

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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AUTUMN.

BY GERTRUDE DORSEY.
 (Coshocton, O.)

AWAKE! and see the time of day,
 And gird thyself in haste;
 For harvest time is fleeting now,
 No precious moments waste.
 Contentment's sun has dulled thy sight,
 And drowsiness crept in,
 And idleness has spun the cord
 That kept thee bound in sin.
 For see you not the grain is ripe,
 And gold and brown the leaves?
 O shake off sleep, and do thy part
 In bringing in the sheaves;
 For soon the Master of the field
 Will come to claim his own,
 And those who in the harvest toiled
 Shall wear the glorious crown.
 Then let us up, and watch with prayer
 And work while yet 'tis day;
 For when the grain is gathered home,
 The chaff will burn away.

Our Contributors.

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

CHOOSE THE LOWEST PLACE.

BY MRS. E. G. WHITE.

INDEXED

"AND he spake a parable unto those which were bidden, when he marked how they chose out the chief seats." (R. V.) The chief rooms are not to be understood as the rooms of the house, but the most exalted positions at the table, the places nearest the one most honored at the feast. Jesus marked the deportment of those who chose out the best seats, looking upon themselves as most deserving, and having no reference to those who were yet to come, or to those who were more deserving. He said: "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

In this parable Christ gives a safe precept as to the proper manner of conducting ourselves when so greatly honored as to be invited as a guest to the house of one who is honorable.

The word of God not only lays out the great principles that should underlie our actions, but also gives a definite rule with which to regulate our conduct. How perfectly adapted are the lessons of Christ to the regulation of society! The Lord desires that all who claim God as their Father should bring their actions into accordance with heavenly principles. He would have men recognize their obligation to their fellow-men. He would not have his children striving for the highest place.

In this parable the Lord shows us that he disapproves of the efforts of men who seek to be thought the greatest. The spirit that urges men to seek the highest place, is accompanied with pride, selfishness, and self-esteem, and the result will be that he who struggles for the highest position will find himself in the lowest. Nothing will make a man really great except to be truly good. But he who is wholly consecrated to God does not have the exaltation of self in view, but the glory of God. Amid the scenes of daily life, character is developed and made manifest. As we seek to bring the truth into practical life, we shall see the importance of taking heed to ourselves. The Christian is to imitate Christ. He is not to be careless of the proprieties of life; in so doing he places himself where he will reveal human attributes, and misrepresent the character of Christ. But wherever Christlike religion is manifested, it will work a blessing, and every detail of life will be made fragrant by the influence of the divine Spirit.

The Pharisees thought themselves righteous above all men upon the earth; but the Lord gave them a lesson that revealed their true spirit. Some who were present took the lesson to heart, and avoided the course that he pointed out as being abhorrent in the sight of God. He had come to restore the moral image of God in man. On another occasion he said, "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" Self-exaltation leads to most inconsistent manifestations. Those who indulge this spirit may profess the name of Christ, but their acts of selfishness, their inconsistency, put stumbling-blocks in the way of sinners, and we shall never know in this world the mischief that is done by their inconsistent course. The absence of Christian humility and meekness is expressed in character. The more men neglect to cultivate these attributes, the less they will manifest the character of Christ, and the more strenuous will be their efforts to exalt self. But the exaltation of self is a marked witness against those who indulge in it, and in place of leading to exaltation, it leads to abasement, and he who would be highest will find himself in the lowest position.

Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." He who cherishes pride and selfish feelings will show that he is seeking self-exaltation in the little and larger things of life. Those who are really worthy of

attention and preference will never be found putting themselves forward, but will leave the best and highest places for some one else, esteeming others better than themselves. Yet this very modesty and humility of character cannot be hid. The person who is willing to be little and unknown will be esteemed, for his life will be fragrant with unselfish actions. He will not be ostentatious, and seek to impress upon others in a lower position that he is vastly their superior. Grace works quietly and steadily, and educates the believing soul in such a way that he conforms to principles upon which a well-directed education is founded. It is the Spirit of God that works to mold and fashion the human agent through acts oft repeated, to the model of Christ's character. Faithful in little things, the Christian pays strict attention to the smallest matters, and thus forms a character that will lead him to be faithful in great matters. He possesses the faith that works by love and purifies the soul. God has made us his own by creation and redemption, and if we are willing to occupy a lowly position in this life, are content to be little and unknown, we shall have full recognition in the future life. Our Redeemer will say, "Child, come up higher." God has caused the sun to bless with its light not only the mountain heights, but the lowly valleys and plains, and he will cause the beams of the Sun of Righteousness to fill the souls of those who are humble and contrite, whose spirit is meek and lowly. The love and grace of Christ will fill the soul of him who humbly walks with God as did Enoch. It is in proportion as the heart is sanctified by grace, and filled with active love for God and for our fellow-men, that we do nothing for show or by compulsion. Those who love God do that which is pleasant for them to do, and that is to reveal God in character, and submit the whole heart to the sanctification of the truth.

God has promised to give wisdom to those who feel their need of it. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We must feel our need of wisdom daily, or else we shall not seek it, and will become filled with self-sufficiency, self-importance, and thus be unfitted to learn the lesson that Christ has given in regard to becoming meek and lowly of heart. All need wisdom to understand that it is true greatness to keep company with Jesus Christ, to walk in meekness and humility with God, cultivating single-hearted simplicity, and being ever ready to receive instruction from the great Teacher. God has promised his Holy Spirit, which is sufficient to teach us, illuminating to our minds the word of God, which, if practiced, will thoroughly furnish a man unto all good works. God's commandments are exceeding broad.

The lesson Christ gave at the feast was to show that pretensions, ambitious display, and strife for supremacy, will have a tendency to create envy and jealousy, and will lead those who cherish these desires to pull down others in order to exalt self. God has endowed some of his servants with special talents and gifts, and no one is called upon to disparage their excel-

lence. These qualifications are to be appreciated, to be cultivated by their possessors, and to be employed in the Master's service. But let none use their precious attributes in exalting themselves. Let them not regard themselves as favored above their fellow-men, and vaunt themselves above those who are sincere and earnest workers. The Lord looks upon the heart. He who is most devoted to the service of God is most highly esteemed by the heavenly universe. Those who occupy positions of influence are responsible to God and to their fellow-men. But their position does not constitute them more pious and holy than their fellow men. The greater their influence, the larger is their responsibility, and the greater the necessity to comport themselves as God's stewards, that they may deal with Christlike tenderness and consideration, and reveal the fine feelings which should control men who occupy positions of trust. Those who are placed in responsible positions should be as fathers,—just, tender, and true. They should represent the character of Christ. They should unite themselves with their brethren in the closest bonds of union and fellowship, appreciating the fact that the sympathies and prayers of their brethren will be great aids to them in assisting them to deal with justice and equity.

The Lord tests character. He permits men to occupy positions of influence, and the universe of heaven watches to see how they will fulfill their stewardship. If one is seen exalting himself, and oppressing his fellow-laborers who are in a more lowly position, if he is harsh and unsympathetic toward those who are not as favorably situated as he is himself, then he is failing to represent the character of his professed Master. If he is exacting, demanding of others what he would not do himself, taking advantage of circumstances to favor his own interests, then his plans are not in harmony with God's plans, and he is revealing a principle that has a demoralizing tendency. He is seeking to lift up himself. After a time the Lord will manifestly abase the man who has taken a position in the highest seat. In his providence he will permit circumstances to come that will bring down the lofty thoughts of self, that will shake his confidence in self, and cause him to cast aside pride and self-esteem, and to take a lowly seat. But the Lord lifts up the humble, and raises up those who are bowed down, and makes manifest the fact that those who realize that they are poor and needy are his heritage and special care.

HOW CAN WE INCREASE THE CIRCULATION OF OUR SCANDINAVIAN PAPERS?

BY ELDER J. G. MATTESON.
(College View, Neb.)

THESE papers have, through the grace of God, been the means of leading many souls to the Lord and his precious truth, and of guiding, comforting, and encouraging their readers. They have still a work to do for the many thousand souls that speak these languages. In order to accomplish this, they must be brought to many homes where they have never yet entered. They should go to all who can get good from reading them.

If all our Scandinavian brethren read these papers and did what they could to extend their circulation, the list would soon be greatly increased, but this they do not do. One reason for this is that our American brethren urge them to work for the English papers. In this way many have become so interested to work for the English, and this work appears so important to them, that the Scandinavian papers are laid aside. In the English language the field is much larger, there are more workers, and they are as a general thing better prepared for the work, while everything connected with the Scandinavian work is on a small scale. This makes

it less attractive, and consequently some are ashamed of their mother-tongue, while others are indifferent and care little or nothing for it.

Now if our American brethren who come in contact with the Scandinavians would interest themselves in circulating our papers, and would encourage our Scandinavian brethren to do the same, much good could be done which is now left undone. The Scandinavian papers will always be of less importance than the English from the very nature of things, but they have a work to do and a proper place to fill in the general work. All we plead for is that you help us to get our papers into this position. Then they will do far more good than they do now, and will also be enabled to pay their own way.

The English language must always have the preference in this country, and if only one language can be used, it should by all means be the English. But most persons can learn to use two languages to good advantage, and those who have already learned two, should be thankful for this, and use both to the glory of God and the advancement of his cause.

WHO SUBSTITUTED SUNDAY FOR THE SABBATH?

BY ELDER F. PEABODY.
(West Valley, N. Y.)

THIS question is now up for solution. The practice of the Christian world does not generally agree with the command to keep the Sabbath, as regards the day. The command is explicit in regard to which day God has designated as his Sabbath, it being made for, and given to, man at the beginning. In the practice of the church the first day has taken the place of the seventh almost universally. Inasmuch as the Sabbath law is not changed, it is evident that the first day has been substituted in some way at some time in the past, in the place of the seventh, without the sanction of the Lord. Then the questions, Who did this work? and when? and how? are pertinent. As the agitation goes on, it becomes more and more evident that the Bible is silent, as authority, for the substitution, and we must look elsewhere for a reason for a practice so general.

The first conclusion we reach is that this practice is not of recent origin. It is more ancient than many suppose. Let us see. There was a time when all living on the earth were in perfect harmony with the will of God as expressed in the law. Their number was not legion, but there was harmony. Sin entered, a change came, that harmony was broken. Then on earth began rebellion against the will of Heaven. In the very conception of this rebellion was involved the principle of substitution. Another god was substituted, listened to, and prevailed with them, over the God who made the heavens and the earth. Thus it was that "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and creeping things. . . . Who changed the truth of God into a lie [or for a lie], and worshiped and served the creature more than the Creator, who is blessed forever." Rom. 1:21-25. Having cut loose from Heaven, man abounded in every iniquity. Iniquity is law-breaking, hence they abounded in breaking all the law. The black list of sins given in the close of this chapter ought to be a warning to all who would dare to think of following in the same way. Changing God's law, which is the truth, or substituting something else for it, will inevitably lead to the same conditions.

The work of substituting having begun, where would it end? "Being filled with all unright-

eousness," they were ready to do the bidding of their substituted god. In their vanity they were led to worship the hosts of heaven. The sun became their supreme god, with many other objects in creation as lesser deities. The first day of the week was dedicated to the worship of the sun. And so we have Sunday, or sun's day, as a name for the first day of the week. All the members of the race ought to have obeyed God, the Creator of the heavens and the earth. If they had, they would have been remembering his Sabbath, to keep it holy; but they did not. Another god spoke, they listened, and chose him with the result before us.

Every Bible reader must see that during all the past ages while this iniquitous work was carried on, God was holding his people to his law, making the Sabbath the sign, seal, or mark, that he was the true God, the Creator of the heavens and the earth. Eze. 20:12, 20. God's people were few, and prone to yield to surrounding influences. Question: Did he grant to his people the right to change any part of his law?—Nay, verily. No one will set up such a claim. Then until Christ came, who substituted Sunday for the Sabbath?—Those who worshiped a substituted god. If they had worshiped the true God, they would have kept his Sabbath; and if they had kept his Sabbath, they never would have worshiped another god. When the Jews, God's people, were led to backslide from him and imitate the heathen, he, by corrections through his prophets and by judgments, brought them back to his law; and, remember, his Sabbath was invariably in the forefront of such reformation. Nowhere in all those ages did God consent that his law should go down, and a substitute take its place. In the days of Christ, the Jews, his own professed people, were not all law-keepers in the true sense; but by profession they held to God and his law, and kept aloof from the substituted gods of the heathen.

This was the attitude of the two classes when Christ came. The heathen world was governed by Rome, having the pagan religion and its services ingrained into every fiber of their domestic and political life. As a people, the Jews were subject to Roman rule, yet they held to their religion as tenaciously as to life itself. Both classes were far from the simplicity of God's truth. The one must be turned from their idols, substituted gods, and all their forms of worship, to the worship of the true God; the other must have their traditions stripped from the law of God, and have it set forth in all its spiritual power and beauty. Christ came, and these conditions were here. He came to exemplify to the world a life that would please God. Now what would we expect him to do? Will he recognize the substitution, in the least, made by the one class, or the traditions of the other? His life record will answer. He came to do the will of his Father. Did he do it? No one claims that up to this time any change had been made in the law of God. All, both Jew and Gentile, were called upon to return to God, from whom they had wandered. "God was in Christ, reconciling the world unto himself," not himself to the world.

This same principle is seen ever since man left God and rebelled against his government. Repentance is turning from sin as well as sorrow for it. From the two classes described above, Christ was to gather a people to compose his church. Purity of character was to be characteristic of each and all,—such a change of heart that from its inmost depths would be heard, "Not my will, but thine, be done." With power, the reform was preached. Men and women from all ranks and conditions, reformed, turned to God, and found pardon for their wanderings. Compared to the whole, their numbers were few, yet they went forth with divine power, declaring the one God and the supremacy of his law. They were met, alike, by Jew and Gentile, with stubborn resistance. Until toward the

closing of the second century, the church comparatively maintained her standard of purity; yet the mystery of iniquity began to work early. It took deep root and developed rapidly.

(Concluded next week.)

COMPENSATION.

BY WORTHIE HARRIS.

(Washington, D. C.)

AMID the thoughts of sorrow and repining
And musings o'er the stricken world's great grief,
How often do we find the heart consigning
To doubt some visage of a mild relief!

Where dwells in earth a well-appointed measure,
That kings and people have such varied life?
That some have joys unnumbered in their treasure,
While others wage a never-ceasing strife?

'Twixt hopes and fears and vague, unanswered long-
ing,

Why rends the soul so often with its woe.
Or comes the sense of deepest sin and wronging
To him who fain would quickly flee his foe?

Methought that, silent in the dome of heaven,
Hung balance-scales our Father hath above;
And o'er a white robed angel bright was written,—
"The Compensation of a God of Love."

The poverty of earth gains heavenly treasure;
The heart's vague longing hath a solace given;
And grief and bitterness, of meager measure,
Are lost in fullness of the bliss of heaven.

He giveth rest, and with life's toil and labor
Will succor lend, that all its care be light,
Earth's "little while" of heavenly peace will savor,
And knowledge shall dispel the gloom of night.

His grace is all-sufficient; in compassion
He bears, himself, the wearied on his breast.
Gethsemane hath won the compensation,—
A risen Christ procures earth's happiness!

MODERN SPIRITUALISM.

BY LIZZIE CRUZEN.

(Yellow Springs, O.)

THE subject of modern Spiritualism has, in a measure, ceased to be a novelty. Though an infant in years, as compared with other isms, theories, and beliefs, that have been presented to the consideration of the human family, these years have been so fruitful, and the belief in Spiritualism has grown so extensively, that few, if any, can be ignorant of the fact of its existence, or even of the phenomena through which it has been developed and by which it has been sustained. No faith before it has ever taken such a bold, decided, and victorious stand in its infancy as it has done. Having its rise within the last half century, its adherents are now numbered by millions. It has swept over the civilized world like a hurricane, carrying the scoffer, the most determined doubter, and the church laity, together with some of the most eminent ministers, with it, till even, at this early period of its existence, it is found in every church and in almost every family.

It has for its foundation the first doctrine that Satan ever taught to man, "Ye shall not surely die." Since that time the immortality of man, or endless life in sin, has been his favorite doctrine. Among the heathen who did not like to retain God in their religious knowledge, it flourished under the name of the immortality of the soul. When "the man of sin," the Roman hierarch, rose, this doctrine, with many other corrupting influences, was ingrafted into the creed of the professed Christian church, and henceforth became the foundation of a belief in purgatory, and the means of the aggrandizement of the priesthood. Protestants inherited it from the Catholics with but very little modification.

More modernly it took the milder appearance of Universalism, and lastly it has been more strongly developed as Spiritualism, with all its attendant wonders, falsities, and dangers. A belief in the first falsehood resulted in the ex-

pulsion of our first parents from the garden of Eden, and the loss of their lives, a sad comment, indeed, on the teachings of the enemy. The word assures us that the result will ever be the same. "The wages of sin is death," says the word of God; but Spiritualists say there is no such thing as death. It is only a transition to a higher life. The Lord says, "The soul that sinneth, it shall die," but they defy the power of God. They do not believe the Bible; then why should they not defy God? One of their speakers here at their meeting said "they did not believe in the Bible, but their bible was the book of nature, the largest bible in the world." I feel sick at heart sometimes when I think of both men and women of influence who have given themselves up to such abominations. Their teachings are the doctrines of devils, for they surely show great signs and wonders as the Saviour prophesied. One of the plainest signs of these perilous times and a great danger against which we are warned in the Scriptures, is the work of Satan manifested in Spiritualism.

In 2 Thessalonians 2 we have an account of Satan's working just before the coming of Christ. He is to work with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. Spiritualism is based upon the immortality of the soul. They believe in communing with the dead, and practice this with beings claiming to be spirits of departed ones, this being calculated to take hold of the sympathies of those who have laid their loved ones in the grave. They sometimes materialize and appear to persons in the form of their friends, and relate to them incidents that occurred when they were alive. In this way they lead men and women to believe that their dead friends are "angels" hovering around them. I heard a woman say she had often met her father, and when they met she would say, "Father, is that you?" and he would reply, "It is." They would then embrace and kiss.

[All may, with due attention to the word of God, be convinced, if they will, of this soul-destroying delusion. The word of God declares in positive terms that "the dead know not anything." Eccl. 9:5, 6. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." But he that could take the Son of God, who was made a little lower than the angels, and place him upon a pinnacle of the temple, and take him up on an exceeding high mountain to present before him the kingdoms of the world, can exercise his power over the human family, though he is far inferior in strength and wisdom to the Son of God, even after Christ had taken upon himself man's nature.

In support of the evil effects which Spiritualism has upon those who accept the belief, I give below an extract from the opinion of Dr. Randolph, who was eight years a trance medium. He says: "I enter the field as a champion of common sense against what, in my soul, I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth—the most seductive, hence the most dangerous form of sensualism that ever cursed a nation, an age, or a people. I was a medium about eight years, within which time I made 3000 speeches, and traveled over several different countries, proclaiming this new gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well-nigh ruined. I have only begun to regain both since I totally abandoned it, and today I would rather have the cholera in my house than be a spiritual medium. . . . As a trance speaker I became widely known; and I now firmly and sacredly confess that during the entire eight years of my mediumship, I had not

the control of my own mind, as I now have, one twentieth of the time; and before man and high Heaven I most solemnly declare that I do now believe that during the whole eight years I was not sane for thirty-six consecutive hours, in consequence of the trance and susceptibility thereto. For seven years I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit, an infernal demon, which in that guise gained my soul's confidence and led me to the very brink of ruin. We read in Scripture of demoniac possession as well as of normal spiritual action. Both facts exist, provably, to-day. I am positive the former does. A. J. Davis and other harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences. Every crime in the calendar has been committed by mortal movers of viewless beings. Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose! I charge all these to this scientific Spiritualism, and not to religion. This scientific Spiritualism has healed the sick, comforted the mourner, converted a few. It has educated the ignorant, it is a royal road to knowledge, but I prefer a different school. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

So we can see from this one extract, to say nothing of the hundreds of others of equal stress, just what modern Spiritualism leads to. And I think if there ever was a time when we needed to pray and reflect, it is now. "Now is the accepted time; . . . now is the day of salvation." In view of all these things, is it not time for God's people to *strive* to overcome, to wrestle for the victory, to struggle for eternal life, to be zealous and walk in the Spirit from day to day? May we, as true followers of Christ, keep out from among them and be separate, and fully prepare ourselves for the perilous times that are just upon us; thus we shall be ready to meet our Saviour when he comes in all his glory to set up his everlasting kingdom on the renewed earth.

ENGLAND AND THE ARMENIAN QUESTION.

BY C. CASTBERG.

(Christiania, Norway.)

In commenting some time ago on the stubbornness which the sultan showed in resisting the reforms in Armenia required by the International Commission, the German paper, *Vossische Zeitung*, made this remarkable statement:—

"Since the Russians stood before Constantinople, the condition of Turkey never was more critical than at the present moment. But at that time he had friends who willingly stepped in and helped him when in a scrape. Now there is not one who is willing to move a hand in his behalf."

Reuter's Bureau telegraphs that a letter from Constantinople just received in Paris and published there, makes mention of a sensational dispatch which the Turkish ambassador in London, Rustem Pascha, lately sent to this government. The ambassador's dispatch runs as follows:—

"After receiving my last order, I hurried to obtain an interview with Lord Salisbury, who, in granting me this, remarked that he, on account of weariness from a journey and the great press of parliamentary business, was able only to give me a very short interview. I commenced by telling His Excellency that the Ottoman government in no way opposed the carrying out of Article 61 in the Berlin Treaty; that it, on the contrary, was in full harmony with the powers, and that the only thing it could not do was to give its consent to the establishment of an International Armenian Commission. . . . Here Lord Salisbury interrupted me and said: 'It is no use to proceed any further. I have but to repeat what I have said to you on a former occasion. If your government persists in maintaining its refusal,

we appeal to the powers that signed the treaty. We will ask them to call a congress, when the carrying out of Article 61 by an International Commission will be considered. *I now hope you understand that to persist in making resistance will be the signal for the dismemberment of Turkey.*"

The latest dispatches reveal the fact that the sultan continues to fight against the plan with astonishing stubbornness, and the *Köln. Zeitung's* correspondent in Constantinople claims that the sultan has declared that he would rather give up his European provinces than his sovereignty in Asia, which he thinks is endangered by the establishment of an International Armenian Commission.

Any comment on this is hardly necessary. The student of prophecy will readily see what the outcome will be. The question for us is: Are we ready for the issue? With a trembling hush of wonder the world is waiting the culmination of the present European diplomacy. May the final issue not take us unawares, but may we stand sealed by the hand of God amid the crash of empires, with joyful hearts, and with eyes turned in expectation of our coming Lord and Saviour.

"AFFLICTED WITH ADVENTIST LITERATURE."

BY ELDER L. H. ROWE.

ON Aug. 21, a letter was published in the "Epworth League Department" of the *Florida Christian Advocate* (a Methodist organ), at Leesburg, Fla. The writer, D. W. Black, addressed his communication to the League editor, relative to church work in the Everglade district, where Mr. Black resides. I quote the following lines:—

"We have sent for our charter. This league will be a prosperous one after a little while. Will have about fifty members—could, and ought to have one hundred. But just now we are afflicted with Adventist literature in one of our Sunday-school districts, and a little cross-firing has been going on for some time; and until things are properly settled, we cannot hope for great success in league, or school, or church."

It appears from the above extract that southern Florida Methodists are strangers to much Bible truth, and cannot endure Adventism, regarding it as a severe affliction, by which their own work is greatly hindered. I would console our friend Black, and assure him that this affliction is not altogether confined to his part of the State. The disorder of which he so hardly complains is quite contagious, and just now is assuming epidemic proportions throughout Florida. Many of the people here (perhaps all) have been providentially deprived of a large part of their earthly possessions, thus giving them time to lay up heavenly treasures. For myself, I rejoice that some are gladly afflicted by Adventism, and I heartily wish that all might contract it.

But Mr. Black is somewhat hopeful in his dire extremity, and feels that he and his friends will finally recover. He says: "After the Adventist move is over, we shall increase in numbers, financial prosperity, and we hope in spirituality, too."

Now large numbers and a big financial account do not often indicate great spirituality; yet, if the latter is obtained, the former can well be dispensed with, though no harm need be done by securing them all. The best way to get spirituality is to be "spiritual," and one can only be truly spiritual by obeying the truth "as it is in Jesus," and these truths are well seasoned with Adventism. I pray earnestly that our Florida friends may succeed in becoming more spiritual. What will they do, however, if the "Adventist move" continues to enlarge its borders?

Mr. Black's letter, containing the disrespectful language toward the despised Adventists, was highly relished by the *Advocate* editor, so he put this head on it: "This is Good—Read

It." Then, after the palatable feast, he added, by way of dessert, this foot-note in brackets: "The Adventists are a blight wherever they go. Scatter the tracts against that wicked and pernicious doctrine. They cannot stand when the truth is known."

Yes, the Adventists are a "blight" wherever they go. Their doctrines have the effect of blighting sin and error, for God has said his word shall not return unto him void, but it shall accomplish that whereunto it is sent. It has been declared to be a savor of life unto life, or of death unto death, and "the wages of sin is death." I suppose the editor's expression, "that wicked and pernicious doctrine," is a shot aimed at "the Sabbath of the Lord," for that is what the work referred to so bitterly opposes. O when will men learn righteousness? When will those who profess Christianity become followers of Christian ways, instead of their own ways? When will the church cease to revile and persecute the truth of God? If these things are ever to be realized, it will be when all Christians by profession are Christians by possession, and when they are truly Adventists in a Scriptural sense, and are watching and waiting for the coming of Christ, upon whose appearing in glory the consummation of the Christian's hope depends.

SNAGS.

BY N. J. BOWERS.
(Salem, Ore.)

AMONG the dangers which beset river navigation, the hidden danger demands a large exercise of precaution and begets much anxiety; and among the hidden dangers the sunken bit of tree, with one end fixed in the earth of the channel, and the other free to pierce the vessel and disable it from service by laying it up for repairs, or by sending it to the bottom for good, is always to be feared. As with the vessel borne upon the streams of water, so it is with human craft upon life's symbolic river.

In the work of God the sunken snag has proved quite as detrimental as the reef protruding its heads of stone above the surface, and indeed more so. Let me warn you against one or more:—

1. *Extreme opinionativeness.* Here is the zealous brother. He is contentious, very. He will quote scripture to the effect that he must "earnestly contend for the faith which was once delivered unto the saints." But the saints never contend with any such spirit as he manifests. Besides, he is n't contending for the 'aith at all. He may think he is, but he is mistaken. He is only contending for his own opinions, and instead of the faith gaining anything by his contentions, it is a loss. It can get on much better without his pretended defense of it. This warrior and quarrelsome man exerts a bad influence, and almost every time he strikes a blow for the truth, he deals it one fair in the face. There is too much of the blacksmith about him, and too little of the grace of patience. He should study the life of Christ and learn to be quiet. Here is snag No. 1, and it is a bad one to run against.

2. *Excessive independence.* This is a snag that does n't want to be "dictated to," nor "led by others," and all that sort of thing. Such a person chafes under discipline, and prefers to "stand alone." Well, let him. It is better that he should, if he will not be reformed. How any man can expect to stand with the unnumbered throng up yonder who will not stand with the few of his brethren down here, is one of the puzzling things. Well, perhaps he won't.

3. *The man with extreme views.* Another bad snag. He is a man of "ideas." They may be "new," or he may have dug up some old, exploded ones, and put them on the market. No matter. They are bad, I dare say, old or young.

His "view" may be "original." But it may be all the worse for that, and ought to be shunned all the more.

And there are others, but these three are three too many, and if the reader has any or all these snags about him, which may at last sink his hopes of eternal life, let him get the snag-boat and have them removed.

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.

I LIST AWHILE.

BY HARRY ARMSTRONG.
(London, England.)

I list awhile when earthly songs are ending,
As loud the echo rings through heaven aglow,
While angels bright, with harps and voices blending,
Repeat the strains their ears have heard below;
In gentler notes 't is rendered more completely,
With one accord aloud through heaven 't is rung;
It fills my heart with joy to hear so sweetly
Our earthly songs by heavenly choirs sung.

I list awhile when I my weak petition
Present before my Father's throne above.
I know it meets his smiling recognition,
I hear a voice in tenderest tones of love—
The Saviour's voice, like richest music falling,
Presents my plea amid a seraph throng,
And from his throne I hear so sweetly calling
An answer sweet to cheer my soul along.

I list awhile amid the great commotion
Where souls are daily sold for worldly gain,
Where groaning earth alike with wailing ocean
Is burdened with the blight of sin's long reign;
Far from the voice of thunder, loud repeating,
I walk beneath my Saviour's loving smile;
And when I hear his still, small voice entreating,
'T is only when I stay and list awhile.

AN APPEAL TO YOUNG MOTHERS.

(Republished by request.)

I AM an old woman; I have only a few threads more to weave when the pattern will be completed, and the Master will fold it up and lay it away. It is an imperfect piece, full of broken threads and wrong colors. I do not like to look upon it; I would like to take it all out and weave it over again. But no, it must go just as it is. But I will try to add a few good threads and right colors that the finishing up may be better; and as the garment is folded up, may they appear upon the outside, and, meeting the gaze of those just weaving their piece, teach them what to put in their pattern.

Mothers, young mothers, listen to my story, and learn a lesson therefrom. You do get so out of patience with that boy of yours. He is never quiet,—whistling, singing, stamping,—making some kind of noise all the time. You think you cannot bear it, your nerves are so weak, so you send him away, out of doors, anywhere, that you may not be so annoyed. Do n't do it any more.

Come with me to yonder cemetery. Here in the corner, under the willow, lies my boy, "Earnest Clinton, aged twenty-one." Sit down with me near his grave, and I will tell you about him: He was a beautiful babe. How I did love the precious blue-eyed one! How cunningly he would twine those little arms around my neck, and press his little cheek against mine! Every moment of his little baby-life was a joy and a comfort to me. Soon the little feet began to tottle round, and he would run to mama for safety. Then the childish prattle came, and how sweetly he would lisp my name, and, looking into my eyes, say, "I 'ove 'ou, mama!"

O Earnest, my precious boy, come back again, and be once more a babe on mother's knee! Let mother try again!

But the little fellow kept on growing, and

soon arrived to the dignity of his first pair of pants. How proudly he strutted around and called himself "mama's man." But I cannot follow him along step by step. He soon became the school-boy; and how I used to get out of patience with him as he came rushing in from school, so noisy and boisterous. I would scold him, and try to keep him quiet by seating him in a chair. After awhile he would not come directly from school, but would play by the way. *Mother had so much to do she did not take much heed of her boy's seeking pleasure away from home.*

When he was a little fellow, I always went with him when he went to bed, read to him from the Bible, knelt by him while he said his evening prayer, and talked kindly to him about any wrong he had done through the day. How tender his little heart was at those times! all ready to receive impressions for good. And how he used to enjoy those bed-time talks! But as he grew older, when bed-time came, I would feel tired or be busy, and would send him away alone. He felt badly at first, and would kiss me over and over again before going; but after awhile he would go without saying anything, or even kissing me. I did not then think much about the change; my mind was occupied with work, which seemed more important than anything else.

Thus he gradually drifted away from me. When he was naughty, I would get all out of patience with him instead of kindly and firmly reproving him. I would dread vacation time, and permit him to go from home to play; I could not stop to amuse and interest him at home, and *it was such a relief to have him away.*

But why need I go on? The loving, affectionate boy was weaned from his mother, and every year found him farther away. Rumors began to come to the ears of his father and me of his being wild. We talked with him; he felt very badly and promised to do better. But, alas! the chain of love which should have bound him to his home and mother had been severed, and other chains, woven by wicked companions, had been thrown around him and held him fast. We sent him away to school. I wrote many letters to him. I tried to get my influence over him back again, but it was too late. He ran away from school, and for five years we heard nothing from him. Mothers, just imagine those five long, weary years, with no knowledge whatever of my only son!

One evening we sat before the fire talking of our absent boy. The storm raged without, and the tempest in our own hearts could not be stilled. I thought I heard a timid knock at the door. I went, and there stood my long-lost Earnest. But what a change! Was it possible that this was my blue-eyed, curly-haired baby—my robust, ruddy-cheeked son? A pale, emaciated young man stood before me.

"Earnest, my boy," I cried, "is this you?"

"Yes, dear mother, it is Earnest; may I come in? I have come home to die."

We did everything we could for him, but could not save him. Those five years of dissipation had ruined his health, and he only lived a few months.

Dear young mothers, bear with the noisy boys. Make home pleasant for them. No matter if the work is not all done to your satisfaction; the eternal welfare of the child is of far more importance. Lay aside your work sometimes, and enter into their sports and games. Question them about their doings at school; rejoice with them when they are happy; sympathize with them when they are in trouble. Let them see that mother is a true friend to them. At the same time be firm and insist upon implicit obedience. They will respect you all the more for that.—*Arthur's Home Magazine.*

WHAT TO GET FOR DINNER.

Dessert.

MANY housekeepers and some heroic reformers would banish dessert from our tables. They expatiate upon the evils associated with the tempting viands. However, appetite is generally conceded the victory, and the voice of logic is hushed by the vigorous call for pie. Originally and strictly dessert meant only fruits and sweetmeats. But in the broader sense, it includes pastry and puddings as well. But we shall only advocate the claims of dessert subject to certain restrictions and cautions. There is not the slightest doubt that to the rich desserts may be attributed many of the serious ills that arise from an improper dietary. In the first place the tempting viands are generally partaken of when the stomach is already full. People eat all they need and want of other food, and then eat the last course simply because it tastes good. The consequence is, they leave the table loaded to discomfort—gormandized. The further consequence is disease. Then, too, the shortening, sugar, spices, and other ingredients with which the dessert is rendered "rich" and tasty, are harmful. They produce serious disorders, among the first of which is a vitiated taste that refuses more wholesome and substantial food. Another serious charge to which desserts are subject, is that they tax severely the time and strength of the already overworked housekeeper.

Now, when the dessert can come to the table and vindicate itself of these three counts: of being superabundant, of being unwholesome and positively injurious, and of being the product of overwork, we shall vote for it. But if it has to plead guilty to any of them, let it be condemned. Some peculiar people avoid the first contingency by eating their dessert first. But this is not commendable for various reasons; even propriety protests loudly against such a course. It is better to exercise our judgment and will power and give the dessert a place in our food reckoning. In attempting to make the dessert wholesome, its attractiveness in taste and appearance should not be sacrificed. It may be necessary to educate the taste to receive with pleasure the simple delicacies in as nearly a natural state as consistent, and this can be done. It is by no means a sensible thing to disguise the pleasant natural flavors of fruits with an artificial seasoning of spices and condiments. Baked fruits, simple fruit puddings, nuts, or fresh or dried fruits, form pretty, simple, and wholesome desserts without involving taxing labor. But the American's weakness is for pie. Pies are frequently found among the abominations, but it is the fault of the cook rather than of the pie. Let the three tests be kept in mind, and they are proper enough. T.

MISSIONARY WORK. WHAT DOES IT

INCLUDE?

BY ANNA AGEE.
(*Knowville, Tenn.*)

(*Concluded.*)

THE book of truth says, "Out of the abundance of the heart the mouth speaketh." If our hearts are filled with the love of God, love for precious souls, can we go on days, weeks, and months, seeing our dear ones in such awful danger, and yet never say a word at a suitable time to show them what is for their eternal good? Their hearts may be yearning for just such words, they may be longing to have us give them an opportunity free from embarrassment in which to open their minds to us, and ask for our help. If it never comes, will they not think our profession is worthless, or that we care only for our own salvation and not for theirs? May we not lead them thus to think that either they

are not worth trying to save, or, if we seek to save others and not them, that they are in less danger than others, and so finally become careless and unconcerned about eternal things?

Then, too, how patient we need to be with every one, especially with those who are unconverted; for we cannot expect an unconverted person to act like one who has Christ within. And when we find those who do not wish to hear, it will do no good, but great harm, to crowd them with these things, no matter how anxious we may be for them. We want a zeal according to knowledge. We must be "wise as serpents, and harmless as doves." We would better go and pray in secret, not before them nor to be heard by them, that God will work upon their hearts, and then trust him to do so; for we have his word, "Thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

When we have learned how to work for ourselves and our dear ones at home, and we do it, *then* it is time for us to reach out to those outside the home circle, beginning with the opportunities lying all around us, close at hand. Too often we make the mistake of looking for work away off somewhere else when the field in our immediate vicinity is white for the harvest. By our lives and our friendly sociability, patterned after our Saviour; by our earnest, judicious words, spoken under Christ's direction; by visiting and ministering to the sick and needy, in body or soul; by sympathizing with the troubled, lending a helping hand wherever we find it is needed; and by a wise distribution of literature, or by Bible study with some individual or individuals, we may be constantly helping to gather in the precious sheaves of golden grain for the celestial garner. If we do not see immediate results, let us not become discouraged, but read Eccl. 11:6 and Ps. 126:6, then look up and go right on, knowing that it is "God that giveth the increase," and if we follow his directions to the best of the knowledge and ability with which he has provided us, the responsibility all rests upon him; and he is sure to do the best he can, which means immeasurably more than we can comprehend. Eph. 3:20. When the work at our own doors is not neglected, we can reach out still farther. Letters may be written under the inspiration of the Master, and papers and other literature may be mailed, always with fervent prayer that their mission may be successful.

Then we can stand ready, if we have improved every opportunity to the best of our ability to become prepared educationally, to say, "Here am I, Lord, send me." And should the call come to leave home and friends, that our work may take on a wider range, we can go, and angels of light will go with us, while the light that shone from our lives of usefulness where we were, will still shine there, and will influence others while we are far away; and if faithful to the end, we shall see its fruits in eternity. If God never calls us to some distant field, saying, "Come *here* and help in the harvest," we may know he has plenty of work for us where we are.

In very fact, though, if we are God's children, we are missionaries, and foreign missionaries at that; for we, like our father Abraham, are "strangers and pilgrims on the earth;" our home is within the city of jasper walls, pearly gates, and golden streets, while we are "ambassadors,"—O think of it!—serving "in Christ's stead," representing the government of God, and beseeching others to become reconciled to him. "In Christ's stead," whether the work to which God has called us be to work with our hands day by day, in order to provide for loved ones, to care for the home, to train the children,—and what work is more noble than that of a mother or a teacher? May the language of each heart be, "Anywhere, dear Saviour, to work for thee." And may God help us, one and all, to be true to the great trust he gives us, what-

ever it may be, and finally with those whom he has used us to help prepare for the great gathering day, be harvested in as golden grain.

"Ask not to be excused,
There's earnest work to do;
Stand ready to be used
Where God may station you."

FOOD THAT LOOKS NICE.

A WRITER in the *Household* has discovered a new and successful way of serving left-over porridge (mush, she calls it). Instead of pouring it into a dish in a mass, in which form it is never touched, she pours it into wet tea-cups, filling them half full. When wanted, the porridge is carefully turned out upon pretty saucers, and garnished with cream or fruit dressing. The writer says: "It is amusing to see this molded mush disappear, when I could by no means get any of the family to taste it had it been left simply a mass in a dish by itself."

Why so?—Only because it looks nice. Anything that looks nice takes well. Food that looks inviting will be eaten every time, whether it tastes well or not. A neat frosting on a cake will effectually cover a multitude of defects, and cause a very poor cake to be eaten with gusto. It looks nice. The same is true of any dish. Bread haggled with a dull knife, cut crooked, thick, thin, or wedge-shape, and tumbled into a plate, is enough to condemn the best loaf ever baked. Pies scorched, cakes burned, vegetables in mussy dishes,—all these things react on the appetite and condemn the cook. They do more than that. Neatness encourages good cheer. He is a hard case who can sit down to a clean, well-arranged table in any other than a pleasant mood. Such a sight in nine cases out of ten is sufficient to drive perplexity and peevishness out of husband and children. How often have we seen the dark clouds of fretful feelings driven before the bright sunshine of content at the simple sight of a beautiful table arranged with care. House-keepers, take notice. T.

CONVULSIONS OF CHILDREN.

THERE is something so painful in beholding a child in a convulsive fit that it is easy for mothers to exaggerate its danger, and, in unreasoning alarm, hasten, without reflection, to do that which were better left undone.

In every instance our first endeavor should be to ascertain what is producing the convulsion. When the offending cause is discovered, treatment must be applied accordingly. If the difficulty is dentition, the bowels should be kept regulated, and the gums carefully lanced as soon as the teeth can be plainly felt by pressure of the finger.

If from constipation, the bowels should be gently massaged, night and morning, for five or ten minutes at a time, with pure sweet oil. For immediate relief, an enema of tepid water, from three to six tablespoonfuls, according to the age of the child, should be given, with a few drops of sweet oil, as a lubricant, added.

If worms are the exciting cause, they should be removed, and a judicious tonic course of treatment pursued that will tend to break up the tendency to the formation of them.

The first thing to do in every case of convulsions, be their cause what it may, is to loosen the clothing, so that respiration may in no wise be interfered with. Cold water should be freely sprinkled on the face, and the head sponged with it. If the fit is of long duration, it is advisable to dash water in the face to induce a deep inspiration, for interruption to breathing is usually the cause of the sudden deaths in convulsions.

To prevent the tongue falling back over the entrance to the windpipe and producing suffocation, the forefinger should be put into the mouth and run rapidly to the root of the tongue, which

should be drawn forward. To prevent the tongue from being bitten, a small piece of smooth wood, or a strip of india-rubber, can be placed between the teeth.

Bathing the feet in hot mustard water for ten or fifteen minutes, and the use of the hot sitz-bath, are frequently attended with benefit. The full bath is useful if the fit is due to the approach of some one of the eruptive fevers, as it stimulates the skin, and thus brings out the rash. The water should be from 96° to 98° of heat, and can be rendered more stimulating by the addition of mustard.

If convulsions have been brought on by an excessively hot atmosphere, over-fatigue, falls, fright, or over-excitement, and the child is feverish and restless, the warm bath, from 87° to 90° for ten or fifteen minutes, in connection with cold applications to the head is of great service in soothing the excitement and preventing the return of the convulsion. The hot bath should not consume over ten minutes.

The child, while in the bath, should be well rubbed with the hand, and after it is taken out, the body must be dried and rubbed with warm towels; it should then be wrapped in a warm blanket and put to bed.—*Alice Root, M. D., in Household.*

WHO IS GUILTY?

BY A. J. HARRIS.
(Battle Creek, Mich.)

AMONG the many prevailing sins of the present time is disloyalty. Disloyalty to government is punishable by death in this life, but disloyalty to God is punished by eternal death. But there is another kind of disloyalty that I will speak of,—disloyalty in the family. This is frequently looked upon as a trifling matter.

Paul says: "Know also, that in the last days perilous times shall come. For men shall be lovers of their own selves." *Self* is at the foundation of every evil. *Self* causes jealousy, evil-speaking, evil-surmisings, and appears in various garbs. It comes out in an unkind word, a cold shoulder given, in backbiting, usurping power, means, position, oppressing the weak, the poor, the old, and the helpless, and in a hundred other forms, and generally ends in murder, if not in fact, in the heart. But of all the forms that will cause a loyal heart to chill, is the deserting of the old father, mother, grandfather, or grandmother,—disloyalty to the members of our own families. "Hearken unto thy father that begat thee, and despise not thy mother when she is old." Prov. 23:22.

It would be useless to try to number the hours of anxiety that mother and father have spent helping us to climb the hill of life, with bright hopes of our future prosperity. We can never repay them. The Scripture says, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

Webster says "honor" means "to regard or treat with honor, esteem, or respect; to revere; to treat with deference and submission." As long as our parents live, honor is due them. It is very apparent that *dishonor* to parents is a prevailing sin in this age. How often do we look upon the following picture:—

Son.—"Father and mother, you are getting old; would you not better divide the place between us children, and live with us by turns? We will take care of you; you shall always have plenty. You can live with me awhile, then with brother, and then with sister, just as you choose; go and come as you please."

Father.—"Well, mother, that will be nice. The children are grown up, and we want to help them get a start, and we can spend the rest of our days with our children and grandchildren. I guess we would better think of the proposal."

They talk the matter over; they feel sure that their children will not treat them as other children have treated their parents, for their children have always been kind and obedient. So they accept the proposition. But follow them further in their new relation. The first year passes off very well, the second also. After awhile dissatisfaction creeps in. James was a favorite, and father and mother would rather live with him, because the children are more quiet, and it seems more like home. But James thinks that Fred might do his share, not but that he would just as soon take care of them as not, but Fred's expenses are not so great as his.

The real facts in the case are, father is getting old, and he can't do as many chores as he could when they first broke up their home; and if James has kept him so long, he would better keep him longer. And there is the sister; the parents have not spent much of their time there, because her husband felt that he had cares enough to bear in the same line.

But the old folks are becoming a burden. "Why, they don't do enough to pay for their board." They are a burden not only in the eyes of their own sons and daughters, but they are the same to the grandchildren, who have grown up to be a help, and should be a blessing to all. But the young folks have considerable company, and the "old man and old woman are so old-fogyish that they are always in the way."

But let this suffice. Now just carry this picture in your minds a little nearer home. Have we ever seen anything of this kind? I ask, How many a dear old life is going out with a broken heart, caused by the disloyalty of children and grandchildren? Can you sit down and count the cases on your fingers? Who is guilty of turning the cold shoulder to father or mother, and perhaps has put them adrift to seek shelter among strangers, or at poor-houses, to die as paupers? Can you number one that is not, and be sure of it?

Look at our Pattern. When he was offered up, he made provision for his mother as he hung on the cross. Said Jesus to his mother, "Woman, behold thy son! Then saith he to the disciple [John], Behold thy mother! and from that hour that disciple took her unto his own home." (Read John 19:26, 27.)

The Lord foresaw the present state of affairs when he gave the fifth commandment, and the Scripture says, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." When the Saviour was about to be offered, as they sat at the passover supper, he said, "Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" Some one is guilty of disloyalty, of unkindness to aged parents and grandparents. "Lord, is it I?"

Boiling the Clock.—Sometimes people who are located at a distance from a clock-fixer have trouble with the clock. It has run many years without cleaning, but now refuses to do further duty. If it is a brass clock, the works may be taken from the case and placed in a kettle of very clean soap-suds and thoroughly boiled. After boiling, the heated metal will generally insure its drying, or it may be left near the fire. Then put it on a plate and treat it with kerosene, after which restore it to its time-honored position and see if it doesn't redeem itself.

A Fire Kindler.—Take a small piece of a brick, and after fastening it to the end of a stiff wire for a handle, immerse it in kerosene oil. When saturated, place it in the stove under the wood to be kindled, and set fire to the oil. The fire will spread to the wood, when the kindler may be returned to its oil bath ready for future use.

Special Mention.

A STRANGE SCENE.

AN extraordinary scene took place in the district court at Melbourne, Australia, recently, according to papers received from there by last mail. Some aspersions had been cast upon the city magistracy by the outside community, and the leading minister of the city, Dr. Bevan, had even characterized the magistrates as "a shameless lot." Upon the assembling of the city bench, some complaint was made by members of the court at the criticisms that were being hurled at them.

One of their number took up the matter, and openly charged the court of which he was a member and from the bench of which he spoke, with the grossest kind of "bench packing." And he declared that there was not a meeting of the court where glaring perjury was not committed. His associates endeavored to hush his philippic speech, but to no purpose; he insisted that it was his privilege to tell what he knew, and he proceeded to do so in spite of emphatic protests from the chairman and the other justices. The attention of the government was directed to the affair, and his charges are to be investigated. The British judiciary have been supposed to be impervious to corrupting influences. They have a reputation for administering straight justice. Therefore, it is all the more surprising to hear of such an episode, a member of the honorable bench proclaiming publicly its defilement!

T.

MOVING BACKWARD.

SOUTH CAROLINA has decided through its Constitutional Convention now in session, to re-enslave the colored people. Not in so many words to be sure, but practically the Negro race in that State is to be placed as much at the mercy of their masters as they were before the war, if the constitution now agreed upon by the convention goes into force. Negroes in South Carolina are to be disenfranchised. Their right to hold office or to vote is to be taken away. The votes of 80,000 men are to be annulled in order that white men may rule the State. Not only so, but the privileges of education are to be taken away from this people. Seven twelfths of the population are consigned to hopeless ignorance, degradation, and helplessness.

This from our point of view is most astounding news. After the terrible experiences through which this nation recently passed, in spite of our national principles declared in trumpet tones to the world, and notwithstanding our constitutional guarantees, this State arises, and in calm and deliberate action forges again the shackles that were broken at such infinite cost! This, too, in the land of boasted liberty and equality, and at the close of the nineteenth century! The move is a worthy consort of that other monstrous movement that is riveting a union between Church and State and enslaving the consciences of men.

We are not inclined to indulge in vituperation toward those who have taken this lamentable step. We are well aware that for eight years South Carolina with its proud Bourbon blood has been largely dominated by Negroes. Wisdom has not always guided their counsels. And in this last contest northern threats have been

made of bayonet and bullet, if the rights of colored people were not respected. These things and other circumstances have aroused the whites to desperation, and they see no chance for half-way work. It is to them a question of ruling the Negroes, or being ruled by them. They choose the former, and propose to make it sure. Of their 1,200,000 people, 700,000 are colored. The most of these are ignorant and superstitious; and the Carolinian has not yet learned to submit to be ruled by them.

But for this deplorable state the white people only are to blame. Those colored people were taken to Carolina in slavery. The only possible remedy for present evils which will ultimately result in justice to both parties, is in the uplifting of the downtrodden. Ignorance in possession of the ballot-box is a dangerous power. But it is not proved that black ignorance is more dangerous than white; and they have both.

It is our privilege to hope that wise Christian counsel will yet prevail in this most grave crisis; and that better measures than those proposed will be adopted. No more critical situation than this has arisen in our country since the war, and it will agitate the country deeply. But it is a time for discretion rather than rashness.

T.

THIS SOUNDS DECISIVE.

THE situation is apparently growing more and more uncomfortable for the atrocious Turk, as it certainly ought to do, in geometrical ratio, and that speedily. Over the demands made upon him on account of the Armenian outrages, the Turk was ready with his usual promises of reform. But as it was demanded that "the regulation of Armenian affairs be submitted to the control of an international commission," the Sublime Porte thought this "would be incompatible with the dignity of the Ottoman empire as an independent power;" whereupon Lord Salisbury, it is reported, bluntly told him "that the independence of the Ottoman empire was a thing of peculiar precariousness; that it would long ago have ceased to exist, had not some powers thought it good policy to protect it against the ambitious designs of others; and that unless the sultan consented to measures needed to put an end to religious persecution and race oppression in his dominions, fate would soon put an end to the whole Turkish concern." We quote from *Harper's Weekly* of Sept. 21. If this is not mere bluster, which would be a sign of weakness such as England is not wont to manifest, something decisive must soon follow.

U. S.

ANOTHER STEP FORWARD.

THE establishment of the American Medical Missionary College and the inauguration of its work with an enrollment of about fifty students, is an event of no small significance, not only in the history of our specific work, but in that of missionary work at large. The value of medical skill in heathen lands is appreciated by all who have any acquaintance with the pitiable physical condition of humanity in those lands where darkness, ignorance, and superstition have an undisputed abode.

Deprive a country of its education, its hospitals, physicians, and nurses; obliterate all knowledge of dentistry, surgery, anesthetics, and therapeutics; and in their place substitute

fetichism and the diabolic customs of witchcraft, counting illness a crime and suffering a gratification of their malignant deities, and then we have heathenism. Christ, who came to save the lost, first healed their sicknesses, and removed their sufferings.

There are, it is said, but four hundred medical missionaries out in those dark regions to-day amid the thousand millions of suffering people. This school is the first of its kind—the first distinctively Christian medical school and the first distinctively medical missionary school. Medical professors are not as a class noted for their religious tendencies, nor are the popular schools conservatories of the principles of faith and piety or of Christian philanthropy. In this school each of the twenty professors and assistants is an active Christian and an ardent lover of men. Each day's work is begun by prayer. The sole motive held before the pupil is the hope of doing good. Education is to be regarded as means to the end of alleviating the ills of life and encouraging better life.

To some it may appear that this move is but an experiment that may, like other ventures, end in failure. Not so. Our divine Saviour has demonstrated the success of this work in his own life. The blessings flowing from that life have not yet lost their life-giving power. Eternity only can measure their import. In our day the utility of these principles has been fully established in their working among the people. In combining the principles of health and healing, of which we, through God's providence, have obtained a knowledge, with our ministration of other gospel truths, we are but following in the most obvious path of Christian duty. The wonder is that we have been so slow to adopt it.

May God bless and foster this good work. May it receive the mold and impress of the hand of Jesus Christ. Should the opportunity for work continue, we can easily anticipate the time when more than four hundred workers shall have gone forth from this school to do work for the Master.

T.

WHERE THE MONEY GOES.

THIS country is favored with the natural conditions of prosperity far above any other on earth. We possess unlimited natural resources, fertile soil, variety of climate, unbounded stores of mineral wealth, vast forests, a vigorous people. The harvests are abundant, productions of every variety are vast, and labor is active; taxes are not oppressive, and yet the cry is "hard times." There is no money. The government is begging. Europe draws away our gold, business barely pays—what is the matter?

One way in which our prodigality is manifested, is indicated in the statement, no doubt true, that \$100,000,000 was spent by Americans this year in visiting Europe. This means just that amount of gold out of this country. Another avenue through which many millions go abroad is the very fashionable habit of American young women fishing in the Old World pond for titled husbands. Every few weeks some famished lord or duke bites the tempting bait of an untitled girl with a vast fortune pinned to her clothes. She becomes Duchess Bigbody or Lady Donefor or Countess Soldout. He pockets his cash, buys some new clothes, and starts in for another good time. She probably comes home in a few years, dragging her foreign title behind her. But that is where the money goes.

T.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 8, 1895.

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THE WAY THE DEVIL FULFILLS HIS PROMISES.

THE two great evils of this world, untruth and death, from which flow all other evils, are the offspring of Satan.

The Devil is plainly declared to be the "father" of lying, and a murderer from the "beginning." John 8:44. The two great objects, therefore, he has ever in view, are to *deceive* and to *destroy*.

Men are most readily deceived by the promise of some desired good—life, health, wealth, happiness; so the Devil points out before men a path for them to pursue, spanned by the rainbows of every promise which humanity could desire, but leading to the greatest mischiefs and losses possible for one to suffer. He leads men to believe that the most groundless and destructive falsehoods are veritable and eternal truths, and urges them on to grasp the happiness and blessings which he has promised, but never designs to bestow, while at the same time he works most energetically, behind the scenes, and in every secret channel possible, to compass their ruin. In all this work, he lets just enough results appear, from time to time, which are really good, to blind the eyes of his victims, and rivet his deceptions more firmly upon them.

"Ye shall not surely die," but "ye shall be as gods," was the first output from his treasury of deception, which he worked upon the human family. The woman thought she saw enough to confirm the serpent's word, when she perceived that the tree was "good for food," and "to be desired to make one wise." But instead of becoming like gods and living forever, the transgressors became more like devils and went into the grave.

In our own day we have an almost world-wide object-lesson set before us on this very point. Spiritualism has been reserved as the crowning Satanic deception for the last days. No movement ever opened with more magnificent promises. It posed before the world as an angel of heavenly light. It claimed to be the second coming of Christ. It claimed to have been sent to regenerate mankind, and renovate the world. We give herewith a few of its spirit-inspired pretensions. In its "Declaration of Principles," Article 20 says:—

"The hearty and intelligent convictions of these truths [the teachings of spirits] tend to energize the soul in all that is good and elevating, and to restrain from all that is evil and impure, . . . to quicken all philanthropic impulses, stimulating to enlightened and unselfish labors for universal good."

Miss A. L. Lull, in the *Religio-Philosophical Journal* of Jan. 23, 1886, said: "Spiritualism is the saviour of humanity, because it is reaching out toward the criminal, and in its efforts to lift humanity to a higher plane, it is laying the foundation for future generations. . . . Spiritualism comes to cleanse out the dregs and wretchedness of humanity."

Mrs. R. S. Lillie, in a speech at the Thirty-eighth Anniversary services in Horticultural Hall, Boston, Mass., and reported in the *Banner of Light* of April, 1886, said: "Christianity never had a Pentecost to be compared with modern Spiritualism. The latter is as far in advance of the former, as the electric light is in advance of the tallow dip of the past; for it is nineteen centuries ahead of it."

These are most astounding claims; and if there is any truth in them, Spiritualism ought to have shown itself as a great uplifting moral power, provided it has been able to get any foothold among the people. We therefore inquire what its success has been. On this point Professor Keck, at the Thirty-ninth Anniversary of Modern Spiritualism, at Bridgeport, Conn., (*Banner of Light*, April 9, 1887), said:—

"It [Spiritualism] has made converts of more scientific men and profound thinkers than any other sect in the world. In thirty-nine years it has grown to ten or fifteen millions of believers, with thousands of mediums, a literature printed in every known language, and converts in every quarter of the globe."

With all these facilities and all this success, it surely has been able to make good its claims, and fulfill its promises, if its nature is such as it assumes, and its promises are good for anything; and its course should be marked by a great decrease of crime, by the promotion of virtue, and a general improvement in the moral tone of society, wherever it has gone. For nearly fifty years it has now been operating in the world; and with all its glowing professions of what it was able to do, and its millions of converts, "energized to all that is good and elevating," its impress for good should everywhere be seen.

But what are the facts?—Just the reverse of what has been promised. Free love, which is free lust, has followed in its wake; homes have been ruined, families scattered, characters blighted; while insanity and suicide have been the fate, or the last resort, of too many of its victims. And outside of its own ranks, in the world at large, the fifty years since the advent of Spiritualism have been years of increase of crime and every evil in a fast growing ratio. Liquor drinking, tobacco-using, gambling, prostitution, defalcations, robberies, bribery, municipal corruption, divorces, thefts, insanity, suicide, and murder, have increased in a far more rapid ratio than the population itself, and especially in those places where Spiritualism has had its strongest holds. But had Spiritualism been the purifying, renovating power which it claims to be, such results could not have been seen. It is very evident, that, as a power in the world in behalf of righteousness and humanity, it has been of no account; and as between the forces of good and evil, its weight has been on the side of the evil instead of the good. It is thus that the author of Spiritualism, the father of deception, fulfills the promises made through that channel to deceive mankind. For the quotations given above, we are indebted to the work on Spiritualism, by J. H. Dadmun, noticed in the *Review* of Sept. 17.

The future is to manifest another exhibition of this characteristic of the great deceiver, under circumstances still more deeply to deceive. The testimony of the Bible is clear enough as to the working of Satan in the last days both in the hearts of men, and through the elements of nature. He is come down in "great wrath,

because he knoweth that he hath but a short time." Rev. 12:12. He is the prince of the power of the air, and as far as he is permitted to go, he will, according to his very nature, spread devastation and woe and death among mankind through the convulsions of nature. He will work among men with "all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that . . . received not the love of the truth." 2 Thess. 2:9, 10. He will urge men on in such courses of life as shall render them the ready subjects of all manner of diseases, and then multiply forms of physical ailment to which they will fall victims, and so be cut off from life. But in all these ways he works in secret, behind the scenes, unknown to men. He is, however, to be permitted at length to show himself openly to men. But when he does this, without dropping in any degree his real character or former work, he does it in a different guise altogether. Secretly he is man's most virulent and deadly enemy; openly he will appear as his loving friend, his helper, benefactor, and saviour.

From "Great Controversy," page 624, we learn that Satan's crowning act of deception will be to personate the Saviour himself here upon the earth. He will appear in certain places as a being of majesty and dazzling brightness, surrounded with glory surpassing anything that mortal eyes have yet looked upon. The cry arises, "Christ has come! Christ has come!" and the multitudes fall prostrate in worship before him. With a voice low, compassionate, yet full of melody, he lifts his hands and blesses his worshipers, repeats some of the gracious truths uttered by Christ while on the earth, heals the people, and then in his assumed character of Christ, claims to have changed the Sabbath, and adroitly turns the frenzied indignation of the deceived multitudes against those who adhere to the word of God in observing the Sabbath of Jehovah. He charges them with blaspheming his name by refusing to listen to his angels sent to them with light and truth. This will be the overmastering delusion which will sweep away all but the elect. Matt. 24:24; Rev. 3:10.

Let us be thankful that light is shed upon our pathway, by which we may not be "ignorant of his devices" (2 Cor. 2:11); and let us not be deceived by his promises.

U. S.

IN THE REGIONS BEYOND.

En Route from Honolulu to New Zealand—A Call at the Samoan Islands—Services on Board Ship—Visits to the Churches of New Zealand, etc., etc.

WE left Honolulu at noon of July 4, while the citizens of the so-called republic were celebrating the anniversary of the establishment of the new government. Joseph Cook, of Boston, who was a fellow-passenger all the way from America to New Zealand, was one of the orators of the day, and our boat waited for him to complete his address. As illustrating the sensitiveness of feeling concerning the Hawaiian government, I will mention the fact that Mr. Cook was called to order by the chairman of the day, United States Minister Willis, for some observations upon the limitations which had been placed upon the right of suffrage. The incident created something of a stir, as the speaker resented the action of the chairman and rather turned the tables upon him.

We had a very pleasant voyage upon the good ship "Monowai," and reached the Samoan Islands after a run of one week. A stay of three hours at this place gave us time to make a brief visit on shore, just long enough to catch a glimpse of native life. The town of Apia consists of one irregular street which follows the shore, and a few lanes running back into the bush where the natives live. As we saw the great iron hulk of the German war-ship "Adler" lying on its side on the reef a little out from the shore, and were reminded of the terrible hurricane of March, 1889, when so many lives were lost and so much property destroyed, we could not but think that it was a great pity to waste so much in quarreling about so little.

On the next Sunday after leaving Samoa, by request of some of the passengers, I spoke in the social hall of the steamer. Dr. Joseph Cook assisted in the services. The sudden death of one of our fellow-passengers on the morning of that day gave a good opportunity to urge the inquiry of the jailer, "What must I do to be saved?"

We reached Auckland, N. Z., Wednesday, July 17, one day ahead of our schedule time on account of favorable weather. A program of work had already been arranged, which included visits to nearly all the churches of the Conference. We began with meetings at Epsom and Surrey Hills, suburbs of Auckland. A camp-meeting was held in Epsom in February, and this was followed by a tent-meeting. As a result of these efforts, an interesting work has been developed, and quite a number had already begun the observance of the Sabbath. A neat house of worship had been erected, in which our meetings were held. The church at Surrey Hills is one of the oldest in the Conference, being the first one raised up by Elder A. G. Daniells when he came to New Zealand. It meets in a substantial house of worship, which was erected some years ago. As I tried to present to these companies the glorious truths of the gospel of Christ, especially in their relation to our personal experience and the times in which we live, there was a response to the word spoken and gratitude of heart expressed for the precious light. Four meetings were held in each church, one of these being devoted to giving a brief account of our general work, its institutions, organizations, plans of work, growth, and extension of the work, etc.

From Auckland we went by boat to Napier, intending to hold meeting with the church at Gisborne, while the boat was in the harbor, but owing to a high wind and a rough sea it did not seem advisable to go ashore. I very much regretted that I could not meet with this company. At Napier I held seven meetings, and one during the time with the company in Hastings. The Theater Royal was secured for a Sunday-night meeting at Napier, with the prospect of a good attendance, but an unusually heavy rain interfered seriously with our plans. About one hundred and fifty were present, however.

One meeting with the church in Ormondville, four meetings at Palmerston North, and four meetings at Wellington, together with a three days' meeting of the Conference committee at the last-mentioned place, closed our work in New Zealand. In three weeks I visited seven churches, and spoke twenty-five times. Elder G. T. Wilson, the president of the New Zealand Conference, accompanied me in all these visits,

and other laborers were present part of the time. I was glad of this opportunity to become acquainted with the brethren and sisters in this field, and to learn from personal observation of the circumstances under which the work is being carried forward.

I was especially gratified in visiting the homes to see the extent to which the principles of healthful living were being practiced. It is evident that public instruction in the theory of these things has been supplemented by some practical work in the kitchens of the good housewives. It was a pleasure to us to enjoy the results of this faithful work.

The most of the work in New Zealand thus far has been confined to what is called the North Island, but plans have been laid for an aggressive campaign in the South Island, beginning with a prolonged effort in Christchurch, the leading city. Efficient help will be furnished from Australia, in addition to such laborers as can be spared from the work already in hand in the New Zealand Conference, and such plans will be followed as have resulted in success elsewhere.

We reached Australia, Thursday morning, Aug. 15, and were made welcome at the home of Elder W. C. White. Since coming here I have spoken three times, once at Ashfield, once at Petersham, and once in Sydney. I find earnest souls desiring to hear and obey the truth. A general meeting has been planned for next Sabbath and Sunday for all the churches in this vicinity. We expect to remain in this country three months or more, and will speak more fully of the work here in our next report.

W. W. P.

Granville, N. S. W., Aug. 19.

SERVING GOD BY PROXY.

MANY things can be done by proxy. Men vote by proxy. Provisions are made by which one man does the business of another, for another, and it is the same as though done by himself. But God never made any such provision for his work. An individual co-operation is necessary. "We then, as workers together with him," are the words of the apostle. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." "He that taketh not his cross, and followeth after me, is not worthy of me." "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

No working by proxy here. It is an individual confession of Christ. A personal responsibility must be borne. An attempt to shift responsibility on another in acknowledging Christ, or in bearing the cross, is denying him. Copartnership is God's plan. God works in, and we work out. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." "Light is sown for the righteous." Opportunities to let that light shine upon the pathway of others are talents lent us of God, that we may put them out to usury. As individuals we are to make use of this light in the opportunities for the advancement of the work of God in the earth. Then when he comes and reckons, he will know how much every man has gained by trading.

We do not read of any who undertook to do

this work by proxy, but we do read of one who hid his Lord's money in the earth, wrapped in a napkin. When called upon for his talent, he said that he "was afraid," and went and hid the talent in the earth. But to him his Lord said, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Regarding the Lord a hard master, to require at his hands that which he could not perform, was an acknowledgment of the Lord's claims, and in this he condemned himself.

In home missionary work, there is a responsibility which cannot be shifted upon another, although it may be of such a nature that the heart is humbled by the performance of it. But it cannot be done by proxy. The Lord requires at our individual hands something, the responsibility of which cannot be shifted upon another. Men may hire individuals to plant their corn, sow their seed, and perform any manual labor, but hired laborers will not release individual responsibility in the discharge of personal duty we owe to God. It is a work of love and not of hire the Lord asks.

Many would enter heaven if the work of co-operating with Christ in bearing his cross could only be done by proxy. If by their means they could secure some one to bear the cross for them as they would employ a servant, and have it placed to their credit, they would accomplish much in the service of God. The "Book of Life" contains no such entry. There may be such entries in the "books," but unfortunately, "Whosoever was not found written in the book of life was cast into the lake of fire."

We are living in an awfully solemn time. It is a time when men are developing characters which will decide their own destiny. An important question with each individual is, Am I willing to take upon myself the reproach of going forth, "without the camp, bearing his reproach," taking "joyfully the spoiling" of my goods, knowing in myself that I "have in heaven a better and an enduring substance," for Christ's sake? Am I willing to put my shoulder under and bear the load for Christ's sake? This question would be well for us all to consider.

"Good Master, what shall I do that I may inherit eternal life?" was the language of one who came to Christ while in the way, kneeling before him. He was rich, and a young man of promise. He said he had kept all the commandments from his youth up. The Saviour said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions." Mark 10:21, 22. Had the Saviour said, "Come with us, and pay our bills," it might have had a different effect upon the young man.

But that would not answer. There was a principle in his heart which could only be rooted out by his selling whatsoever he had and giving "to the poor." He might have hired others to follow Christ. He might have paid the bills of the disciples; in fact, there were many ways he could have invented to have Christ followed by additional numbers, and had their wants relieved, but there was a specific work for him to

do, for his particular benefit. Others could not do it for him. There was a wrong principle in his heart that could be uprooted only by his doing as the Saviour said. He was to sell and give to the poor, and this would make him as dependent upon the charity of others as were Christ and his disciples. This was to him a hard saying, and he could not bear it, and so he went away sorrowful.

This is an object-lesson to all who are similarly situated. God knows our each and every heart. He speaks to us individually, and requires an individual co-operation. None can shift the responsibility of individual effort. No substitute can be secured to do the work assigned to us. It is for our individual good. Wrong traits of character must be overcome.

How many will make a right decision when brought to the test? Many will see the fatal mistake they have made in turning their feet to an easier path when brought face to face with their lives in the judgment. It was not because they did not love the truth, but when brought to the test, they loved themselves and their own ways more. Therefore many will go away sorrowful.

We have already entered the final conflict, and a crisis for every soul is right upon us. Have we faithfully borne the trials thus far? or has the way been too rough for us? If so, what will we do to enter the fiercer conflict when trials become more severe and testing? The road we are traveling is one of conflict, but Christ has trodden it before us and sends back to us, "Be of good cheer; I have overcome." But to us as to Christ it will cost personal sacrifice. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

S. N. H.

CONTRIBUTIONS FOR THE INTERNATIONAL TRACT SOCIETY.

For some time it has been customary for the fourth Sabbath missionary collection of October to go to the International Tract Society, and as the time for this collection to be taken up is now close at hand, I regard it a privilege to call the attention of our people to the important work which is being done by this organization.

It is not necessary to review the past history of the International Tract Society, which is so full of interesting incident, and shows so wide a range of work accomplished. But it may safely be said that the rays of light emanating from it have reached far and wide, and as a result of the reading-matter sent out, we find at the present time that interests are springing up in every part of the world. This is indeed encouraging. And yet the extent of the good accomplished can never be fully known in this world. Only the day of the Lord can reveal it.

FIELD OF OPERATION.

There are in all our Conferences throughout the world regularly organized tract societies which are operating within their own limits; but there is still a larger portion of territory which contains no organized Conferences, and which is under the care of the General Conference and the Foreign Mission Board. Some portions of the United States are worked in this way, as the South and some portions of the West and North. Then there are Mexico, Central and

South America, southern Europe, Asia, Africa, and the islands of the Pacific. By taking a glance at the map of the world, the reader will readily see that the International Tract Society has an enormous territory in which to operate directly, aside from the general work it has to do through the local societies.

MANNER OF WORK.

Much of the work is done by correspondence. Different secretaries are corresponding with missionaries, men in official positions, and many others who are especially interested in religious work. Some of these persons become agents through whom we circulate a large amount of literature where it will do the most good.

The International Society also has a duty to perform in coming to the assistance of our weaker Conferences when any emergency arises which demands especial exertions; such as efforts at religious legislation, arrests for Sunday labor, etc. When the State society has not been able to meet this special demand, the International Society has always stepped in promptly, and rendered the needed assistance, taking upon itself the liberal distribution of proper reading-matter. In such cases, of course, as in many others, this is done wholly without remuneration. The thoughtful reader will see the importance of this work, and the far-reaching influence it is bound to have upon the cause of truth. He will also see the considerable draft upon the resources of the society which is involved in carrying the work forward in the prompt and aggressive manner which is so desirable. Surely every lover of the truth must be gratified at the thought that there is an organization which can be depended upon to do just such a work as this one is doing. Without it many valuable opportunities would go by unimproved, and the work would suffer in this critical time.

Besides the lines of work already mentioned, the International Tract Society keeps in close touch with the State organizations, and takes a lively interest in assisting them in every way possible. Much of the work heretofore performed by others in behalf of the cause of religious liberty is now done by this society, especially in the line of publishing tracts and pamphlets. At times of special emergencies the draft upon the funds of the tract society is quite severe. A large amount of literature must be distributed in a brief time. This calls for the outlay of funds, but it also brings good returns.

From this short and inadequate presentation of the field occupied and work done by this society, it can readily be seen that it is not only worthy of our hearty sympathy and support, but also that we should regard it a privilege to have a part in contributing to its support. And as the society has had a very small income,—that arising from the sale of some of the smaller publications,—it is dependent upon the generosity of the people for the funds required to carry forward its work in an acceptable manner. Let our brethren and sisters and all friends of the cause prepare to make a liberal donation at the time of the October collection.

We would further suggest that our church elders and librarians present this matter to their churches and societies on the Sabbath before the collection is to be taken up, so that all may go prepared to contribute according as the Lord has blessed them.

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.

LIFE.

BY ELIZABETH ROSSER.
(Fruiland, Ore.)

LIFE is a serious thing. O spend it not in pleasure! The harvest waiting stands for reapers just like you; Go, seek your Lord for strength,— he gives it without measure,—

And enter then the field, your Master's work to do.

Life is a joyous thing. O waste it not repining! Of his all-glorious works rejoice that you're a part: Point out to shadowed souls the sun of love still shining; Lift up the drooping hands and cheer the fainting heart.

ON THE WAY TO BRAZIL.

As the time for our departure for Brazil is right at hand, I will briefly report what the Lord has done for us. Arriving in Hamburg, we found the brethren and sisters all happy in the Lord, and waiting for us. With joy we took possession of the friendly little home which the brethren had rented and prepared for us. Here we lived, and from here we attended the meetings which were held in the newly built chapel.

During the general meeting many a soul found peace and the forgiveness of sins in the Lord. Especially blessed was the day of the dedication of the chapel, July 21. At the close of a powerful dedicatory sermon by brother Conradi, opportunity was given for remarks to all gospel workers, and without exception all gave praise to God for what he has wrought for Hamburg, even the architect, who had planned the chapel, taking part. Yea, truly, whoever visits the Hamburg mission and has not hardened his heart, must confess that the Lord has done great things for our beloved brethren there. Before this meeting closed, we rejoiced in seeing several dear souls follow their Saviour in baptism.

July 26, brother Jones, my family, and I bade farewell to the dear ones in Hamburg, to visit the great cathedral in Cologne. But there our hearts were made sad to see hundreds of people from far and near, hastening to the church to engage in the false worship being carried on there, and we limited our visit to the cathedral to thirty minutes, and sought a better place, where we could look upon the beautiful creation of God. This was richly rewarded, for when we continued our journey on the beautiful Rhine, and looked up to the high bluffs on both sides, our hearts were full of adoration to the Almighty. Nevertheless the eight hours spent on this historic stream did not pass away without emotions of sadness, as we thought that in those old, half-decayed ruins which are still seen upon the mountain-tops, many dear ones have been called upon to yield up their lives for their faith.

Arriving at Bingen, we left the Rhine and hastened by rail to Hagenau, in Alsace, to visit our relatives. Here my wife found her only sister, whom she had not seen for twenty-three years. But what a longing took hold of our hearts that there might be no more parting, and how full of comfort were the words of our Saviour that brother Jones repeated, "Behold, I come quickly," when God will wipe away tears from our eyes, death will come no more, neither sorrow, pain, nor sighing, for the former things are passed away, and all things made new. Then, truly, there will be no more parting.

After spending a few days here, there came a longing to go into the field to bring the knowledge of the Saviour to those that know him not. Walking out with our friends, we saw at a cross-road a great cross hewn from stone, with golden letters bearing this information: "Forgiveness

of sins for forty days to every one who prays the Lord's prayer and the Ave Maria five times in faith." We found several of these crosses at the cross-roads and corners. O how powerful is the voice of God, and how true his words, when he says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee;" for truly "darkness shall cover the earth, and gross darkness the people." But there are still many honest souls to be found among these churches, deluded people. If one goes into their churches on any day of the week, and especially on Sunday, persons can be found who have been wailing and sobbing for hours before the images of saints. O that many may be aroused to the work, and come and help our brethren here who are working so faithfully to help these erring ones. I would say right here that Germany is not as hard a field as we have often heard, and I believe, as brother Conradi says, that "those that complain that Germany is a hard field, have made it hard for themselves;" for I never found souls more willing to hear the word of God than in Berlin. While remaining there a few days, brother Perk took me to a little meeting outside of our church, and after a Bible reading of two hours' duration, they all promised to obey the Saviour. The next day brother Hueck took me to see his own little flock, for which he has been working as a Baptist preacher for years, but he has now become a member of our church. As a result of our meeting, this little flock and others who had not been baptized, gave themselves to the Lord.

After we had visited our relatives in the province of Brandenburg, and spent many pleasant hours with them, we continued our journey to Wirsitz, in the province of Posen. We remained seventeen days, and from here visited all our relatives, and my old schoolmates, friends, and acquaintances. We should have been glad to remain here if long-neglected South America had not been waiting for us, for we were permitted to speak freely to these dear ones upon the love of God and the truth as it is in Jesus Christ. Truly it was a happy reunion, after an absence of twenty-six years, and we hope and pray that many a jewel from there may be gathered into the eternal city as a result of our visit. I rejoice and thank the Lord that his work progresses so well all over the world, and whoever has not closed his eyes must see how the last warning message is advancing into all parts of the German empire.

Beautiful Switzerland also is receiving the pearls of truth in both the German and the French language, and many of its people are accepting it gladly, as was evident at the camp-meeting at St. Blas, where brother Jones preached the word in the English tongue, which was translated into both French and German. This was one of the best meetings I ever attended.

I found here several brethren and sisters from America, busy in the work of the Lord, among whom was our beloved student at College View, brother Arnold Martin.

Since Sept. 3 we have been here in Hamburg, waiting for our ship, which will carry us, under the guiding hand of God, to our field of labor, Brazil.
H. F. GRAF.

DISTRICT NO. 8—TURKEY.

AFTER the Swiss camp-meeting, I spent a few days at Basel, aiding in laying plans for our health work in this city. Dr. De Forest arrived soon after the beginning of our camp-meeting, and thus had an opportunity to become acquainted with our people in Switzerland. As decided by the General Conference Association, part of the building of the Basel publishing house will be used in the interests of health work. Plans for this enterprise laid before our people during the Conference, were received and seconded with enthusiasm. At the present,

everything indicates that this work has an encouraging future.

After having visited our German churches in eastern Switzerland, I started for Turkey, passing through the Tyrolean Alps to Vienna, where brother A. T. Jones joined me from Germany. From Vienna we passed to Buda-Pesth, the capital of Hungary, where we remained half a day to see the city. The Hungarians are an active, wide-awake people; their capital presents much more life and business energy than the Austrian capital.

From Buda-Pesth we came by rail to Orsova, the last town of Hungary on the Danube near the Rumanian border; here we took the steamer down the river to Rustchuk, and came thence by rail to Varna, the chief Bulgarian port on the Black Sea. Taking the steamer here in the evening, the next morning we were in sight of the Bosphorus. Fifteen miles down the historic stream brought us to the Golden Horn, the harbor of Constantinople. Landing and passing the customs without difficulty, we soon found our brethren in Stamboul, where we were heartily welcomed.

According to appointment, our Bible school began Sept. 13, with an attendance of fifteen,—nine brethren and six sisters. Eight are Armenian, and seven are Greek; as all understand the Turkish language, it is used in the school, brother Baharian translating. Most of those attending are between the ages of twenty and thirty. Among the number are two teachers, a colporter, a tailor, an umbrella-maker, a shoemaker, a photographer, a sculptor, and a young physician about to graduate from the Turkish medical school in this city. Some of them have already spent considerable time in spreading the truth; it is hoped that a number may be employed more directly after the school.

Five classes are held daily,—two for Bible study, one for general and Bible history, one for our work and workers, and one for the study of English. Thus far, the class has shown more than average aptness in grasping the truths presented; the prospects are that we shall have a profitable season.

The school is held in a house occupied in part by our workers, and situated in Stamboul, the part of the city where old Byzantium was located; we are in an Armenian quarter, not far from the famous church of St. Sophia, and overlooking the sea of Marmora. It is an interesting chapter in one's life to spend a few weeks in this city, for compared with the average European city, it is like another world.

Reports from the field are encouraging; the harvest is certainly ripe in this field, and we are glad for the prospect that soon more laborers may be sent forth.
H. P. HOLSER.

Constantinople, Sept. 16.

QUEENSLAND, AUSTRALIA.

TOOWOOMBA.—We are happy to be able to report the organization of the second church in this colony, at Toowoomba. This church was organized July 27, with a membership of twenty-four. Several others are observing the Sabbath, who will soon unite. The Sabbath-school numbers about forty members. The church is favored with a comfortable place of meeting in Temperance Hall. It has a good main room, seating about three hundred people, and two anterooms, nicely adapted for Sabbath-school purposes. The rental is low, one-half crown (60 cents) a week. When such places can be secured, we think it much better to use them, than to burden a young company with the effort to build a church edifice of their own, and thus run them into debt.

This church has its tract society well organized and actively at work. They use 100 *Echoes* weekly. The district prayer-meetings are well attended, and the entire company pay a tithe of their income to the Lord. God has blessed the

church with a leader who speaks the English and German languages, a brother Jay of English birth, but raised in America. His wife is librarian of the tract society. The two deacons are men along in years with a good Christian experience. The treasurer is a man who has been successful in his own business, and has not owed a single penny for many years. His example to the church in this line will be good. Everything about his ten-acre homestead adjoining town is in the best of order.

IPSWICH.—We opened tent-meetings in this city, the second in size in the colony. It is situated twenty-four miles from Brisbane, the capital, having a good suburban train connection. It is one of the prettiest places in the colony. The Brisbane River divides it into the main city and North Ipswich. It is surrounded by a number of small villages, most of whose inhabitants are engaged in coal mining.

The meetings open with a fair attendance, and the leading paper, the *Queensland Times*, a tri-weekly, is publishing the most full and faithful reports of our meeting we have yet had. This is materially increasing the size of our audience, for which we thank the Lord. Already some are convinced of the truth, and we hope a few will join us in our first Sabbath meeting at our house to-morrow. We are well and of good courage and happy in the work. Brother George Teasdale and his wife, formerly Mattie Lawrence, and Miss Walker, of Sydney, a Bible worker, are our assistants.
G. B. STARR.

TRINIDAD, W. I.

WE left Battle Creek July 28, for our work in this field, expecting to stop a short time with relatives in Connecticut. This was a very pleasant and profitable visit. I spoke to the Hartford church six times, held some other meetings with them, and by invitation spoke in the Methodist church at South Manchester on Sunday, and also to the Christian Endeavorers in the Congregational church in the same place. Friends here presented us with two hanging-lamps and other things for the work in Trinidad. The boat on which we expected to sail the 24th did not leave until Aug. 31. That day we spent with the Brooklyn Sabbath-school, and spoke to the church afterward. We were obliged to leave the meeting before it closed, going directly to the boat. We cannot tell the good this day's experience did us. It started us off on our trip with much courage and cheerfulness.

At 3 p. m. we left the docks in Brooklyn on the steamship "Irawaddy," and at 5 p. m. were leaving the point of Sandy Hook out of sight, the last strip of American land to be seen; but it was with glad hearts for all that, because we knew that we were on the Lord's business. The first two days were somewhat rough, and we were a little sea-sick, but throughout the entire voyage we had no storm, and the trip was enjoyed by us all.

The first islands of the West Indies were sighted the next Friday morning, and that day and part of Sabbath we sailed past many of the most beautiful islands one could imagine. The impression was stamped upon our minds, as we passed one after another of these islands, What a work to be done! Why have not these lands been entered by our workers before? This thought was deepened as we reached Grenada, Sabbath night, where we stopped two days, being entertained by wealthy merchants with whom we became acquainted on the boat. This island should be entered at once by two or three good workers. We had many interesting visits with some of the passengers, some of whom have befriended us since reaching this place, and for whom we have hopes that they will in time see the truth and be a great help to it.

Tuesday, Sept. 10, we reached Port-of-Spain, and were soon through the custom-house, and had our goods shipped to Couva, a small village

twenty-five miles inland. That day we visited the grave of Elder Flowers, did some shopping, and visited interested ones, and the next day came to Couva. Here we found an earnest company eagerly waiting our coming. We have since been busy getting settled, holding meetings with the little company, and in doing much writing for the return mail to America. The brethren had a very pleasant house rented for us, where we are comfortably located, with room for the meetings in the same house.

We find about thirty Sabbath-keepers here and in the vicinity, and all are anxious to do all they can to learn and spread a knowledge of the truth. Some of these have lately accepted the truth, and there seems to be a good interest already. We expect soon to hold a course of lectures here, and to get the company ready for organization as soon as possible. There are interests at other points also which will be followed up as soon as we can get to them. We have not been here long enough to tell much about the people or about the island. This will have to be done later. The Lord has gone out before us, and we expect a good work will be done here. We are all well, and see no reason why we may not remain so. Our courage is good in the Lord and in his work, and we enter upon it with faith that he is with us. Pray for the work here. More later.

E. W. AND L. A. WEBSTER.

URUGUAY.

I VISITED Uruguay lately and spent one week at Neuva Helvatia. There is a swiss colony in that place and some Germans from Germany. I held four meetings there, and they were well attended. The minister there has lost his influence among them because of his infidelity. An unbeliever told me that he did not believe much, but he would not go as far in his infidelity as this minister did. Some are keeping the Sabbath as the result of reading the *Hausfreund* and books delivered there by the canvassers. In Montevideo three sisters are keeping the Sabbath of the Lord.

Brother McCarthy is at work in Uruguay, and two or three have taken their stand for the truth since he has been there. I trust he will prove an efficient worker for the Spanish-speaking people. There are some urgent calls from Uruguay for labor to be performed for the people.

When I reached home at Buenos Ayres, I found that our little daughter had been dead two weeks, and I knew nothing of it until I entered the house. It was a hard trial for my wife, especially because I was gone, and she loved the little one so much. I also feel the loss deeply. We mourn, but our mourning is turned into rejoicing by faith when we take into consideration that we shall meet the little one just a little in the future. She will escape all the difficulties that are just before us. May the Lord help us to lead the one we have left just right, so that we may be an unbroken family in the everlasting kingdom.

I have received letters from Crespo, stating that the work there is prospering. Several have been baptized lately. They enjoyed a good quarterly meeting. We expect to hold a tent-meeting at Crespo in September if the Lord is willing. One or two have begun to keep the Sabbath at San Javier through reading. The French brethren at Esperanza are looking anxiously for brother Vuilleumier, who will be here soon to help them. Two Bible workers have arrived from the States. One is now at work in Uruguay, and the other one in Buenos Ayres, where she will soon be joined by the one now in the republic of Uruguay. I just received a letter from sister Post, who is laboring in Uruguay, that two individuals have begun to keep the Sabbath under her labor there. There are others interested who she expects will soon embrace

the truth. Thus we already see some fruit of work from the Bible workers sent here, and we expect there will be many who will rejoice in the truth as the result of their work.

F. H. WESTPHAL.

Sociedad de Tractados de Argentina, Casilla del Correo 481, Buenos Ayres, Argentine Republic, S. A.

QUEBEC.

AFTER the good camp-meeting in Vermont, I visited the tent at Bethel, P. Q., where brother Rickard was holding meetings with a good interest to hear. I visited Fitch Bay to arrange some matters about the school, and Sept. 14 returned to the tent again. Up to the present writing some thirty-four have signified their intentions to keep the commandments of God. Rev. 14:12. The Lord has in a wonderful manner remembered his people.

One man who had been convinced of the Sabbath truth for twenty years, is now rejoicing in it with his family. Others who had been studying "Bible Readings" were convinced that the Sabbath was all right, and so the work has moved more rapidly than it otherwise would have done. Two discourses have been preached against the truth and reviewed, and it only served to make the truth shine the brighter and settled some more in the message. The work in this Conference is moving forward. Since the close of our camp-meeting in June over forty have accepted the Sabbath, and signified their desire to walk in the light of the third angel's message. Twenty-two have been baptized.

The school at Fitch Bay began Sept. 9, with an attendance of eighteen students, and more are coming soon. God has a blessing for our people in this Conference if they will only reach up and take it, and render unto God that which belongs to him. (Read Prov. 3:9, 10; Mal. 3:8-10.) New fields are opening before us. More men are needed to enter these places, and means are required to support them. Courage in the Lord. Brethren, the Lord is coming, and what we do must be done quickly. J. B. GOODRICH.

Bethel, P. Q., Sept. 26.

THE NEW ENGLAND CAMP-MEETING.

THIS meeting was held according to appointment, Aug. 29 to Sept. 9, at the same place as last year. The camp was beautiful for situation, being on the electric street-car line connecting Lowell and Nashua, in an open spot among the trees of a typical New England forest. There were 109 family tents on the ground, besides the book-stand, children's and youths' tents, and the large pavilion.

One of the first things that impressed the new-comer after observing the symmetrical arrangement, was the peace and quiet that continually reigned in the camp. In fact, that we were breathing a spiritual atmosphere seemed quite as evident as that we were breathing the natural air that surrounds us. Aside from the ministers of the Conference there were present, Elders R. C. Porter, R. A. Underwood, William Covert, J. E. Jayne, and H. C. Basney.

The outside attendance was of the better and more cultured classes. During the first week of the meeting Elder Underwood gave a series of practical discourses to parents on their relation and duty to their children. Elder A. J. Read's relation of his experience as a missionary to the South Sea Islands was interesting and instructive to all. The early morning meetings were occupied largely in giving and receiving instruction. Elder Porter improved the opportunity to give a number of talks in which he showed the necessary wickedness of confederacies, whether formed without or within the church.

The usual liberality of the New England people was manifested in raising nearly \$1200 for Conference purposes, including the endowed bed

at the Sanitarium in Battle Creek, Mich., in addition to the first-day offerings, which amounted to \$385.

The youths' and children's meetings were well attended. Two talks were given in the interests of South Lancaster Academy, the leading one by Elder R. C. Porter. Many seemed anxious that our young people should receive an education that would fit them for a place in the work of God in the earth, and be finally the recipients of eternal bliss in the kingdom of glory. The great present temporal need here, as elsewhere, is that some way of providing work for the students be devised so as to enable them to pay their way, either in whole or in part in the school. And this is evidently no more important from financial considerations than from the standpoint of character. Our observation is that the best students both mentally and morally are those who take most readily to manual labor.

The most blessed occasion during the meeting was Sabbath, Sept. 6. To those present that day was "a delight, the holy of the Lord, honorable." At eleven o'clock Elder William Covert gave a description from the Bible of the "home just beyond." The picture was so vivid that heaven seemed very near. The faces of the people seemed, as it were, lighted up with glory; and after the sermon when opportunity was given to others to tell of their love for that home, in quick and rapid succession many voices were heard, and such expressions as these seemed sweeter and dearer than ever before: "Home over there," "home, sweet home," "heavenly mansions," "golden city," "shining river," "sea of glass," "tree of life," "beautiful city," "golden gates," "everlasting doors," "King of glory;" and we all felt like saying, Amen, when one said, "I am homesick." The language of Canaan, which accompanied the words of that day, seemed far more than "the still, small voice" speaking to us. And when a call was made for sinners and backsliders to come to Christ, a large number without delay pressed forward to the front seats. At the afternoon meeting Elder Porter gave practical instruction in regard to the way to come to Christ and how to abide in him.

One thing which added greatly to the interest and impressiveness of the meetings, was that after the sermons and in the direct line of the thought presented, a sermon in song was rendered very effectively by brother C. P. Whitford, of Vermont. It showed that singing in the spirit and with the understanding also, draws souls to Christ.

On Sunday the 8th, twenty-three were buried with their Lord in baptism. All went away feeling that they had met the Saviour and learned of him. J. H. HAUGHEY.

SOUTHWESTERN NEBRASKA CAMP-MEETING.

THIS excellent meeting was held as announced, near the town of Oxford, Neb. This was the largest of the many good meetings that have been held at this place. The entire southwest was represented at this meeting. We were not favored with any general laborers, but when we found that we would have to get along without such help, we turned our eyes to the One who is always ready to help, and we were not disappointed. From the first the presence of the Lord was very manifest. He gave excellent liberty in every service. The work for the youth and children was very much appreciated.

The laborers present were D. Nettleton, Prof. J. W. Loughhead, Fred Andersen, George Blum, and the writer. The theme of Professor Loughhead was Christian education and its design for our people. His remarks were right to the point and timely. Let me say at this point that I have been around in several places in the State, and I am free to say that the influence which our college has had upon the youth who

have attended it, is very marked and elevating in the right direction, so much so that we bid the institution godspeed. Brethren Blum and Andersen were blessed as they labored respectively for the Germans and the Swedes. Brother Blum will go from this meeting to labor in the adjoining community. Brother Andersen will go to Ragan and Holdrege.

All the prayer and social meetings were unusually good. A goodly number arose to renew their consecration to God, or to give themselves to him for the first time. Five willing souls followed their Lord in baptism. Five new ones embraced the faith of Seventh-day Adventists. The brethren went to their homes very much refreshed in the Lord. To him be all the praise.

L. A. HOOPES.

CAMP-MEETINGS IN NORTHERN IOWA.

OUR first local camp-meeting this year was held at Storm Lake, Aug. 19-25. An earnest effort had been made to secure a large attendance, and a census of the camp showed that about three hundred tented on the grounds. A large number came by team, some traveling more than two days to reach the camp-ground. Most of them were there in time for the first meeting. Elder E. W. Farnsworth and also brother Zach. Sherrig were present to assist in the work. There were also a number of State workers present, and the different lines of work received due attention. On Sabbath about fifty persons responded to the invitation to seek the Lord, and their testimonies later showed that many had found peace with God. Thirty were baptized on Sunday in the beautiful Storm Lake.

A week later, Sept. 2-8, the second camp-meeting was held at Oelwein. About two hundred were in attendance. Elder Farnsworth and Dr. David Paulson were the laborers from abroad. Seven were baptized, and some were remarkable cases. The Lord remembered his people, and his Spirit was present to convict and to comfort hearts.

At these meetings the foreign missions were remembered and \$66.97 donated to them. This includes the Sabbath-school donations. The book sales amounted to \$280. Some money was also raised for home enterprises. The burden of both these meetings was to arouse the people to the necessity of greater consecration to God and increased activity in his work. The word spoken was the straight testimony, yet the people received it, and we expect to see some good fruits appear as the result. We are of good courage in the Lord.

E. G. OLSEN.

WALLA WALLA COLLEGE.

THE teachers of Walla Walla College spent one week in institute work just prior to the opening of the school. Many questions were discussed, which were of deep interest to all concerned in the management and work of the school. Plans were laid which we believe will make our school better prepared to meet the demands of the times and the needs of our people in this district. The question that seemed uppermost in the minds of the faculty was, "How can we make our work of the most benefit to our people in the shortest possible time?" We were favored with the presence of Elder A. J. Breed, the superintendent of this district, during the entire session of the institute. His counsel and advice were greatly appreciated.

Wednesday, Sept. 11, 113 students were enrolled. This is the largest attendance that we have ever had at the opening of the school year. A majority of these are from Washington and Oregon, yet several other States have helped to swell our numbers. Foremost among these is Montana, which has sent eighteen. Our attendance at present is 125, and students will continue to come in during the first month.

We are thankful to God for his goodness in sending us so many earnest students who are anxious to prepare themselves to enter the work. One feature that is encouraging is that a goodly number who are with us this year are men and women of mature minds and good ability, who, with a short training, can be prepared to do useful work in the field. For this class we have arranged a special line of work, consisting of Bible, history, English language, natural sciences, and sacred music. The work is conducted on such a plan that if a student can remain in school but one year, he will receive a good start and a fair preparation; or, if circumstances will allow him to return another year, he can take up the same line of work more extensively than the preceding year. This work is not for those who are young and who desire to pursue a regular course of study, but for those of mature minds who can spend but a short time in school. We trust that many will avail themselves of this special work which is offered.

E. A. SUTHERLAND.

NEW ENGLAND CONFERENCE PROCEEDINGS.

THE twenty-fifth annual session of the New England Conference was held at Lowell, Mass., Aug. 30 to Sept. 10. Seven meetings were held. Twenty churches were represented by thirty-two delegates.

The president, Elder H. W. Cottrell, in his opening address reported a steady growth in the Conference during the year. A new life seemed to be taking possession of the members. At the close of his remarks, opportunity was given for others to relate items of interest in connection with their work. Our courage and hope in God was quickened as Elder Wheeler spoke of the work in Boston and vicinity, and of the increased readiness on the part of the people to hear and accept the truths for this time.

J. S. Comins reported the case of a Hebrew in Springfield who was arrested for Sunday labor. This, through the assistance of our brethren, resulted in the organization of a National Religious Liberty Union among that people. They gladly accept our literature upon the subject of religious liberty.

The financial report was given, showing that \$5199.17 had been received in tithes and offerings during the last eight months.

Resolutions were adopted relative to the following points: (1) That we approve of the effort put forth in organizing Christian Help bands in the several parts of the Conference; (2) That we recommend all our people to double their diligence in spreading a knowledge of the truth, especially by distributing, loaning, and selling our tracts and periodicals, particularly the *Signs* and the *Sentinel*; (3) That we express our appreciation of the action of the General Conference in reducing the club rates of the *Signs*, and pledge our hearty support to that paper; (4) That a fund be raised in all our churches for the purpose of sending the *Sentinel* regularly to the leading State officials, lawyers, judges, and editors of the Conference; (5) That our ministers and workers in the Conference and all our churches, make special efforts to encourage suitable persons to engage in the canvassing work, and improve the present favorable time to place our books in the hands of the people; (6) That we approve of the plan of maintaining the endowed bed at the Sanitarium Hospital, Battle Creek, Mich.

Officers were elected as follows: President of Conference and Tract Society, H. W. Cottrell; Vice-president, W. L. Payne; Secretary and Treasurer, Mrs. E. T. Palmer; Executive Committee, H. W. Cottrell, W. L. Payne, F. B. Reed, S. A. Farnsworth, G. B. Wheeler; General Agent, H. C. Wilcox; Corresponding Secretary, Mrs. H. W. Cottrell. Credentials were

granted to H. W. Cottrell, G. B. Wheeler, C. L. Kellogg, G. E. Fifield, C. H. Edwards, F. W. Mace, E. E. Miles; Ministerial Licenses, S. A. Farnsworth, J. H. Haughey, H. C. Giles, D. D. Lake, M. Wood; Missionary Licenses, A. H. Clark, F. C. Gilbert, Mrs. E. T. Palmer, Mrs. H. W. Cottrell, Mrs. M. A. Scribner, Mrs. S. C. Brown, Miss Ella Wigg.

H. W. COTTRELL, *Pres.*

H. B. TUCKER, *Sec.*

OUR PIONEER MISSIONARY PAPER.

WE are pleased to hear from the office of publication, that "a real healthy enthusiasm seems to be taking possession of numbers of our people in different parts of the United States, over the matter of working for the *Signs*; and the result is seen in a goodly number of individual yearly and six-months' subscriptions."

Our last list for this paper shows the circulation to be 19,878, averaging an increase of about two thousand a month. The periodical work is advancing, but we have much to do yet before we see the paper reach the standard it was designed to meet when the reduction in price was made. Let us not fail to reach this, and then by steady perseverance, go beyond.

The missionary correspondence which is being carried on in connection with mailing the *Signs*, is encouraging. One librarian, who has written 900 letters, and received answers to 611, says:—

"My work in this line has been very encouraging. Eleven on my own list have hopefully accepted the truth, and at least forty others are to all appearance most thoroughly interested; while of the 150 readers of the *Signs* from whom I have received letters the past year, only two, to my recollection have failed to receive the paper gladly, and these two were simply indifferent."

A brother who is quite enthusiastic in canvassing for the *Signs*, says:—

"My interest in the paper work persuades me to write again. It has been demonstrated that the plan is a successful one, and will fill an important place in the spreading of the message. The *Signs* is to do a greater work in house-to-house work. A worker can easily put out 100 a day, realizing \$30 a month; and a constant worker can do better. People can be interested in the paper when they would not look at a book, and as it is truth applicable to them at this time, the paper is generally liked."

The following are specimens of letters which are coming in almost daily from those who are receiving the paper from some unknown source; and they show the interest there is on the part of the public to investigate the truth for this time:—

"*Signs of the Times*: I am a student of the theological department of—University. I would like very much to have the *Signs of the Times* as a regular visitor to our reading-room. I have read with considerable interest and profit your paper in the past, and am persuaded that it will be helpful to the young men here. If you see fit to send it, I can assure you it will be appreciated."

The pastor of a Christian church in Missouri, writes:—

"DEAR SIR: Your excellent paper, *Signs of the Times*, still comes to me at—. I am not a subscriber. I suppose some friend is sending it to me. Were I able, I would be a subscriber, but I am already taking so many papers that I do not feel able to pay for any more. I write this to ask you that you send the paper to my address at—, that is, if you continue it longer. It is a good paper, and I enjoy reading it. I can further say that it has helped me much, especially in my ideas about Church and State. I think you are calling a halt along certain lines that needs very much to be heeded in our time. May God's blessing rest upon your efforts in the furtherance of his cause, is my prayer."

Another man writes, inclosing money for subscription:—

"DEAR BROTHERS: Through the kindness of some of your earnest workers, the *Signs of the Times* has been coming to our home for some months, and we take great interest in looking over its pages. As to the question of the 'last days,' we believe that we are living in them, and that the coming of the Lord is near at hand. Some years ago we first thought upon the Sabbath question as taught by Seventh-day Adventists, but of late it is taking a stronger hold upon our

hearts, and our greatest desire is to know that our position is correct in every sense, for we are determined to stand upon the Bible alone in this as in every other Bible doctrine. How thankful I am that your people insist that God means *just what he says*, and that the Bible is an uncontradictory word."

Thus the work is progressing. Never was there a more favorable time to present the truth than now; and what is done, must be done quickly. Will not some who read this lend a helping hand in the closing work?

GRACE G. DURLAND,
International Tract Society Office, Battle
Creek, Mich.

News of the Week.

FOR WEEK ENDING OCTOBER 5, 1895.

NEWS NOTES.

A fireman's helmet has been introduced in Chicago for the use of men who have to enter burning buildings. They are of fire-proof leather, covering the head and fitting tightly upon the shoulders, and held in place by straps passing under the arms. They are supplied with a small reservoir of compressed air, which is let into the helmet for the purposes of respiration. Thus the head of the fireman is protected from heat, and above all, smoke is excluded from his eyes and breath. There are glasses inserted before the eyes, and the supply of air will last from thirty minutes to an hour.

It is evident that another crisis is rapidly coming up in the East. Russia is encroaching upon Japanese prerogatives with the apparent purpose of provoking war. The Russian minister lately left Tokio, but before doing so, he demanded the early evacuation of the Liao-Tong peninsula, which Japan is holding as security for its indemnity. Japan is ordered to make no further delay in withdrawing its troops from Chinese soil and to leave the question of indemnity to be settled afterward. The presence of the Japanese forces is very objectionable to Russia, and stands in the way of the designs of that nation. France seconds the demands of Russia. On the other hand Japan is preparing for the inevitable war, and does not appear to stand in fear of its great rival.

Whatever may be the faults of President Cleveland's administration, he is evidently learning to be a remarkably good fisherman. To be paid \$50,000 a year for fishing, and have all the proceeds, is a job that many a man would like to get. There is an opinion lurking around that if State matters received some of the attention that our politician statesmen bestow upon a fishhook and rod, it would be as well for the country's credit. On the other hand, there are plenty of public men whom the country could well afford to send fishing, and keep them there if it would only keep them out of mischief as effectually as it absorbs the attention of the President and his cabinet. What with gout six months and fishing six months a year, and considerable time with family matters, our chief executive has his hands about full.

The whole country is on the tip-toe of expectancy in regard to the proposed prize-fight between two boastful, swaggering human brutes, spurred on by a host of others. Driven out of the Northern States, the slugging tribe sought a foothold in Dallas, Tex. The governor declared that the beastly scene could not take place in Texas. The court decided the law was no good, and preparations went forward. Governor Culberson was not so easily defeated. He called a special session of the legislature. In three hours both Houses passed a bill to take immediate effect, which it would seem would put a quietus upon pugilism and bull-fighting in Texas from this time forth. In the Senate the vote was twenty-seven to one. In the House 110 to five. The fighters and their admirers will now look elsewhere. All honor to Texas.

Another step has been taken in the Venezuelan dispute with Great Britain. The bone of contention is over the boundary line between Venezuela and British Guiana. It is thought by the former that England is grasping territory that belongs to Venezuela, and that impression is very strong in this country. Some time since the United States suggested arbitration as a means of settlement, but England's reply was to the effect that they could settle their own little trouble without any interference. Now Secretary Olney replies to the effect that the United States will not consent to British occupation of the territory in dispute until their right to occupy it has been established by arbitration. The position thus taken is in support of the famous Monroe doctrine, which is opposed to

European aggrandizement on American soil. It is stated that the dispute is courteous, but very positive, and even intimates that under the guise of a boundary dispute, England is attempting a seizure of territory on the American continent. The reply of England will be deliberate, it is supposed, but it will be awaited with great interest.

The New York Board of Health has adopted some hygienic rules for school-children, which are in the lead of anything we have before seen. The use of slates and slate-pencils is prohibited for sanitary reasons. Pens and lead-pencils must be used instead, but these must not be transferred from one pupil to another. Sponges are expelled from school. Separate and numbered drinking-cups must be provided. The property of a pupil taken sick of a contagious disease must be disinfected or destroyed. No member of a family having an infectious disease will be allowed in school. Teachers are forbidden to send a pupil to the house of another pupil. If school boards go to making war on germs, germs are likely to have a harder time than formerly. But they have had it their own way long enough. However, we never regarded the end of a slate-pencil as a point of special danger.

The Armenian troubles are not now confined to Armenia proper, but have raged with violence in the streets of Constantinople during the past week. The Turkish police have treated Armenians with severity, and they purposed to bring their grievances and those of their fellows before the sultan by means of a petition through the grand vizier. The police determined they should do nothing of the kind. The result has been a series of open conflicts, in which clubs, pistols, and guns have been freely used. United States Minister Terrell telegraphed as follows: "Monday, several hundred Armenians marched on the porte, professedly to ask redress of grievances. The patriarch tried to prevent it. A conflict occurred between the Armenians and the police, and probably about sixty Turks and Armenians were killed, among others a Turkish major, and many were wounded. The Armenians carried pistols. Yesterday several more were killed. Last night eighty were killed, and several hundred imprisoned."

ITEMS.

— Ex-senator William Mahone, of Virginia, has been stricken with paralysis and is in a critical condition. No hopes of his recovery are entertained.

— The lower House of the Hungarian Diet lately adopted bills providing for the recognition of the Jewish religion and establishing freedom of worship.

— There are 141 brandy distilleries in operation in sixteen counties in middle Tennessee, and there will be the largest output of apple brandy since 1888, amounting to at least 2500 barrels.

— The Spanish cruiser "Cristobal Colon" was wrecked on the coast of Cuba last week, and is said to be a total loss, though the crew escaped. This is the second vessel Spain has lost there within two weeks.

— The South Carolina Constitutional Convention has adopted a section preventing the obtaining of divorces on any pretext, and refusing to recognize those which have been granted elsewhere. This State never had a divorce law.

— The king of Corea is said to have granted exclusive mining rights in the province of Ping-Yang for twenty-five years to an American trading company on condition that it shall pay one fourth of its profits to the royal treasury.

— A little girl was playing in the school-house during the noon hour in a Wisconsin town, when her playmates locked her in one of the closets and forgot all about releasing her. She remained there several hours. When released, she was insane, and had to be carried away to the asylum.

— The steamer "City of Peking" arrived in San Francisco, Oct. 1, from China and Japan, and went immediately into quarantine. When she left Yokohama, cholera was raging there, and it is feared the disease will linger until late in the winter. In northern Japan there are no signs of the plague abating.

— At a meeting of the Cuban provincial delegates in Puerto Principe, Oct. 3, the report of the special committee appointed to draft a constitution, was adopted without debate, the fundamental laws of the republic were formally proclaimed, and the independence of the island from Spain solemnly declared.

— The British government has brought China to terms. It has compelled the imperial government to degrade Viceroy Liu, of Sze-Chuen, who has been held to be responsible, directly or indirectly, for the barbarous massacre of Christian missionaries in the vast stretch of territory under his jurisdiction. The British government did this by showing fourteen warships ready for action, and then making its demands with manifest intention to enforce them.

— Japan's program of naval construction for five years is arranged. Two great ironclads are building in England. Besides them there are to be four battle-ships of the Royal Sovereign type, three cruisers of from 7000 to 8000 tons; four cruisers of 4000 tons with a speed of twenty knots, and a number of smaller craft. The navy then will have six first-class battle-ships, as well as a large number of fast cruisers.

— The *Searchlight*, a temperance paper in New York, got up an illustrated number, booming William W. Smith, the prohibition candidate for Secretary of State. The large headlines of one column announced Mr. Smith's Campaign Club. When the paper had all been printed, it was found that the column was headed, "W. W. Smith's Champagne Club," in the largest letters in the office. The papers were all burned.

— The great heat which prevailed in England recently was followed by a terrible storm period with the result that the coast of Great Britain is strewn with wrecks. Altogether nineteen ships and large sailing vessels and twenty-seven smaller craft are reported to have been lost. Although only eighteen lives are known to have been lost, it is feared that many more sailors and fishermen have lost their lives. Two steamers have been driven ashore on the treacherous Goodwin Sands, and the news of other disasters to shipping is constantly being received.

— An outrageous case of hazing lately occurred in the Missouri State University at Columbia. The newcomer was bound hand and foot, blindfolded, and gagged. He was then pounded almost to death with padded clubs, put in a coffin, hauled off, and buried; he was then taken out, thrown into a mudhole, and rolled in dry dirt; he was then kicked until he sang a song, then hanged up by the arms, slid off a haystack, branded with lighted cigarettes, ordered to dress, and finally brought home more dead than alive at 2 A. M. And this is a Christian nation!

— "Rev." Mr. Hinshaw, who has for some time been on trial in Danville, Ind., for the murder of his wife, was convicted of the crime of murder in the second degree, and sentenced to prison for life. The evidence was circumstantial, but quite clear, though he protests his innocence, and many believe him to be innocent. His story is that the house was broken into by robbers, who shot his wife, and in a fierce struggle severely wounded him. But the prosecution held that he shot his wife, disarranged the house, and wounded himself, to cover his crime. He was pastor of a Methodist church.

Special Notices.

GENERAL CONFERENCE DISTRICT NO. 5.

A CORRECTION.

It was announced last week that the District Conference of District No. 5 would be held Oct. 25 to Dec. 1. This was one month too long. Please read Nov. 25 instead of Oct. 25. Thus: The District Conference for District No. 5 will be held at Wichita, Kan., Nov. 25 to Dec. 1.

DISTRICT CONFERENCE OF GENERAL CONFERENCE DISTRICT NO. 1.

This Conference will be held in Rome, N. Y., Nov. 4-10. This will be a very important council, and it is hoped that the Conferences in the district, also the mission field, will be well represented. The attention of Conference committees is called to the suggestions by Elder Olsen in the REVIEW of Sept. 17 as to who should attend. It will be expected that the presidents of all the Conferences and as many others as consistent from each Conference will attend. The general canvassing agent expects to meet with us to consider the best plans for the advancement of the canvassing work. This will suggest the importance of the canvassing agents being present.

Elder O. A. Olsen will be present the entire time of the meeting, and he has much valuable instruction to give to all who are interested in the advancement of the work. Let all within reasonable reach of the place prepare to attend.

No. 317 W. Bloomfield St., Rome, N. Y., is the place to which all are to come. Board and accommodations will be furnished at reasonable rates. It would be well for all to write to Elder A. E. Place at the above address, at the earliest date convenient, stating that you are wishing room and board, so that he will know how many to arrange for. It will be well for each one to make some extra provision for his comfort, as the weather will be cool.

Let all come to the meeting in the fullness of the blessing of the gospel of Christ to make the most of the opportunity to lay plans for the advancement of the message in these stirring times, and to become better prepared for the accomplishment of the sacred work committed to our trust.

R. C. PORTER,

CENTRAL NEBRASKA, NOTICE!

THERE will be a general gathering of the friends of the cause in the Loup River region at Loup City, Neb., beginning Tuesday evening, Oct. 22, and closing Sunday evening, Oct. 27. This will be a very important gathering for this section of the State, and we shall hope to see a large attendance.

The meetings will be held in the hall occupied last year, and comfortable rooms will be provided for all. At this season of the year tents could not well be used, but all will be made comfortable under roof, and probably at less expense than if tents were used. The different branches of the work will be carefully considered at this meeting, and we expect a most profitable occasion. Bring small stoves with you if possible, and come prepared to care for yourselves. We trust the scattered ones in this section of the State will be present at this meeting, as we greatly desire to see them and become better acquainted. There will be preaching daily in Danish, and we hope to see the brethren of that tongue present on this occasion.

W. B. WHITE.

DISTRICT CONFERENCE OF GENERAL CONFERENCE DISTRICT NO. 6.

THIS meeting will be held at Oakland, Cal., Dec. 10-16. Elder O. A. Olsen will be present, and matters of much importance will be considered. As we look over the district and see the many interests that are before us, we are glad such a meeting can be held at the dates mentioned, where delegates from the different Conferences and mission fields can spend a time together in planning for the advancement of the work in the district.

Each Conference and mission field will plan to have such delegates attend the meeting as will be for the best interests of the work in their respective fields. A late REVIEW calls attention to the important topics that will be of much interest, the consideration of which will be an important part of that work done at the meeting. Consultation has been had with each Conference and mission field and as Elder Olsen can be with us at the time mentioned, it is thought this to be the best time for the meeting. The brethren of California kindly offer to care for all those who will attend the meeting from outside the State. All come who can.

A. J. BREED.

TO FRIENDS IN NORTH CAROLINA.

WE are nearing the close of the year, and soon the winter will be here when you will have more time to read. We call your attention to the REVIEW AND HERALD, the Signs of the Times, and the American Sentinel. You cannot afford to do without these papers, as they contain the very information we need to prepare for the coming Saviour. The perils are increasing on every hand, and many are ready to perish for lack of knowledge. You can get the three papers for \$4 a year, or six months for \$2, or three months for \$1. We should have at least 125 copies of the REVIEW AND HERALD coming to the State, and 500 Sentinels and Signs for missionary work.

And our tithes should be brought into the storehouse. I would like to hear from every Sabbath-keeper in the State, whether you are getting the paper or not, and if not, why not.

The General Conference has sent us two more workers. Let us pay our just tithes and offerings. Let all who get the paper that contains this note read it to their friends who do not get the paper, and do all they can to help them. Money for the periodicals may be sent to L. Dyo Chambers, 23 Early St., Chattanooga, Tenn. Tithes and freewill offerings may be sent to W. H. Edwards, Battle Creek, Mich.

Asheville, N. C.

D. T. SHIREMAN.

Appointments.

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

No providence preventing, I will meet with the church at Grandville, Mich., Oct. 12 and 13. Meetings to begin on Friday evening. Brethren from Blendon and Byron Center are cordially invited to meet with us.

B. F. STUREMAN.

NOTICES.

WANTED.—A single man, twenty-two years of age, desires work of any kind among Sabbath-keepers. He has had experience in brick-laying, pharmacy, and other kinds of work as well. References will be given. Address A. L. Lodge, 509 West Eighteenth St., Wilmington, Del.

A. O. TAFT.

ELDER J. E. EVANS, 702 General Taylor St., New Orleans, La., desires copies of our papers for distribution in connection with his work.

Editorial Notes.

Great interest is manifested by the people of Kimberley (South Africa), in the benevolent institution, called the "Kimberley Benevolent Home," being established by our people in that place. At a meeting in the Town Hall, Aug. 30, held for the purpose of making known more fully to the people the purpose and workings of this organization, addresses were made by Elders I. J. Hankins and S. N. Haskell. Elder Hankins stated the causes which led to the formation of the society, and gave a partial account of the work it had already accomplished. He also set forth the broad principles of philanthropy by which it is actuated, and the facilities which they hoped to secure to make their work more efficient in the future. Elder Haskell spoke of the benevolent work as a whole undertaken by our denomination, the Medical Missionary and Benevolent Association, of the United States, being the parent institution, from which branch institutions are springing up in Mexico, Europe, Australia, and Africa. He showed that the principles maintained are such as to commend themselves to the benevolence and Christian philanthropy of every creed and tongue; and so the people of Kimberley seemed to think, according to the report in the Diamond Fields Advertiser (Kimberley) of Sept. 2, from which we gather the foregoing facts.

ITEMS.

Elder S. H. Lane is assisting in a tent-meeting in southern Illinois and reports a good interest.

Elder D. A. Robinson and wife and Miss May Taylor sail from Naples, Italy, for India, Oct. 12.

Elders O. A. Olsen and L. T. Nicola have been in attendance on the Tennessee camp-meeting the past week.

A. R. Henry and W. C. Sisley have gone to Texas and Colorado in the interests of the new buildings that are being erected at Keene and Boulder.

Mrs. C. B. Kinner, of this city, has been called to Healdsburg, Cal., where she takes the position of preceptress in the College, and assists in teaching.

To those who are inquiring about the proposed educational journal, we have to say that on account of the absence of the educational secretary, its publication is indefinitely postponed.

Elder Smith Sharp writes from Spring City, Tennessee, where the chain-gang was for some time at work, that six or eight have embraced the truth, and more are yet inclined to do so.

We are happy to note the return of Prof. Edwin Barnes and wife, who have spent the summer in London. Professor Barnes resumes his place at the head of the music department of the College.

Dr. W. H. Kynett and wife, their daughter Lydia, of Battle Creek, and Miss Rose B. Smith, of College View, have been designated by the Foreign Mission Board for Honolulu. They have signified their willingness to go and engage in the medical missionary work in the Hawaiian Islands, and are making preparations therefor. The young ladies are now engaged in Chicago mission work.

An evening school has been established in connection with Battle Creek College. It meets four evenings in a week, and is very encouragingly patronized. Prof. F. A. Howe has immediate charge.

Brother J. I. Gibson, formerly manager of our London publishing work, spent a few days at the Sanitarium with his family on his way to the Pacific Coast, where he will again connect with the publishing work. We learn that the inspector still visits the London office each Sunday, and they expect that a more formidable case will soon be presented to the courts.

The attendance and work of Battle Creek College are very encouraging this year. In the preparatory department some of the rooms are full, and more pupils cannot be received. The Medical Missionary College occupies the rooms hitherto used by the Bible school, and one room more. Every room in the large building is utilized, even the new basement, and offices have been turned into recitation-rooms. There is room for more students in the higher grades. A good spirit pervades the school.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Sp., Eastern Express, Ad'l into Express, and various times for routes like Chicago, Buffalo, Rochester, Syracuse, New York, Boston, etc.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 6.05 a.m. daily except Sunday. Jackson east at 7.27 p.m. Trains on Battle Creek Division depart at 6.10 a.m. and 4.35 p.m. and arrive at 12.30 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.

R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, GOING WEST, and various times for routes like Chicago, Detroit, Toronto, Montreal, Boston, Buffalo, New York, etc.

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.

†Stop only on signal. A. R. 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."

FOR WEEK ENDING OCTOBER 8, 1895.

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We have received from the pen of Mrs. E. G. White an extended series of articles on the Christian work for the colored people and our duty in relation to it. We shall begin their publication very soon. They will be read with attention by all our readers. The articles by this writer that appear in our columns from week to week are invaluable. They are worth more than money; and never have they been of greater interest and value than lately and now. No one can do better missionary work than to extend the reading of these articles.

Elder E. Hilliard, who was a passenger on the last trip of the "Pitcairn," writes from Raratonga under date of Aug. 14 a private letter from which we gather the following items of interest: The "Pitcairn" reached Raratonga, Aug. 7. Brother George O. Wellman and wife were taken aboard at Raiatea and with Elder J. D. Rice and wife were left at Raratonga. Brother Butz and wife stopped at Pitcairn Island; and brother and sister Prickett at Tahiti. The boat was to proceed to Tongatabu, where brother and sister Hilliard would stop. Dr. F. E. Braucht and wife, D. A. Owen and family, Emily McCoy, and H. A. Young were to go to Fiji Islands, and then the ship would sail for home. Brother Alfred Young, of Pitcairn, is bound for this country to obtain a better knowledge of the work.

Our readers are waiting with interest to hear from the workers who recently went to Matabeleland. We are happy to state that very full and interesting accounts of their experiences have been received, too late for this paper, and we will give the first of the two articles next week. They reached their destination safely, found a great work awaiting their hands, are of good courage, and glad they are there. Brother Tripp says the natives are peaceable, well-disposed, anxious to be helped, and are simply "over-grown babies" needing to be taught every branch of usefulness.

We are glad to hear of the progress of the work in Mexico. Elder D. T. Jones writes that the school quarters must be enlarged, and steps have been taken to give more room. The medical work is increasing under the direction of Dr. J. H. Neall. The doctor lately passed through a trying experience. A man who was being treated for throat trouble was taken with a violent fit of coughing, which ruptured a blood-vessel, thus causing his death. His wife, who was present, excitedly called the police, and Dr. Neall was thrown into prison, and on account of the ignorance of some and the prejudices of others, it seemed very dark for our work for a little while. The brethren took it to the Lord, and through the kind intervention of influential friends, who had become better acquainted with our work, the judge took a personal interest in the case. Having studied medicine, he soon satisfied himself that the treatment was proper, and that death occurred from a natural cause. The doctor was released within a few hours, and the result is that much prejudice has been removed, and several persons of prominence have been attracted to the sanitarium.

We are informed that the October *Medical Missionary* will contain full particulars of the above interesting experience. In fact, this journal is always full of interesting matter. How many of our readers have it? It is only 50 cents a year, and all ought to read it.

New wonders are constantly being developed through "hypnotism," according to accounts still appearing in the papers. The latest comes to hand in the Galveston (Texas) *Daily News* of Sept. 29. From this it appears that a noted scientist, in Paris, Dr. Luys, claims to be able to take from one person settled conditions of temperament, the emotions of cheerfulness and melancholy, love, hate, etc., and transfer them to another person. At present this can be done only temporarily; but he hopes to discover means whereby the changed conditions may be made permanent. The writer thinks it may be a great blessing to humanity, by making sad people happy, people given to hate, brought over to love, etc., but admits that it involves possibilities of "immense danger." The outlook would seem to be, that, under this new name, the powers of evil, which, according to prophecy, were to work so marvelously in the last days, are about to enlarge their sphere of action, and spring new deceptive wonders upon the world.

To parry the force of the idea that the fines, imprisonment, and chain-gang labor imposed on our seventh-day keepers for Sunday labor, are persecution, some are ready to exclaim, "O, it is only personal spite which some persons wish to gratify against members of your church." Circumstances have proved that it is more than personal spite; it is religious spite and bigotry, which come only from the inspiration of the Devil. But granting all that is claimed, it does not modify one whit the ground on which we are bound to fight these laws, if possible, out of existence; for it is a disgrace to any State to have laws on its statute-books which evil-disposed persons can thus use to annoy and oppress their fellows, and deprive them of their just rights.

In other columns will be found some pointed references to the present position and future prospects of Turkey. The latest report is that the sultan has consented to the appointment of a commission, to take into control affairs in Armenia. "This," says the *Literary Digest*, of Sept. 28, "is the thin edge of the wedge which will ultimately break up the Turkish empire." According to this, the Turk is indeed in a hard place. If he refused this commission, he was told by England that it meant "the dismemberment of his empire;" and now it appears that his accepting the commission, is the entering of the thin edge of the wedge which is to accomplish the same thing. So mote it be.

On the evening of Sept. 30 exercises were held in the Tabernacle to mark the opening of the American Medical Missionary College. Addresses were presented by Elder O. A. Olsen, Elder L. McCoy, and J. H. Kellogg, M. D. The school was incorporated in July, under the laws of Illinois. The work of the school will be done in Chicago and in Battle Creek, the students enjoying the rare advantages for clinical study and practical observation connected with benevolent medical work in that great city by the Benevolent Association, under whose auspices the College is started. The faculty numbers twenty instructors. The course of study is very thorough, being more extended in many directions than that required at any other medical institution. Over forty students were enrolled the first day, and others coming will raise the number to about fifty.

THE MEDICAL MISSIONARY COLLEGE.

I DESIRE to say that the number of students now received into this school is between forty and fifty, which is as many as can possibly be accommodated the present term. It is hoped that arrangements can be made to accommodate more next year. We shall be glad, however, to hear from those who are intending to begin a course of medical study next year, or later, as we may be able to offer some suggestions which will enable them to make a judicious use of their time in preparation. There is still room for a few young women in the nurses' training class.
J. H. KELLOGG, M. D.

OCTOBER 26.

Oct. 26 will be the fourth Sabbath in the present month, and ever since the plan of taking up a fourth Sabbath donation for our missionary work was adopted, the custom has been to send the fourth Sabbath collection for the month of October to the International Tract Society to assist in its work. Elder Olsen speaks in another place of the important lines of work that the International Tract Society is carrying on, and we trust that all our brethren and sisters will donate liberally when the fourth Sabbath offering for this month is taken up. This society is doing everything it can to push the circulation of our publications in many different languages all over the world, and we believe that funds invested in this department of the work just now will yield great returns. Any of our isolated brethren may either send their donations direct to the International Tract Society, Battle Creek, Mich., or to any of our State tract society secretaries.
A. O. TAIT.

(Editorial Notes continued on previous page.)