whatsoever I ask, I receive of Him, because I keep his commandments, and do those things that are pleasing in his sight.

Under such circumstances the restraint of "thou shalt not" is no longer felt. "Thou shalt" is no longer necessary. Loving obedience does not require to be forcibly restrained from sin; nor to be commanded to do right. It finds its life and joy in discerning the indications of God's will, and for this purpose it affectionately meditates upon the divine law, as did the psalmist, by day and by night. "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God;" all the while we wait for the word, or look with the anxious inquiry, "Speak, Lord, for thy servant heareth." The anxiety of the mind is not what *must* be done or what *may* be omitted; but it is that we may know more and more perfectly the will of Him in whose smile of approbation is our life and delight. Thus the Christian life becomes one of privilege rather than of duty. God's law no longer circumscribes our actions; it opens up our glorious opportunities. With love as a motive power, and the grace of God to assist us, who shall limit the possibilities of attainment under the instruction of the divine law as interpreted in the life and gospel of Christ? The life of Christ was but an unfolding of the law of God. The law which was epitomized in negative precepts to the weak children of bondage as they emerged from Egypt, shines forth in the glorious luster of loving ministration and unselfish devo-

tion in every word and act of the world's Redeemer. Those who are imbued with his Spirit will best appreciate their deliverance from the bondage of corruption as servants of the law of sin, into the glorious liberty of the children of God.

G. C. T.

#### SOUTH AFRICA.

##### A VISIT AMONG THE CHURCHES.

OCT. 15, in company with brother A. T. Robinson and wife, we left for Kimberly, six hundred miles north of Cape Town. The railway carriages in South Africa have some advantages over any other English cars we have ever seen. The backs of the seats are so arranged that they can be used for a berth above the one on the seat occupied during the day. Then it is so arranged that a third shelf also is used, making accommodations for three on a side. One upper berth was occupied by our luggage, and our company occupied four more. After thirty-six hours' ride we reached Beaconsfield, where one of the first churches raised up in South Africa is located. It is close by Kimberly and near the farm formerly owned by the brethren Wessels.

At Beaconsfield they have a school under the charge of sister Peck. This school began small, but it rapidly increased in interest and numbers until there were not accommodations for another scholar. Steps have been taken to enlarge the capacity for pupils. These are small children. Our meetings at this place were the most interesting in some respects of any we have as yet held in South Africa. We held two meetings daily,—one at half-past five in the morning and one in the evening. Nearly every one of our brethren and sisters attended both, although some had to walk two and a half miles. There was also an outside attendance, which increased until the passing of time compelled us to leave on the second Sunday after reaching the place. The church was much encouraged, and a few took their stand for the truth. One, a Kafir teacher, who came on the first Sabbath and at noon went home with one of our brethren, said he had found that he was one of the worst of sinners, although he had formerly thought he was much better than many of his friends, because he did not indulge in drink and other evil habits. This brother prayed with him, and his soul was set at liberty. He bore his testimony, and said he felt as if he had been let out of prison.

Sisters Hurd and Hiva Starr have spent the larger portion of the year holding Bible readings in this place, also there had been much colportage done. We all had reason to praise God for the blessings received during the ten days we spent there. On Sunday, Oct. 27, we again took the train for Cathcart, a station in the East Province, where we met a bullock wagon drawn by eight oxen, which was to take us to the home of brother James Tarr, a ride of fourteen miles. This was our first experience of this kind, but we enjoyed it. It is a common way of traveling in this country, where the trains do not run in every direction as they do in the United States. Some of the way was rough, but the wagon was strong, and as our position was over the hind axle, it gave us much exercise. We took the wagon about midnight, and found ourselves on the farm of "Tarsus" about six in the morning. Brother Tarr has a four-thousand-acre farm, and employs a number of Kafirs to work on his place. He

has demonstrated one fallacy which is generally believed by the whites in South Africa; namely, that the *only way* to get along with the natives is to make them understand they are inferior to the white man; that they were born for servants and consequently they must be made to feel that that is their place. Then there is much trouble with them caused by their lying and stealing. But brother Tarr has found them susceptible of appreciating kind treatment the same as those of a white skin. He has no such trouble with them as those have who treated them unkindly. They are tractable and honest with him, and take an equal interest in his welfare, while at the same time some of his neighbors feel that they have reason to complain of them. Brother Tarr has a large family, fifteen children living, besides seven orphan children who have come into his hands. Each morning and night after the chores were done, they gathered around a long table, and we held a Bible reading; there were so many of them that it was like a church in his own house. His entire family are in the truth, and those large enough are either engaged in the work or seeking an education in order to do so. It reminded one of the time when Abraham had a large family of trained men for service. The father canvasses much of the time, and is successful as are also those of his children who have tried it. One could not but feel the Spirit of God resting here while everything moved off quietly, without any jarring discord in his large household.

He has not many sheep now—only five hundred. There is a ledge of rocks on his place a short distance from his house, which furnishes a den for tigers, lions, and other wild animals that at night go out in search of food. The thousands of sheep that are fed on the rolling prairies of that section are put in kraals, else they would be food for these wild animals.

On Thursday we went to East London, where brethren Thompson and Hankins have spent much of the past year holding meetings and laboring from house to house. A few have embraced the Sabbath. The people take more interest in personal labor than in attending public meeting. We held meetings on Thursday and Friday evenings and over Sabbath and Sunday. East London is a seaport town of about seven thousand population. It is a growing town. Houses rent very high, and there is a great scarcity of them. It is a favorite resort for those who come to spend a few summer months and recuperate their health.

On Tuesday we went to King Williamstown, where brother Fletcher Tarr and his wife have been laboring for about one year. There are sixteen here who have embraced the truth, and the interest is now even better than at any time during their stay here. There does not appear in this place such determined, quiet opposition as in East London. There appears to be a fair prospect for a large company in this place. King Williamstown has a population of about five thousand. It is an inland town, and is low and unhealthy. The Kafir name signifies "The Valley of Death." In the eastern province of South Africa the land is better than in the vicinity of Cape Town, but it is owned in large tracts, and many thousands of sheep and cattle are seen grazing on the hillsides in every direction. When there is plenty of rain, there is plenty of feed, and everything is in a prosperous condition, but in case of drouth, which is common, there is a scarcity.

Here we spoke to the lodge of Good Templars. They manifested much interest and proposed to make arrangements for a temperance meeting to be held at Grahamstown. These towns furnish some of the most conservative people of any place I ever was in. On Sunday night we left this place for Grahamstown, where we met our brethren who were to take us out to Rokeby Park, a distance of eighteen miles. From King Williamstown by train to Grahamstown it is more than five hundred miles, over and through hills and mountains, and around them, winding back and forth. The distance, however, by "post cart" direct, was about eighty miles. But to ride on a post cart of two wheels, loaded down with mailbags, as we had sometimes ridden, is not very comfortable to say the least. In some instances in our experience they were drawn by four horses or mules, and the way they go down and up hills would lead a person to forget anything like safety, resign himself into the hands of the inevitable, and take the consequences. We left King Williamstown on Sunday night after the meeting, and arrived at Grahamstown on Tuesday night about six o'clock. About eleven o'clock we were landed at the home of brother Purdens. This morning upon looking out of the window, the first that greeted our sight was a flock of ostriches with their long, peering necks, flattened heads, and delicate tread. With their long and powerful legs they are capable of outrunning a fleet horse. They are vicious birds, never to be trusted, and have been known with one stroke forward to disembowel a horse, or man, or another bird, with their claws, which are six or eight inches long. And this was done so quickly that the eye could not detect the deed until it was done. S. N. H.

#### FROM THE CAUCASUS TO THE RUSSIAN CAPITAL.

AFTER our excellent meeting in the Caucasus I bade farewell to our brethren and left Oct. 29. In view of the advice received from the United States legation at St. Petersburg, I started for that place to secure a new passport. The distance was 2100 verst, or over 1300 miles; it took not less than eighty-four hours to accomplish this trip, as the trains run very slowly from Rostov to Woronetz. We crossed the home of the Danish Cossacks, where one finds still quite a number of nice vineyards. My companion to Woronetz was an Armenian merchant, whose acquaintance I quickly formed, when he began to read in his Armenian Bible, while I read in mine. As one enters Great Russia, the country becomes much more thickly settled, large villages of clay houses with straw roofs, to which their fine churches form a strange contrast, being seen in all directions. At Moscow I improved the four hours we stopped there to visit the new bazaar near the Kremlin, which covers several blocks, containing hundreds of stalls, two stories high, with fine galleries and walks, all lighted with electricity, and covered with glass roofs.

All the way to St. Petersburg bulletins were distributed, stating the failing condition of the czar; and when we reached the capital, Nov. 2, the news of his death had spread everywhere. After securing a lodging at a hotel, I went to the United States legation and had quite a conversation with the secretary, who gave me little hope unless I secured my citizen papers for identity. Happily I had telegraphed from Rostov for them, and thus they were on their way. Be-

ing introduced to the present United States minister, Honorable Clifton R. Breckinridge, he very kindly received me and showed a deep interest in my case. Another American, who was visiting him, stated that his passport with his bag had been stolen. My past correspondence with the legation was looked up, and the minister noted also from our Year Book and from letters in my possession my present connection. He gave me a card to show at the hotel, in case my passport should be demanded, and told me to call again in the afternoon. Returning to the legation the secretary at once proceeded to make out a new passport, my papers having happily arrived. The minister also came and gave me a highly commendable letter of introduction, whose value I learned fully to appreciate when I tried to secure my visé to recross the border. The Lord has been good to me in helping me out of this difficulty, and I appreciate highly the kindness shown to me by our present minister, and the confidence he expressed in me, as shown by his letter of recommendation. Returning, the hotel keeper had my passport deposited with the police, where on account of the mourning it had to remain until Monday noon, thus affording me a good chance to look around the great northern capital.

St. Petersburg lies in a perfect plain, chiefly on the left side of the River Neva, one of the mightiest streams of Europe, the rest covering the different islands formed by the delta of the river. All the streets of the city are from fifty to one hundred feet wide. There are not less than sixty-four public squares, several offering room for one hundred thousand men. In harmony with the wide streets and broad river are the many spacious and fine government buildings and palaces. The main street, Newsky Prospect, is constantly covered by a numberless throng of fast vehicles of all kinds, there being not less than 25,000 hacks of various kinds in use besides the many street-car lines. The population of the city exceeds a million. Fifty thousand speak the German language and are chiefly Protestants. There are twelve large Protestant churches located in the finest part of the city, four being German, one each Finnish, Esthish, Lettish, Swedish, Dutch, French, English, and a Methodist church. On Sabbath forenoon I attended the German Lutheran service, held in honor of the late czar, and was surprised to find such a fine spacious building filled with thousands of intelligent and well-dressed people. The superintendent spoke very highly of the deceased czar, and dwelt on his kind disposition, shown also to those of another faith. On Sunday I visited the Russian service at the cathedral, in the Peter Paul's fortress. One of the officiating priests read with seemingly the greatest satisfaction that the bride of the present czar—a German princess and of Lutheran faith—had become a Greek Catholic, had been accordingly anointed, and changed even her given names. That some Protestant turns to be a Greek Catholic is hailed with joy, but woe to him, who, after reading God's word, turns from the Greek to the Protestant faith, and still greater woe to him who might have been the instrument of enlightening his mind. How little is the royal law regarded in human statutes, and how far is the world from granting equal rights of conscience to all its subjects.

From here I directed my steps to the first house erected by Peter the Great, in 1703, on the present site of St. Petersburg. It is a one-story wooden structure, 50ft x 20ft., containing

two apartments and a small chamber. In order to preserve it, a stone mantle has been placed around it. One room contains the "father" of the Russian navy, a small boat built also by Peter; another has been transformed into a chapel, wherein an image of the Redeemer is set up which Peter always carried with him, and which is said to perform miracles. Hundreds of small candles were offered to it by the throng of worshipers, and the number provided was so great that after burning a few moments whole bundles were put out and laid aside to give way to others. Millions must be spent in Russia for candles in these churches, and yet how great is the darkness! The true and only Light of the world is not taken by faith in the heart, and his word is not the guiding star on their pathway. But we are glad that all over the vast empire, light is breaking through the darkness, even in distant Siberia, and may it soon, also, spread in the great northern capital. L. R. C.

#### THE PROGRESS DEPARTMENT.

THE Progress department of the REVIEW is always an interesting part of the paper. Nothing is more cheering to our people than to read the reports from our laborers, which show the rapidity with which the work is advancing at the present time. Such reports are peculiarly interesting and valuable for several reasons: 1. They minister to our love of the truth and the desire we have to see it move forward. 2. It is through the means contributed by our people that the work is supported and carried forward; and therefore they naturally desire to learn of the good arising from the expenditure of these means. 3. Hearing of the success that attends the work, will increase their courage and confidence, and will lead to still greater liberality on their part. 4. Seeing the progress made in other places, stimulates the reader to increased activity and earnestness in the work. All this good being accomplished by these reports from our laborers, they certainly should not be wanting.

It is true that at a time when we have so many laborers in the field as now, the space afforded will not allow of lengthy reports, else the whole paper would not be able to contain them all. Therefore give us often a brief report of a few lines, stating the interesting facts, so that all our people may be fully informed of the progress of the work, and you in turn may have the sympathy and prayers of the brethren and sisters.

Some may think that their report to the local State paper is all that is necessary. This is a very inconsiderate thought. The work is world-wide in its extent, and we rejoice as much to see the prosperity of the work in a neighboring State or country as to see it within the boundaries of our own State. Many times we come across excellent items in some local paper which our brethren at large would be greatly interested in. But no one would think it proper for the REVIEW to gather up second-hand reports in that way. Our brethren are anxious for new and fresh reports direct from the field of action. My own soul has been much encouraged by looking over the Progress department of the last paper. Truly the Lord's blessing is in the work, and still there is much more to attain to. It stands us in hand to be up and doing, for the time is short. O. A. O.



## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 6.

### QUEBEC.

THE cause in this Conference is making some progress. From Nov. 2-12 we were favored with the labors of Elders I. D. Van Horn and R. C. Porter. The instruction given was excellent and much appreciated.

Our new house of worship at Fitch Bay was dedicated. We now have in the basement of this building an excellent school with about twenty-eight students in attendance. Some of these intend to fit themselves for positions of usefulness in connection with the cause. We thank God for the success that has attended the effort thus far. The school was very much needed in this Conference and has already proved a blessing to the cause.

One at Dixville has recently accepted the truth. This has brought joy to the hearts of the people of God there. One family at South Stukely has of late accepted the truth and others seem interested. At Buckingham one family has just received the truth and rejoices in the Sabbath of the Lord.

I have recently held meetings in Ottawa, Cantley, and Stittsville. Some interest has been manifested. One person came thirty-five miles to attend a meeting the other day and returned home convinced of the truth.

Church officers have been ordained at Buckingham, and the ordinances were celebrated. The Lord came near by his Spirit, and all felt to praise him for his promises. Our brethren in this church are taking hold to put in circulation Nos. 23 and 28 of the religious liberty tracts. Some people are interested in the Bible readings which are held in Montreal. Our canvassers are doing very well considering the hard times.

The message will triumph in the near future. Who will connect with Christ and become workers in the cause and hear the "well done" said at last?

J. B. GOODRICH.

### INDIANA.

THE work in Indiana is still encouraging. Elder Oberholtzer, myself, and brother Lloyd have just closed a successful institute at Indianapolis. Twelve persons united with the church, nine received baptism, and the entire church seemed much encouraged, many gaining a new experience. Church institutes are being held in each district in the State. Elders Roberts and Covert are now at Farmersburg; Elder Thompson and brother Davis are at Olivet chapel; Elder Stewart and brother Stanley are at Walkerton; and Elders Young and Ellis are at work in their district. Good reports are coming in from these brethren concerning their work.

□ Brother S. G. Huntington is holding a series of meetings at Terre Haute with good success. Some ten persons have begun to keep the Sabbath there. Brother Harrison is looking after the interest of the work at Linton. The new house of worship there will soon be ready for use. Brother Elliot is laboring at Etna Green, and brother Kenny has now gone to his field of labor in the northern part of the State. The Bible workers report an interest where they are working. Brother and sister Hadley send good reports from Logansport; sister Thompson has quite a number of interested readers at Fort Wayne; sisters Craig and Glunt are having success in La Fayette, some having embraced the Sabbath there; and our workers in Indianapolis are busy all the time. Souls are embracing the truth there from time to time as the result of their efforts.

Thus the Lord is blessing the efforts of his

servants. To his name be all the praise. O for more humility and faith, that more may be accomplished in his blessed name!

J. W. WATT.

### IOWA.

HAWKEYE.—We pitched our tent at this place the latter part of August, and continued about ten weeks. The interest was good from the first, and many seemed anxious to know the truth. After it got too cold for tent-meetings, we were offered the use of a hall free of charge, where we continued about two weeks longer. The opposition was quite strong, but the Lord gave victory and turned the tide in our favor. As a result of the work, twenty-four are now keeping the Sabbath. Elder Henderson was called away for a few weeks, but returned last week to find the new building which we had purchased almost ready for meetings. Our first meetings in our own house were held on last Sabbath and Sunday. The Lord came very near, and we had a good season together.

I am now holding meetings in a school-house about six miles from Hawkeye, with a good interest, and there is prospect of several more coming into the truth. I meet each Sabbath with the company at Hawkeye. I think a church of about thirty-five members can be organized there now. The new converts seem to rejoice in all points of our faith, for which we are thankful.

We are glad to see the work go on, and trust that God may greatly bless this company, and use it to bring the truth to many others. I have another opening for meetings, as soon as I get through where I now am. Pray that God may bless our work here.

R. H. HABENICHT.

SINCE our last State camp-meeting I have spent most of my time at Benton, Ringgold Co. Brother F. L. Moody was with me during the greater part of the tent season. Brother and sister A. L. Lingle were also faithful helpers, and remained until last Sunday night, when they started for their new field of labor in Davenport.

The hand of the Lord is seen in the prosperity of the work at Benton. A small church of ten formerly met in the country five miles distant. They now meet at Benton. A Sabbath-school of fifty members was organized in the tent. The tent effort was carried on as long as the weather would permit. When the tent season closed, we still retained the tent for day meetings on the Sabbath, until driven by the severe cold into a private house, which was kindly opened for our use.

The blessing of the Lord up to the present has resulted in eighteen conversions and sixteen baptisms; total accessions to the church at Benton, twenty-eight. These, with the previous membership of ten, make a church of thirty-eight members. Nearly all of them live in the country, but Benton is a center accessible to all.

Seeing our need of a suitable place for meetings, a meeting was held Sept. 9 to consider the building of a house of worship. The sum of \$109 was pledged at that meeting, and pledge papers were at once prepared and circulated among the people asking for help. Brethren and sisters in other churches in the district also assisted. A good building site—a corner lot on almost the highest point in town, which can be seen for miles—was donated by friends, and the building began in October. The church is now almost completed, and the first meeting was held in it last Sabbath, Dec. 8. It is supplied with a good bell. The cost is all covered but about \$60. This we hope to secure soon. The value of the property is about \$700.

Benton is on the main line of the Chicago and Great Western railroad between Chicago and Kansas City. There is a good field here now for church work among the people of the neighbor-

hood who are still interested. The present need of the church is for one or two good experienced Sabbath-keeping families to move here and strengthen the church in their work. Land is reasonable just now. Will not one or two good families move out of Battle Creek or some other center and come where they can do much good? For further particulars write to me or brother Aaron Fertig, Benton, Ringgold Co., Ia.

Dec. 10.

H. M. J. RICHARDS.

IN company with brother J. W. Adams and his son Park, I pitched the tent in Onstot's Grove, about twelve miles east of Sioux City, and began meetings, Aug. 30. Our congregations were not large, but those who attended were very much interested and gave good attention. Opposition both public and private was very determined. The Lord greatly blessed the work, and a goodly number embraced the truth.

We took the tent down Oct. 8, and I went to Grant City to assist in the work of building a house of worship at that place, and left brother Adams to follow up the interest. Eight embraced the truth after I left, making in all about twenty-five now keeping the Sabbath as a result of the meetings.

At the State meeting in October, brother Burt Fulmer and myself were recommended to go to Tyner to attend to the dedication of the church at that place, and hold some meetings in connection therewith. These meetings began Oct. 31, and continued over the following Sunday. The Lord was with us in a rich measure and all seemed to be encouraged. At the dedicatory service Sunday afternoon the church was well filled, and all gave good attention as the subject of reverence for the house of God was presented.

After the meeting at Tyner I spent a few days with the church at Grant City. The ordinances were celebrated, and we had some excellent meetings. The Lord came near, and hearts were made soft by the influence of the Spirit of God.

I came to Dawson, Nov. 23, and have held twenty meetings. The people seem to be very much prejudiced against the truth. Notwithstanding the existing prejudice we have had fair congregations through the week, and the house has been crowded Sunday nights. One family has promised to keep the Sabbath, and others are interested. We expect brother Pelmulder to-day to assist us in the meetings here.

Personally, my courage is good. I have enjoyed much of the blessing of God during the past summer, for which I praise his name.

W. B. EVERHART.

### NEBRASKA.

RAGAN.—After attending the general meetings at Minden, Beaver City, and Curtis, I came to this place, and commenced meetings in the town hall, Nov. 1. There has been a good interest from the first. A sister moved here two years ago from the eastern part of the State. Through her missionary work an interest was created to hear the message. She was the only Sabbath-keeper here when I came. We are thankful that there are others now who love and keep the Sabbath with her. The Methodist Episcopal, Baptist, and United Brethren churches use the same hall that was granted to us, and although we had the promise of it, except the regular Sunday appointments, till our meetings closed, they managed, after we had held our meetings about four weeks, to close it against us. Then they united in revival meetings. But we secured the use of the town school-house and continued our meetings. Their revival has not injured our interest, but has been a help to our work. Several have taken their stand for the truth. The opposition has been very determined and bitter, but God has worked for us. We have proved 2 Cor. 13: 8 to be true. No one can do anything against the truth.

The brethren from Atlanta and Alma have met with us on the Sabbath and have been a great help to us. Brother J. J. Deveraux spent one week with me and assisted in the work. We have meeting every night and Sabbath-school and preaching on the Sabbath, also daily Bible readings in the homes of the people. The latter seem to be the most effective in convincing and helping the people to make their decisions. We make an appointment at a home, and they invite in their neighbors. Thus several families come together, and as they ask questions, and we read the answer from the word of God and seek God in prayer for light and help, his good Spirit comes in, and they can see and love the truth. It also enables me to bring out and make more clear the points discussed in the evening lectures. Thus we are searching the Scriptures daily, to see if these things are so.

We intend to stay here until a company is brought out and fully established in present truth. If the brethren have late, clean copies of the *REVIEW*, *Signs*, *Sentinel*, *Little Friend*, and *Instructor*, I could use them. Also if any wish names for missionary correspondence, I can furnish them with the names of interested people. We have used a great many tracts in our meetings. People seem eager to read. Some come from seven to ten miles to attend our meetings. I am greatly in need of tracts and papers in the Swedish language. Many of this people attend our meetings and are deeply interested. I wish I had a good supply of our Swedish and Danish papers. I am well and of good courage.

DANIEL NETTLETON.

Ragon, Neb., Dec. 12.

#### WISCONSIN.

SHAMROCK.—At the close of our tent-meeting at Cumberland, in connection with Elder Olds, I organized a church of twenty-one members. After this I attended our two fall camp-meetings. Since then in connection with other brethren I have held meetings with thirteen churches and companies. During these meetings ten have accepted the truth, and eight have been baptized. All these have been precious seasons; some who were slaves to tobacco, cast it aside, and found freedom in Christ; others who had been holding back the tithe, found peace in the resolve to rob God no longer. There is a general waking up all along the line in northwestern Wisconsin, and the demand for labor is greater than ever before. New fields invitingly open before us and our churches feel that now is the opportune moment to labor for them. Truly the harvest is ripe.

J. B. SCOTT.

LAST first-day evening I closed a three-weeks' protracted meeting with the church at Waterloo, Grant Co. This church was organized twenty-six years ago, with forty members. After its organization its membership was raised to about 150. Shortly after that many of the members had the "western fever," which, with some other causes, has thinned out one half or more. Then the church decreased to about thirty-five members. The meetings I have just concluded have added about twelve or fourteen new members. There are quite a number more who are deeply interested, and we hope that they will yet decide to obey the Lord.

To-night, Dec. 9, I closed a very interesting general meeting with the Sand Prairie church, which has lasted four days, beginning last Wednesday evening. Brethren and sisters from Mt. Hope and Waterloo churches were present. Meetings were conducted as follows: First evening the object of the meetings based on Zeph. 2:1-3; next day at 2 p. m., Bible study for one hour and a half, prefaced by a prayer-meeting; Bible study at 6 p. m. for one hour, then preaching on Bible study; for that is what correct preaching is. On Sabbath was Sabbath-

school at 10 a. m., and preaching at 11 a. m., followed by a social meeting. Last evening one precious soul yielded to the requirements of the Lord. A healthy interest seems to be rising in many hearts, which we pray may terminate in bringing them to a complete submission to the Lord.

I now return to Sparta to attend the week of prayer and quarterly meeting with that church and also the La Grange church. I design to attend the General Conference, as I have not been permitted to attend but one in twelve years.

I. SANBORN.

Dec. 10.

#### MINNESOTA.

Nov. 2 I began a series of meetings at Pilager. The attendance from the beginning has been good. Quite a number have decided to obey the Lord and walk in the footsteps of Jesus. One man who was formerly a Baptist and holds ministerial license in that denomination, with his family, has cast his lot with the remnant people. We will soon be ready to organize a church here.

There are quite a number here who are studying deeply on these subjects who have not yet decided to obey. We are doing all we can to get them to choose the right master. The people here are very poor. Their crops were almost an entire failure last year, and some suffered from the terrible forest fires which raged in these parts last fall and swept away their homes and everything in them. Still the missionary spirit is very marked among them. We have organized a tract and missionary society, and started a weekly prayer-meeting and teachers' meeting. The Sabbath-school is increasing in numbers and interest. Remember me in your prayers.

T. S. WHITELOCK.

#### ARKANSAS.

SINCE the camp-meeting at Fayetteville, I have brought my family to Springdale. Oct. 19-29 we had our southern camp-meeting at Nashville. The attendance of our people was small, but the interest from the outside was very good. At the last report from Elder G. W. Page, who remained to follow up the interest, twelve had accepted the message. The Lord is blessing the labors of brother E. B. Hopkins in Yell county. He reports eight new Sabbath-keepers there.

I visited the little church at Gravett. They are preparing to build a house of worship, and have the foundation all ready. The blessing of the Lord is attending the work here; especially has it been the case with the canvassing work this fall. Our field is large, and we are but few in number; but we are of good courage. We look to God for final victory.

Dec. 11.

J. B. BECKNER.

#### INDIAN TERRITORY.

LEHIGH.—I closed my meetings here last night, Dec. 11, and as I look back upon the twelve weeks' work here, I cannot but praise God for the success that he has given to his work. When brother White and I began meetings here Sept. 16, there were nine Sabbath-keepers in the vicinity. Now there are over fifty. Nov. 17 a church of twenty-seven members was organized; thirty-three have been baptized; and now the church numbers forty-six. Others are keeping the Sabbath and still others are interested.

Nov. 12, Elder Rees came and remained with me over two Sabbaths, and rendered valuable assistance, especially in organizing the church. We now have an organized church in three territories of the five civilized tribes of Indians. One at Elk, Chickasaw Nation, one at Ringo, Cherokee Nation, and this one in the Choctaw Nation.

In the first two named churches there is not one possessing Indian blood; but in the church at Lehigh we have all three of the above-named tribes represented in the church, seven persons having Cherokee blood. One brother and his wife who embraced the truth were members of an Indian Presbyterian church in the country a few miles from Lehigh. Most all the Indians live in the country. This brother has a burden to labor in some way to get the truth before his former brethren, though he himself possesses no Indian blood. I believe the Lord is soon to open the way that the Indians may have the message given to them. Many of them can speak and read English. They are slow to learn or to accept anything new, but when once decided, they are very firm.

After continuing meetings for nine weeks in the tent, we took it down Nov. 19, and shipped it to Oklahoma. The 21st we laid the foundation for a new house of worship, the first Seventh-day Adventist church built among the Indians. Dec. 9, the house was finished, the furniture nicely arranged, and the dedicatory services were to have been held at 1:30 p. m. But it began to rain the night before and continued until nearly time for meeting, so we postponed the dedication. The house is a neat little building 20ft. x 30ft.

While the church was being built, I held a few meetings at Coalgate with good results. Eight persons of that place united with the Lehigh church. The two towns are only about four miles apart. Five of the eight are some of the old Sabbath-keepers spoken of in the beginning of this report. Others are interested at Coalgate. There are a great many Frenchmen and Italians here. They are mostly Catholics, but many of them are losing faith in that church. This is a good field for missionary work. I praise God for the success in the work here, and hope that what has been done may be only the beginning of a greater work. A good school teacher is desired here to teach a subscription school and one who can teach vocal music also. Let any who desire such a place correspond with Hiram Lancaster or J. E. Edwards, Lehigh, I. T. I return to Oklahoma to-day.

Dec. 12.

R. H. BROCK.

#### TENNESSEE RIVER CONFERENCE.

ABOUT the time of my last report I went to Auburn, Ky., where for years a lady teacher has been keeping the Sabbath. At Crop Plains, Tenn., we had good meetings, celebrated the ordinances, and one was added to the church.

I spent two weeks at Nashville. A church school, which was greatly needed, has been started here by a young lady from the South Lancaster, Mass., Academy. One was baptized and added to the church. One day was spent with our State canvassing agent at Memphis, who, with a few of his co-laborers, is there. They are full of hope and courage.

I spent one week at Jackson, where brother Lowry is engaged in colportage. One was baptized here. I also visited Trezevant, where the Lord blessed the word spoken. This is the home of brother W. B. Capps, who was the last subject of religious persecution in this part of the State, being incarcerated for upward of three months for work done on Sunday. By the grace of God he is now at liberty, and has entered the broad harvest-field as a canvassing agent.

At Lane we find an old battle-field. Here stands the school-house beside "Zion's church," where Elder Covert and his congregation were fired upon by a company of Sunday-law advocates. The attendance at our meetings has been good, and the truth, which seems more precious to the writer than ever before, evidently made an impression on a goodly number who have listened with marked attention. One young man of promise has accepted the truth, been baptized,

and is now about to enter one of our schools to fit himself for the Master's service.

I now go to Springville, to engage in the Bible institute. The Lord is good, and his work among us is onward. CHAS. L. BOYD.

#### WALLA WALLA COLLEGE.

THE winter term of Walla Walla College opened Dec. 4, with an attendance of 146 students, which has been increased to the time of writing to 150. The prospects are good now for the attendance to run up to 160, as the students are still coming in. The work seems to be prospering nicely, and the students are busy, healthy, and happy. Professor Prescott was with us about one week, and we greatly appreciated his visit.

E. A. SUTHERLAND.

### News of the Week.

FOR WEEK ENDING DECEMBER 22, 1894.

The late bank failures in Newfoundland, and the other failures that followed, seem to have completely demoralized all business on the island. About every one there lives by fishing; and now that the large firms which furnish provisions and equipments of all kinds for the fishermen have been ruined, the fishermen have no one to look to, and do not know what to do. Unless there is soon a decided change, the people of Newfoundland will be obliged to pass through a time of great destitution and suffering.

An indescribable municipal rotteness seems to prevail in American cities. Exposure of this has been for some time going on in New York, and now it has reached Chicago. Alderman Powers is accused of bargaining for a bribe of \$25,000 to prevent certain proposed municipal legislation concerning the sale of cigarettes. A reporter was secreted in an adjoining room, who took down the whole infamous transaction in shorthand. Thus an ordinance in the interests of health was to be sold out for \$25,000! Many were to share the money. This will give the Civic Federation something tangible to start on in their investigations.

The Japanese foreign minister has made a statement to the powers concerning the atrocities said to have been committed by the Japanese troops at Port Arthur. He does not deny that there is truth in the reports, but claims that many who were killed were Chinese soldiers disguised as citizens, who were thus trying to escape, that all the cruelties were not done by Japanese soldiers, and finally that the soldiers were so inflamed by the sight of the cruelties of the Chinese upon the Japanese men and women in Port Arthur that they could not be restrained. The minister greatly deplors the circumstance, and asks the world to withhold its decision until the affair has been thoroughly examined.

Secretary Gresham has at last awakened to the fact that our financial difficulties with Germany are very serious, and that it is of no use to talk of retaliation against Germany when we are decidedly in the wrong. Our discriminating duty of one tenth of a cent per pound on sugar, has given Germany good cause for complaint, so that we are brought to this position: Our favor to the Sugar Trust must be withdrawn, or we will lose the German market for our cattle. Representatives of the American Live Stock Association represent that this loss of our German market, which has been lost by this concession to the Sugar Trust, will damage American stockmen to the amount of \$100,000,000 annually.

It will be remembered that the President in his message adverted to the fact that Spain has not conducted herself properly toward American citizens in the matter of duties on goods at Porto Rico and other places. The matter has been taken up by this government, and Dec. 17, Mr. Taylor, United States minister to Spain, had an interview with Señor Griezard, Spanish minister of foreign affairs, upon this subject. He informed the Spanish minister that the conduct of Spain in this matter could only be understood as inviting reprisals on the part of this government, and that by the act of Congress passed in 1890, the President was empowered to make reprisals whenever he thought American rights had been trespassed upon. This statement to Spain may also be taken as a gentle hint to Germany, which has prohibited American meat from entering that country.

The men who have been under arrest for some time in Tennessee charged with murdering six negroes have had their trial and have been acquitted. When the result was announced, there were both cheers and groans. The colored people in the court-room were silent. From all that we can learn from the papers, there can be no doubt of the guilt of the men charged, but with the present state of feeling between the whites and colored people of the South, it can hardly be expected that a white man will be punished for any crime committed against the colored race. Ten negroes have been lynched in that vicinity during the last three years, and no one has been punished for it.

#### DOMESTIC.

—Rich mines of gold have lately been found at Leadville, Col.

—The gold reserve is again growing low in the United States Treasury.

—A State convention in the interests of irrigation was held at Kearney, Neb., Dec. 18.

—The Indians at the Pine Ridge Agency are getting restless, and another outbreak is feared.

—The Inter Ocean Homestead and Loan Association of Chicago has gone into bankruptcy.

—The New York *Sun* is authority for the statement that there are 300,000 Jews in New York City.

—The Pennsylvania Railroad Company has built a new locomotive which it is believed will haul a train 100 miles an hour.

—The committee to whom was referred the plan of Secretary Carlisle for a system of national banking has reported favoring the measure.

—The New York Board of Health has been called upon to regulate the sale of horse-meat, as it is found that considerable is being sold in the city.

—The Sunday observance crusade at Racine, Wis., has ended in a fizzle, the majority of the people not being opposed to Sunday-night entertainments.

—The Civic Federation of Chicago are about ready to begin their work. A fund of \$50,000 has been raised for the purification of the politics of the city.

—The steam colliers "Montserrat" and "Keweenaw" from British Columbia to San Francisco, have been lost at sea. Fifty persons are supposed to have perished.

—Evidence implicating Superintendent Byrnes as having received money for the protection of disorderly houses when he was a police captain, was offered before the Lexow Committee, Dec. 19.

—Representative Caminetta has introduced a bill into Congress providing that if the Pacific railroad fails to pay its debt to the government, the government shall take possession of the road and control it.

—The Iron Company of Bethlehem, Pa., has received a large contract for the manufacture of plate armor for Russian ironclad ships. The contract was secured over fourteen competitors, including Krupp. The job will last two years, and the cost is about \$4,000,000.

—A monument is to be erected at Wakefield, Va., to mark the birthplace of George Washington. The monument will be composed of a light monolith of granite from Barre, Vt. The whole structure with base will be fifty-one feet high, and will cost \$11,000.

—A combination of Ohio oil companies, to rival the Standard Oil Company, has been effected. The capital of the concern is stated to be between \$6,000,000 and \$8,000,000. The refining is to be done at Toledo, and the manufacture will include everything from crude oil to candles.

—At a prize fight in New Orleans, Dec. 13, between two pugilists, one of them, known as "Andy Bowen," was killed by a blow on the chin. This is the second affair of this kind within a few weeks. Naturally public interest is aroused, and such fistie exhibitions will probably be stopped. Chicago is moving in this direction.

#### FOREIGN.

—There was another earthquake at Atlanti, Greece, Dec. 21.

—Turkey is thoroughly alarmed at the feeling of Europe over the Armenian affair.

—French troops occupied Tamatave, Madagascar, Dec. 10. They encountered no opposition.

—M. Brisson has taken the place of the late M. Burdeau as president of the French Chamber of Deputies.

—Portugal has decided to build a navy, and to this end the sum of £120,000 will be provided yearly for twenty years.

—The government of Guatemala has ordered 60,000 Mauser rifles from Germany, mortgaging her customs receipts for payment.

—A royal decree proroguing the Italian Chamber of Deputies has been promulgated. The crisis arises over the bank scandals, and an appeal to the country is probable. There is great excitement over the prorogation.

—Two commissioners have been dispatched from China to Japan to negotiate for peace. It is thought that the Japanese will prosecute the war until peace is actually made, as they have little faith in the sincerity of China.

—Robert Louis Stevenson, distinguished author, died Dec. 12, at Apia, Samoa, where he resided for his health. He was born at Edinburgh, in 1850, and was the son of the famous Scotch engineer, Robert Stevenson.

—The Mosquito Indians at Bluefields have joined their reservation to Nicaragua. It is believed that this will settle the difficulties in that region, which have so long been a subject of discussion between England and the United States.

—Expulsion of Jews from territory nearer the frontier than fifty *versets* has been stopped by order of the Russian minister of the interior, and an imperial ukase is expected to abolish the law prohibiting Jews from settling within the zone indicated.

—The sultan of Turkey has refused to allow Mr. Jewett, the American consul at Sivas, to accompany the Armenian investigating committee, and upon the request of this government that he conduct a separate inquiry, he has been refused protection while doing so.

—The islands of the New Hebrides group are passing through a severe experience of earthquakes. Up to Nov. 7 sixty-three shocks had been felt in rapid succession. One whole village has been swept into the sea. Volcanoes in the islands are in active eruption.

—Eight hundred French troops operating near the Great Bassom River on the southern part of the Ivory coast, were lately defeated by a very powerful native chief. Many Senagalese troops and natives were killed. A re-enforcement has gone to the assistance of the French.

—In consequence of the unusual concentration of Italian troops on the Alpine frontier, the French minister of war has ordered certain Alpine passes to be occupied by detachments of from thirty to fifty men each. These detachments are to be composed exclusively of volunteers.

#### RELIGIOUS.

—One hundred missionaries were sent to China by the Swedish Lutheran Church in 1893.

—At New York City, Dec. 17, Joseph P. O'Connell was given the title of "monsignor" by Bishop McDonnell, acting for the pope.

—Gimyo Adachi, a Buddhist priest, has arrived at San Francisco, where he will establish a temple and endeavor to propagate the faith.

—D. L. Moody has just completed three weeks of revival services in Toronto, Canada. A large hall holding nearly 4000 people was completely filled at nearly every one of the forty meetings.

—A Baptist minister of Cincinnati is preaching that the Catholic Church is opposed to the American Sabbath. Archbishop Elder denies his statements, and declares that Catholics go to church every Sunday.

—Dr. Edward McGlynn, having passed his disciplinary period, and having fully recanted and repented of calling the pope an "old bag of bones," is to be reinstated in his old parish of St. Stephen's in New York City by Archbishop Corrigan.

—A church quarrel in what is known as the "Evangelical Association," has been going on for some time. There are 30,000 seceders. The difficulties, particularly in regard to the ownership and control of property, have been carried to the supreme courts of six States of the American Union.

### Special Notices.

#### THE PERSECUTIONS IN MASSACHUSETTS.

NOTICE has been given through both the REVIEW and *Sentinel* of the arrest of brother Gibson in Massachusetts. Our latest reports were that his case had been discontinued. A letter just received informs us that the prosecution has just told brother Gibson that they had discontinued his case on the ground that he would agree not to open his place of business any more on Sunday. He had disposed of his business, but is about to take it back again; and told the prosecution that when the business came into his hands, he would keep open on Sunday the same as heretofore. They promptly informed him, then, that his case would be prosecuted, but that it would not be likely to come up in the present court.



Some of the brethren writing us from Massachusetts, tell us that the Sunday question is a live issue in that State. We will look for interesting developments from these cases.

A. O. TAIT.

The Sabbath-School.

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

LESSONS ON THE SANCTUARY.

Lesson 1.—The Sanctuary of the Bible.

(Additional notes. Sabbath, Jan. 5.)

"SANCTUARY" belongs to a class of words derived from the Latin sanctus, to which sanctity, sanctify, and saint belong. Sanctus is defined, "rendered sacred, established inviolable."

It is so with every place; God's presence renders it holy. To Moses at the burning bush the word came, "The place whereon thou standest is holy ground"

It was to represent this great spiritual truth and also to illustrate the true mediatorial work, that the earthly sanctuary was established.

This sanctuary of which the presence of God took possession was not only to remind them of the mediatorial work, and the imperfect state, it was also a strong reminder of that perfect state when it will be said, "The tabernacle of God is with men, and he will dwell [tabernacle] with them."

There is now a mysterious veil between God and the people. We only approach him through our High-priest, Christ Jesus; even as in ancient times only the High-priest could go into the inner presence.

NOTICES.

WANTED.—Good tinner (Sabbath-keeper). Steady work to the right man. Address Peterson & Walton, 35 and 37 Washington St., Battle Creek, Mich.

WANTED.—Work with Sabbath-keepers in Montana. Driving team preferred. Can do any kind of common work. Would commence between February and April 25. Address Willard Nichols, Viola, Idaho.

WANTED.—Work among Seventh-day people. Am a bricklayer and stone-mason. Can run engines or fire boilers. Willing to do any kind of work. H. Lewis Fischer, Adams Post-office, Armstrong Co., Pa.

WANTED.—A Seventh-day Adventist man and woman on a farm. The latter to help in the house of a family of three, at a good location in Lancaster county, Pa. Must come well recommended. Prefer man at once. Address Jonas Horn, Landisville, Lancaster Co., Pa.

Publishers' Department.

"MISSIONARY REVIEW OF THE WORLD."

AN illuminated frontispiece is one of the features of the Missionary Review of the World for January. This frontispiece represents the Hindu idol, Ganapati, worshipped in many parts of India to-day, and it is accompanied by a description of its origin, character, and worship.

The prospectus for the year 1895 promises interesting and valuable features for the coming months, with such improvements and additions as experience may show to be advisable.

Published monthly by the Funk & Wagnals Co., 30 Lafayette Place, New York. \$2.50 a year.

Appointments.

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

PROVIDENCE permitting, I will meet with the church at Ligonier, Ind., Dec. 29 and 30, at which time the quarterly and annual meetings will be held.

F. D. STARR.

THE Lord willing, I will meet with the church at Hillsdale, Mich., Dec. 29, 30, and 31. May we not have a general attendance from neighboring churches, at least on the Sabbath?

J. G. LAMSON.

Obituary Notices.

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

JOHNSON.—Died Oct. 21, 1894, at his home in Lane, Dyer Co., Tenn., brother W. B. Johnson, aged 51 years and 3 months. He was baptized five years ago by the late Elder E. E. Marvin, at which time he united with the Lane church.

CHAS. L. BOYD.

PHINISEY.—Lydia M. Phinisey was born in Ohio, Sept. 20, 1833, and peacefully fell asleep at Johnstown, Nov. 22, 1894, aged 61 years, 2 months, and 2 days. She accepted the Seventh-day Adventist faith in 1861 under the labors of Elders Lawrence and Frisbie.

C. N. SANDERS.

HOWE.—In 1885 brother Enoch Howe accepted Christ as his Saviour, and united with the Seventh-day Adventist Church. He died Nov. 23, 1894, aged fifty-three years. The church feel that they have met with a great loss. He leaves a wife, four sons, and three daughters.

J. E. EVANS.

SACKVILLE.—Fell asleep in Jesus, in Glasgow, Scotland, Oct. 26, 1894, of diphtheria, after a few days' illness, Ronald W. S. Sackville. Ronald was a very bright, promising boy, of nine years. He kept the Sabbath and expressed faith in God.

J. McAVOY.

ROESE.—Died at the home of her parents near Maiden Rock, Wis., Dec. 2, 1894, of consumption, Rosa Roese, aged 26 years, 11 months, and 18 days. Sister Roese learned to love and follow the Lord in early childhood. She had entered the medical missionary training class. Discourse by the writer, from 1 Thess. 4:13-18.

J. W. WESTPHAL.

WHITNEY.—Died in Boulder, Col., Oct. 2, 1894, Lizzie Estella Taylor, wife of Elder E. W. Whitney, aged 40 years, 11 months, and 24 days. At the age of sixteen she accepted the Sabbath truth. She was married to Elder Wilber Whitney, Oct. 27, 1873. A faithful companion, she accompanied her husband as a missionary to Europe.

V. H. LUCAS.

HAUGHEY.—Died at Yellow Springs, O., Nov. 19, 1894, of consumption, Emma B., wife of E. B. Haughey, aged 83 years, 1 month, and 11 days. She embraced the truth in 1887. Her patient Christian life and her peaceful, happy death were a glorious tribute to the sustaining power of the religion she professed.

GEO. A. IRWIN.

TAYLOR.—Died near Elnora, Ind., Sept. 17, 1894, of typhoid fever, John S. Taylor. Brother Taylor was born in 1852. He first heard the third angel's message two years ago, but did not take a stand until the winter following. Since then he stood firm for the truth. He leaves a wife and seven children to mourn. Memorial services were held Dec. 2. Words of comfort were spoken by the writer, from Isa. 57:1, 2.

M. M. KENNY.

CORRECTION.

In the obituary of J. R. Whitham, which appeared in the Review of Nov. 20, there were some mistakes. He died in Aledo, Ill., not in Toledo, O. He graduated from West Alexander, Pa., Academy, and united with the Free Presbyterian Church. He was for several years treasurer of the Illinois Conference of Seventh-day Adventists.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Atlantic Express, etc.

\*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Trains on Battle Creek Division depart at 8:10 a.m. and 4:35 p.m., and arrive at 12:40 p.m. and 6:35 p.m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, GOING WEST, and various train times.

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

A. B. McINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

# The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 25, 1894.

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By some mishap the name of the author of the article on "Chronograms" which appears in our Contributors' department became separated from the article, and we cannot recall it.

A private letter just received from the Editor was dated at Cairo, Egypt, Dec. 2. The visit to Jerusalem was completed, and by Jan. 1 brother Smith expected to be in London on his return, and to leave England for home about Jan. 15.

On his return from Russia, Elder Conradi organized three little churches in eastern Germany, consisting of forty members. There are twice as many more Sabbath-keepers there who desire to unite with us as soon as possible. There are now 1100 believers in Russia and the German mission field.

Among the other good reports in our Progress department, our readers will be particularly interested to learn that the truth is now reaching the Indians. Brother Brock remarks that they are slow to learn, but very firm. But they are not very slow at building meeting-houses, for they laid the foundation Nov. 21, and Dec. 9 the house was ready for dedication. We have known it to take a good deal longer than that to build a church.

The arrangements for observing the week of prayer in Battle Creek have been thorough; and last Sabbath it was entered upon with a good degree of earnestness. Elder W. W. Prescott preached an impressive discourse in the forenoon from Heb. 10:19-22. In the afternoon Elder Olsen spoke on the lines of the first reading in the regular printed program. Daily devotional meetings are held in eight or ten divisions of the church, and also a general meeting convenes each evening in the Tabernacle when the reading for the day is taken up. The collection will be made on the evening of the 30th inst. There is a desire to draw near to God manifested by the people generally.

The *Bible Echo*, our Australian paper, in its issues of Nov. 5, 12, and 19, contains reports of the late camp-meeting at Ashfield, New South Wales, which closed Nov. 5. Judging by the reports this was the most important and best meeting ever held by our people in that country. There were sixty-two family tents upon the ground, and the cut of the camp in the issue of Nov. 5 shows it to have been a beautiful location. The meeting was one of great spiritual benefit. There was a good attendance from the outside. There has been an increase of 196 in the membership of the Conference during the year, the Conference now numbering 889. There are enough others keeping the Sabbath in full union with us to make 1000 Seventh-day Adventists in Australia. Thus the good work moves forward in that distant land. We expect to receive a full report of this meeting.

## PERSONALS.

Brother H. W. Miller left Battle Creek last week for his field of labor in Pennsylvania.

A. J. Breed is in Texas among the churches. He will visit his family at Minneapolis before the meeting of the council in this city.

Elder C. M. Kinney, who has labored in Indiana during the past summer, is now laboring in Huntsville, Ala., with good prospect of success.

Elder W. H. Wakeham purposes to spend the month of January in Iowa and of February in College View laboring in the interest of health and temperance.

Professor W. W. Prescott has returned from his tour to the Western and Southern schools, and will labor in Battle Creek College and church during the week of prayer.

The following physicians have been selected by the F. M. B. for medical mission work abroad: Perry A. De Forest for Zambesia; J. H. Neil for Rio de Janeiro; B. J. Ferciot, British Guiana.

I. D. Van Horn has made a very encouraging trip through Virginia. He will spend two weeks in Baltimore in connection with a general meeting and two weeks more in western Pennsylvania before the General Conference.

We learn with pain of the death of brother W. F. Killen at Gainesville, Ga. He was one of the first to embrace the truth in the South, and has stood as its advocate and representative in public and private. Further notice will appear.

Brother C. D. Adamson writes from Trinidad that the twenty-five Sabbath-keepers there are faithfully retaining their confidence since the death of Elder Flowers, which left them alone. They are exceedingly anxious that some one should come to fill the place left vacant.

## THE GENERAL CONFERENCE INSTITUTE AND COUNCIL.

As previously mentioned in the REVIEW, the next General Conference will be preceded by an institute and council, continuing Feb. 1-14 inclusive. During this time arrangements will be made for one or two meetings for Bible study daily. In the council important subjects that later on will be brought before the Conference for definite action, will be presented before the brethren for their thought and consideration, that they may be the better prepared to deal with them when they come before the Conference for final action.

During the same time a convention of the State canvassing agents will be held, and some of the council meetings will be devoted to the consideration of our canvassing work.

In the past these councils and the opportunity they afford to study the Bible together, have been found most profitable, and in the rapid progress of our work such opportunities become more and more important. We desire to see a full representation of the presidents of Conferences, and the representatives from our various institutions. There never was a time in the past when we were more in need of the divine blessing, and when we ought to give so careful attention to the work we have in hand as now.

We ask all our people to make the coming General Conference a subject of earnest prayer, that God may come very near to his people, and that his servants assembled in council may be so impressed by the Spirit of God that every action taken may bear the impress of the divine will. Our meetings in the past have been important, but they are becoming more important as the work advances. We also urge that the brethren who expect to attend the institute and council plan to be here at the beginning, Feb. 1.

O. A. O.

## THE GENERAL CONFERENCE.

*Date.*—The next, or thirty-first, session of the Seventh-day Adventist General Conference will be held at Battle Creek, Mich., Feb. 15 to March 4, 1895. The session will be preceded by a general institute, Feb. 1-14, as explained in another notice on this page.

The first meeting of the session of the General Conference will convene Friday, Feb. 15 at 10 A. M. A program is in preparation and will appear in the REVIEW in due time.

*Representation.*—Each State Conference is entitled to one delegate, and an additional delegate for every 400 members. Those having charge of the issuing of credentials for the delegates of the State Conferences, should attend to the matter at once, sending the credentials to W. H. Edwards, recording secretary of the General Conference, Battle Creek, Mich. Those in the employ of the General Conference who have been appointed to act as delegates at large, have their credentials filed at the office of the General Conference, and notice has been given such delegates of that fact.

*Entertainment.*—The arrangement for the entertainment of delegates and others who may attend the next session of the Conference, will be the same as for the three previous Conferences held at Battle Creek, and the price for board and room will be the same; viz., \$2.50 per week. Pains will be taken to make as complete and ample provision as possible for all who may attend the session. On arrival at Battle Creek, all should report at the north vestry of the Tabernacle, where they will be met by the committee on entertainment, and assigned to the quarters provided for them. All business connected with these arrangements should be transacted with the committee on entertainment and at their office in the Tabernacle.

All who expect to attend the General Conference should notify L. T. Nicola, Battle Creek, Mich., as soon as they decide to come, so that the committee on arrangements may have opportunity to provide for their accommodation.

O. A. OLSEN, *Pres. Gen. Conf.*

PROSPECTUS

1895

# The Advent Review and Sabbath Herald.

**W**E take this means of speaking to our friends and patrons in regard to future plans. What the REVIEW has been to the **Cause of Present Truth** during its past history it still purposes to be: With the

**Foremost in Every Good Work: a  
Representative of Every Branch of the Work of God  
for Our Times;**

Faithfully reflecting the **Advancing Light of the Sacred Word**; a medium of comfort, admonition, and information, to every lover of Christ's Cause.

The REVIEW hopes, through the divine blessing and the earnest co-operation of its friends, to increase from year to year in efficiency and helpfulness.

## Attention is Respectfully Called to the Following Points:

**The articles by Mrs. E. G. White** are written especially for the REVIEW, with particular reference to the requirements of our readers. Certainly no Seventh-day Adventist should be deprived of their benefit.

**Our Correspondents** are located in every part of the world, giving to the REVIEW the widest possible scope of information and interest. It may be claimed that no paper in the world is more cosmopolitan in its interests and contents than the REVIEW AND HERALD. And from its columns week by

week, the fullest knowledge of the progress of the cause may be gathered.

**The Editor** is soon to return to his work, after needed rest and an extended tour in the Old World, and will give to our readers the **benefits of this valuable trip.**

**It is the Medium** through which the General Conference officers, and others in responsible positions, communicate to the people important information, notices, reports, appointments, etc.

**T**HE managers have succeeded in making arrangements by which our readers and patrons may obtain not only the extraordinary benefits of the paper, but at the same time procure a most



**VALUABLE ADDITION  
TO THEIR LIBRARIES,**



As will be seen by a perusal of the pages following.



# DISTINCTIVE FEATURES

OF THE

# ENCYCLOPÆDIC DICTIONARY.

It is not only a comprehensive dictionary, but also a complete encyclopædia of all branches of knowledge.

It has *all* modern words, whether of ordinary, technical, or scientific nature, also all obsolete words and phrases to be met with in the works of English writers from the thirteenth century to the present time.

The history of each word and the historical and logical development of its various meanings and uses are traced out.

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print—prionopidæ

3753

6. That which is printed; that which is produced by the act or process of printing.

(1) The representation of anything produced by impression; specif., an engraving produced from wood, stone, steel, or copper plate.

(2) A printed publication; espec. a newspaper or other periodical.

(3) A plaster cast of a flat ornament, or a plaster ornament formed from a mould.

### II. Technically:

1. *Fabric*: A cotton cloth printed; calico.

2. *Foundry*:

(1) A projection on a pattern which leaves a space in the sand for the purpose of supporting a core in its right position and place.

(2) A mould sunk in metal from which an impression is taken by swaging; a boss, a awage.

3. *Photog.*: A positive picture.

¶ 1. *In print*:

(1) *Lit.*: In a printed form; issued from the press; published.

"I love a ballad in print."—*Shakesp.*: *Winter's Tale*, iv. 4.

(2) *Fig.*: In a formal manner; with exactness; in a precise manner.

"To have his maid lay all things in print, and tuck him in warm."—*Locke*.

2. *To rush into print*: To be over-hasty in publishing one's thoughts.

**print-field**, *s.* An establishment for printing and blocking cottons, &c.

**print-room**, *s.* A room where a collection of prints or engravings is kept.

**print-seller**, *s.* One who deals in prints or engravings.

\*William Faithorne . . . was bred under Peake, painter and print-seller.—*Walpole*: *Anecd. of Painting*, vol. v.

**print-works**, *s.* An establishment where machine or block printing is carried on; a place for printing calicoes.

**print** (2), *s.* [A shortened form of *prinprint* (q. v.).] The privet.

**print'-a-ble**, *a.* [Eng. *print*, v.; -able.] Capable of being printed; fit or suitable to be printed. (*Carlyle*.)

**print'-éd**, *pa. par. or a.* [PRINT, v.]

**printed-carpet**, *s.* A carpet dyed or printed in colours.

**printed-goods**, *s. pl.* Printed or figured calicoes.

**printed-ware**, *s.*

*Pottery*: Porcelain, queen's ware, &c., ornamented with printed figures or patterns; this is usually done previous to glazing the ware.

**print'-ér**, *s.* [Eng. *print*, v.; -er.] One who prints books, pamphlets, &c.; one who prints cloth; as, a calico printer; one who takes impressions from engraved plates, stone, &c.; as, a lithographic printer.

**printer's devil**, *s.* The newest apprentice lad in a printing office.

**printer's gauge**, *s.*

1. A rule or register cut to the length of a page, so that all pages may be made of uniform length.

2. A piece of cardboard or metal of proper size to regulate the distance between pages in imposing a form.

**printer's ink**, *s.* [PRINTING-INK.]

**print'-ér-ý**, *s.* [Eng. *print*; -ery.] An establishment for printing cottons, &c.; a printing-office.

**print'-ing**, *pr. par., a., & s.* [PRINT, v.]

**A. & B.** *As pr. par. & particip. adj.*: (See the verb.)

**C.** *As substantive*:

1. The act, process, or practice of impressing letters, characters, or figures on paper, cloth, or other material; the business of a printer; typography. There are several branches of the art, as, the printing of books, &c., by means of movable types; the printing of engraved steel or copper plates [ENGRAVING]; the taking impressions from stone [LITHOGRAPHY], and the printing of figured patterns on fabrics [CALICO-PRINTING]. Letterpress-printing, or the method of taking impressions from type or letters, and other characters cut

or cast in relief upon separate pieces of metal, is the most important branch of printing. Printing in its earliest form consisted in taking impressions from engraved blocks. [Block-books, BLOCK-PRINTING.] The use of separate types was invented by Gutenberg, of Mentz, about the year A.D. 1450. In company with Faust and others he printed several works with wooden types and wooden blocks. These were the *Alexandri Galli Doctrinale* and *Petri Hispani Tractatus* in 1442, and subsequently the *Tabula Alphabeticæ*, *Catholicon*, *Donati Grammaticæ*, and the *Confessionalia*, between the years 1444 and 1450. In the years 1450-55, the Bible of 637 leaves was printed by Gutenberg and Faust with cut metal types. Gutenberg died in 1468, in high honour for his genius and perseverance. Faust, after dissolving partnership (1465) with Gutenberg, became allied with Schoeffer; and they published in 1457 the *Codex Psalmorum* with metallic types—the most ancient book with a date and inscription. Cast metallic types were invented by Schoeffer in 1459. As first practised in Europe the sheets were printed on one side only, and the backs of the pages pasted together. The art of printing was introduced into France in 1469; Italy, 1465; Spain, 1477, and England (by Caxton) in 1474. In letterpress printing the impressions are taken directly from the surface of the types, or from stereotyped plates [STEREOTYPE] by superficial pressure, as in the hand printing-press, or by cylindrical pressure, as in the steam printing-machine, or by the action of a roller, as in the copper-plate press. The ink or pigment employed is laid upon the surface of the type with a printer's roller. Printing is divided into two departments, composition and press-work. (See these words.) In printing for the blind the letters or characters are impressed in relief on stout paper or cardboard without the use of ink.

2. *Photog.*: The process of obtaining proofs from negatives. [AUTOTYPE, PHOTOCALLOTYPE, PLATINOTYPE, POWDER-PROCESS, SILVER-PRINTING, STANNOTYPE, WOODBURYTYPE.]

**printing-body**, *s.*

*Pottery*: A piece of ware prepared for being printed.

**printing-frame**, *s.*

1. *Print.*: [FRAME, s. II. 8.]

2. *Photog.*: A frame for holding sensitive material in contact with a negative during exposure to light, for the purpose of obtaining proofs. It is usually of wood, glazed with plate glass, and having a movable back, which is divided and hinged to admit of one half of the print being occasionally raised that its progress may be watched.

† **printing-house**, *s.* A printing-office.

"He there found employment in the printing-house of Wetchels."—*A. H. Weiss*: *History of Philosophy*, II. 102.

**printing-ink**, *s.* The ink used by printers. Generally it is a compound of linseed-oil and lamp or ivory black.

**printing-machine**, *s.* A machine for taking impressions on paper from type, electrotype, or stereotype forms, steel or copper plates, lithographic stones, &c. It is moved by hand, or by steam, or other power. The impression from the forms is generally effected by cylindrical pressure. Letterpress printing machines are of three kinds: (1) Single cylinder, by which the sheet of paper is printed on one side only; (2) Perfecting, which prints both sides of the sheet at one operation; and (3) Platen, which prints one side of the sheet by flat, instead of cylindrical, pressure. There are also various kinds of Rotary machines used for printing newspapers, into which the paper is drawn from reels, instead of being fed by single sheets. The first cylinder printing-machine was patented by W. Nicholson in 1790. In 1814 the London *Times* was for the first time printed by machinery, at the rate of 1,100 copies per hour, by a machine invented by König. Of the later presses, the most celebrated is that invented by Hoe, of New York, which has been successively improved, and remains to-day the fastest and most satisfactory press made. The best of these machines print four to six page papers at the extraordinary speed of 48,000 impressions per hour. In this country it is termed a printing press.

**printing-office**, *s.* A house or establishment where printing is executed; a printing-house.

**printing-paper**, *s.* Paper used in printing books, papers, &c., as distinguished from writing-paper, wrapping-paper, &c. [PAPER.]

**printing-press**, *s.* A press or machine for the printing of books, &c. The first printing press was a common screw-press with a bed, standards, a beam, a screw, and a movable platen. A contrivance for running the frame in and out was afterwards added. In the printing-press the matter to be printed is laid on an even horizontal surface, usually of iron, and the pressure is produced by a parallel surface, also usually of iron, called a platen, by means of a screw or lever, or both combined. "It was not till more than a hundred years after the invention of printing that a single printing-press had been introduced into the Russian Empire."—*Maccalay*; *Hist. Eng.*, ch. xxiii.

**printing-telegraph**, *s.* An electromagnetic telegraph which automatically records transmitted messages. The term is, however, generally applied only to those which record in the common alphabet, so that the message may be understood by an ordinary reader.

**printing-type**, *s.* [TYPE.]

**printing-wheel**, *s.* A wheel used in pagging or numbering machines or in ticket-printing machines. It has letters or figures on its periphery.

**printing-yarn**, *s.* A machine for printing yarn for partly-coloured work.

\* **print'-less**, \* **print-lesse**, *a.* [Eng. *print*; -less.] Leaving no print or impression.

"Thus I set my printless feet  
O'er the cowslip's velvet head."  
*Milton*: *Comus*, 897.

**print'-zi-a**, *s.* [Named after Jacob Printz, a Swede, and a correspondent of Linnaeus.]

*Bot.*: A genus of Mutisiaceæ, tribe Barnadesiæ. The leaves of *Printzia aromatica* are used at the Cape of Good Hope as a substitute for tea.

**prí-ón**, *s.* [Gr. πρίον (*príon*) = a saw.]

*Ornith.*: Blue Petrels; a genus of Procellariidæ (q. v.), with five species, from the South Temperate and Antarctic regions. (*Wallace*.) Prion is a much specialised form, and has a broad beak, with a fringe of lamellæ.

**prí-ón**, **prí-ón-í**, *pref.* [PRION.] Serrated.

**prí-ón-í**, *pref.* [PRION-.]

**prí-ó-ni-næ**, *s. pl.* [Mod. Lat. *prion*(æ); Lat. fem. pl. adj. suff. -inæ.]

*Entom.*: A sub-family of Cerambycidæ. Pronotum separated from the flanks by a sharp edge; haunches of the first pair of legs elongate, and lying in transverse sockets. The sub-family contains many of the most gigantic beetles. Some nocturnal, others diurnal. Chiefly tropical.

**prí-ón-í-rhyn'-chús**, *s.* [Pref. *prion*-, and Gr. ῥήγχοσ (*rhungchos*) = a beak, a bill.]

*Ornith.*: A genus of Momotidæ (q. v.), with two species, ranging from Guatemala to the Upper Amazon. They have the habit of the family, viz., denuding the central rectrices.

**prí-ó-ni-tæg**, *s. pl.* [Mod. Lat. from Gr. πρίον (*príon*) = a saw.]

*Ornith.*: Illiger's name for Momotus (q. v.).

**prí-ón-í-tür'-ús**, *s.* [Pref. *prion*-, *t* connect., and Gr. οὐρά (*oura*) = a tail.]

*Ornith.*: A genus of Androglossinæ, or, in some classifications of Phaenothidæ, with three species, from Celebes and the Philippines. The central rectrices have the shaft produced, and end in a spatule or racket.

**prí-ón-ó-dón**, *s.* [PRIONODONTES.]

*Zool.*: Horsfield's name for *Liung* (q. v.).

**prí-ón-ó-dón-tæg**, *s.* [Pref. *prion*-, and Gr. ὀδούς (*odous*), genit. ὀδόντος (*odontos*) = a tooth.]

*Zool.*: A genus of Dasypodidæ, with one species, the *Dasypus gigas*, of Cuvier. [ARMADILLO.]

**prí-ón-óp-ý-dæ**, *s. pl.* [Mod. Lat. *prionop*(s); Lat. fem. pl. adj. suff. -idæ.]

*Ornith.*: Wood-shrikes; a family of Turdiformes, separated from the older family Laniidæ (q. v.).

bõil, boy; pout, jowl; cat, çell, chorus, çhin, bench; go, gem; thin, this; sin, as; expect, Xenophon, exist. ph = f -cian, -tian = çhan. -tion, -sion = shün; -tion, -sion = zhün. -cious, -tious, -sious = shüs. -ble, -dle, &c. = høl, døl

# SOME PLAIN FACTS

ABOUT THE

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eager—eagle

**ĕ-a-gĕr, \*e-grĕ, a.** [O. Fr. *ĕigre, aigre*; Fr. *aigrĕ* = acrid, sharp; Lat. *acerĕm*, accus. of *acer* = sharp, keen; Sp. *agrio*; Ital. & Port. *agrio*.]

1. Sharp, acrid.  
"She was like thing for hunger dead,  
That had her life only by bread,  
Kneaded with eisel strong and egre."  
*Romans of the Rose, 146-7.*

\*2. Sour, acid.  
"It doth posset  
And curd like *eager* droppings into milk."  
*Shaksp. : Hamlet, l. 5.*

\*3. Sharp, keen, biting.  
"A nipping and an *eager* air."  
*Shaksp. : Hamlet, l. 4.*

4. Full of asperity, bitter.  
"Vex him with *eager* words."  
*Shaksp. : Henry VI., ii. 6.*

5. Impetuous, vehement, ardent.  
(1) *Of persons*:  
"Hunger will enforce them to be more *eager*."  
*Shaksp. : Henry VI., i. 2.*

(2) *Of things*:  
"What shrill-voiced suppliant makes this *eager* cry?"  
*Shaksp. : Richard II., v. 3.*

6. Ardently desirous; excited by an ardent desire to attain, obtain, or succeed in anything.  
"Many whom shame would have restrained from leading the way to the prince's quarters were *eager* to imitate an example which they never would have set."  
*Macaulay : Hist. Eng., ch. ix.*

¶ It is now followed by *for*, or an infinitive, but *of*, *on*, and *after* were formerly also used.  
"His Numidian genius  
Is well disposed to mischief, were he prompt  
And *eager* on it."  
*Addison : Cato, l. 1.*

\*7. Brittle, not ductile.  
"Gold will be sometimes so *eager*, as artists call it,  
that it will as little endure the hammer as glass itself."  
*Locke.*

¶ Crabb thus discriminates between *eager*, earnest, and serious: "*Eager* is used to qualify the desires or passions; *earnest* to qualify the wishes or sentiments; the former has either a physical or moral application, the latter altogether a moral application; a child is *eager* to get a plaything; a hungry person is *eager* to get food; a covetous man is *eager* to seize whatever comes within his grasp; a person is *earnest* in solicitation; *earnest* in exhortation; *earnest* in devotion. *Eagerness* is most faulty; it cannot be too early restrained; we can seldom have any substantial reason to be *eager*; *earnestness* is always taken in the good sense; it denotes the inward conviction of the mind, and the warmth of the heart when awakened by important objects. A person is said to be *earnest* or *in earnest*; a person or thing is said to be *serious*; the former characterizes the object itself. In regard to persons, in which alone they are to be compared, *earnest* expresses more than *serious*; the former is opposed to lukewarmness, the latter to unconcernedness; we are *earnest* as to our wishes or our persuasions; we are *serious* as to our intentions; the *earnestness* with which we address others depends upon the force of our conviction; the *seriousness* with which we address them depends upon our sincerity, and the nature of the subject; the preacher *earnestly* exhorts his hearers to lay aside their sins; he *seriously* admonishes those who are guilty of irregularities." (*Crabb : Eng. Synon.*)

**eager-hearted, a.** Of eager heart.

"Every dog is *eager-hearted*."

All the four are in the race.  
*Wordsworth : Incident Characteristic of a Dog.*

**ĕ-a-gĕr, \*ea-grĕ, \*hi-grĕ, \*a-ker, \*ai-ker, \*ack-er, \*a-gar, s.** [A.S. *ĕgor-, ĕgyr*, in compos. *ĕgor-streĕm*, *ĕgyr-streĕm* = ocean-stream; Icel. *ĕgir* = ocean. (*Skeat.*)] The bore in a river, the commotion and high wave produced by the influx of the water of the ocean into the mouth of a river at the flow of the tide. [*AKER, BORE* (2), s.]

"Like an *ĕgyr* rode in triumph o'er the tide."  
*Dryden : Phoenicia Augustalis, 183.*

"This word [*aker*] is still of local use to denote the commotion caused in some tidal rivers, at the flow of the tide. In the Ouse, near Downham Bridge, above Lynn, the name is *ĕgyr*, as also in the Neve, between Wisbech and Peterborough, and the Ouse near York, and other rivers. Camden calls the meeting of the Avon and Severn *hiere*. Compare *Skinner*, under the word *ĕger*. In Craven dial, *aker* is a ripple on the water. *Aker* seems, however, to have had a more extended meaning, as applied to ocean turbulent currents, or commotions of the deep."—*Albert Way*, note in *Prompt. Par.*

**ĕ-a-gĕr-lȳ, adv.** [Eng. *eagerly*; -ly.]

1. Sharply, keenly, bitterly.  
"Abundance of rain froze so *eagerly* as it fell, that it seemed the depth of winter had of a sudden been come in."  
*Knutson : Historie of the Turkes.*

2. In an eager manner, ardently; with alacrity, eagerness, or impetuosity.

"The tidings were *eagerly* welcomed by the sanguine and susceptible people of France."—*Macaulay : Hist. Eng., ch. ix.*

**ĕ-a-gĕr-nĕss, s.** [Eng. *eagerly*; -ness.]

\*1. Sharpness, acridity, tartness, sourness.  
"Approach : full of sourness or *eagerness*."—*Florio : New World of Words.*

2. Impetuosity, vehemence, violence, ardour, zeal.  
"The Lower House went to work with the double *eagerness* of rapacity and of animosity."—*Macaulay : Hist. Eng., ch. xxv.*

3. The state or quality of being eager or ardently desirous for anything; ardent desire.  
"She knew her distance, and did *eager* for me,  
Maddling my *eagerness* with her restraint."  
*Shaksp. : All's Well, v. 2.*

**ĕ-a-gle** (1), s. & a. [Fr. *aigle*, from Lat. *aquila* = an eagle, so called from its colour; *aquilus* = brown, dark-coloured.]

A. As substantive:

I. *Ord. Lang.*: In the same sense as II. 1.

II. Technically:

1. *Ornithology*:

(1) *Sing.*: Any bird of the sub-family Aquilina. For details see ¶ (1), (2), &c.



EAGLE.

(2) *Pl.*: The English name of the Aquilinae, a sub-family of Falconidae. The beak is long, hooked only at the apex; the fourth quill is the largest. The average size of the species is larger than that of the other Falconidae, but the greatest perfection of raptorial structure is in the sub-family Falconinae and its typical genus *Falco*. Compared with them the Aquilinae are cowardly birds. The eagles are generally distributed over the world. They lay about two eggs, white and spotted, especially at the thicker end.

2. *Her.*: The eagle, borne upon a spear, was used by the Persians as a standard in the battle of Cunaxa, B.C. 401. The Romans used eagles of silver, or more rarely of gold, carried in the same way as standards. They were first introduced about B.C. 104. The Napoleon dynasty of French rulers also adopted the eagle as their symbol. A double-headed eagle is the emblem of Russia, of Austria, and of Prussia. It is said to have been introduced as early as A.D. 802, by Charlemagne, who meant to suggest by it that the government, both of the Roman and German empires was in his hands. The American White-headed or Bald Eagle (*Haliaeetus leucocephalus*) is the emblem of the United States. There is a White Eagle Order of Knighthood in Russia, and there are Orders of the Black, Golden, and Red Eagles in Germany.

¶ The eagle played a conspicuous part in the apotheosis of Roman Emperors. Herodian (iv. 2), after describing the firing of the funeral pile, says, "From the highest and smallest story, as from a pinnacle, an eagle is let loose to mount into the sky, which is believed by the Romans to carry the soul of the Emperor from earth to heaven, and from that time he is worshipped with the other gods." The medals struck in honour of an apotheosis show an altar with fire thereon, and the eagle, the bird of Jupiter, taking flight. Dryden refers to this custom in the opening lines of his *Heroic Stanza on the late Lord Protector*.

3. *Nimis*: Various royal individuals and dynasties have placed the eagle on their coins. This was done notably by the Seleucidae in Syria and the Ptolemies in Egypt. The following are the coins most frequently called Eagles:—

(1) An old Irish coin, current about A.D. 1272. It was suppressed under Edward I.

(2) A gold coin current in the United States, equal to ten dollars; weight, 16.718 grammes, or 258 grains; fineness, .900; value, £2 1s. 1d. sterling. In 1870 coins of the same fineness and of proportional weight were struck, called the Double-eagle, Half-eagle, and Quarter-eagle.

4. *Astron.*: A constellation in the northern hemisphere. [*AQUILA*, 2.]

5. *Ecclesiol.*: A lectern or reading-desk in churches, in the form of an eagle with outstretched wings.

B. As *adj.*: Of or pertaining to an eagle; as, eagle wings.

¶ (1) *American Bald Eagle*: The same as *American White-tailed Eagle* (q.v.).

(2) *American White-tailed Eagle*: *Haliaeetus leucocephalus*. [*EAGLE*, II. 2.] The Bald, or White-tailed, Eagle of the United States is a large and powerful bird, with a much greater spread of wing than the European White-tailed species. It is generally found on the sea-coast or on lake or river borders. It feeds largely on fish, which it is said to obtain by stratagem, watching till the Fish Hawk, or Osprey, has taken a fish, and then robbing it of its prey. It also makes havoc among young lambs and pigs. Its nest is made in tall trees, and it returns every year to the same nest. Its attachment to its young is said to be very great. The Bald Eagle has been adopted as the national emblem of the United States.

(3) *Booted Eagle*: *Aquila pennata*.

(4) *Cinereous Eagle*: The same as the *White-tailed Sea Eagle* (q.v.).

(5) *Crested Eagle*: The same as *Harpy Eagle* (q.v.).

(6) *Golden Eagle*: *Aquila chrysaetos*. The adults are coloured differently from the young birds, the latter not attaining their mature colours till their third year. In the former the summit of the head and nape is of a lively golden red, the rest of the body dark brown. Length of the adult, about three feet; expanse of wing, seven to eight feet. The Golden Eagle is a solitary bird. It is distributed over America, Europe, the north of Asia, and is found also in India and the north of Africa. It feeds on the smaller quadrupeds, sometimes carrying off lambs.

(7) *Harpy Eagle*: *Thrasaetus harpyia*. It is called also the *Crested Eagle*. [*HARPY*.]

(8) *Martial Eagle*: *Spizaetus bellicosus*.

(9) *New Holland White Eagle*: *Astur Novae Hollandiae*.

(10) *Pondicherry Eagle*: *Haliastur Indus*. A small eagle found in India. It is called by Anglo-Indians the *Brahminy Kite*.

(11) *Ring-tail Eagle*: The same as *Golden Eagle* (q.v.).

(12) *Rough-footed Eagle*: *Aquila naevia*. A small eagle, a native of Central and Southern Europe, Western Asia, and India. It has occasionally straggled to Britain.

(13) *Sea-Eagle*: [*SEA-EAGLE*].

(14) *White-tailed Sea-Eagle*: *Haliaeetus albicilla*. Its length slightly exceeds that of the Golden Eagle, though its expansion of wing is less. It is found in Britain, building upon the ledges of sea cliffs, and feeding upon fish.

**eagle-eyed, a.**

1. *Lit.*: With eyes like an eagle; piercing; sharp-sighted as an eagle.

2. *Fig.*: Having sharp intellectual vision or discernment.

"This truth, Philosophy, though *eagle-eyed*  
In nature's tendencies, oft overlooks."  
*Compt. : 7<sup>th</sup> ed. : 174, 175.*

**eagle-feather, s.** The feather of an eagle worn as a plume.

"Hiawatha stooped to enter,  
Hardly touched his *eagle-feathers*  
As he entered at the doorway."  
*Longfellow : Song of Hiawatha, x.*

**eagle-flighted, a.** Having a flight like an eagle; having a high and sustained flight; mounting high.

**eagle-hawk, s.** An English designation given to the genus of eagles called by Cuvier *Morphnus*, and by Vieillot *Spizaetus*. They are from South America.

**eagle-owl, s.**

1. *Sing.*: *Bubo maximus*. [*BUBO* (2).]

fāt, fāt, fāre, amidst, whāt, fāl, father; wē, wēt, hēre, camel, hēr, thēre; pīnc, pīt, sīre, sīr, marine; gō, pōt, or, wōre, wōlf, wōrk, whō, sōn; mūte, cūb, cūre, unite, cūr, rūle, fūll; trȳ, Sȳria. æ, œ = ē; ey = ā. qu = kw.

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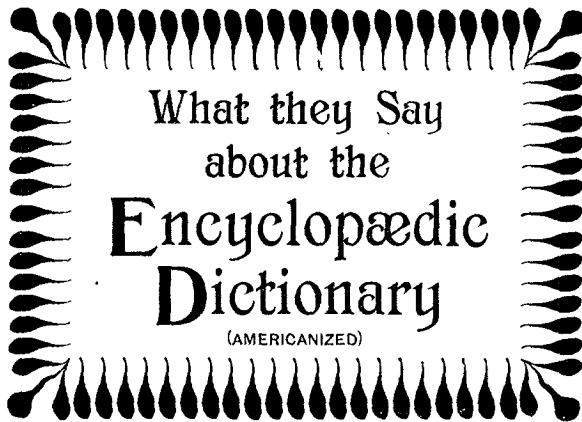
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