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

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Our Contributors.

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

SATAN'S MALIGNITY AGAINST CHRIST AND HIS PEOPLE.

BY MRS. E. G. WHITE.

THE RESURRECTION.

Lo, a pale and countless throng,
 O'er whom ages sweep along,
 Silent lie in death's embrace,
 Pulseless heart, and meekened face;
 Blent with dust of rolling years,
 Know they neither hopes nor fears;
 Thunders' growl or oceans' roar,
 Ne'er disturb their slumbers more.

One by one earth's myriads glide
 On, to wither by their side,
 Till man's feet, where'er they tread,
 Press the dust of loved ones dead;
 On them mailed warriors tramp,
 Round them earthquakes rock and stamp;
 Sleeping in their damp beds still,
 Heed they not times good or ill.

But a voice shall soon be heard,
 Death's dark potter's fields be stirred.
 And a golden trumpet shall ring!
 "Cower and tremble, terror's king!"
 Light and life shall flash and leap
 Into all thy caverns deep;
 Then thy pointless darts shall fail,
 Then the sullen tomb shall quail.

Christ shall come in car of state,
 Cherub legends round him wait,
 Flaming thunders round him roll,
 Earth shall quake from pole to pole;
 Trampling death beneath his feet,
 Calling loud in accents sweet,—
 "Wake, ye dead! arise! come home!"
 Hark! they cry, "We come! we come!"

Then from grass-grown graveyards old,
 Coral caves, and mountains bold,
 Desert sands, and flowery plain,
 Dust shall leap and live again;
 Then from earth, and sea, and air,
 Forms shall spring resplendent fair;
 Then from flame, and stone, and sod,
 Saints shall rise to meet their God.

Far beyond death's vail shall stand
 All that risen, ransomed band,—
 Martyr, Christian, priest, and seer,
 All who loved Messiah here;
 Gathered home from every clime,
 Every age throughout all time,
 Meet on Eden's blissful shore,
 Meet in glory evermore.

— Selected.

I KNOW.

I know the crimson stain of sin,
 Defiling all without, within;
 But now rejoicingly I know
 That He has washed me white as snow;
 I praise him for the crimson tide,
 Because I know that Jesus died.

I know the helpless, helpless plaint,
 "The whole head sick, the whole heart faint;"
 But now I trust His touch of grace,
 That meets so perfectly my case—
 So tenderly, so truly deals,
 Because I know that Jesus heals.

— Frances Ridley Havergal.

SPEAKING of Satan, our Lord says that "he abode not in the truth." He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused him, and then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the Commander of heaven and lost his high and holy estate. Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet, through his crooked representations of Christ and the Father, the evil one deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. Satan and his sympathizers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. All the principalities and powers of evil rallied to the work of overthrowing the government of God.

Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. He cannot expel God from his throne, but through the system of idolatry, he plants his own throne between the heaven and the earth, between God and the human worshiper. He intercepts every ray of light that comes from God to man, and appropriates the worship that is due to God.

Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. Error cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Through false doctrines, Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men; and as traditions pass on from age to age, they acquire a power over the human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character

is diverse from the plant of heavenly origin.

It is through false theories and traditions that Satan gains his power over the human mind. We can see the extent to which he exercises his power by the disloyalty that is in the world. Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. He works counter to the holy law of God, and denies God's jurisdiction. It is at his throne that every evil work finds its starting-point and obtains its support.

Satan has charged injustice upon God, and at various times has set in motion all his supernatural agencies, in order to cut off from men the knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom in the earth. At different times he has almost succeeded in spreading idolatry throughout the world. The history of the past shows that he has striven to obtain the mastery upon earth, and that his strife for supremacy has seemed to be almost wholly successful. He has worked in such a manner that the Prince of heaven has seemed to be lost sight of. It has seemed that the confederacy of idolatry has borne supreme sway, and that Satan had indeed become the god of this world. But the only begotten Son of God has looked upon the scene, has beheld human suffering and misery. With pity he has seen how his human agencies have been blinded by the deceptions of the enemy, and have become victims of Satanic cruelty. He has seen how Satan has exalted men simply for the purpose of casting them down, how he has flattered them, in order to draw them into his net and destroy them. He looked upon the schemes by which Satan works to blot from the human soul every trace of likeness to God; how he led them into intemperance so as to destroy the moral powers which God gave to man as a most precious, priceless endowment. He saw how, through indulgence in appetite, brain power was destroyed, and the temple of God was in ruins. He looked with compassion upon men who were becoming corrupted, ruined, murdered, and lost, through choosing a ruler who chained them to his car as captives, and yet these slaves were so bewildered, so beguiled and deceived, that they were actually pleased with their slavery as they moved on in gloomy procession toward eternal ruin,—to death in which is no hope of life, toward night to which comes no morning. He saw human beings possessed by devils, saw Satanic agencies incorporated with men, saw the bodies of men become the habitations for the degrading indwelling of demons. Man, made for the dwelling-place of God, became the habitation of dragons. The senses, the nerves, the passions, the organs of man, were worked by supernatural agencies in the indulgence of the grossest, vilest lust. The very stamp of demons was impressed upon the countenances of men, and human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a horrible spectacle for

the eyes of infinite purity to behold! Wherein can he behold his image? And yet God, the infinite One, "so loved the world, that he gave his only begotten Son [for such a world!], that whosoever believeth in him should not perish, but have everlasting life."

Christ came to our world, sent of God to take human nature upon him. The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that he might unfold to men as fully as possible the mysteries of the science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. It could be successful only by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God, through his triumph over sin and death. In seeking to fathom this plan, all finite intelligences are baffled.

Before the world was created, infinite Wisdom provided for the terrible possibility of man's disloyalty. Though man transgressed God's law, yet the law was not weakened in the slightest particular. It stands fast forever and ever as his eternal throne. No hope could be found for man through the alteration of God's law, but God so loved the world that he gave himself in Christ to the world to bear the penalty of man's transgression. God suffered with his Son, as the divine Being alone could suffer, in order that the world might become reconciled to him.

(Concluded next week.)

GREAT EVENTS AT HAND.

BY ELDER S. H. LANE.
(Chicago, Ill.)

It is becoming evident, to those who are watching developments in the Old World, that the Slavonic, or Russian, influence is becoming dominant, especially in the far East; and that the Anglo-Saxon, or English, influence, which for many years has been uppermost in the development of the East, is being systematically and surely eliminated from China and the East.

Russia is simply ignoring England, and doing all in her power to break down her influence. The much-discussed and ridiculed idea of an alliance between Russia and France is causing uneasiness to England and Germany. An alliance, which many supposed was mere idle talk, seems to be materializing, and may yet become an assured fact. Russia is constantly strengthening her lines in the East, and, being a landlocked giant sighing for the sea, she has her eye on the dying "sick man of the East," Turkey, expecting that through his final extinction she may gain an entrance to the sea, that she may become as great a power on the sea as she is on the land.

Although Russia is progressive, not for the good she may accomplish for the semi-civilized nations of the East, but to gain despotic power, it is a serious question with many whether her dominion, should she defeat England in gaining possession, would be better than that established by England. Although English civilization has its defects, it is a fact that English Bibles follow English bullets; and they who are converted through its teaching are truly civilized.

Whatever may be the result of the present

turn of affairs in Europe and the Orient, one thing is certain, and that is ere long the dismemberment of Turkey in Europe. This will be so, not only because the situation in the Old World demands it, but the sure word of prophecy in Daniel 11 has foretold it. We are so near the fulfillment of that prophecy that some are already forecasting the manner of the dismemberment, as the following quotation from the *London Spectator*, as quoted by the *St. Louis Globe Democrat* of Sept. 24, will verify:—

"The sultan has acceded to the demand for reforms made by the powers, and Turkey may hold together for some years longer. But the sultan was obstinate until England threatened to dismember the Ottoman empire. Before the sultan's decision was known, the *London Spectator* published an article on the form dismemberment would probably take at this time. In its opinion Russia would get Armenia. Macedonia would go to Austria. The share of Greece would be Epirus and most of the islands, including Cyprus. Syria would be allotted to France, and Tripoli to Italy. Great Britain would take Egypt and would also want Mitylene for a naval station. The fate of Constantinople would be in doubt. Russia has the best geographical claim to it, but the old international jealousies would probably place it in the hands of a weak power, like Bulgaria. Some such distribution as is here outlined will eventually occur. There is an irrepressible conflict in Turkey between the Christian and the Mussulman, and Europe is on the side of the Christian."

The above form of dismemberment may not be adhered to when the final disposition is made, and is only cited to show that that event is near. When it shall come, and come it must and that soon, the same sure word of prophecy declares (Dan. 12:1-3) that Christ will come and establish his glorious reign, the resurrection of the righteous dead will take place, and the saints' reward shall be given them, and they shall "shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

The winds of strife will be held a little longer until the servants of God are sealed. Rev. 7:1-4. But while the winds are being restrained, they are all the time gaining strength; and when they are finally loosed, the great consummation will be speedily reached.

The outlook in the Old World is such as to fill the political beholder with fear and wonder, but to the student of prophecy it is an omen of cheer, as it plainly indicates the soon-coming deliverance of the people of God and the grand "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21.

ALMOST HOME.

BY MRS. E. M. PEEBLES.
(Cincinnati, O.)

THE REVIEW has been a welcome visitor to my home from the very first number. It has always been a welcome visitor, but especially so of late; for it seems as though we who have no home on earth can appreciate its weekly visits, as being in a sense messages from our real and only home, where Jesus has gone to prepare mansions for his waiting people. And such good news as our loving Father in heaven is sending through this channel to his lonely, waiting children! How thankfully we ought to receive it.

The family in heaven and on earth are soon to be united; and our Elder Brother is coming to receive us. "And he shall send Jesus, . . . whom the heaven must receive until the times of restitution of all things." What careful instruction he is sending us in the weekly paper, and at other times as occasion requires, in regard to making the needed preparation for the journey and the reception which will be given the overcomers upon their arrival home. Everything necessary is prepared for us: the wedding garment, the "robe of righteousness, woven in the loom of heaven, without one thread of human invention," is ready for our acceptance, and is

well adapted to cover our poor human frailty. Jesus has done it all. "He was made sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. "And this is his name whereby he shall be called, The Lord our Righteousness" (Jer. 23:6)—the most precious to the needy sinner of all his names. Soon we shall hear the glad news: "The marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

How can we obtain this priceless robe? It is a "free gift," "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:22. By beholding Jesus, the pattern, we become "changed into the same image from glory to glory." 2 Cor. 3:18. When we each, as individuals, are willing to accept the beautiful garment, in place of our own poor rags, the work can quickly be finished. We can almost hear the angel voices in glad, triumphant tones calling to the waiting ones who keep the heavenly portals, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. Surely never has been such a royal reception as this will be, as Jesus brings home his trophies. All this is prepared for us lone pilgrims, at times so sorely buffeted by Satan that we hardly dare to hope. Jesus has made most ample provision. We have just to fall helpless into his strong, loving arms, and with the simplicity of childhood yield our will to his, and all will be well.

"Angel voices sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing;
Ah, 't is heaven at last!

"Heaven at last, heaven at last;
O, the joyful story of heaven at last!
Heaven at last, heaven at last;
Endless, boundless glory, in heaven at last."

GOD'S PURPOSE.

BY MRS. B. P. STEBBINS.
(Battle Creek, Mich.)

JOB said that he esteemed the words of the Lord as more to him than his necessary food. Job 23:12. We should make it of equal value to us by its faithful perusal and study. The Bible is full of remarkable events, showing God's purposes to mankind, and their fulfillment. Those that love God can recognize them every day, in all the events of life, and look ahead by faith to that day when all his purposes toward them will be fully completed. From the very day that Satan tempted our first parents, and thereby thought to thwart Heaven's great plan, God purposed to save mankind, and his purposes will be carried out. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. 14:27.

God's plan for the deliverance of the children of Israel was carried out, notwithstanding the determined obstinacy and hard-heartedness of Pharaoh. Rom. 9:17. Joseph's wonderful life, his betrayal by his brothers, his being sold and carried into Egypt, his prison life there, and withal, his upright and perfect character through all his trials, at last brought honor for him, and served to bring about another one of God's great purposes—a deliverance of his people. A remarkable case is recorded in Jeremiah 36. The word of the Lord came to Jeremiah, and he was commanded to take a roll, and write therein all the words he had spoken against Israel and Judah and against all the nations. And Baruch was called, and he wrote all the words of the Lord from the mouth of Jeremiah, and he was told to read all the words to the people, saying it might be they would present their supplication before the Lord, and return from their evil

ways. At last this roll was read to the king, who, when he had heard it, was very angry. He had no fears that the judgments written therein would come upon his people and land. When Jehudi had read three or four of the leaves, he cut them all with his penknife, and cast them into the fire that was burning on the hearth; and thus the whole roll was consumed. Now what is to be done? The adversary thought, through this man and the burning of the roll, to thwart God's purpose. But did he? Read the history and see what next took place. The word of the Lord came again to Jeremiah, and he was commanded to take another roll and write all the words that were in the first roll, which the king had burned. And many more words were added.

Jeremiah took the roll again to Baruch, who wrote from the mouth of Jeremiah all the words of the book that was burned in the fire; and God's judgments could not be hindered, but came upon them as he had declared, because they repented not. Thus again we see how frail are all attempts against God's purposes. "As I have purposed, so shall it stand." Isa. 14:24.

When Jesus our Saviour was but a babe, nourished in his mother's arms, an edict went forth to kill all the children, in hopes to destroy this one remarkable child that was to be the king of the nation, as they had heard, which, if it could have been accomplished, would have thwarted God's great plan of salvation in that way at least. But could they succeed?—Nay. This dear child was to remain for a time, and do a certain work upon earth according to God's plan,—to enlighten the world in the gospel,—to teach us the way of life, to set an example for us, and finally, to suffer and die for us, that we might be saved from our sins.

God's purposes were fully carried out in all these things. He has purposed that *all* who will follow him shall reap eternal life; and a glorious abode will be given us, with him who died for us. Thus through our Saviour we hope for redemption from our sins and this world of affliction and trials. We not only hope, but we know if we follow his precepts, that this will all be so; because it is God's plan; it is his purpose in his great love to mankind. It will certainly be fulfilled. The Lord has purposed that "all the proud, yea, and all that do wickedly, shall be stubble." Mal. 4:1. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:11, 12. All the unbelieving, abominable, murderers, and all liars will have their reward in the second death. All these things will certainly come to pass, for the Lord hath declared it. No unholy thing will ever enter in all the land. Through the plan of salvation God hath purposed that a remnant shall be saved from among the people, and this remnant is plainly designated as "they that keep the commandments of God, and the faith of Jesus." If we, as a people professing this title, do not live up to the standard God requires of us, we shall be left behind, and others will take our place; for this is the Lord's purpose, and what he has purposed will stand. The Lord has told us that he would come again, and take to himself all that will love him, keep his commandments, and overcome unto the end.

He purposed that so important an event should not come unawares upon his people; so he placed landmarks all the way along, which to the faithful Bible students will be as lamps to his feet, which will light up the way through to the end.

The Lord is surely coming; for he has declared it. We shall behold him coming in the clouds of heaven. If living, we shall behold the glorious scene of the breaking up of the graves.

We shall behold our loved ones coming forth, shouting victory over death and the grave. The grave cannot hold us under the sound of the voice of the archangel, and the Lord knoweth his own. If sleeping, we shall come forth and know it is the great day of the Lord. We shall behold our Deliverer, and, together, we shall ascend in the clouds, to dwell with him forever. Thus will all the purposes which the Lord has purposed for us, be fully accomplished. Dear reader, shall we be among the righteous, that we may receive the glorious reward in store for such, when the Lord shall come fully to accomplish all his purposes in the land?

OUR PEACE.

BY WORTHIE HARRIS.
(Washington, D. C.)

He is our Peace; and midst the waves
Of strife and care and sin,
The calm of this assurance breathes
The quietness within.

He is our Peace. A barrier
Estranged thee from thy Lord,
But he hath taken it away
And brought thee back to God.

He is our Peace; and needful toil,
Made easy by his might,
Gives heavy-laden ones their rest
'Neath burdens now made light.

O Prince of Peace, thy heralds sang
Goodwill and peace to men;
For Satan, vanquished, yields the right
To thee alone to reign.

The strife doth cease when thou dost come
As King in power enthroned,
The earnest of whose reign on earth
Rules hearts thy love hath owned.

SYMBOLICAL HORNS.

BY T. R. WILLIAMSON.
(Tullmadge, O.)

No doubt we have all often wondered why the same nations that are represented by metals in Daniel 2 and by terrible beasts in Daniel 7 should be given so different an appearance in Daniel's vision of chapter 8. It has often been asked why this is so, and I, for one, have never yet seen nor heard any answer to it except that there were some new traits, or characteristics, not before brought into view, to be shown. But what are those traits? What new phase of character can be exhibited that is of such a nature as to justify a change that makes the four world-empires appear in one chapter as metals; in another as the most hideous beasts imaginable; and then in the very next chapter, three of these same world-empires, with such fierce and bloody traits about them as make it necessary to represent them by the most savage monsters that the imagination can entertain in its visionary grasp, are again shown under the guise of domestic animals such as usually have a peaceable disposition and a much better reputation than lions, bears, and leopards, to say nothing of the fourth beast, "dreadful and terrible, and strong exceedingly," "whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet." I think I have found an answer to these queries, which is as follows:—

In the second chapter the dream given to King Nebuchadnezzar was intended to show him, and through Daniel's interpretation, to show all men, ever since, the relative value, according to a worldly estimate at least, of the kingdoms that should succeed each other in the world; and also it was intended to make it clear to all, both saint and sinner, that the progress of the world generally in wealth and in moral worth would be downward. The world would not grow better, and it has not done so; its only hope, as shown in the dream, is that all these kingdoms may be succeeded by the king-

dom of God, the stone cut from the mountain without hands, which shall become a great mountain and fill the whole earth.

If an ordinary student of history, one who placed a high value upon this world's pomp and glory, as Nebuchadnezzar did, could have such a clear and comprehensive view of all four of these kingdoms at once as to be able thoroughly to compare them, no doubt this is about the relative estimate he would put upon them, while to such a one the coming kingdom of Christ would appear of no greater value than a quarried stone cut from some mass of rock in a mountain side. "Ye also, as lively stones," says the apostle, meaning the people of God, "are built up a spiritual house." The mountain is the whole mass of believers. "The mountain of the Lord's house," "Mount Zion, which cannot be moved,"—these are expressions that denote the true church of God.

Jesus appears to glory-lovers like Nebuchadnezzar only as an ordinary bit of humanity without power or worth, an ordinary stone from the whole quarry of believers; but from this mount of God in the earth, the church, he is taken without the intervention of human hands, taken by God himself and given the control of the whole world. Here is a pointer for some who would, like those wrong-headed Jews of old, take Jesus by force and make him king. The stone fills the earth without the aid of human hands at all. Heavenly power is all that is necessary.

In chapter 7 we are given a view of these same world-empires as they have appeared throughout this world's history to the downtrodden, captive people of God. However beautiful they may seem to monarchs like Babylon's king, as an idol of stupendous size, made of polished metals, to those who are citizens of the commonwealth of Israel, "fellow-citizens with the saints, and of the household of God," who are not of this world, even as Jesus was not of this world, who are citizens of another kingdom entirely, and are therefore away from home, in a foreign land,—to such as these the oppressive and tyrannical old despotisms of earth are the very beastliest of beasts. Yes, and even though one of these beasts comes up quietly, amid the silence of the earth, with lamblike horns and lamblike pretensions, the voice reveals its close kinship to the rest, and so beasts rule to the end of earthly history. Who that loves the coming glorious kingdom of Christ can give his affection to one of these?

But the prominent feature of Daniel 8, the chapter next succeeding the one containing the beast symbols, is horns, and horns are not usually upon the heads of savage beasts at all, neither are rams and goats usually considered objects of fear and dread. Now why should rams and goats, domestic beasts, which generally use their natural weapons only among themselves in petty squabbles, in self-defense as it were, so quickly succeed the dreadful monsters of the preceding chapter, and that, too, when the very same nations are the subjects symbolized in the prophecy of both chapters? I have said that chapter 7 gives us a view of the kingdoms of this world as they have appeared to the people of God. Now this chapter may be read by all, and the meaning of the symbols used in it is so patent to any one of ordinary intelligence, especially as the angel gave an interpretation of those symbols to Daniel, that there is no chance for mistake. These nations have acknowledged domestic animals as symbols of their kingdoms and of the common occupation of their citizens, or of their national power and authority.

We read in the *Sabbath-School Worker* for June that in the ruins of the Persian city of Persepolis there have been found sculptures of a ram's head with two horns, one horn higher than the other. This was the symbol of the nation of Persia, as acknowledged by its own

people; they were keepers of sheep. The Greeks were *Ægeadae*, or goat's people; they had many flocks of goats, and the name "Ægean Sea," or "goat's sea," was given to the sea bordering their country. A goat, then, was the Grecian symbol, and farther down the stream of time we find the great American republic professing such gentleness to all mankind as to be represented by a beast with horns like a lamb. Almost any American would gladly acknowledge the correctness of such a representation as this, for is not America constantly held forth as the refuge for the oppressed of all nations, as the peace-loving government, the one that achieves success by peaceable means?

Quite a number of earth's nations at present characterize their national greatness by some symbol that is at least animal if not beastlike. We often hear of the British lion; of the French, or the Prussian, or the Austrian, or the American eagles, or the Russian bear; of the Turkish horse-tails, and a fitter symbol for such a government as Turkey could not well be found. It is as if the nations said, "Oh, yes, we recognize animals as fitly representing us, but not such animals as those terrible ones of Daniel's first vision. We are peaceably disposed, and especially are we not persecutors of religion as we are represented to be there."

(Concluded next week.)

"WILL A MAN ROB GOD?"

BY J. L. HUMBERT.
(Battle Creek, Mich.)

It being clear to us as a people that the prophecy in Mal. 3:1, pertaining to the sudden coming of the Lord into his temple, was fulfilled in 1844, when the Saviour passed from the holy to the most holy place in the heavenly sanctuary; that at that time he began the investigative judgment and the work of purifying and refining his people, alluded to in verses 2, 3, and 5; and that the closing of this work will be closely followed by his glorious appearing, mentioned in verses 1 and 2, no further evidence need be produced to establish the fact that this chapter applies to the present generation. Then it must be that we are the ones represented as asking the Almighty, "Wherein have we robbed thee?" and we must be the people to whom God replies, "In tithes and offerings."

As that part of this charge pertaining to the tithes has been recently discussed in our Sabbath-schools, and as but little has been said of the offerings (the ownership of which is here claimed by God as positively as that of the tithes), the object of this article is to investigate the latter portion of the accusation.

The prophet says in verse 4: "Then [while our Lord sits as a refiner] shall the offering of Judah and Jerusalem [God's people] be pleasant unto the Lord, as in the days of old, and as in former ["ancient," margin] years." What was the custom of God's people in "ancient years" as regards offerings? Continuing in verse 5, God's servant uses the language of the Great Refiner thus: "I will be a swift witness against . . . those that oppress . . . the widow, and the fatherless, and that turn aside the stranger." Yes, one of the great commandments of the law is, "Thou shalt love thy neighbor as thyself" (Lev. 19:18; Matt. 22:39); and of course it is impossible for our offering to please the Lord as did that of ancient Israel, when they complied with this specification of the law, unless we are continually living out the principles of benevolence and charity so clearly taught throughout the Scriptures. Notice what Jesus taught concerning mercy (defined by Cruden as "all duties of charity toward our neighbor") as compared even with the tithing system according to Matt. 23:23. He classes it among "the weightier matters of

the law. We ought to pay tithes of even the smallest things, but we ought not to neglect a single one of the "weightier matters"—we ought not to rob God by withholding charitable assistance from those who are in need. (See Matt. 25:40.) By thus withholding we break the second great commandment in the law (Matt. 22:36-40), which would also be a violation of the first, for every act of disobedience is evidence of lack of love for God. God regards almsgiving as a sacred thing. It is placed alongside of prayer; for the angel of God said to the centurion (Acts 10:4), "Thy prayers and thine alms are come up for a memorial before God."

In Num. 18:21 we learn that the Levites were to have "all the tenth in Israel for an inheritance, for their service which they serve [ministerial labor], even the service of the tabernacle of the congregation." This tithe was not to be appropriated for any other purpose. But in Deut. 14:23 another commandment was given. A second tithe was to be given for the purpose of maintaining a religious gathering "in the place which he" (God) chose "to place his name." Of this tithe, not only the Levites (the priests) but "thou" (Israel—all the people) were to eat. At the end of the third year this tithe was to be laid up within their gates, not taken to the tabernacle as was the portion allotted to the priesthood, nor taken to the place designated by God for the religious gathering; and the people were to invite the Levites and the strangers and the fatherless and the widows to eat of it and be satisfied. Verses 28, 29.

When God wanted Moses to build a tabernacle, a call was made for the people to bring in their free will offerings for that purpose. (See Exodus 25, etc.) The people responded so liberally that "Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." Ex. 36:6, 7.

God's people had a similar experience when Solomon's temple was built. 1 Chronicles 29.

God told Moses that when he numbered the people, he was to receive from each one a half shekel, which was to be used in the "service of the tabernacle." Ex. 30:12-16. The same kind of fund is spoken of in 2 Kings 12:4, 5 to be used to "repair the breaches of the house, wheresoever any breach shall be found;" again in 2 Chron. 24:4-13 and also in Neh. 10:32, 33.

Then there were the sabbatical years, when the land was not cultivated, when the poor were permitted to gather all that grew spontaneously, (Deut. 24:19 and onward, etc.), and when the slaves were set free and the poor released from debt; and the "jubilee year," when the possessions of men and families were returned; and besides all these were the various offerings,—meat-offerings, heave-offerings, trespass offerings, etc., etc.

After the Holy Spirit was poured out, shortly after the ascension, "great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

"In the days of Israel the tithe and free-will offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age? The principle laid down by Christ is that our offerings to God should be in proportion to the light and privileges enjoyed. 'Unto whomsoever much is given, of him shall be much required.'—"*Patriarchs and Prophets*," page 528.

We readily see that anciently quite a proportion of the income of the people was required

for various purposes in the work of God. Read again from "*Patriarchs and Prophets*," page 527: "The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income." But sometimes they were told to stop giving, as they gave more than was required. "No less than one third of their income was devoted to sacred and religious purposes."—"*Testimonies for the Church*," Vol. III., page 395.

Did this reduce them to poverty?—No, they had the unchanging promise, "Them that honor me I will honor." 1 Sam. 2:30. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8. "Whenever God's people, in any period of the world, have cheerfully and willingly carried out his plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed his requirements."—"*Testimonies for the Church*," Vol. III., page 395.

The gospel work is growing; the message must go to the remotest parts of the earth. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:14, 15.

"The work of the gospel, as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy."—"*Patriarchs and Prophets*," page 529.

"The gospel, extending and widening, required greater provisions to sustain the warfare after the death of Christ, and this made the law of almsgiving a more urgent necessity than under the Hebrew government. Now God requires not less but greater gifts than at any other period of the world."—"*Testimonies for the Church*," Vol. III., page 392.

"There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel. There is a great and important work to be accomplished in a very short time. God never designed that the law of the tithing system should be of no account among his people; but instead of this, he designed that the spirit of sacrifice should widen and deepen for the closing work."—*Id.*, page 396.

The question is still before us, "Will a man rob God?" Mal. 3:8.

A WORD FOR THE "REVIEW."

BY J. E. EVANS.
(New Orleans, La.)

ALL who would be acquainted with the wants and workings of the cause of God at this time should take the REVIEW. Do you take it? What is it worth to you? If you want to know how highly we esteem it, I cannot tell you. We consider its mission so important that we would gladly live on one meal each day, if necessary, long enough to save the amount required to get it; yet but few, if any, would be required to make such sacrifice in order to take this good paper. A recent experience enabled us to realize its value, and to appreciate its weekly visit more than we had ever done before. In coming to this city (New Orleans) we missed two numbers, and it seemed to us that a tried friend was missing.

Why should we prize the REVIEW so highly?—Because it comes to us laden with spiritual refreshments. Because that from it we gain a knowledge of the workings of the cause of present truth throughout the world, and of the progress of the third angel's message in the reports coming from those whom we have met, and with whom we are acquainted. Four cents a week will pay the necessary expense.

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.

"BLESSED ARE THE MERCIFUL."

BY E. J. JOHNSON.
(Yulee, Fla.)

O SAD is the lot of the hungry poor,
And dreary the paths they tread;
Do n't meet them with frowns should they come to
your door
To ask for a piece of bread;

But give them a smile and a cheering word,
And kindly their wants relieve,
And never forget that our Lord hath said,—
"T is more blessed to give than receive."

There is coming an hour when the King of heaven
To the merciful will say,—

"I oft in the person of my brethren poor
Was hungry and faint by the way;

"And ye fed me and clothed me; ye took me in
And ministered unto me;
Come, ye blest of my Father, the kingdom inherit;
My glory ye ever shall see."

But if in our pride and covetousness
We turn from God's poor to-day,
We shall stand on the left in that fearful hour,
And the King unto us will say,—

"Inasmuch as ye ministered not to these,
Ye did it not unto me;
Depart from my presence." O help us, Lord,
From that awful doom to flee.

TED'S LIBERTY.

* * *

TED came home as usual, weary with the day's work, as general roustabout in Marsh & Little's store.

"Mother," said he, "what does it mean where it says, 'Be not ye the servants of men'? I am a servant of men, am I not?"

The question took Mrs. Mason somewhat by surprise. Her big boy, seeing his advantage, pursued it, "I am bossed around from morning till night. I have all the hard work to do, and nobody appreciates it."

After a pause he resumed, "I have thought a good deal about this idea of slavery and liberty since I made a start to be a Christian, and I feel like being the Lord's freeman rather than Marsh & Little's slave. I believe he has a work for me where I can be my own master."

When Ted went to his work again, he was refreshed in body and mind, and not so confident that he had the right sense of the scripture he had quoted to his mother, but still sure that he was not in his proper place. During the day one of the clerks passed through the cellar where Ted was busily sorting apples. "Why do you pitch in so hard when the boss isn't around, Ted? You would get your pay just the same. I wouldn't be a slave if I were you. Take it easy when you get a chance."

Ted laughed a little, and replied that it had never occurred to him whether his employers were looking or not.

"You might save yourself a good deal of hard work. 'When the cat's away, the mice may play.'" And the flippant clerk danced upstairs to his idle companions who evidently were of his own thinking.

Ted could hear their sport, and could not help feeling that it was not right thus to take advantage of Mr. Little's absence, while the work was left to their care. However, he queried if he might not better show a little more independence and consult his own pleasure rather than work so incessantly, especially while no one saw him. Still, he did not stop his work even to debate the question. His habits of faithful work were well formed.

That evening his mother said: "I have been looking up that text which says, 'Be not ye the

servants of men,' and I find there is a good deal to it. Get your Bible and let us have a little study." This pleased the young man, for he loved the Bible.

"Now you read 1 Cor. 7:21-24."

Ted read as follows: "Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God."

"Well," said he, "that looks rather contradictory to me. It says we should stay where God puts us; and that we should not be the servants of men. How can that be when some of us are called being servants? And how can a servant be a freeman?"

"I will not try to answer," said the mother, "but we will go again to Paul's words. Now turn to Eph. 6:5-8."

Again Ted read thoughtfully: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

"I get the idea from this," continued the youth, "that the Lord expects Christians to serve him, even though they may be employed by men."

"That is right, my son, that is the case. A true Christian is always and only a servant of Christ, whether he be master or servant, high or low. We all have one Master."

"But one of the boys was telling me to-day that I was foolish for working like a slave when Mr. Little was away; I ought to take some liberty. He said I might have some fun as well as not, and I would get my pay all the same. But that hardly tallies with this I've read. There's a difference between that young fellow's idea of liberty and the apostle's. It appears that Christ's service is real liberty. However, I do n't quite understand it."

"Is it not, my son," said Mrs. Mason by way of suggestion, "because true liberty does not consist in selfish gratification, or doing as we please? Must we not judge of that which pretends to be liberty as we judge men, by its fruits? The man who has his own way is in abject bondage to his way. Self-control is the first condition of liberty."

"I begin to see," said Ted, "that being our own boss really means to be slaves to Satan; because self is sin, and sin binds us hand and foot and delivers us to death."

"Quite right, Ted. Self controlled by Christ leads us upward, gives us moral strength, and brings everlasting life."

"Then," said the young man with energy, "I propose to be the Lord's freeman, and to abide where he wants me. I believe it is my privilege to serve Christ while I am unpacking goods and carrying packages as well as anywhere, if there is where he wants me. Faithful service to Christ means faithfulness to my employers."

So it proved to be. The young man who proffered his advice to Ted was among others who soon got their "walking papers." They were at liberty to find another job. Fidelity on Ted's part soon brought its reward. He was advanced from time to time, though he never could tell why. He did not try to make himself appear any better than he was; and after he had done a piece of work as well as he could, he simply went to another.

It came to him as a great surprise, therefore,

when one day he was called to the office and told of his appointment to have sole charge of a business in another part of the city. "You have been faithful" said Mr. Little, "in a few things; we propose to give you charge of many."

"Is n't there a passage of Scripture that says something like that?" said Ted to his mother when he told her the circumstance.

MORE THOUGHTS FOR SLOW WOMEN.

BY MRS. E. C. K.

If the readers of the REVIEW will not tire of this subject, perhaps a few more thoughts would be of interest and benefit. First, I would like to give the experience of one who always termed herself—and others also would agree—"naturally born slow." So she was content to work about day by day, accomplishing little, yet busy all the time, and only thinking it was her lot to be so, though often wishing for the speed of others. Thus a number of years of her life were passed.

Then came the time when she realized in her soul that religion is a life, something not merely for Sabbaths, but for every other day. There dawned upon her mind the grand truth that the same Hand that formed this earth, the sun, the moon, and all the starry host, that crowned the work of the week by that wonderful piece of work, man, the masterpiece, also made the tiniest flower. And was God's work on the flower less perfect because it was small?—No, indeed; but the same care and perfectness are shown in the least of God's works. This truth was appropriated to herself, and she thought: "I will do the little things for God, as best I can. I will wash dishes for him, I will sweep for him, and in all the duties of life, I will honor him." Then flashed through her mind the thought, "Will I be honoring him by spending two or three times the necessary amount of time on a piece of work?—No, indeed; so I'll hurry." With this resolution she went about her work with an inspiration never realized before, and worked with a will, daily asking the Lord to help and enable her to perform her work in an acceptable way. And what was the result? Now she can perform more work, easier and in less time than formerly. And why?—Because God helped her to work faster.

It seems to me to be pleasing to the Lord for us to have some time for other things, and not to be continually busied with the ceaseless round of household duties, having no time for study.

There is a lesson to be learned in the narrative of Mary and Martha. Jesus was a guest at their home, and Mary, sitting at his feet, was eagerly listening to his words of life and hope. But where was Martha? Why, she was getting the Lord a supper. Wasn't that working for him?—None will deny it. But was the Lord pleased with her service at that time?—Most certainly not. We know this from the rebuke he gave her, when she came to him with the words: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Then we cannot think that it is right for us to spend all our God-given time in household duties, even though we do perform them all for the Lord. Some time is necessary for us to feed our souls and not be obliged to sustain them day after day by the food accumulated on the Sabbath.

In our last article "For Slow Women," horses were used to illustrate the fact that some naturally were fast, others slow. Very good. But fast horses are "trained" every day, are taken to the race tracks and "exercised" until from time to time, as is often stated, they "beat

their records." May not this also apply to the human family? Now, my dear slow sister, let us exercise and persevere, until from time to time, we, too, may make better records; and thus have more time with our children, more time with others, and more time with God.

GROUND AIR.

BY JOHN S. REBKIE.
(Medical Missionary College.)

AIR enters very largely into the composition of the ground. That is to say, that permeating the ground is found a great quantity of air. From 30 to 50 per cent of the bulk of the loose and porous soil is air. This air is of a different composition from the air we breathe. It may have only half the oxygen of ordinary air, and ten times as much of that poisonous gas, carbon dioxid, by which all animal life continually pollutes the air.

Like most other things, this air is all right in its place, but out of its place it is a menace to health. It often does become displaced, and it causes thereby the setting in motion of other evils.

Below the strata of air in the soil is water. Water is found at varying depths, according to the season of the year. It is the rise of this water that displaces ground air, and it carries with it microbes which are in the soil. These come to the surface, become dry, adhere to particles of dust. The wind blows; the dust rises; and we get germs everywhere, and if they are of the particular kind to cause disease, an epidemic more or less extensive and severe results. In certain districts rains are followed by an outbreak of malaria, etc. Displacement of this poison-laden air is often the prime cause.

Ground air has other evil effects and another source of displacement. The cold air of our fall nights presses upon and displaces the air that the summer sun has heated in the ground. Thus we have cellars full of damp, poisonous ground air. In order to keep cellars free from it, they should have an air apartment about them to arrest the dampness, and the walls should be cemented so as not to allow a free passage of the ground air into them. Furthermore, as the air of the cellar will eventually find its way into the rooms above, free ventilation of the cellar is absolutely essential to health.

THE DEACON'S SINGING-SCHOOL.

[THE following selection was found among MS. left by Elder M. E. Cornell, whose memory is cherished by many of our readers.—ED.]

"I am going to see if I can't start a singing-school," said a good man, as he stood buttoning up his overcoat and muffling his ears one bitterly cold winter's night.

"A singing-school!" said his wife; "how will you do that?"

"I have heard of a widow around the corner a block or two who is in suffering circumstances. She has five little children, and two of them down sick, and has neither fire nor food, so Bennie Hope, the office boy, tells me. I thought I would just step round and look into the case."

"Go by all means," said his wife, "and lose no time. If they are in such need, we can give some relief. But I cannot see what all this has to do with starting a singing-school. But never mind, you need not stop to tell me now; go quickly, and do all you can for the poor woman."

So out into the piercing cold of the wintry night went the husband, while she turned to the fireside and her sleeping babes, who, in their warm cribs, with the glow of health upon their cheeks, showed that they knew nothing of cold or pinching want. With a thankful spirit she thought of her blessings, as she sat down to her little pile of mending. Very busily and

quietly she worked, puzzling all the time over what her husband could have meant by starting a singing-school. A singing-school, and the widow—how strange! What possible connection could they have? At last she grew tired of the puzzle, and said to herself: "I won't bother myself thinking about it any more. He will tell me all about it when he comes home. I hope we may be able to help the poor widow and make her poor heart 'sing for joy.' There," she exclaimed, "can that be what he meant—the widow's heart 'sing for joy'? Would n't that be a singing-school? It must be; it's just like John." And she laughed merrily at her lucky guess.

Taking up her work again, she stitched away with a happy smile on her face, as she thought over again her husband's words, and followed him in imagination in his kind ministrations. By and by two shining tears dropped down—tears of pure joy, drawn from the deep wells of her love for her husband, of whom she thought she never felt so fond before. At the first sound of footsteps she sprang to the open door.

"O John, did you start the singing-school?"

"I reckon I did," said the husband, as soon as he could loose his wrappings; but I want you to hunt up some flannel and things to keep it up."

"O yes; I will. I know what you mean. I have thought it all out. Making the widow's heart sing for joy is your singing-school. [Job 29:13.] What a precious work, John! Pure religion and undefiled is to visit the fatherless and widows in their affliction. My own heart has been singing for joy all the evening because of your work; and I do not mean to let you do it alone. I want to draw out some of this wonderful music."—*Williams's "Wonders of Prayer."*

CATCHING COLD.

How common the expression, "I don't see where I got it!" and yet it can generally be traced to preventable causes. In a large number of persons it seems as if heredity was a prolific cause, and it cannot be denied that, at times, there is sufficient cause to declare that it is contagious to a considerable extent. A person does not contract cold by exposing the entire body to the inclemency of the weather, but by the exposure of a small portion. Sitting in a draught, wetting the feet, or neglecting to change damp clothing, are, in those easily susceptible, the more prolific causes.

The trend of the knowledge of to-day is being sought along the line of prevention. That effects are the result of cause is an old maxim; but our profound thinkers are beginning to realize that they should be the most interested in striving to unearth the causes which produce the effects. Having discovered these causes, knowledge as well as common sense exclaims, "Stamp them out!"

That these colds, so common as to be almost universal, can be stamped out, if people will take a proper precaution, is easily demonstrated. This may be attained by attention being given to two simple methods; viz., *proper clothing* and *proper bathing*.

An excess of clothing is extremely hurtful. It confines the heat and increases the perspiration, thereby rendering the body more susceptible to the slightest draught. It is a recognized fact that persons who perspire upon the least exertion are the ones who are the most subject to catching cold. Clothing, especially underclothing, should be made of a material that will interfere the least with the constant radiation of heat. Silk and woollen are, therefore, the best adapted to be worn next the flesh, and the latter is more preferable of the two.

Many persons realize from actual experience, that it is impossible for them to change underwear either in the spring or autumn, without

catching cold. This may be avoided by wearing only one grade of underwear, and different weights of clothing outside.

Supersensitive persons should not occupy rooms in which the temperature is kept too high; they should also be careful about wearing too many clothes, as by so doing the skin is kept in such a condition that the slightest exertion produces a perspiration. All parts should be clothed with the same amount of warmth. No portion needs an excessive covering. The tendency to muffle up the throat is a prolific cause of colds, because thereby the skin is rendered sensitive and susceptible to the slightest change.

First, last, and all the time, comes the *proper* use of water as a tonic to the depressed cutaneous system. The morning ablution of the face, neck, and chest in cold water, followed by a brisk friction, will, if persisted in, soon place the skin in such a condition that it will cease to be sensitive to the slightest change. A wise rule to adopt would be to use water at such a temperature that the person using it would feel invigorated afterward.

Following the use of the bath; and of the utmost importance, comes the vigorous use of the flesh-brush, or coarse bath towel. These answer a twofold purpose; first, it excites a vigorous circulation in the cutaneous surface, and second it tends to clear out the minute particles which occlude the mouths of the numerous minute tubes which help pass off the deleterious particles no longer needed by the recuperative action.—*Pitts Edwin Howes, M. D., in Household.*

ARE WIVES MENDICANTS?

A WOMAN'S management of the home, her care of the house and the children, her subjection to all the trials and annoyances of daily domestic life, her solicitude for the thousand and one details that come under her attention, these and many other things may fairly be set off as a full business equivalent for the husband's financial support. Yet how few, comparatively, can see it in that light. A clever Southern woman whom I know, in writing on this subject, said: "No man can possibly understand how a sensitive woman shrinks from asking for money. The normal condition is for the wife to be as hard worked at home as her husband is in his office, and in this case it is fair to regard it as an equal partnership, in which both partners have a right to share the profits, and there is no 'giving' about it. If she keeps house, she is at least entitled to what you would pay a housekeeper; if she does the duty of a governess, let her have the compensation of one; if she does the duty of a cook, she earns a cook's wages. Do not regard all these economics simply as something to be saved to the husband's pockets; the saving has no place in his pocket, it belongs to that of his wife. You do not expect any one else to keep house or teach for her board and lodging; then why ask the wife to do it? If a penny saved be as good as a penny earned, her saving should count as earning. I am satisfied that if there could come a sudden revelation of all hearts, we should be astounded at the amount of soreness, chafing, and secret unhappiness which exists beneath a multitude of roofs in the hearts of seemingly happy wives, and which could be instantly removed by the certainty of even a small income which they could call their own. Either a wife should be in the domestic establishment a recognized partner, with all the rights of a partner, or she should be a salaried officer, with the rights which that implies. In no case should she be a mendicant. A just partnership between man and wife, and a recognition of equal financial rights, would do away with this continual and unjust humiliation endured by wives, who undergo this perpetual ordeal of 'asking' their husbands for money."—*Inter Ocean.*

Special Mention.

THE BLOOMER COSTUME.

THE name originated with Mrs. Amelia Bloomer, a dress reformer who invented a costume in which the dress skirt reached to the knees, and straight trousers of the same material reached to the feet. But this dress never became popular. It was adopted by but very few. This outfit was very different from that which now passes under the name of "bloomers." The introduction of the bicycle has worked a most astonishing change in the ideas of some ladies as to what constitutes a proper dress. Women and girls of respectability now appear on our public streets generally astride a bicycle, often afoot, in clothing in which, a few months ago, no amount of money would have hired them to appear.

These outfits are, we believe, called bloomers. They are not so, for they have not the semblance of a skirt. Women ride past our Office whose sex we could not determine but for the manner their waists are fitted. A servant announced a caller, it is said, and when the mistress asked if it were a lady or a gentleman, Bidly said, "I don't know, mum; it has the voice of a lady, and the clothes of a gentleman." And that is no joke; it is wholly within the range of facts!

It is a question as yet whether this heaven-daring, outrageous, and most shameful innovation will succeed in battering down and overriding an already outraged sense of decency or not. We thought we were prepared to expect anything, and for years have not been surprised at anything that has happened, but this out-herods Herod. God says plainly that "the woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deut. 22:5. Let all decent people say, Amen.

Whether or not male attire is immodest for women, we must recognize distinction in dress as the great barrier to immodesty. May the time be far distant, may it never come, when Christian women who discern the signs of our times shall be seen in this abominable display.

T.

WEIGHTY WORDS.

BISHOP COXE is a man of years and eloquence. For these reasons he was chosen to preach the opening sermon before the late Episcopal General Convention at Minneapolis. In his remarks he gave utterance to the following weighty words in reference to the nature of the times in which we live; and he gave point to the alarming features which he portrayed by acknowledging them to be a fulfillment of the apostle's prediction of the "perilous times" that should come in the last days. Every thorough Bible student, of course, understands the situation; but when an Adventist makes such an application, it is slurringly passed over, as his fanatical pessimism. We hope such words, coming from such a man as Bishop Coxe, will cause many to consider carefully these solemn facts, who otherwise would give them no attention. The Bishop said:—

"The last days seem to have come, and the 'perilous times' are upon us. The apostle's terrible portrait of final apostacy is paralleled by what comes to us in journals, as every day's report. Shameless nudity in bathing and semi-nudity in evening attire, with lascivious dances, long banished by Christian decorum

from social life, are flagrantly characteristic of American manners. Suicides, murders, outrages too awful to be named; scandalous marriages; husbands and wives slaying each other, or seeking divorces which even heathen lawgivers would not tolerate; the decay of family ties, beginning with 'disobedience to parents' and the loss of 'natural affection,'—all this leading to scorn of law; contempt for magistrates; lawless revenges and cruel retributions; the decay of conscience in public men; the corruption of whole legislatures; Socialistic anarchy and threats of a warfare upon society, with torch and dynamite and with nameless inventions, the product of our boasted science; such are the staple journalism of which the constant 'evil communications corrupt good manners,' or aggravate what is already bad. Worse than all, in some respects, is the chronic cowardice which has settled upon men who should be watchmen to discover and martyrs to perform."

U. S.

SOUTH CAROLINA AND THE NEGROES.

I NOTICED in the REVIEW of Oct. 8 an article entitled, "Moving Backward," in which it is assumed that South Carolina has disfranchised the Negroes. Evidently your information was obtained from the Northern political papers that are seeking to make capital out of some of the political movements of the South. Now, as a matter of fact, the Constitutional Convention of South Carolina is not seeking to disfranchise the Negro. I was present at that convention daily for more than two weeks, and I believe it is far from the thought of the leading men of that State, to take away the right of the Negro to vote. It is a fact that ignorance prevails among them. But it is also a fact that the proportion of illiteracy is but little greater among the colored men than it is among the white men.

It is true that there are a few individuals in the present convention who are in favor of disfranchising a large class of the colored people of South Carolina, but that class does not constitute a respectable minority of the convention. Yet the majority have seen fit to recommend a plan of controlling the right of suffrage that disqualifies a person who cannot read or write, or does not own and pay taxes on \$300 worth of property in the county in which he lives. It is acknowledged by all the leading men of the State that this qualification, as I have already suggested, will affect as many white men, proportionately, as colored. And one object in making this qualification, as stated by the speakers on the floor, was to encourage education. I have no doubt that, when the Constitution is completed, it will provide for much better educational advantages than have ever existed in the State before. Although they are far behind many of the Northern States in many respects, there is an element that is struggling for advancement. And, in fact, advancement is being made in the South, although it is very slow. Nearly all the Southern States are inviting northern immigration and northern capital to help build up the country.

The Negro question in South Carolina is a more serious question than many of us have supposed. Many of the Negroes have no disposition to receive education, and without compulsory educational laws I fear they will remain illiterate; and as such, they are really a dangerous element. I would not for a moment justify any discrimination against the colored man, but from my personal knowledge I am satisfied that the white element must be permitted, at least in a measure, to control the affairs of the State.

I know that Northern papers, especially the Republican papers, put things in very strong language. And it has been charged by nearly all of them that the Tillman element of South

Carolina designed totally to disfranchise the Negro element of that State. But the leaders of that party have expressed more strongly than the old Democratic party of the State, their utter repugnance of that idea, and that they never had any such design at all. ALLEN MOON.

We are perfectly willing to take the medicine which our brother so kindly administers; and we acknowledge the truth and force of his conclusions. We are heartily glad to learn that our information, gathered from a very prominent Democratic paper, was not wholly reliable. It is not our design to be partisan or sectional in regard to political matters, but only to treat of the moral aspects of the subjects we notice. But this is not a question of politics; and after making all allowance for party prejudices, we still see an important issue before us.

It was not our intention to give the impression that South Carolina had disfranchised the Negro; though as far as the Constitutional Convention represents the sentiments of the State, so far its action may be regarded practical legislation. The proposed Constitution relating to the question, reads as follows:—

"The person applying for registration must be able to read and write any section of the Constitution, or must show that he owns and pays taxes on \$300 worth of property in this State: Provided, That at the first registration under this Constitution and up to Jan. 1, 1898, all male persons of voting age who can read a clause in this Constitution or understand and explain it when read to them by the registration officer, shall be entitled to register and become electors. A separate record of all illiterate persons thus registered, sworn to by the registration officer, shall be filed, one copy with the clerk of court and one in the office of the secretary of State, on or before Jan. 1, 1898, and such persons shall remain during life qualified electors, unless disqualified by the provisions of section 6 of this article. The certificate of the clerk of the court or secretary of State shall be sufficient evidence to establish the right of said class of citizens to registration and the franchise.

"Any person who shall apply for registration after Jan. 1, 1898, if otherwise qualified, may be registered: Provided, That he can both read and write any section of this Constitution, or can show that he owns and has paid taxes during the previous year on property in this State assessed at \$300 or more."

That the effect will be practically to disfranchise the great body of Negroes in the State is evident. But if the same law provides for and enforces education to counteract the disqualification, it will have done much toward relieving the situation. T.

TIME FOR HIS END.

FURTHER light upon the Turkish atrocities in Armenia, not only those which have already taken place, but those which it appears are still being perpetrated, are calling forth from all Christendom louder and louder protests in behalf of humanity. And the feeling is everywhere rising that the Turk ought to "come to his end." The *Detroit Journal* of Oct. 11 no doubt voices the general sentiment on this subject. We quote a few representative expressions. Speaking of the protests of Christendom against the atrocities committed, it says: "If such protests are made in vain, then for humanity's sake, and for God's sake, let Turkey as a government be wiped off the face of the earth." Again it says: "The voice of humanity everywhere is crying out against these horrible atrocities, unparalleled anywhere on earth in modern times. The rules of international etiquette should have nothing to do with the case. The demand of the powers upon Turkey should be enforced, even if to enforce them means the complete annihilation of the Turkish government." U. S.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 22, 1895.

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GOD'S LOVE AND WRATH.

OUR attention is being directed through various mediums to the sinfulness of selfishness — to the deceitfulness of self, the slavery of self, the general depravity and dangerous tendencies of self. And all is probably true; for in our flesh dwells no good thing. In contrast to this we have the love of God, that principle of divine charity and pity which forms the essence of the gospel and the divine will. Did it ever occur to us that this ubiquitous and underhanded selfishness may insinuate its deadly influence into our conceptions of the quality of divine love? How many self-indulgent children have flattered themselves into serious trouble because they did not understand the nature of the true parental love. Mother loves me too well to punish me for this. Father loves me too well to notice this. And, proceeding on this hypothesis, children have forgotten the time of reckoning until justice finally overtook them.

There has ever been manifested upon the part of God's erring children a disposition to attribute to their Heavenly Father the same indulgent fondness. How far self-interest may influence people in that direction is a matter with each individual. We are persuaded that it is far too common among us. It will be well for us to see carefully to it that we do not presume too far. We have no warrant for presuming a hair's breadth upon the indulgence of God.

The thought that God is capable of exhibiting wrath and vengeance upon his creatures is very repulsive to some people. It is repugnant to their conceptions of a Being of infinite love and mercy. These stand at antipodes with the infidel, who sees naught but wrath and vindictiveness. Neither of them has adequate views of the perfection of divine character. Naturally our view is so narrow that we take in but a limited scope. We can hardly look on more than one side of any object at a time. If we conceive of infinite mercy, we have no room for judgment. If we think of justice, mercy is crowded out. There may be a preference between these two positions, but neither is satisfactory or true. The perfection of the divine character is manifested in its ability perfectly to combine infinite love with infinite justice, and in dealing with a race of rebels perfectly to preserve them both. Human jurisprudence cannot do that; and the human mind can scarcely comprehend it.

Every conception of God's love that impairs eternal justice is seriously at fault. And the reverse is equally true. We cannot fathom infinite qualities, nor are they limited or restricted by any consideration. Let us take God's description of his own character, and we find these two qualities always expressed, — mercy and justice, love and wrath. "I, the Lord thy God, am a *jealous* God, visiting the iniquity of them that hate me; . . . and showing mercy unto thousands of them that love me, and keep my commandments." Again: "Keeping mercy for thousands, forgiving iniquity

and transgression and sin, and that will by no means clear the guilty."

God's jealousy is the jealousy of a tender parent, it is true; but it is none the less careful and scrutinizing. He rejoices in and loves righteousness; he hates sin, and is sad to see it manifested. David by inspiration says, "God judgeth the righteous, God is angry with the wicked every day." Or as the Revised Version says: "God is a righteous judge, yea, a God that hath indignation every day." Of course we cannot understand divine anger by what we know of human passion any better than we can understand divine love by the passion we call love; but it is there. He who persists in sin is daily incurring a fearful debt of wrath.

It is not in the Old Testament only that we learn of this quality of God's character, it is just as fully expressed in the gospel as in the law. Justice pertains to the mission of Christ as well as to the mandates of the Father. It is a fact, which perhaps has no real bearing on the case, that while the word "love" occurs a little over three hundred times in the Bible, "anger" and "wrath" occur about four hundred times. "Mercy" is used less than two hundred and fifty times, and "judgment" more than three hundred times. Our Saviour scathingly denounced sin, and freely foretold its awful consequences. The apostles spoke of the same. Paul writes: "But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." Rom. 2:5-9. When God says "indignation and wrath, tribulation and anguish," he means a terrible fate. The Revelator says that in that dreadful day wicked men will call for rocks and mountains to fall on and hide them "from the face of him that sitteth upon the throne, and from the *wrath of the Lamb*; for the great day of his wrath is come."

The love of God yearns for the sinner. He condescends to beseech him to turn and live. He pleads his love; he prays him to be reconciled to God. But some day this will all cease. The hideous deformities of sin will have become indelibly fixed on those who have obdurately resisted God.

Sin absolutely and forever shuts the sinner away from God. It is only through the death of Christ that he can come to God. Sin must be removed. If we adhere to sin, we shall be forever removed. But by the precious blood of Christ, sins may be entirely removed. It was necessary that Christ should die in order that sinners might come to God, and flee from divine wrath. He that does not flee will be overtaken by the avenger, and his blood will be upon his own head. He that excuses himself in the indulgence of any sin because of the love of God, will find that sin is as bitterness to the One of infinite purity, and its wages is death. To the commission of every sin is attached the penalty of death. And the justice which dwells in God exacts the penalty. The death of Christ was therefore a necessary provision of divine love and divine justice. In his offering,

justice meets a necessary satisfaction, and compassion finds ample resources.

That cup of wrath Christ drank for us. On him was laid the iniquity of us all. For the transgression of his people was he stricken; and the stripes that would have fallen upon us fell on him. In the cruel death, the infinite agony of the death of God's dear Son, we have a manifestation of the power and character of divine wrath. He was forsaken of his God; and the cup of suffering was pressed to the lips of the fainting Redeemer by the hand of infinite love and infinite justice. Would we know the depth and breadth of that love? measure the price of our ransom. Would we know the terrors of infinite wrath? measure, then, that depth of woe. Let us not forget that impressive admonition of inspiration, "Who knoweth the power of thine anger, and thy wrath according to the fear that is due unto thee?"

G. C. T.

MY LORD DELAYETH HIS COMING.

IN our Lord's discourse respecting his second coming and the end of the world, as recorded in Matthew 24, toward the close of the chapter, he points out a fatal evil into which some would be in danger of falling, unless they took special pains to guard against it. The evil he points out is the tendency in the human heart to begin to feel, as days pass by and hope is deferred and expectations are not realized, that the time is prolonged, that a mistake has been made, and that the good we had hoped for is not so near as had been supposed.

This is especially true of the doctrines of the second coming of the Lord. The scripture referred to brings to view the time when a general expectation had been aroused in the church that the second coming of Christ was at hand, and the faithful servants were watching and giving the household meat in due season. But then it is intimated that there will be another class of servants developed, called "evil servants," who will say in their hearts, "My Lord delayeth his coming," and will begin to give their attention to worldly things, to self-gratification, to self-aggrandizement, and to opposition to those who persevere in giving the true warning, that every passing day makes the time shorter, and brings the coming of the Lord nearer to our doors. The result is that those who thus say that the Lord delayeth his coming, are finally overtaken unawares by the great event, and have their portion with hypocrites, and Luke adds (12:46) with unbelievers. Hence the essential importance guarding against this sin, is apparent.

While there are doubtless many who are saying in their hearts, "My Lord delayeth his coming," some are even beginning to say it in open speech. A subscriber writes that an intelligent Seventh-day Adventist of his place says that he sees nothing in the Bible to prove that the end is so near. He thinks that it may be a hundred years off yet. He holds that the generation in Matthew 24 refers to those who were living when the Saviour spoke those words, and said, "This generation shall not pass till all these things be fulfilled," etc.

It seems indeed very strange that any one who is acquainted with the evidences of our faith, can take such a view of the situation. In the first place, if the generation of Matt. 24:34 means those whom Christ personally addressed, then the whole prophecy must have its application there also, and then all the coming of Christ and

the accompanying events, which that chapter brings to view, took place over eighteen hundred years ago. But this is impossible. The generation must be the mass of people living on the earth who see by historical evidences and by actual observations all the signs that herald the coming of the Son of man, and then, as the climax, witness the great event itself. Now, however much difficulty any one may find in determining the precise date when the generation should begin, or in fixing the exact number of years which span its duration, it is certain that the Scriptures bring to view no distinctive class of signs that have not now to a greater or less extent appeared, and that if the present inhabitants of this world all pass off the stage of action before that event, as they must do if the coming of Christ is delayed for a hundred years, the prophecy never can be fulfilled.

But aside from the question of the "generation," the aspects of our times, from whatever standpoint we may view them, are such as to show that we are in the last disappearing remnant of the last days. It is certain that the prophetic periods have all terminated, which would not be likely to occur a great while before the end. It is certain that the work of atonement in the true sanctuary above, which has been going forward for over half a century, cannot, in the very nature of things, continue much longer. It is certain that Turkey, the downfall of which power is the signal for the setting up of the kingdom of Christ, and which is now trembling in the balance as to whether its life shall be further prolonged or not, cannot continue any great length of time, much less a hundred years. It is certain that the climax of a closing and decisive prophecy is approaching in our own country. All it needs is a little further consolidation, organization, and cooperation of forces which are gathering on the side of error and oppression, to bring forth full-fledged the last organization which is involved in the close of the great controversy between divine truth and human falsehoods, between divine liberty and human oppression. It is certain that if diseases, insanity, and crime, are to continue in their present ratio, to say nothing of the acceleration that has been apparent during the last few years, society itself must break up into chaos, and the present order of things come to an end. Talk of events running along in any of these channels for a hundred years! Any one who so speaks must be talking under the influence of a delusive dream. There are a thousand more probabilities that the end will come within ten years, than that it will be delayed a hundred years. But we will not make any comparisons; for the latter supposition is beyond the range of possibilities.

It may be asked, if but a comparatively few years of time remain, how the world is to be warned to the extent indicated by the Scriptures, before the end comes. The gospel is to be preached in all the world for a witness. Just how much it will take to constitute it a witness, no one may be able to say; and how rapidly the sound of the truth may go forth from the centers that are now being established in the most important localities in the earth, we may not be able to determine. But the Lord has means to accomplish what is requisite to be done, in a short time. The world is supposed to contain at the present time some fifteen hundred million inhabitants. But what are these in comparison with the "innumerable company" of angels

which God can send forth, and is sending forth continually, to do his bidding in the world? God, we may be sure, will be faithful to do whatever part it is in the line of his providence to accomplish; and it only remains for us to keep our eyes open to the signs of the times, the startling fulfillments of his word taking place all around us, to realize the importance of present opportunities, to guard against saying in our hearts, My Lord delayeth his coming, and to be giving the household meat in due season, by ever holding forth the nature, nearness, and certainty of his glorious return, and thus be fulfilling his command to "occupy till I come."

U. S.

MOVEMENTS OF THE "PITCAIRN."

THE "Pitcairn" sailed from San Francisco on its fourth cruise, April 30. Elder J. E. Graham went as captain. There accompanied the ship, as missionaries, Elder E. Hilliard, wife, and child; Elder J. D. Rice, wife, and child; E. S. Butz, wife, and child; Dr. F. E. Braucht and wife and R. H. Prickett and wife.

The boat proceeded first to Pitcairn Island, which it reached June 5, after a voyage of thirty-six days. The work was found in a prosperous condition. Our brethren had begun the erection of school buildings, preparatory to carrying on a school on the industrial plan. Brother and sister Butz were left at this point to assist sister Hattie Andre, who has been engaged in school work on the island during the past two years. The ship remained here one week. Here brother Alfred Young was taken on board the "Pitcairn" to accompany it on its return to this country, to become more acquainted with the work in this field.

From here the boat proceeded to Tahiti, eighteen days being required for the trip. Elder B. J. Cady and wife are here carrying forward a good work. Brother and sister Prickett were left here to take charge of the printing work in Tahiti. After a week spent at this place, the boat proceeded to Raiatea, taking brother G. O. Wellman and wife and sister Lillian White for teaching work in Raratonga, and brother E. C. Chapman and wife, who are to return to the United States for a short time on account of sister Chapman's health.

Brother Graham, in writing of their present trip, makes the following interesting statements:—

"July 18 we sailed from Raiatea to Rurutu, a distance of three hundred and forty-five miles, which was made in forty-eight hours. The wind was so that we could not land at the village where we left brother Stringer on our former visit to this place; so we made a landing at the village where the relatives of the Pitcairn islanders live. We had all our passengers in the life-boat, and as we approached the shore, there seemed to be a continuous line of breakers rolling in on the shore; but as we drew nearer, we saw a man with a flag, which we interpreted to mean that where he stood was the place to land. We followed his directions, and were soon safely landed on the wide sandy beach. The natives carried the passengers out, and then kindly helped us to haul our boat out. The village was three fourths of a mile away, and to reach it we must climb a high hill. After treating us to some oranges, the natives said, 'Hary' (*i. e.*, come), and taking our luggage and one of the seasick sisters on their backs, they led the way over the hill to the village. When we reached it, nearly the whole village came together to greet us. They said that we must not go over to brother

Stringer's village that night, but stay with them. As I was anxious to see brother Stringer immediately, they very reluctantly let me go; but the others remained, and were provided with a good supper, a house to sleep in, and a bountiful breakfast the next morning. We found brother Stringer in good health, and getting along well. He is making progress in learning the language. The next morning the natives provided some ponies to carry the ladies of our party over the hill, and we set out to the village for them. The roads were very muddy and slippery from the recent rains, but all managed to get over the narrow path. When the party arrived at brother Stringer's, the natives of the village gathered around to see the visitors. They brought a large quantity of native foods, and told brother Stringer they would bring all the food we wanted, which they did. Besides that, they brought a large quantity of food for the "Pitcairn." In the evening forty or fifty of the natives gathered at the house, some with their Bibles, and asked questions on Scripture texts that they desired explained. Sister Chapman acted as interpreter, and Elder Rice answered their questions. Then we sang for them, and they for us, and thus the evening was spent."

The following Sabbath and Sunday were spent on the island, Sabbath services being conducted at the home of Captain Nagels, and on Sunday, by invitation, the entire company attended meeting at the native church. Brother Graham, in speaking of this, says:—

"When we returned from the forenoon service, one of the deacons came and asked us to attend the afternoon service, and to sing for them, which we did, though they only gave us an opportunity to sing one hymn. Although they have been warned against us, and we have been misrepresented to them, they have confidence in us, and treat us kindly. The king and others provided a part of the food for us during our visit to their village. Our stay was much longer than we intended, but we felt that we wished to do all we could for the people, and to counteract the false reports that had been made concerning us. There is room on this island for one or two more good families. They could lease ground on which they could make a living, and at the same time be doing missionary work for the people. I wish that some of our young brethren who are consecrated to the Lord, would step in and help to fill the openings here."

The next point visited was Rimitara, of the Austral group. This was the first visit of the "Pitcairn" to this island, although it had been sighted on a previous trip. Brother Graham, in speaking of his visit there, says:—

"When we reached the village, we were taken to the house of the queen, where we met the queen and her husband, and nearly all the women and the children and part of the men of the village. The people all seemed very glad to see us, though the queen and her husband seemed a little reserved at first; but as sister Chapman could talk with them, they soon thawed out, and were very friendly. After a few minutes' conversation, the people asked us to sing for them. Sister Chapman having one of our Tahitian hymn-books, we sang, 'Wait, Meekly Wait, and Murmur Not,' in the Tahitian. We then asked them to sing, when, to our surprise, they sang the same hymn. We asked them how they learned it, and they replied that some one from their island had visited Rurutu, and learned it of Sarah Young, and had brought it to them. Though this island is ninety miles west of Rurutu, we see that the people hear of us and our work and workers. We then sang them a hymn in English, and they asked us if we had that in the Tahitian. We replied that we had. Then they must hear it in their own language, and when they had heard it, they wanted to learn it;

so sister Chapman sang it over and over until they caught the tune. And so during our visit of a few hours, they learned three of our hymns, and we left copies of our hymn-book with them. Having a quantity of Tahitian literature, we distributed it among those present, and left a package with the queen's husband for the people of the other two villages of the island. By invitation we took dinner with them, and sat down with the queen and her husband, to a meal of native foods. In the course of the conversation, questions were asked concerning the Panama canal, showing that the queen's husband knew something of other parts of the world. I inquired why there were no more white people living on the island. The reply was that they could live on the island by paying \$12 apiece a year. The climate is very pleasant, the island lying just in the southern border of the tropics. The soil is fertile, producing large crops of yams, taro, bananas, and fruits. Corn, I know, would grow well. I think this would be a good place for a self-supporting missionary. The island is a protectorate of the French government, like Raratonga. The people make their own laws, and govern themselves."

The next island visited was Raratonga. Here sister D. A. Owen died July 9. Brother Graham, in writing of this, says:—

"The funeral services of sister Owen were conducted in the London Missionary Society church, and although for some time in the past no burials had been permitted in the churchyard, by order of the queen, sister Owen was given a resting-place by the side of some of the early missionaries who had been buried there."

Elder Graham, in writing further of the work on Raratonga, under date of Aug. 13, says:—

"We found Dr. Caldwell and family in good health. I am well pleased with his work. He has made a good start, and has the confidence and favor of the best people on the island. He is wielding an influence for the truth, which makes it favorable for us to extend our work not only in this island, but in the other islands of the group. There are still demands for schools, and we hope that the people may provide some means for the support of the teachers. If the government makes no provision for the maintenance of a school, we shall open schools at this and one or two of the other villages. We have left Elder Rice and family here, and brother and sister G. O. Wellman will also stop here, and I think sister Lillian White."

It has been planned for the families of Elder J. M. Cole, Dr. Braucht, and brother Owen to locate in the Fiji group, with headquarters at Suva, Fiji. The ship will stop at several places on the way to the Fiji Islands, and brother Hilliard and wife will be left at Tongatabu, of the Friendly Islands.

We would be glad to give many other interesting extracts from Captain Graham's letters, but our space will not permit. It is expected that the ship will soon start on her return to the United States, probably reaching San Francisco about the time of the week of prayer. We feel greatly encouraged over the excellent prospects for the extension of our work among the islands of the Pacific.

O. A. O.

FOREIGN MISSIONS.

Is the Interest of Our Churches in Foreign Missions Decreasing?

Just twenty-one years ago last month our first laborer was sent to foreign lands. The proportions the work would assume in later years were then but little realized; and even now it is difficult to sense the extent and magnitude of the message. During this present year

about one hundred and twenty-five persons, including ministers, Bible workers, physicians, nurses, canvassers, and teachers, with their families, have sailed from the United States to take up work in other lands. This is as many as were sent out for the two preceding years. These workers have gone to over twenty-five different mission fields. In part, they supplement the labors of older missionaries, and in several instances start the work in new and untried fields. These new recruits, added to the number previously sent out, make a large force of workers in the various fields entered.

To the Foreign Mission Board, and through the board to our churches in America, these workers justly look for support. In but few of our older mission fields has the work reached anything like self-support. This is not due to a lack of success in the labors of our missionaries, nor to a lack of generosity on the part of those who embrace the truth. Our native churches are poor. Opportunities for money-making are limited. Especially is this true with those who begin the observance of the Sabbath. With past employment gone, there is not the opportunity for taking up the diversified lines of work to be found in the United States. In many instances it is a question of how bread is to be provided, and the living obtained oftentimes is most meager. Notwithstanding these difficulties, our foreign churches have shown a commendable spirit of sacrifice and devotion, and have contributed to the general and local interests of the cause to the extent of their ability.

To our churches in this, the most favored of all lands, is given the inestimable privilege of aiding to send the light to all the world. God cradled the message in America, that here, under favorable conditions, it might grow, and then reach out its arms of succor to other less favored lands. We are thankful it has been enabled, by God's grace, to begin most nobly such work.

But while our force of laborers in foreign fields is being so greatly augmented, and while the demands for additional laborers are constantly increasing, it is sad to see that there is a falling off in our receipts to the foreign work. Consecrated men and consecrated means—this is the great twofold need of the work to-day. The men may be found, but money is likewise necessary to place them in their fields and to support them in the work.

For the quarter ending June 30, 1895, as shown by the reports published in the October *Home Missionary Extra*, there was a falling off of over \$7600 in missionary offerings, as compared with the corresponding quarter of 1894. This loss is divided about equally between the four funds supplying the foreign mission treasury; viz., first-day offerings, Sabbath-school offerings, miscellaneous offerings, and Christmas offerings. The miscellaneous offering fund always varies. This is to be expected. But the falling off in the first-day offerings and Sabbath-school offerings is a cause for deep concern. Our churches are certainly not becoming weary in the work. We cannot feel that the love of our brethren and sisters is waning. It certainly must be due to the fact that the needs of the foreign work have not been properly set before them, that we see this decrease. It cannot be due to the hard times, for there has been a material brightening of business prospects this year as compared with last.

We are sure that our churches are ready to respond to the call for help at all times. And when we see the decrease shown above, we are led to inquire if the elders, superintendents, and librarians of our churches have not a duty in placing before the members of their churches and schools the needs of our work in other lands. This is certainly something worthy of the deepest interest of our church officers. Were the subject of foreign missions presented to the church, to the Sabbath-school, and to the missionary societies, presented privately as well as publicly, a material increase in our offerings would be apparent.

Now, more than ever before, when our work is taking on such comparatively large proportions, and when there are so many calls for laborers, our efforts should not slacken. Every church elder, every librarian, and every Sabbath-school superintendent should present before the people the great privilege of having a part in the work before it closes.

Soon will the message do its work. Soon will the strife and the turmoil, the labors, the trials, and the sorrows of this life, be in the past. Jesus will come, and the heavenly messengers will gather from the east, from the west, from the north, and from the south, those who are waiting for the coming of their Master. How glorious will be the privilege to greet in that ransomed throng some whom, under God, we have been instrumental in saving. Ah, the joy of such a greeting will more than compensate us for the sacrifices which may make it possible. Christ gave all for us. Let the little we may do attest the appreciation of his sacrifice, and the love we bear to him, and those for whom, with us, he suffered and died.

F. M. WILCOX, *Foreign Mission Secretary.*

In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

540.—SEEING THE LORD.

In Heb. 12:14 we are told that without holiness "no man shall see the Lord;" but in Rev. 1:7 it is said that "every eye shall see him." The skeptic claims that here is a discrepancy. How would you explain it?
J. D.

Answer.—The context brings to view two very different scenes in these cases; and we would let the context explain it in each instance. Hebrews is speaking of doing those duties which the Lord requires, and by which we bring ourselves into harmony with his will when we have peace and fellowship with him, as our Friend. On the other hand, Rev. 1:7 speaks only of those who are his enemies, who behold him in terror as he comes in judgment, and wail because of him. Those who are holy will see the Lord, and enjoy his blessing in his kingdom as his redeemed people. Those who are not holy will see him only as a judge coming to execute vengeance, which they know is just and well deserved, upon his foes.

541.—ALL NATIONS BLESSED.

We read in Gen. 28:14 concerning Abraham: "And in thy seed [referring to Christ] shall all the families of the earth be blessed." How can those who have never had a knowledge of God be blessed in Christ?
C.

Ans.—All redemption comes through Christ, the promised Seed; and the company of redeemed are said to have come up out of all nations and kindreds and people and tongues. Rev.

7: 9. The light of the truth and the knowledge of God has now made its way around the entire circuit of the world. The most Eastern nations had it in the earliest ages. Those nations where the knowledge of God has now become extinct are descended from those who, in some of the ages of the past, have had the light of the gospel. The fact that they did not like to retain God in their knowledge (Rom. 1: 28), but apostatized into the deepest darkness, is not chargeable to the government of God at all. His government remains clear. The fault has been with the people. The nations which are now in the grossest darkness and have the least knowledge of divine beings and of divine things, may charge this state of things partly to their ancestors, who had the light and refused to walk in it, and partly to themselves, because they like to have it so. But taking the history of the world as a whole, and the results of redemption, it will be found that all kindreds, tongues, and people, have been blessed in Christ by the fact that the salvation which he brought to the world has gathered out some from all these people for the kingdom of God.

542.—THAT HIGH DAY.

One of my neighbors thinks that there is something about the "high day" of John 19:31 that shows a change of the Sabbath; and so it stands in the way of her understanding the subject. It is only for the sake of such persons that we would ask a notice of the text in the REVIEW.

S. C. H.

Ans.—A minister once answering an objector to his faith, said, "I can hardly refrain from treating that objection as it deserves; that is, *ridiculously*." We feel much the same in reference to the claim that John 19:31 is any proof of a change of the Sabbath, or that it has any conceivable relation to such an idea. The facts in the case are simply these: Besides the weekly Sabbath of the Lord, the Jews had seven yearly sabbaths connected with their three great yearly festivals. These yearly sabbaths being fixed by the day of the month, of course came on different days of the week in different years. The yearly sabbath that occurred at the time of Christ's crucifixion was the passover sabbath on the 15th of Nisan. Now as Christ, the antitype of the passover lamb, was crucified on the true date, viz., the 14th of Nisan, and that was the sixth day of the week, it is certain that the day following, which was the passover sabbath, the 15th of Nisan fell that year on the seventh day of the week, which was the weekly Sabbath. The following year the passover sabbath would fall on another day of the week, and so on through the days of the entire week before it would come on the weekly Sabbath again. But that year the two sabbaths came together, and for that reason the day was called a "high day." In confirmation of this view, we quote from Lewis H. Salin, a Jew, educated in all Jewish literature and customs, who, in the *Baptist Gleaner* of May 25, 1892, said that "no one need be at a loss to interpret the expression, 'high day' in John 19:31, for that term is never applied to one of the feast days, unless they fall on the weekly Sabbath, and thus both days make it a 'high day.'" This he says is "confirmed by rabbinical writings." Thus the only reason why that Sabbath was called "a high day," was because the two sabbaths,—the passover sabbath and the weekly Sabbath,—came together upon it. It has not the remotest bearing upon the question of the change of the weekly Sabbath to another day.

u. s.

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.

AFRICA.

LAST week I mentioned our arrival at the mission farm, and now will speak more particularly of what we found when we reached here. We were not expecting a paradise, so were not disappointed when we failed to find it here. However, we find things quite favorable, we think, for the prosecution of mission work, and believe by God's blessing that it can be made largely self-sustaining after the first year. The tract of land chosen for the mission farm, and given by the South African Land Company, is located about thirty-five miles, as nearly as I can judge, west of Bulawayo; and is, as most all this part of Africa is, of a light, sandy soil, but has a firm subsoil so as to make it fairly productive. The farm is somewhat hard to describe, as no pen-picture can convey an absolutely correct idea of it. However, I will venture a few words. The general lay of the farm is level, and yet to say that it is such, would not be correct, as there are numerous coppies, or mounds, which are rocky and rough, but usually not very large. In fact, it is more like a plain with numerous mounds of earth and rock thrown up all through it, the land between these mounds being usually level and tillable. I have not yet seen streams of running water, but there are some few ravines where the water courses in the wet season, also numerous wet places caused by springs which usually come forth from near the base of a coppie, and soak into the ground, sometimes causing quite a patch of moist land. I think these moist places can be cultivated in the dry part of the year and be very productive. Upon the whole, I regard the farm a good one, and with favorable seasons a good deal can be raised, if it can be kept from the birds and the locusts.

There are quite a good many natives located on the farm, but I have no knowledge at present how many. I should think, however, that counting children there must be two or three hundred. They are mostly a fine class of people, peaceable and well-disposed toward white people, but are as little children in wisdom. We extended an invitation to them to attend our meetings, and on the Sabbath we usually have quite a number of them present. A class has been formed in the Sabbath-school for them, and then we usually talk a few moments to them through an interpreter. Their ideas are greatly perverted, and they have a very faint conception of true principles, as may be illustrated by a circumstance that occurred one Sabbath. I was telling them what we came to do, and that we considered them as brethren, and desired their co-operation, and asked the question, "Are you willing to work together with us to assist in accomplishing these ends?" One old fellow spoke up as innocently as could be imagined, and asked, "If we do, will you give us tobacco?"

Some are bright and quick to learn, and are anxious to pattern after the white man. We have a few already that desire to learn the English language, and we think of starting a class as soon as we can get settled a little. The natives have some corn and other seeds which they have raised, and they bring these and want to trade for blankets, shirts, prints, or something of this kind. There is a good market at Bulawayo for their grain, so we buy their grain and sell them clothing.

The women of our company have done what they could to encourage proper dressing, and have thus far found all they could do in this line. They have tried to teach them, at the same time they were making the garment. They have already completed fifteen garments, and as the

natives put them on, they look neat. I think that there will be in time a change for the better. Already we see some that have made changes that might be considered wonderful. Dr. Carmichael has his hands full, and every day numbers are here for treatment. A general washup seems to be the thing that is most needed, and is what is usually prescribed. However, we have no conveniences as yet for this kind of treatment, but the doctor is now building his office, and will, we trust, soon be able to do his work with less labor to himself and more satisfaction to the people. Fees from patients are hard to get, as the people have but little, and are content to live with no regard for any time but the present; if they have enough for to-day, they are satisfied, and to-morrow does not worry them.

We expect soon to build a school-building, and thus have a place where we can meet for our Sabbath meetings. We think of simply setting posts and putting a roof on without walls, as it is not the most pleasant thing to get a lot of natives crowded into a close room on a warm day, while they practice their present habits of living. Timber suitable for building is very scarce in this country, and we shall have to build largely of poles and mud for the present, with grass for a roof.

I have not yet been sorry that I was sent to this field, and only pray the Lord to prepare me for the many perplexities that we daily meet. This we are confident he will do, for he says he is "our wisdom." We feel rather cramped in our work just now, as we are lacking almost everything that would make the work move; and what is done is accomplished only by a large amount of hard labor. Our women need a sewing-machine, O how much, as they have to work early and late to keep up with their work. How I wish some friend of the cause who has an abundance of this world's goods would donate a good Singer sewing-machine and send it to us at Bulawayo, South Africa, freight and duty prepaid. Many an hour could thus be saved for instruction in hand sewing and other branches that we are anxious to take up. Here is a chance for some one to work for the people here in Africa, and stay in their comfortable homes in America while they are doing so. On the farm we have but little to do with, but by working late and early we hope to have stumps removed and a good-sized piece into crops, for the wet season when it shall come. Thus far we have not made much progress learning the language as we have been forced to take all our time for other work. Ever remember the work in Africa in your prayers.

G. B. TRIPP.

DISTRICT NO. 5.

THE Missouri State camp-meeting was held at the time appointed, Sept. 25 to Oct. 6. The place of the camp was Pertle Springs, about two miles from Warrensburg, but connected with the town by a street-car line. The camp consisted of seventy-one tents and thirty-one rooms in buildings on the ground. There were, by actual count, 768 persons encamped on the grounds, about the same number as assembled on the same grounds last year. Our auditorium was a well-seated pavilion, with excellent acoustic properties.

The laborers in this meeting, aside from the home workers, were Elders Kauble, White, Fifield, Professor Loughhead, brother F. L. Mead, and the writer. All parts of the work received attention, but especially the labor for the conversion of the unconverted, the instruction of strangers in different lines of truth, and the revival of the missionary spirit in the rank and file of our people. Three meetings were devoted exclusively to answering questions (written) propounded by the people. These meetings were among the especially interesting and profitable occasions. In the revival work there was no

spasmodic movement, but a steady growth from the beginning of the camp-meeting to the close. There were many hopeful conversions during the camp-meeting. Twenty-eight persons followed the Lord in baptism. The most of these were new converts to the truth.

The report of standing of the Conference was as follows: Increase of membership during the year, 162. Present membership of the organized churches in the Conference, 1390. Of these, five churches, with an aggregate membership of 91, were voted into the Conference at the present session. The tithe paid last year was \$7392, being \$1041 less than was paid the previous year. The first-day offerings were \$376.38, \$98.19 less than last year. The annual Christmas offering was \$1404.51, being \$436.10 more than the previous year. Two church buildings have been dedicated during the year, and besides this the Kansas City and St. Joseph churches have been freed from debt. At this meeting pledges were taken for starting city work in St. Louis, amounting to \$1041.

The Sabbath-school association of Missouri has fifty-six schools, with a membership of 1393, which gave the last year to foreign missions, \$178.90. This was \$55.13 less than the previous year, but there were seven more schools and ninety three more members. The camp-meeting contribution for missions on Sept. 28 was \$32.35. The collection for Orphans' Home, made Oct. 5, was \$39.86. The first-day offerings of the camp were \$58.22.

The tract and missionary society, with an average of twenty-five canvassers, sold the last year, \$8200 worth of books, and the present net worth of the society was reported as \$4567.85. Our people left the camp, many of them saying it was the best meeting they had yet attended.

J. N. LOUGHBOROUGH.

FROM JAMAICA.

ELDER F. I. RICHARDSON, of Kingston, Jamaica, has this to say in a private letter to a friend in this Office:—

"This month (October) has been the hottest that I have seen since I landed in Kingston. We have been holding meetings in the tent eight weeks, and we have had good congregations all the time, but the past week we have been dwelling on the nature of man, and the attendance is much larger than at any time before. Last Sabbath I baptized seventeen persons, and there are now five more who desire baptism at the next opportunity, and quite a number more are keeping the Sabbath, and we do not think the end is yet by any means. So you can see the Lord is blessing the efforts put forth in Jamaica. We are meeting the tracts and other literature put forth by an opposer, but it is helping the good work along, as usual."

WISCONSIN.

As I did not have the privilege of attending the annual camp-meeting, on account of the illness and death of my companion, I am thankful that I have had the pleasure of attending the fall camp-meeting held at Star, Vernon Co., the last week in September. It was a good and profitable meeting for all that attended. Much excellent instruction was given. Nearly all went from that meeting with their courage in the Lord greatly increased.

I attended the quarterly meeting at Kickapoo, which was a good one. Much courage was manifested by nearly all who were present. The second day we nearly lost our meeting on account of rain.

I went from there with my own conveyance to the Sextonville quarterly meeting, Oct. 12 and 13. The brethren and the sisters came from Richland Center, Richland City, and other places, so that the meeting house was well filled,

and the Lord gave much freedom in speaking the word. Four united with the church, one by baptism; three had embraced the truth under brother King's labors. We were also glad to meet brother King, by whom we learned of the still growing interest east of Dodgeville. We hope to see a faithful church of believers raised up there.

From here I go to Victory to their quarterly meeting next Sabbath and first day, visiting the lonely ones on the way. I am so thankful to the Lord for my good health at the age of nearly seventy-three. I feel as vigorous as ever I did in my life, can speak three times a day, and my mind being clear, I enjoy studying and laboring in this glorious cause better than ever before. For several winters past I have labored around my home in Sparta and vicinity. I expect to be very busy until the close of the week of prayer.

Here I wish to say to all my brethren and sisters in all the different Conferences in which I have labored, I think of you all, and remember you in my prayers daily, that you may, by living faith and full submission to the Lord daily, be kept through the time of Jacob's trouble about to open upon us. Remember the Lord says, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

I. SANBORN.

VIRGINIA.

RICHMOND.—We closed our tent meeting in this city last week. Not so many accepted the truth from this second effort as from the first one, but it has been blessed with some results. Six new ones have taken their stand with us, so far, and there are several other very hopeful cases. A church of twenty-eight members, with a full set of officers, was organized last Sabbath. Several of these were old Sabbath-keepers living in and adjacent to Richmond. There are six other new ones to unite with the church right away who were hindered by sickness and other causes from being with us at this time, and still others whom we have hopes of seeing come into the church soon.

The celebration of the ordinances following the organization of the church was a most blessed occasion to both the old and new ones. The use of the baptism in the Disciple church near our hall was granted us for the baptismal occasion, and it was a pleasing scene. A former Methodist minister, who himself had often perverted this beautiful rite of baptism in the sprinkling of people, was now buried in the watery grave, having taken his stand to keep all the commandments of God.

I have spent the most of this tent season in this city, being assisted the first part of the season by brother W. E. White, and since our camp meeting by brother J. P. Neff. Though not all has been accomplished that I could have hoped for, I feel grateful for what the Lord has done. During the season about twenty adults have taken their stand with us here, a church well officered and equipped for work has been established, a missionary society formed, and a club of 50 *Signs* and *Sentinels* taken, preparatory to aggressive work. About \$100 cash in donations and tract sales (mostly the former) has been received, an excellent organ for our tent and hall meetings has been bought and paid for in addition, a good public sentiment aroused in this city, and a great number thoroughly convinced of the truth, some of whom we hope for yet.

We have a very good hall for our regular Sabbath and other meetings, which will be kept up hereafter. I will now go to attend our District Conference in New York, and visit some of our churches on the way and after returning. Brother Neff will look after the interests of the work here during my absence.

I am glad to say also that excellent reports come from the other tent being run by brethren White and Watkins in Dinwiddie county, and there are good prospects of soon having a healthy church there. May the Lord bless the work throughout the Virginia Conference.

W. A. McCUTCHEN.

MICHIGAN.

BLANCHARD.—From July 6 until Sept. 11, our tent was at Blanchard. Over sixty discourses were given to audiences ranging from thirty to one hundred and fifty. There were four Sabbath-keepers in the place, and during the meetings eleven more came to walk with us in the narrow way. And now, having been to camp-meeting and returned, we find them all of good courage in the Lord, with a prospect of more joining them soon.

W. C. HEBNER,
O. SOULE.

NORTH CAROLINA.

PENELOPE.—The tent is still located near this place, a few miles from Hickory, where the meetings have been in progress about three months. The attendance has been very good, although the farmers have been quite busy with their work. The truth has made us many warm friends, and a great many are fully convinced that we have the truth; but it is difficult to tell definitely how many will fully decide to obey.

A small Sabbath-school has been organized, and we hope their number may continue to increase. We hope to see a house of worship erected here in the near future. Brother Frank Lyndon is with us, and renders efficient help in the work. In a few days we expect to move the tent to a new place.

D. T. SHIREMAN,
B. F. PURDHAM.

MINNESOTA.

ST. PAUL, SAUK CENTER, AND MANKATO.—The quarterly meeting of the St. Paul church was held the 5th inst. It was an excellent meeting, as the tender Spirit of God was present. Nearly all took part, and the testimonies gave evidence that the work is deepening. The work is onward here and encouraging. How much I wish that we could have a medical mission established here. I am sure something more should be done to call the attention of the people to the work of God for this time.

It was my privilege to attend both the fall camp-meetings. It was good to be there, and this was the general feeling. With many, the work seems to be deepening. O that this might be the case with all. This certainly is our privilege.

The writer gave four discourses upon the principles of religious liberty, at each camp-meeting. It was presented from the standpoint of the eternal purposes of God in creation and in redemption. In creation it was the purpose of God that all intelligences should enjoy perfect freedom. He gave them perfect liberty to withhold or yield obedience. In the gospel, which is the power of God manifested to free men from the bondage of sin, this same principle is to be seen, in that the invitation is to all that will to come. God is not pleased with a service of coercion.

The State, or civil government, was ordained of God to exercise its power in force against the lawless and disobedient. Civil governments rule through fear, but the Creator by love. The State employs force, in very necessity of the case. But God's plans and purposes are that men shall be free; and those who are free in Christ are free indeed and in truth. God rules in love and by the power of love. His service is a service of love, and he will accept of no other. The State rules through the power of civil laws and their penalties, and will accept of

any service, whether it be a willing service or a service of fear. Religion, or worship, was ordained in the eternity of the past, and existed in its purity in the eternal ages; but civil government was ordained as a necessity of the fall of man. Hence, from the very logic of the case, civil governments can of right have nothing to do with religion.

No doubt others will report the meetings in full; but I will say that it was evident that good was accomplished by these gatherings, and by the efforts made to draw near to the Lord. But one thing all should remember is that nearness to God does not depend upon a camp-meeting. It is the privilege of all to draw near to him from day to day. Failing to do this, we shall make a failure indeed; but in acting upon this principle, we shall overcome in Christ.

H. F. PHELPS.

INDIANA.

LOGANSPOUT.—My wife and I came here last fall and began the work. Until recently I have not done much preaching, as the prejudice was so strong against our people that we could procure no place in which to hold public meetings, except a room in the court-house for a short time. We were shut out of a union Sunday-school hall, without any notice whatever, although our position and teachings were quite well known to the board of trustees when they gave us permission to occupy the building. However, we committed ourselves and our cause to Him whose we are, and feared not what man might say or do, but quietly made many personal visits, gave readings, preached in a private house a number of times, and established a Sabbath-school. Thus we worked and trusted until our last State camp-meeting, in August, at which time we obtained the consent of the authorities to pitch a tent here. This we did, and with the assistance of brother P. G. Stanley, we began our meetings, Aug. 23, and continued them until Oct. 8.

Our attendance was good most of the time, and attention and interest increased, and we were blessed in the presentation of the truth. As the result, we have nine new covenant keepers, and the few older members are much revived in the Lord. Also there are quite a number of other persons interested with the hopeful prospect of six more soon to join us in keeping all the commandments of the Lord.

Last week we had a visit from Elders J. H. Morrison and J. W. Watt. The result is that they decided that the interest is of such a character that we remain here for the winter, and follow up the work.

We took the large tent down on the 9th inst., and brother Stanley left for home. Still the interested ones requested that we continue the meetings in one of our small tents, which we have done with about twenty-five listeners. We have selected living rooms for the winter in the immediate vicinity, and will soon have a room for our public meetings; hence we are very hopeful and of good courage in the Lord, and thank and praise his name for his general and special and personal blessings. May the light of this special gospel message have yet a permanent influence in this city.

O. S. HADLEY.

PENNSYLVANIA.

WILKESBARRE.—In our last report to the REVIEW we promised to report the following Sabbath. This Sabbath was a very rainy day, and before the next Sabbath came, we moved our tent to Dorranceton, a suburban town located from Wilkesbarre ten minutes' ride on the electric street-car from the public square. We did this in order to bring the message before more people, and at the same time develop the interested parties at our first site. Wednesday,

Oct. 9, after ten weeks of tent labor in Wilkesbarre proper, and this suburb, we were compelled on account of the cold weather to take down our tent. We shall continue the work by means of Bible readings at the homes of the people.

An ex-congressman, a wealthy citizen living here, owns a commodious church building located a few blocks from our tent site, and has kindly offered us the use of it as a permanent meeting-house. The building will not be available for a few weeks, owing to the fact that it is occupied by the overflow from the public school. Another unoccupied church in an adjoining village has been offered us free of charge as a permanent meeting-house, by people who understand our belief. We expect to hold a series of meetings in this church later. Another church has been offered us for meeting purposes a few miles out of the city, and we expect to occupy it before the winter is over.

Between thirty and thirty-five persons profess to keep all the commandments of God and the faith of Jesus. This includes two gentlemen who hold ministerial licenses from other denominations. Both our tent sites were obtained free, and \$68.77 were donated by the people, besides the food usually donated by interested parties. Little open opposition has been realized, but a continued secret effort has been made to undermine the work. One minister preached a discourse intended to establish Sunday sacredness, but it was very weak. We reviewed it in the tent to the satisfaction of the people. A hall has been secured at 82 Public Square, Wilkesbarre, where our regular Sabbath services will be held. A Sabbath-school, which at present numbers about forty, meets at 1:30 P. M. At 2:30 the preaching service begins, and is followed by a social meeting. We have had one baptismal service, and expect to have another soon. We expect to continue the work in this valley during the winter. Our addresses for the winter will be as follows: K. C. Russell, Forty Fort, Pa.; A. F. Ballenger, Dorranceton, Pa. We ask all the friends of the truth to unite with us in blessing the Lord for the success of his truth here.

K. C. RUSSELL,
A. F. BALLENGER.

TENNESSEE CAMP-MEETING.

This meeting, as previously announced, was held at Nashville, Oct. 1-8. The camp was in the eastern part of the city, but was unfortunately located to give a good impression, being crowded in on two small lots out of sight of each other by tall buildings intervening. The attendance of our people was not as large as last year, owing partly to the lateness of the season. Some feared cold, stormy weather, but their fears proved groundless, as the weather was exceptionally fine. Aside from the ministers of the Conference, there were present Elders Olsen, Nicola, and the writer. This was Elder Olsen's first visit to the Conference, and the brethren appreciated it very much.

The preaching throughout was of a practical nature, calculated to inspire trust and confidence in the word and work of the Lord for this time. Sabbath, Oct. 5, was a good day. The Lord blessed in speaking, so that hearts were touched, and when a call was made for those who wished to give their hearts to God and consecrate themselves to him, twenty-seven came forward, most of whom, after an earnest talk by Elder Olsen, testified to the goodness of God in the forgiveness of their sins. Others who did not come forward rose in their seats, and made heartfelt confessions of neglected known duties that had brought them into a backslidden condition. Altogether it was a good day, and all felt to thank God for his presence in the camp.

The Sabbath-school collection for the Orphans' Home amounted to \$15. First-day offerings for foreign missions, \$13.87. The reports in the business meetings were quite mea-

ger, so it was difficult to judge of the advancement of the work by comparison. The treasurer's report showed a small gain over last year's tithe. Elder Boyd was re-elected president of the Conference and tract society; and Elder Reed, president of the Sabbath-school association. Sister Clara C. Hunt was elected secretary and treasurer of the tract society and also treasurer of the Conference. Otherwise no change was made in the officers. Two new names were added to the list of laborers. Some much-needed practical instruction was given at the close of the meeting, and all seemed to feel that better days were in store for the Tennessee River Conference.

GEORGE A. IRWIN.

NEBRASKA CAMP-MEETING.

This meeting was held according to appointment in Cushman park, Lincoln, Sept. 25 to Oct. 9. Two hundred tents were pitched, and nine hundred people camped on the ground. The first-day offerings for foreign missions amounted to \$254.77; endowed bed fund, \$190.88; educational fund, \$68.40. The laborers from abroad were Elders J. H. Durland, W. S. Hyatt, J. Kline, and Dr. David Paulson. The labor of these brethren was much appreciated, and was blessed of God to the good of the people. About every day opportunity was given for those who desired to do so, to separate themselves from the rest of the congregation to inquire the way of life and seek God. A goodly number responded during the meeting, and found peace and rest in believing.

Over one hundred and fifty young people were upon the ground, and their meetings each day were marked by a good interest. The weather was all that could be desired, and all seemed to enjoy the beautiful park, it being quite well shaded and free from dust. About fifty received baptism.

The Nebraska Conference now has a membership of 1760, a gain of 113 over last year. Eight churches were admitted to the Conference at the last session. During year ending July 1, 1894, the Conference paid \$13,135.23 tithe, and for year ending July 1, 1895, \$13,256.84 tithe. First-day offerings in 1894 were \$382.29, and in 1895 were \$392.54. The Conference in 1894 had thirty-four laborers, and in 1895 twenty-five.

Times have been quite close with us the past two years, but all seem to be of good courage in the Lord, desiring to do all they can in carrying the work forward. But few changes were made in the officers of the Conference, tract society, or Sabbath-school. Most of the laborers are now in new fields, and are finding ears to hear. We feel that this camp-meeting was a great blessing to our State, and all went to their homes full of courage for the work before them.

W. B. WHITE.

SOUTH DAKOTA CAMP-MEETING.

A CAMP-MEETING was held in the southeastern part of the State, Sept. 25 to Oct. 1, for the benefit of the Scandinavian churches located in that section. The camp was in a beautiful grove on the farm of brother Peterson, five miles south of Alcester. This was a comparatively small meeting, but the attendance of the brethren was all that could be expected. The attendance from the outside was not as large as hoped for, on account of a large meeting of the Baptist people in the vicinity. The weather was quite cold and windy, but those who came to the meetings were regularly there. Elder Svenson, of Iowa, was present to assist Elders Nelson and Streeman in preaching in the Scandinavian language. As nearly all on the ground could understand the English, three services were held in that language daily. The Sabbath meetings were especially blessed by the presence

of the Lord. Quite a number sought salvation for the first time.

On Sunday four persons were buried with their Lord in baptism. In the last meeting many testified that it is indeed good to "come aside" from the cares of life for a time, and seek to become better acquainted with the Lord. Plans were laid in this meeting for the winter's work. All returned to their homes feeling strengthened and of good courage.

C. W. FLAIZ.

UNION COLLEGE.

THERE are 250 students with us, who compare very favorably in intelligence and refinement with any equal number of young people that I have ever met. There is also a very marked religious influence present, so that all of the religious exercises of the school are largely attended and seemingly with much benefit. We have never seen so much earnestness on the part of the students as a body as is manifested at the present time, both in intellectual and spiritual matters, and the result of it is that our teachers are very much encouraged, and feel that the prospect for a successful year is all that we could ask in this respect.

We would be glad if a larger number could be present to receive of the benefits which the school has to give, but our people in this western country are still suffering severely from the hard times and the failure of crops last year and the year before. In some portions of our district the crops are a failure again this year, and the prevailing sentiment among the business men here at Lincoln is that the bottom has not yet been reached. Of course this condition affects our people, and it is simply impossible for them to raise the amount of money necessary to send their young people here.

In fact, it is much as one of our brethren remarked in conversation a few days ago, when he stated that a horse which would have brought \$100 or \$125 three years ago could with difficulty be sold to-day for \$25. It is hard to see what the outcome of this situation will finally be, but this much is certain, that some of our people are beginning to look upon these things as indicative of the approach of the end, and consequently are seeking to arrange all business matters with reference to this important event.

However, we have more students now than at this time one year ago, and the prospect is fairly good for a very material increase as soon as the farm work is completed.

J. W. LOUGHHEAD.

News of the Week.

FOR WEEK ENDING OCTOBER 19, 1895.

NOTES.

The Armenian question is at last approaching a settlement if reports are true. The Turkish government has virtually submitted to the dictation of the powers, and has agreed to the following changes in the administration of Armenian affairs: "The governors and the vice-governors of Van, Erzeroum, Sivas, Bitlis, Khartut, and Trebizond are to be Christian or Mussulman, as people in each section desire, but either the governor or the vice-governor must be a Christian. Appointments are to be confirmed by the Berlin treaty powers. Local, not State officials, are to collect the taxes, and enough money is to be retained to pay local administration expenses. Complete changes will be made in the judicial system, torture will be abolished, the prisons will be under surveillance, the police force will be composed of Christians and Turks equally, and the laws against compulsory conversion to Islamism will be strictly enforced. The high commissioner charged with the execution of this reform scheme will be a Christian. This was the hardest pill for the Porte to swallow." But it is not possible to predict with certainty what the Turks will do. It appears that the Mohammedans, too, are dissatisfied with the present dynasty, and many are being arrested for using seditious language.

A dispatch from Constantinople says that reliable news has been received that fifty Armenians were killed and a number wounded at Ak-Hissar, in the village of Adin, on the Anatolian railway, by a Moslem mob. The slaughter occurred Oct. 9, which was market day. Many Armenians had gathered from adjacent villages. Early in the morning a Turkish rough, finding that the Armenians were not armed, picked a quarrel and shot one of them. There was then raised on all sides the cry: "Why hesitate to massacre the infidels?" A mob of Turks, armed with revolvers and knives, looted the market and massacred the helpless Armenians. Their bodies were thrown into the wells.

Oct. 16 a Negro named Ellis, who was guilty of criminal assault on two women, and murderer of one, was taken by a mob from the hands of the law near Memphis, Tenn. Before hanging him to a telegraph pole, his ears and fingers were cut off one by one at the demand of the crowd. His suspended body was filled with bullets. His head was then severed with pocket-knives, and his mutilated body was left all day hanging by the feet. This circumstance gives an awful illustration of the state of morality. The most dreadful crimes on one side and fiendish vengeance on the other, not in a land of heathenism, but in the very heart of modern civilization; in a State where Christians are imprisoned and worked on chain-gang for following their honest convictions.

Miss Flagler, daughter of General Flagler, of Washington, has been indicted for manslaughter for shooting to death a little colored boy last August, who was taking her father's pears. The evidence before the grand jury showed that the boy was reaching through the fence for a pear that was on the ground. He was in company with other boys who had annoyed the young lady by stealing the pears, and she was greatly enraged. At the first shot from the gun, the boy ran unhurt, but in her ungodly rage the young woman fired again, killing the fleeing boy. It was certainly a small offense, and offers but a slight excuse for any violence, much less for murder. The position of the lady as daughter of one of the chief officers of the U. S. army, renders the circumstance all the more distressing. It furnishes a sad lesson on the consequences of an uncontrollable temper.

The recent uprising in Corea seems to have put affairs in the Orient once more into a critical situation. The queen of Corea, who was murdered in the mêlée, was not favorable to Japanese schemes. Repeated efforts had been made to secure her favor, but without avail. Japan had obtained full control of the king, but the queen was crafty, and was the real ruler. It is stated that Japanese uniforms and swords were to be seen in the mob that assailed the palace; although the Japanese government is prosecuting a vigorous investigation, it is generally supposed that the queen was removed as being an offensive obstacle to their plans. The Russians are by no means disinterested spectators of the affair. They at once landed troops in Corea, and propose to have a hand in Corean matters. Having taken that step, they now declare they will not retrace it. What next remains to be seen.

The presence of five British men-of-war in China waters has forced the viceroy to consent to the execution of eighteen more Chinamen who were engaged in the recent attack upon missionaries. The authorities have tried to evade this result by various expedients. When eleven had been executed, the viceroy thought that sufficient, because that was the number of missionaries slain. But this does not satisfy these Christian (?) nations. One hundred and forty have been arrested, and forty-five convicted. Thirty-two are awaiting decision. This demand for blood vengeance may be all right from a worldly policy, but it is poor Christianity. It is not the Spirit of the Master, who prayed for mercy for his murderers. If Christianity is to be forced upon China with cannon and sword, as was opium, China were better off without it, for such a religion is no better than Mohammedanism, which, in its conquests, carried the Koran in one hand and the sword in the other, and people must choose which they will receive.

The Denver papers continue to give glowing accounts of the doings of Schlatter, the pretended Christ and healer. Crowds of sufferers throng him daily, and stand in lines a thousand people long to receive his hand-shake and blessing. Letters pour in by the thousands from all parts of the country, beseeching him to exert his healing power in behalf of the writers. There are unauthenticated reports of remarkable cures, and doubtless some are relieved by mind cure. It is remarkable that a few stories magnified by repetition will create an intense and unreasonable excitement, and involve the whole country in a furore from a cause which, when simmered down to facts, amounts to nothing. Common fakirs and mountebanks get their reputation in this way. Schlatter claims to be a Catholic, he is densely ignorant; says he has not read

a word in the Bible for a year or two. Prays only the Lord's prayer, talks of God as a man; and yet with his long hair and meek mien, captivates the gaping crowds, and hundreds hail him as the Messiah himself. But Christ said, "If any man shall say to you, Lo, here is Christ, or, lo, he is there; believe him not; for false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed; behold, I have foretold you all things." Let us stand by that.

ITEMS.

—Milwaukee celebrated its half-centennial, and Fort Wayne its centennial birthday last week.

—It is proposed to build second story sidewalks in Chicago, leading from the elevated railway stations to the principal crowded streets.

—Pope Leo has written an important letter to the Roman Catholic hierarchy of America, condemning the assemblage of congresses of religion.

—The embezzling extreasurer of South Dakota, W. W. Taylor, has been sentenced to two years in the penitentiary, and was taken at once to prison.

—Stoker, an English trader in Congo Free States, was court-martialed for selling arms to Arabs, convicted, and hanged by order of the Belgian officer.

—The revision of the Bible has been completed, including the Apocrypha. The revisers have been engaged in the work since 1881. It will shortly be issued from the Oxford press.

—President Wilson, of the New York Health Board, reported to the mayor that the use of diphtheria anti-toxin in that city had reduced the death-rate from diphtheria and croup nearly 44 per cent.

—Oct. 16 the State department received from Ambassador Patenotre, of France, the invitation of the French Republic to take part in the French exposition of 1900, which is to usher in the twentieth century.

—To prevent the blowing up of trains by insurgents in Cuba, General Campos has ordered the tracks to be cleared for 200 feet on each side, and has ordered that no one shall approach a train, under penalty of court-martial.

—Honolulu was declared free from cholera, Oct. 7, by official proclamation. There had been but one case since Sept. 27. Business with other islands is resumed, and the quarantine raised. There have been eighty-four cases.

—A dispatch from Metz published to-day says that while the emperor and the empress of Germany were on their way to the cathedral there, some person shouted from a window: "Vive la France!" It is added that several arrests were made in consequence of the demonstration.

—Blanch Elkan, the daughter of a prominent Hebrew cloak-maker, of Boston, became a convert to the Catholic religion while attending a school at Bellevue Convent, Quebec, and upon her return there this fall was enrolled as a nun in the Order of the Good Shepherd.

—Mrs. U. S. Grant, who has just purchased ex-Senator Edmund's house in Washington for \$60,000, is a very young-looking woman for her age. Her hair is only slightly touched with gray. Her voice and manner are youthful, but her brow shows a few wrinkles. She is very energetic and businesslike in her methods. It has always been her desire to end her days in Washington.

—Once when Pasteur was dining with friends, he took care to dip in a glass of water the cherries that were served for dessert, and then to wipe them carefully with his napkin before putting them in his mouth. His fastidiousness amused the people at the table, but the scientist rebuked them for their levity, and discoursed at length on the dangers in microbes and animalcule. A few moments later, in a fit of abstraction, he suddenly seized the glass in which he had washed the cherries, and drank the water, microbes and all, at a single draught.

NOTICES.

THE Oklahoma Tract Society, 318 Fourth St., Oklahoma City, O. T., desires more S. D. A. literature for free circulation.

FOR SALE.—A farm of 147 acres, situated near Salt Creek, Cloud Co., Kan. For particulars inquire of Mrs. Laura Yeoman, 410 North Jackson St., Butte City, Mont.

FOR SALE OR EXCHANGE.—Two acres with good house and other buildings, well, and abundance of small fruit. The place is twenty minutes' walk from the post-office, and half as far from the S. D. A. church of Flint. Address L. M. W., 151 Cedar St., Flint, Mich.

WANTED, EMPLOYMENT.—A S. D. Adventist with small family, an experienced gardener and farm-hand, would like to rent one to twenty acres, or will accept employment by the month or year. References given and required. L. M. W., 151 Cedar St., Flint, Mich.

BROTHER T. TAYLOR, 374 Choctaw Ave., Oklahoma City, O. T., desires a position where he would be allowed to keep the Sabbath. He is a practical machinist, having had several years' experience in good general shops. He has had special experience in setting up machines, engines, boilers, etc. He can also work to good advantage at blacksmithing, but would much prefer the machine shop work to anything else. Any one desiring such help will address him as above. A. O. TARR.

CHANGE OF FIELD.

It was decided at the Conference recently held in Nebraska, that we should change our field of missionary labor from Beatrice to Omaha; so we are now locating in this large city to take charge of the work. Our mission family consists of four. If any of our brethren living near Omaha would esteem it a privilege to assist the mission by sending anything to live on, it would be very highly appreciated. If any send by freight or otherwise, please advise us. Our address is 2702 Seward St., Omaha, Neb. J. H. ROGERS.

Special Notices.

GENERAL MEETINGS IN PENNSYLVANIA.

THERE will be a general meeting at Williamsport, Pa., Nov. 12-17, for the purpose of considering the best plans of furthering the missionary work in the Conference. It is expected that Elder O. A. Olsen will be with us part of the time, and Elder R. C. Porter and all members of the Pennsylvania Conference Committee will be present the entire meeting. We would be glad to see a good representation of our brethren throughout the State. This meeting will be an important one to the cause of God in the Conference. We trust that all will remember the object of the meeting, and pray that God may direct in all the plans that may be laid to advance the cause in this great State. It would be well for those coming from other churches to bring more or less bedding, as the Williamsport church will hardly be able to provide for all that would attend. The time and location of the next annual Conference and camp-meeting, as well as the distribution of the laborers in the Conference this fall and winter, will receive attention at this time. R. A. UNDERWOOD, Pres.

Bloomsburg and Millgrove Sabbath-keepers.

ELDER R. A. UNDERWOOD and the writer have arranged to hold a series of meetings with you at Bloomsburg, Pa., from Wednesday the 30th until Sunday evening, Nov. 3. Let all as far as possible arrange to be present at the first service, and remain through the entire meeting. Should it be impossible for all to reach there at the first service, do not fail to come Friday, Nov. 1, and remain over Sabbath and Sunday; for then the ordinances will be celebrated, and the organization will take place.

Let all begin at once to seek the Lord to the end that this meeting may be one of great blessing and profit to those who attend. Those who have not paid their tithes and first-day offerings this quarter, can do so at this meeting, as a treasurer will be elected to look after these funds. K. C. RUSSELL.

Publisher's Department.

"THE RIGHTS OF THE PEOPLE."

ALREADY the readers of the REVIEW have had their attention called to a new publication from the pen of Elder A. T. Jones, entitled, "The Rights of the People." We have received many words of commendation from friends who have already read this publication.

We would call particular attention to the fact that this pamphlet is recommended by the International Sabbath-school Association to be used in connection with the study of the Sabbath-school lessons on the subject of religious liberty, for this quarter. We believe that the publication will be a most valuable help in all of our Sabbath-schools, and we hope that our people generally may read and study it carefully. The religious liberty question is a most prominent, most vital, and most important question, and we should become thoroughly familiar with the principles involved in this great issue that is now before us. "The Rights of the People" is a publication that will greatly help us, not only in the study of the Sabbath-school lessons in par-

ticular, but will be a help to us in studying the religious liberty question in general. The publication contains the portraits of some of the most prominent men of our country who have figured in this contest for religious liberty.

Bound in paper covers, 40 cents. Printed on nice laid paper and bound in neat cloth, \$1. Order through the State tract societies, or through the publishing houses as usual. A. O. TARR.

Obituary Notices.

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

MCLAUGHLIN.—Died in Nickerson, Kan., Aug. 10, 1895, Mildred Evelyn, daughter of Lyman and Lizzie McLaughlin, aged eleven months. L. M.

KIDD.—Died at his home in Milton, Ore., Sept. 2, 1895, of typhoid fever, James C. Kidd, aged forty years. He died in the faith of Jesus. He leaves a wife and four children to mourn his loss. Words by G. W. Davis from Matt. 5: 4.

KAY.—Died at his home near Dilley, Ore., Sept. 3, 1895, of cystitis, brother John Kay, aged seventy-five years. Before death he gave every evidence that he was fully prepared to meet the Lifegiver when he comes, and we believe he has fallen asleep in Jesus. He leaves a wife and a large family to mourn. Text, Ps. 17: 15. R. D. BENHAM.

HAWLEY.—Died near Hancock, Minn., Sept. 18, 1895, of heart-disease, Orrissa L. Hawley, aged fifty-one years. She was conscious to the last, gave directions about her burial, bade all present good-by, and calmly fell asleep in Jesus. She leaves a husband and two daughters, who mourn but not without hope. Text, Job 14: 12-14. ANDREW MEAD.

GOODMAN.—Died in Columbus, Kan., Sept. 1, 1895, sister Mary Goodman, aged 68 years and 10 months. She suffered patiently during her illness, leaving for our comfort, evidences of calm resignation to the will of God. She has adorned the doctrine of God our Saviour with a consistent life. She leaves eight children. She was borne to her old home in North Carolina for interment. Text, Ps. 30: 5. W. W. STEBBINS.

COVEY.—Died in Leonidas, Mich., of lingering consumption, sister Lydia A. Covey, in the eightieth year of her age. She was born in Steuben county, N. Y., and came to Michigan in 1835, settling on the farm where she died. In 1874 she and her husband became members of the Adventist church at Colon. Sister Covey loved the Lord, and loved to meet with his people. Words of comfort were spoken from the text, "God is love." H. C. GOODRICH.

DANIELS.—Died Sept. 11, 1895, of cancer, at the home of his son in Jerome, Kan., Charles G. Daniels, aged seventy-seven years. Grandfather was among the first to accept the third angel's message, and ever since he has been faithful in the service of the Lord. In 1884 he came from Liberty Center, O., to Kansas. Since then he has been remote from those of his faith, but he remained true to his Saviour, and died in the full hope of eternal life. N. H. DANIELS.

LANDRY.—Died in Moncton, N. B., Sept. 17, 1895, of consumption, Josephine, wife of brother William Landry, aged twenty-six years. Sister Landry was brought up in the Roman Catholic faith, but with her husband, who was also a Catholic, she was baptized and received into the S. D. Adventist church in 1892. For over two years she had been failing in health, being a great sufferer. Fortified with the Christian's faith and hope, she bore her pain with patient submission. R. S. WEBBER.

CASWELL.—Died Aug. 16, 1895, at Titusville, Fla., of lingering consumption, Mrs. Wilheam M. Caswell, aged forty-six years. She was lured to Cincinnati, O., last June by a worthless quack doctor, hoping to be cured. The writer found her at a hospital (Catholic) in this city, anxiously desiring baptism before her death, which seemed very near. July 3 I baptized her in the above hospital, and administered to her and those with me the sacrament. The Lord blessed and strengthened her to return to her family in Florida, and continue about six weeks. From her husband we learn that she died in the glorious triumphs of living faith. J. G. WOOD.

CLEMENTS.—Died Sept. 5, 1895, at South Lancaster, Mass., of neuralgia in the region of the heart, John K. Clements, aged fifty-five years. In 1879 he became a S. D. Adventist, remaining firm in the faith until his death. He served as a soldier during the whole of the late civil war, being in both the first and the last engagement, but his greatest and most victorious battle was as a soldier of the cross. While his suffering was intense, his testimony was, "I see Jesus all the time." Words of comfort were spoken by Elder R. C. Porter, from Rev. 14: 13. J. H. HAUGHEY.

MERCHANT.—Died in Battle Creek, Mich., May 14, 1895, Elton G. Merchant, aged twenty-five years. He was converted about nine years previous to his death. He and his mother moved to Battle Creek in 1890, where the deceased attended College for one year, after which he engaged in work at the REVIEW Office. He remained in the Office until he became too weak to engage in manual labor. About eight months before his decease, he was married to a devoted young woman of the same faith, who, with an aged mother, is left to mourn her loss. But the good testimony of a bright hope of eternal life, encourages them that they mourn not as those who have no hope. J. H. DURLAND.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table with columns for EAST, WEST, STATIONS, and various express services. Includes times for Chicago, Detroit, Ann Arbor, etc.

Daily. Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Trains on Battle Creek Division depart at 8:10 a.m. and 4:35 p.m., and arrive at 12:40 p.m. and 5:35 p.m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Chicago, Detroit, Toronto, Montreal, 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. A. E. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 22, 1895.

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The report of brother C. M. Kinny published last week covered one year. He went to Huntsville, Sept. 20, 1894.

"Progress" reports reaching us Sunday morning are too late for current issue. Special notices, appointments, and last-page notes may be received then, but are better earlier.

Harper's Weekly of Oct. 19, says: "It will be no surprising thing if the recent riots [in Constantinople] prove the occasion for the final settlement of the question of Ottoman rule in Europe."

Next Sabbath, Oct. 26, will be the opportunity specially designated for our people to assist financially the work of the International Tract Society. This matter has been quite fully set before our readers; therefore, we can do no more than heartily to second the appeals that have been made. Those who do not meet with churches may send their gifts to the State tract society treasurer, or to the International Tract Society, Battle Creek, Mich.

The gospel is the power of God unto salvation, according to the apostle; and only through this gospel and this power can any religious reformation be wrought in this world. But many of the churches of the present day, having lost all acquaintance with this power, and feeling that something must be done, now declare that the ballot is the power of God unto the carrying out of their schemes, and are seeking for what they call reformation through the polls. To this end some kind of union and co-operation between the different denominations is necessary. But with their diverse views, there is no hope of a union on any general system of belief. The Congregationalists, according to the *New York Tribune*, "declare that there is no hope of a speedy corporate union of all the churches, but believe that the spiritual unity of the churches may be attained in a large measure by some form of federation which shall express to

the world their common purpose and confession of faith in Jesus Christ, and which shall have for its object to make visible their fellowship, to remove misunderstandings, and to aid their consultations in establishing the kingdom of God in the world." The kingdom of God, as they regard it, is not to be established in this world before the coming of Christ; and as to the means by which they propose to establish this kingdom, it is sufficient to point to the word of the Lord by the prophet, "Say ye not, A confederacy." Isa. 8:9-12.

We would remind the reader that the date of this paper brings us to the fifty-first anniversary of the great prophetic era, marked by the ending of the 2300 days of Dan. 8:14, Oct. 22, 1844. Fifty-one years ago, this day, Dan. 7:13 was fulfilled, as was also Rev. 11:19. Then the most holy place of the temple in heaven was opened, the Ancient of days took his position as judge in a court of justice, and the scene described in Dan. 7:9, 10 was enacted. The Son of man was brought in before him to enter upon the last work of the atonement, the cleansing of the sanctuary. This finished, he will be revealed in power and great glory for the salvation of all who are looking for him. Heb. 9:28. This anniversary is worthy to be remembered and commemorated by those who have a knowledge of these momentous truths.

THE GENERAL CONFERENCE BIBLE SCHOOL.

The time for this school to open, Oct. 30, is now close at hand. Much thoughtful care has been bestowed on the preparations, and we believe that the arrangements for the work this year are better and more complete than they ever have been before. Brother Durland's ability as a Bible teacher is too well known to need mention, and the experience he has gained in previous years of this kind of work has given him a special fitness for making it a real success. The securing of Professor Bell to take charge of the language work insures thorough and efficient work in this important department.

Now a word as to the object of this school. It is not the design to call in old and experienced laborers who have enjoyed similar privileges in the past, but rather to open the way for those who intend to enter the ministry or Bible work, or who have had a limited experience in the field, to obtain a more thorough training for the work. There is a crying need of efficient laborers in every branch of the cause, and to educate such workers in the shortest possible time is the object of the General Conference schools. We have been pleased with the attendance in former years, but confidently hope that it will be larger this year. Surely no trifling matter should hinder those from coming who are in need of such a training, and there ought to be a great many of them. Conference officers should take especial interest in encouraging the proper persons to avail themselves of this privilege.

A special course for the benefit of church elders and other officers of the church, Sabbath-school, and tract society, will cover about six weeks, beginning about the middle of January. Of this we shall say more later.

Simultaneously with the school in Battle Creek, another will be held in College View,

Neb., where the same program of work will be followed out. Later on we shall hold one on the Pacific Coast. May God grant that all these schools may be successful in preparing earnest workers for the Master!

O. A. O.

ENCOURAGING.

ONE point that interests us very much is the urgent calls that we are receiving in almost every letter from the missionaries whom we have sent into distant fields, for literature in the language of the people among whom they are laboring. And while we have a few tracts in some twenty-three different languages, we need many more. It is very encouraging to note that our brethren are already beginning to respond to the calls for means to assist the International Tract Society in translating publications, although the fourth Sabbath in October, which is the appointed time for donations to be made to this society, has not yet arrived. We believe that now is the time to circulate our publications as never before, and we are glad to know that our brethren are determined to assist in carrying this work forward.

A. O. TAIT.

ITEMS OF INTEREST.

Elder Shireman writes that arrangements are being made to erect a house of worship near Hickory, N. C.

Elders Olsen and Durland were in attendance upon the District Conference of Dist. 4, at College View, last week.

We have to acknowledge an inexcusable inadvertence last week in alluding to Mrs. F. I. Richardson, instead of Mrs. A. J. Haysmer, as Elder Van Deuser's daughter.

Dr. Addie C. Johnson, of the Sanitarium corps of physicians, lately engaged in the Chicago work, has been asked by the Foreign Mission Board to go to Mexico, and has consented.

Elder J. W. Collie reports an interesting time in his work in Louisville, Ky. Some of the city ministers have seen fit to deal a scoring to our work, which has resulted as usual in arousing the interest.

Dr. and Mrs. J. H. Kellogg addressed the National Purity Congress in Baltimore last week. Mrs. Kellogg's theme was "Purity and Parental Responsibility;" and Dr. Kellogg treated of "Chastity and Health."

Dr. Lillis A. Wood, who has labored efficiently in connection with the Guadalajara mission, retired from the work on account of impaired health and need of rest. She has since united in marriage with brother J. A. Starr, of this city.

Elder E. H. Gates has been in very poor health since going to Hawaii. In letters received last week he says he has never been so low before, but more recently he feels considerable improvement. The climate is enervating and weakening to him.

The case of brother Faust, of Baltimore, who has been cruelly hunted by the enemies of truth, lies apparently unnoticed at present. He has been indicted by the grand jury, and his case is pending at the higher courts; but two terms of the court have been held, and no notice is taken of the case. Mr. Ringgold thinks the case will hardly be called up. Evidently the dignity of the district court is above the miserable spite manifested by the lesser and more local justices.