

The Advent **REVIEW & HERALD** And Sabbath

HOLY BIBLE
 IS THE FIELD
 IS THE WORLD

Elihu Smith
 box 686

"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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GOD CHANGETH NOT.

BY WORTHIE HARRIS.

(Washington, D. C.)

WHILE the world endureth with its weight of woe,
 Restless strife still surges with its ebb and flow,
 Summer hopes are blighted by the winter snow,
 I, the Lord, change not.

Friendship's fickle favor may not succor thee,
 Wealth of food or raiment change to poverty,
 Health with cheerful savor from thy dwelling flee,—
 I, thy God, change not.

Strength's firm staff supporting turns to broken reed
 Loving hearts are silenced by Death's fatal deed,
 Earthly surety granted brings no promised meed,—
 My word changeth not.

Anchor firm and steadfast for thy trust in me,
 Promises enduring to eternity,
 I, the King of Glory, keeping watch o'er thee,—
 I AM changeth not.

Our Contributors.

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

"ASK, AND YE SHALL RECEIVE."

BY MRS. E. G. WHITE.

LUKE seems to have been much impressed with the prayers of the Saviour, and with his custom of communing with his Heavenly Father. He records a number of instances where the Saviour engaged in public and private prayer. He says: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Again he writes: "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." Jesus repeated this prayer with great solemnity, and then gave his disciples an illustration of the privilege and success of prayer. He gave this lesson to encourage his disciples to be persevering in offering their petitions, and to encourage all in continual striving in prayer.

"And he said unto them; Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth." In this lesson is an illustration of the fact that even a selfish man will reluctantly yield to an urgent request, not because his friend calls upon him, but in order to get rid of the importunate prayer that sounds in his ear and disturbs his hour of rest. He asks to be let alone, but the suppliant does not cease his importuning, and he rises and gives him all he asks, in order to get rid of the disturber of his rest. What a lesson is conveyed in this parable to those who are spiritually slothful!

Jesus continues: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." If a selfish person is prevailed upon to grant the request of his friend, in order to get rid of the disturber of his rest, how much more will our Heavenly Father, who loves us, grant the requests of those to come to him in faith, and who will not yield to discouragement because of apparent delay? The petition that the suppliant offers to Heaven, God is as willing to grant as the petitioner is earnest to request. The Lord in his wisdom does not always grant the request at once. He sees that it is necessary that the petitioner should search his heart, and should exercise repentance for sin and wrong. He sees that it is necessary that the heart should be emptied of vanity so that God may pour his richest treasures into the soul. The Lord encourages us to ask. No one is to become discouraged because he does not immediately realize the relief he desires. Let the petitioner cherish trusting faith, and refuse to be disheartened. Let him appropriate the promise, believing that his petition has found favor with God, and rest in the promise, "It shall be given you." Although we cannot always be upon our knees, yet the desires of our heart should be constantly ascending to God. We should present to him those things that we feel are necessary for our advancement. We may have to pass through a painful season of suspense, and our case may seem exceedingly urgent, but in this way the soul becomes educated to look unto God as unto a faithful Creator. He would have us ponder on the promises and delight in the positive assurances that he has brought to view in his precious word.

The promises of God are like precious flowers scattered through a garden. The Lord would have us linger over them, looking closely into them, taking in their loveliness, and appreciating the favor that God has bestowed upon us by making such rich provisions for our needs. Were it not for contemplation of the promises

of God, we could not understand the gracious love and compassion of God toward us, or realize how rich were the treasures prepared for those who love him. He would have the soul encouraged to repose in faith upon him, the only sufficiency of the human agent. We are to send our petitions through the darkest clouds that Satan may cast over us, and let our faith pierce to the throne of God encircled by the rainbow of promise, the assurance that God is true, that in him is no variableness neither shadow of turning. The answer may appear to be delayed, but it is not so. The petition is accepted, and the answer given when it is essential for the best good of the petitioner, and when the fulfillment of the request will work most for our eternal interest. God scatters his blessings all along our path to brighten our heavenward journey.

The man who was solicited at midnight, and who at first refused to be disturbed, does not represent God. The parable teaches us to press our petitions again and again, and exercise unflinching faith in Him whose promises are yea and amen. Again, the Saviour illustrates the way in which our Heavenly Father will deal with us, by presenting the case of a father dealing with his children. He says: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

Our God is not uncourteous, disobliging, and selfish. He is not like the man who refused to help one whom he called his friend. The course of God toward his solicitors is in marked contrast to this. He gives a positive assurance, saying, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Paternal love is manifested toward the child that asks for bread, and the Father does all in his power to satisfy his request. Jesus says, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

We are to come before the mercy-seat with reverence, calling up to our mind the promises that God has given, contemplating the goodness of God, and offering up thankful praises for his unchangeable love. We are not to trust in our finite prayers, but in the word of our Heavenly Father, in his assurance of his love for us. Believing the promise of his unchanging love, we press our petitions to the throne of grace. Our faith may be tested by delay; but the prophet has given instruction as to what we should do. He says, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Wait upon the Lord; he has made the promise, and is back of the assurance.

In the parable the uncourteous, disobliging man yielded at last to the persevering entreaty of his friend, but God is not like this surly, selfish person. He delights to bless his heritage. In contrast with the man in the parable,

Jesus asks, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" He who hungers and thirsts after righteousness will be filled. Wait upon the Lord, comfort your heart with expectation, rejoice in hope that maketh not ashamed. Wait upon him in humility as a humble suppliant. Wait on the Lord, and he will bring it to pass. When doubts fold their dark pinions about your soul, present to the Lord his promise, "Ask, and it shall be given you." Believe you receive the things you ask for, and you shall have them. What is faith? The apostle says, "Now faith is the substance of things hoped for, the evidence of things not seen."

Pray often to your Heavenly Father. The oftener you engage in prayer, the closer your soul will be drawn into a sacred nearness to God. The Holy Spirit will make intercession for the sincere petitioner with groanings which cannot be uttered, and the heart will be softened and subdued by the love of God. The clouds and shadows which Satan casts about the soul will be dispelled by the bright beams of the Sun of Righteousness, and the chambers of mind and heart will be illuminated by the light of Heaven. But be not discouraged if your prayers do not seem to obtain an immediate answer. The Lord sees that prayer is often mixed with earthliness. Men pray for that which will gratify their selfish desires, and the Lord does not fulfill their requests in the way which they expect. He takes them through tests and trials, he brings them through humiliations, until they see more clearly what their necessities are. He does not give to men those things which will gratify a debased appetite, and which will prove an injury to the human agent, and make him a dishonor to God. He does not give men that which will gratify their ambition, and work simply for self-exaltation. When we come to God, we must be submissive and contrite of heart, subordinating everything to his sacred will.

In the garden of Gethsemane, Christ prayed to his Father, saying, "O my Father, if it be possible, let this cup pass from me." The cup which he prayed should be removed from him, that looked so bitter to his soul, was the cup of separation from God in consequence of the sin of the world. He who was perfectly innocent and unblamable, became as one guilty before God, in order that the guilty might be pardoned and stand as innocent before God. When he was assured that the world could be saved in no other way than through the sacrifice of himself, he said, "Nevertheless, not what I will, but what thou wilt." The spirit of submission that Christ manifested in offering up his prayer before God, is the spirit that is acceptable to God. Let the soul feel its need, its helplessness, its nothingness, let all its energies be called forth in an earnest desire for help, and help will come. Let the language of the petitioner be, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We can never commit our interests to God for time and for eternity until we accept him as the one who is worthy of our highest confidence. Let faith pierce the darkness. Walk with God in the dark as well as in the light, repeating the words, "He is faithful that promised." Through the trial of our faith we shall be trained to trust in God. The Lord will imbue us with his Holy Spirit, in order that we may feel our need and seek his help. Those who seek him with the whole heart will find him.

GOD'S DESIGN.

BY ELDER I. E. KIMBALL.
(Spartanburg, S. C.)

WHY was it that He who knew the end from the beginning, in whom is perfect wisdom, who knew it was not good that man should be alone—why should he yet have made Adam first

and Eve later on, as though he were experimenting, or it chanced to be so? God said the man needed a help and companion. He caused the beasts and all living creatures to pass before him, two and two, the male and his female, but for Adam there was found no companion. We may well imagine that a feeling of loneliness and a desire for companionship took possession of him, and this was just what the Lord would have him experience, that he might appreciate the gift, and rejoice in and cherish the one about to be given him.

Then it was that Eve in her loveliness was created, of the bone and flesh of Adam, and the deductions of Scripture are, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." This shows us that husband and wife are one flesh; that is, one in mind and heart and strength. Like a tree which becomes divided into two branches from which spring innumerable twigs, so the Adamic tree was to grow and fill the face of the world with fruit; for Adam and Eve would live and survive in their offspring. Hence, there would be the same oneness from first to last that was shown in the oneness of Adam and Eve, not merely in bone and flesh, but in intellect and will and feelings. Life would flow together, and love would dominate everything.

This design is what the Lord desires to carry out in the church. Love, "the bond of perfectness," is binding hearts together. All become "members one of another," and intellect, feelings, and will are all bent into the same purpose. The family of the redeemed will soon be made up; then we shall see Adam and Eve and their posterity one flesh—a unit in life—united as one man. Hearts will flow together, and praises will ascend in one grand chorus to Him who has redeemed and restored to the bliss which God prepared for them from the foundation of the world.

THE RETURN OF THE JEWS.

BY ELDER J. O. CORLISS.
(Sydney, Australia.)

IN the discussion of every Bible subject, one should keep uppermost the thought, that as there is no salvation except through Christ, so there can be granted no divine favors, even of a temporal nature, except through heaven's appointed way—the Lord Jesus. This point was specially emphasized on the day of Pentecost by the words: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

This inspired statement has not only been true since its utterance, but was always the established plan of God. When Moses was called to lead the Hebrew people from their Egyptian bondage to the land promised their great ancestor Abraham, he was induced to engage in that work because he considered the persecution of that people a reproach upon Christ, and therefore stepped down from his high position to share their trials because he esteemed the "reproach of Christ greater riches than the treasures in Egypt." Heb. 11:26.

MOSES BELIEVED IN CHRIST.

He had no idea that those people could enter and possess the land of Canaan, only as they received that privilege through Christ. So all through their journeyings, Christ attended them, and they were permitted to hold communion with him, not in a desultory, or nominal way; for they "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:1-4. And yet most of those who left Egypt did not enter Canaan. On their journey thither, some lusted after evil things, while others "tempted

Christ," and with most of them "God was not well pleased." Verses 5-10. They had the gospel delivered to them, but had no faith in it, and so were not permitted to enter upon the inheritance which they felt was theirs by virtue of being children of Abraham. Heb. 4:1-3.

If in this first attempt to take possession of the land of promise, all who rejected Christ were debarred, how could it possibly be thought that, after having lost possession of that territory, a people who have no faith whatever in Christ could now go and do what that ancient people could not do? Some may reply that since God has promised to take the Jews back to that land, he is bound to fulfill that promise, and that men are justified in expecting to see that promise fulfilled.

THE PROMISES OF GOD CONDITIONAL.

It must be admitted that what God has promised cannot fail of fulfillment. But in the hasty reading of his promises it is possible to overlook some of the conditions of those promises. Sometimes people forget what inspiration so plainly sets forth: "He is not a Jew, which is one outwardly" (Rom. 2:28), but reckon every promise to the Jews as being due to the literal seed of that people. This is a great mistake. Nothing is plainer in God's word than that he does not hold himself bound to fulfill his promises to people regardless of their attitude toward him and his Son Jesus Christ. Every promise to Israel will be fulfilled, but God does not count every one as belonging to Israel, simply because he was born of Israelitish parents. The apostle reasons clearly on this point: "Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:6-8.

It will be noticed that this scripture distinguishes between the fleshly offspring of Israel and the children of God, which it declares are counted as children of the promise. It will also be remembered that when some of the literal seed of Israel came to the baptism of John, he severely reproved them for their belief that because they were the fleshly descendants of Abraham, they were entitled to the promises. These are his words: "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:9.

God is not dependent, therefore, upon the fleshly children of Abraham to provide his Israel—the people upon whom his promises center. The heirs of these promises are confined to those who believe in Christ. This is confirmed by the immutable decree: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. This was God's design from the first. When he made the promise to Abraham, that his seed should inherit the land of Canaan, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Verse 16. The very fact of this promise being so stated and so understood by Abraham, shows why the people who came out of Egypt were afterward destroyed, without being permitted to enter the promised land. As already ascertained, that people tempted Christ through their unbelief, which showed that they were not of the true seed, that is, of Christ, and so they were overthrown in the wilderness.

THE PROMISES TO ISRAEL.

But notwithstanding these plain scriptures on this point, some are found who contend that there are promises of Israel's return to their own land which have never been fulfilled, and that as God is true to all his promises, these must

sooner or later meet their fulfillment. It is true that there are promises in the Bible of that people's return to Palestine, but it is to be feared that in reading these, some things in connection with them are overlooked by a few, which so obscures their vision as to give distorted views regarding the fulfillment of the promises.

(To be continued.)

MY REFUGE.

[These lines, quoted from the *Sunday Magazine*, were written by Ellen Lakshmi Goreh, a Brahman of the highest caste, adopted daughter of the Reverend W. T. Storrs, Great Horton Vicarage, Bradford.]

In the secret of His presence how my soul delights to hide!

O, how precious are the lessons which I learn at Jesus' side!

Earthly cares can never vex me, neither trials lay me low;

For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing

There is cool and pleasant shelter, and a fresh and crystal spring;

And my Saviour rests beside me, as we hold communion sweet;

If I tried, I could not utter what he says when thus we meet.

Only this I know: I tell him all my doubts, and griefs, and fears;

O, how patiently he listens! and my drooping soul he cheers.

Do you think he ne'er reproves me? What a false friend he would be

If he never, never told me of the sins which I must see!

Do you think that I could love Him half so well, or as I ought,

If he did not tell me plainly of each sinful word and thought?—

No; he is very faithful, and that makes me trust him more;

For I know that he does love me, though he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?

Go and hide beneath His shadow; this shall then be your reward;

And whene'er you leave the silence of that happy meeting-place,

You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fullness of your joy,

If you let dark clouds distress you, and your inward peace destroy.

You may always be abiding, if you will, at Jesus' side; In the secret of his presence you may every moment hide.

VOWS.

BY ELDER J. N. LOUGHBOROUGH.

(Topeka, Kan.)

[THE following is the substance of a discourse delivered in 1859, and is republished by request:—]

“Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?” Ps. 50:14-16.

The subject we have selected for our remarks is one that certainly has an application to us; for there is probably not one within the sound of my voice, who has come to years of understanding, who has not made vows to God. In all probability many of those vows are yet unpaid. This language comes home to us with most solemn force,—“Pay thy vows.”

A vow is a solemn promise to God of doing some good thing. In ancient times a vow was considered very sacred. It was looked upon as a heinous offense not to perform that which one had vowed. When a person had vowed a righteous vow, there was no release for him from that vow. Lev. 27:28, 29. Although, after they had promised the Lord to bestow some of their

flocks or substance, they might seek to be released from that vow, there was no release. If they failed to fulfill such vows, they not only sinned, but the thing vowed was either by force applied as they had vowed, or killed. This sin of failing to pay one's vows is probably that to which the wise man refers when he says, “It is a snare to the man who devoureth that which is holy [consecrated by solemn vow], and after vows to make inquiry.” That is, if a person should make a solemn promise to bestow a certain amount upon the cause of the Lord, and after such promise bestow it for his own selfish ends, and then begin to inquire into the justness of his vow, he would be ensnared.

It did not seem to be a sin not to vow; but when a vow was made, it was a sin not to perform. “When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee.” Deut. 23:21, 22. Again, we read: “When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin.” Eccl. 5:4-6. From this text we understand that it is no sin to refrain from making vows; but it was playing the fool with the Lord to withhold the paying of a vow after having made it. A person who refrained from vowing was somewhat like one who refrains from complying with the plan of salvation offered in the gospel. If they strictly conform to the conditions of offered pardon, they may obtain pardon; but if they fail to comply with these conditions, they deprive themselves of that pardon, and at last they must die,—not for failing to get pardon, but for their sins. Their sin does not consist simply in failing to obtain a pardon; but in failing to obtain a pardon they place themselves where their sins must fall upon their own heads. So with vows; the sin does not consist in not making vows; that is left optional with us. But if we make vows, it is a sin when we fail to meet them.

We have made vows which are not yet paid, and this testimony speaks to us: “Pay thy vows; . . . and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.” Here is a precious promise of being kept in the day of trouble; but its conditions are, “Pay thy vows; . . . and call upon me.” Whether David penned this psalm especially for this time or not, we cannot say; but it surely teaches that the Lord will not hear in the day of trouble those who call upon him while their vows are still unpaid. We expect a “time of trouble, such as never was,” when nothing but the hand of the Lord can protect us. Do any wish to secure the favor of the Lord in that time? They must now pay their vows unto the Most High. This language reminds us of that in Ps. 91:9, 10: “Because thou hast made the Lord, which is my refuge, even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” This promise of being kept during the plagues, is because the Most High has been our habitation. To make him our habitation, we must be living in that manner that it can be said of us that we abide in the Father and the Son. John 14:23. This can only be said of those who share largely of God's Spirit. “Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.” 1 John 4:13.

It requires complete consecration to God to fit us for that time of trouble. The Lord says, “Pay thy vows; . . . and call upon me. . . . I will deliver thee.” This reminds us of a peculiar promise of the prophet Malachi: “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove

me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Although this may have been written with reference to the tithing of the flocks and herds, yet, even then, it would represent that work which is to be accomplished by us in offering our sacrifices of a broken and contrite spirit, and paying all our vows to God. Bring in all the tithes, or, in other words, pay all thy vows. Fulfill all the promises that you have made to the Lord to serve him, and sustain his work, and “prove me now herewith.” Test the Lord's promise. See if the Lord is not as good as his word, if we comply on our part. See if he “will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” This pouring out of God's blessing doubtless refers to the “latter rain” of God's Spirit, when, as the Lord has said by Joel, “I will pour out my Spirit upon all flesh,” etc. If we would share in these blessings, we must bring in all the tithes, or pay our vows.

Our vows, if really accepted of the Lord, are of the most solemn character, even more so than those of ancient times. Their vows were heard by human witnesses, and if there was any failure in paying them, the testimony of those witnesses was to have an important bearing in the final settlement of the case. Our vows are not left simply to human witnesses; but the Lord himself is witness in a special sense. When we vow, a solemn promise is made on our part to do that which we believe the Lord is requiring of us. If our vows are made in sincerity of heart, the Lord approves, and shows that he accepts our vows by letting his Holy Spirit rest down upon us. Thus we are brought into covenant with the Lord. We, on our part, are to fulfill our vows, and the fulfillment of this condition will secure to us a continuance of God's favor.

(Concluded next week.)

FELLOWSHIP.

BY ANNA C. KING.

(Battle Creek, Mich.)

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.” 1 Cor. 1:9. Fellowship with another is a mutual relation; a meeting together on equal terms. It is companionship with a familiar interchange of thought. O wondrous, blessed privilege, to be called to such relationship with our Lord! Much is said and written concerning the blessedness of having Christ share all our trials and suffering, and truly it is blessed; but were they not his before they were ours? Has he not “borne our griefs and carried our sorrows”? If it is blessed to think that Christ shares our suffering, what think we of the privilege of sharing his suffering? Paul counted all things but loss, that among other things he might know “the fellowship of his suffering.”

Fellowship is a joint relation; both parties are heirs of all there is of wealth, happiness, or sorrow. We are joint-heirs with Christ; all things are ours, of “life, or death, or things present, or things to come; all are yours, and ye are Christ's; and Christ is God's.” If, then, we divide this inheritance, saying this is ours, and that is Christ's, that he shares our lot, and we share his, we have quartered the inheritance that the Lord said was *all* ours, and we may be sure that we have received but a quarter of the blessing by so doing. No, a joint inheritance cannot be divided. It is one, and must be shared together. The riches, the glory, the suffering, the joy,—it is all his, it is all ours. If we say the blessings of his life are too great for us to share as he intends we shall, or that the things that perplex and grieve us are too small for him to share with us, the result is the

same, we come short of the blessing of fellowship with him. Happy is he who enters into this fellowship fully, and thinks nothing too great or too small to be shared mutually. This is oneness indeed. We are the friends of God, — intimate, familiar friends. There are no secrets, nothing held back on the part of either. "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you." Having therefore entered into fellowship with Christ, we are exhorted to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." This is walking worthily, for will not the knowledge that we have been called to so great an inheritance, keep us in lowliness of mind and meekness? Will not a sense of our own unworthiness cause us to forbear one another in love? The long-suffering of God to usward, will it not cause us to be long-suffering to those who are heirs with us of the same promise? Will not our mutual hope and calling bring us together in the unity of the Spirit? for "there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Such a oneness, entered into, will brook no betrayal of trust, will never permit of conferring with the enemy concerning those things that have been made known to us; no doubt can be entertained concerning the fulfillment of any promise. Our cause is one with Christ, and to walk worthy of it is to enter into the relationship fully and permanently, not forgetting to enjoy all the riches of which we have been made heirs, being complete in Christ, in whom all the fullness of God dwells, made partakers of his divine nature, which is "merciful and gracious, long-suffering, and abundant in goodness and truth."

THE MIGHTINESS IN MITES.

BY P. GIDDINGS.

THERE is strength in weakness when the latter is rightly connected. A man twice as strong as another may fail to move a weight which the weak one with a fulcrum and lever can easily move. A man of superior talents may fail, where another of inferior parts will prevail. This is the "Science of How."

In things divine this fact is very marked. There is a mightiness in mites when the Lord leads. It was not Eliab nor Abinadab nor Shammah, nor yet the others of the seven of Jesse's older sons, but it was David, the youngest, and he a shepherd, who slew Israel's mighty foe, Goliath of Gath, whose height was six cubits and a span (9 feet 9 inches), armored in helmet of brass, with a coat of mail of 5000 shekels' weight, greaves upon his legs, a target between his shoulders, sword and spear in hand, a shield-bearer before him. But "David prevailed over the Philistine; . . . but there was no sword in the hand of David." 1 Sam. 17:50.

It was Gideon, whose family was poor in Manasseh, and he least in his father's house, who vanquished the Midianites with three hundred as against their host like "grasshoppers for multitude;" and the success was due from the fulfilled promise of the Lord: "Surely I will be with thee." Judges 6. Nor is the disparity of sides of any account, "for there is no restraint to the Lord to save by many or by few" (1 Sam. 14:6); nor yet the feebleness of those few, for "to them that have no might he increaseth strength." Isa. 40:29. With the Lord as motive power, "one man of you shall chase a thousand." Josh. 23:10. And thou Jacob, though but a worm and no man, with God thou mayest thrash mountains (of gigantic

difficulties) and beat them small. Isa. 41:14, 15. This is the way of the Lord,—to choose "the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, . . . yea, and things which are not, to bring to naught things that are." 1 Cor. 1:27, 28.

It was in Bethlehem Ephratah, though little among the thousands of Judah, that the greatest man was born. Micah 5:2. It was the unschooled fishermen, Peter, John, and others of this class, whose mouths and wisdom the schoolmen of the Jewish nation could not resist nor gainsay. It was one humble Luther who shook the potential hierarchy of mighty popedom. It was Carey, "the consecrated cobbler," who opened the huge gate of heathenism in India, and walked into that dark empire of multitudes, and bade mightier intellects follow, and taught them how a weak man may "attempt great things for God, and expect great things from God."

It is well to remember that we are as strong as our faith is,— "according to your faith be it unto you,"—and that we may expect from God as much as we attempt for him. He cashes the account, however great, of those legally commissioned to transact his business, and who are faithful in the work. Even a lad with five loaves and two small fishes, yielded to the Lord, are ample for "so many" as five thousand and more. A more beautiful illustration of the idea before us can scarcely be found: What "two hundred pennyworth of bread" was not sufficient for, five loaves with the Lord were an over-abundance! And so, contrary to man's arithmetic, the remainder was greater than the dividend! Let men cease to figure "how it will work out" when the problem is the Lord's. The materials wherewith the Lord made "his mighty works" of this vast creation were *nothing*; it is not, therefore, inconsistent with his plan, when he takes such men as Paul, though they be nothing, to accomplish so much in the second mighty work.

The Lord's grain of mustard-seed can remove mountains or uproot sycamine-trees. Let not men discount any of the Lord's "little ones," for, like Paul, they are strong when weak, and can do all things through Christ which strengtheneth; for his "strength is made perfect in weakness." To his laborers, it is a comfort to know that he is their strength. 1 Cor. 3:9 is a relief to a misapprehended burden, and gives faith and new courage—that we are not working for the Lord, but with the Lord. Therefore, "fear not, thou worn Jacob; . . . I will help thee." "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee," and thou shalt thresh mountains. Isaiah 41.

THEY DISSEMINATE LIGHT.

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

OUR Heavenly Father has in a few instances spoken to man directly. He has spoken to us directly through his Son and through the prophets. The sayings of these are preserved to us in his word. At the present time he works upon the hearts of all men through his Spirit, but notwithstanding all this he uses men and women, the printing-press, the telegraph, and the telephone as agents by which to disseminate light through the truth. These agencies are powerless without the living agent, man, behind them.

The distribution of literature by our people has done and is doing more for the spread of the truth for these times than any other one agency connected with it, and the truth would spread much more rapidly, and the good work close much sooner, if we all as Seventh-day Adventists would hasten the coming of the Lord

by distributing our literature to earth's remotest bounds.

We have in this State (Illinois) in a certain city, a soldier's home. In that home is a pensioned soldier. He is constantly purchasing books and papers. He recently sent to all the soldiers' homes in the United States "His Glorious Appearing," and when the illustrated *Sentinel* of July 18 came out, he sent for a supply, and, armed with one of these, visited a city council-room, where the council was in session discussing the advisability of enforcing the Sunday law in that city. Let the following quotations from the city paper testify in regard to the results of reading that one paper:—

"A Great Discovery.

"The following is from the Quincy (Ill.) *Whig* of Aug. 23, and appeared under the above heading:—

"Ever since the last meeting of the city council, Mayor Steinbach and Alderman Swimmer have been in trouble. It is a well-known fact that neither the mayor nor the aldermen are in favor of closing saloons, and that they have stated that if saloons must close, every other branch of business must do likewise, as section 881 of chapter 16 of the Quincy code, provides that 'whoever shall, on Sunday, disturb the peace and good order of society by work within said city, shall, on conviction, be fined not less than \$10, nor more than \$50; provided, that this section shall not apply in cases of necessity or of charity; nor to hotels, eating-houses, drug-stores, tobacco-stores, barber-shops, livery-stables, and street-cars. A law lately passed by the legislature closes the barber-shops.'

"According to the above law, almost every business house should be closed on Sunday, and as the mayor and the aldermen interpret the law, even the ministers are forbidden to work on Sunday, as the labor they do on that day is paid for by their congregations.

"These were the views of the mayor and the aldermen when they met in the former's office yesterday afternoon to talk over the matter. They realized that they would have a hard fight on hand if the petitioners would insist on enforcing the law in relation to closing saloons on Sunday, and they weren't happy a bit. Alderman Swimmer had been telling how he lies awake all night studying how to prevent action on the petition, and the mayor was in very deep thought, when the door of the office opened, and a man entered with copies of the *American Sentinel*, published in New York, and placed them on the mayor's table. The mayor picked up one and looked at the picture on the first page, and then turned to the next page. He was silent a short time, and then said: "Harry, do you know that Miss Irene Smith was wrong when she said it was God's law to close business on Sunday?"

"Alderman Swimmer.—No; is that so?

"The Mayor.—Yes, she was. Listen to this. The New Orleans *Times-Democrat* of July 5, in speaking of the persecution of the Seventh-day Adventists at Dayton, Tenn., for resting on the Sabbath and working on Sunday, says:—

"On the one side is the express command of Jehovah to keep the seventh day holy, and opposed to it is the injunction of secular legislators to keep the first day holy. That is the difficulty in which Seventh-day Adventists find themselves, and, as we said, they obey the voice of God rather than the voice of man."

"The Mayor.—Harry, how is this? Is the Sabbath the seventh day?

"Alderman Swimmer.—Of course it is. Our people have their services on Saturday.

"The Mayor.—Harry, listen to this. It proves that you are right."

"(Here follows the statement made by Father Enright, in a sermon at Harlan, Ia., and reported in the *Harlan American*. The quotation may be seen in full in the *Sentinel* of July 18.) After reading this to Alderman Swimmer, the mayor adds:—

"That settles it. Sunday is not the seventh day, and if the saloons must be closed one day, it will be Saturday."

Seventh-day Adventists are emphatically a temperance people, and favor the closing of saloons not only one day in the week but every day in the week. When the saloon is closed on Sunday only, and allowed to carry on its hellish business untrammelled six days in the week, the act which closes it on Sunday is a religious act and not a temperance movement. If it were a pure temperance act, it would demand the closing of the saloons all the time; but if an act closes them because of the religious character given to Sunday, then the act is a religious act and becomes religious legislation, which is un-American, and in principle positively wrong.

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.

THE EVOLUTION OF THE HOME—2.



LOVING COMPANIONSHIP.

WE reiterate our text of last week—the development of the home has ever kept pace with the advancement of civilization and Christian principles. In those lands where domestic ties are weakest, homes are rudest. It is natural for us to adorn and beautify the objects upon which the heart dwells; consequently, where there is no beauty, there is no heart, and a true home is the heart's dwelling-place.

Starting with the most primitive people, as the Australian natives, or the Ute Indians, whose frail structures scarcely afford any shelter from storm or heat or protection for privacy, we find the lowest ideas of home life. Parental or filial ties are scarcely known beyond the natural instincts of brute beasts. Womanhood is trodden under foot, and motherhood is despised. Ascending the scale, we have the teepees, or wigwams, of the Indians, the huts of the African natives, and similar abodes, which, as they bear more of the characteristics of the home, represent more of domestic life. But here womankind are but bond-servants, performing the drudgery for men, who hunt and fish or follow the war-path, but regard themselves altogether above the menialities of household care. Their movable dwellings are built by the women alone.

Many times we have seen the Indian walking proudly in front, carrying his rifle, and wrapped in his blanket, while his squaw followed behind laden like a donkey with a papoose and the whole camp outfit. This is only a manifestation of brutal selfishness that is entirely natural to human nature. We often see it cropping out very plainly in more civilized communities. A man swaggers about with a cane and a cigar, while his delicate and tender wife is left to tug and struggle with a baby in her arms, and another hanging to her skirts. He is ready to scold if the children cry, or if his wife does not keep up with his pace; but to load himself down with such truck!—never. He acts as though she had no business to have babies. Shame on such poor excuses for men! they are estrays. They belong with the Sioux Indians.

There are many steps to the ladder of civilization; and every one is represented by a home corresponding thereto. In the semi-barbarous tribes we have dwellings that approach more nearly to our ideal. To such belong the adobe homes of the Mexicans and the often elaborately carved dwellings of the Maories of New

Zealand. The one shown in the engraving, though true to life, is inferior to many of its class. In the domestic relation of this people we find that the principle stated holds good.

To the construction and equipment of these permanent abodes, both husband and wife contribute. And it is easily perceived that where their interests and labors are combined in establishing the domicile in a permanent locality, a great step is gained in the evolution of a home where family ties may be created and cultivated. We learn this same lesson from the loving companionship of many birds, whose mates consort and toil together for an abode, where in peaceful security the family may be reared. It is the ambition of their little hearts to make them secure, comfortable, and attractive, and we have all witnessed how well they succeed. r.

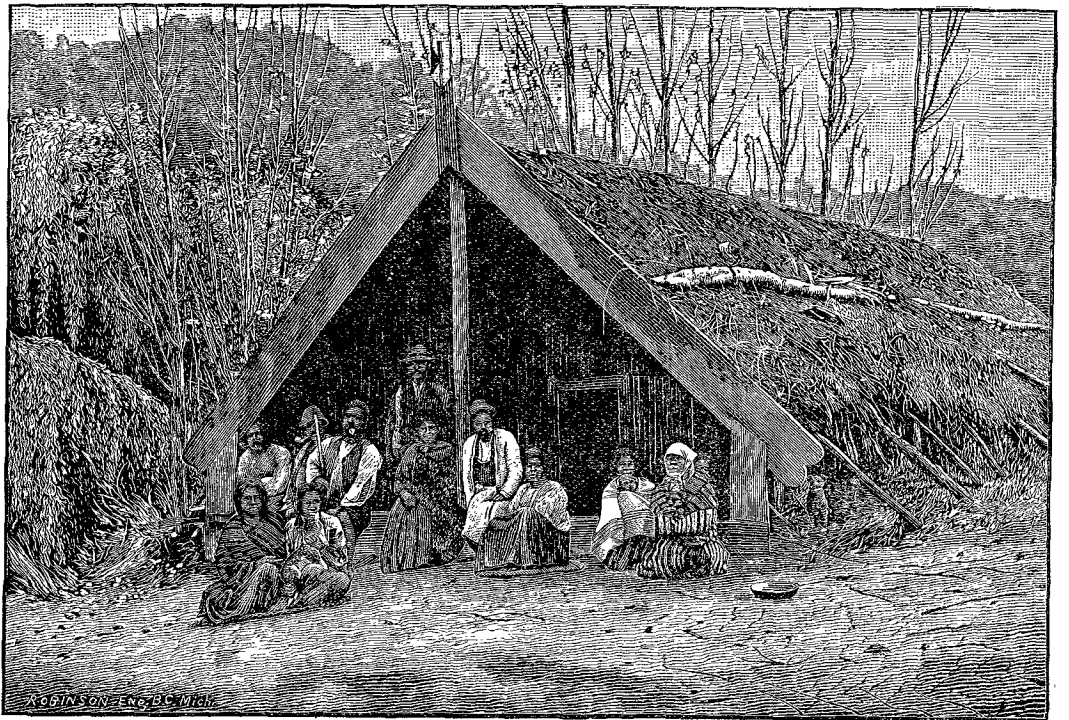
GLIMPSSES AT THE TURKS.

BY E. S. POPOFF.
(Amsterdam, N. Y.)

THE oriental nations in general and the Turks in particular are proverbially great story-tellers. Their stories are so elaborate and well devised that even the authors themselves will begin to

Speak about Spiritualism as being a new doctrine! The Turks have believed and practiced it for ages. Once I heard a Turk tell of an Imam (Turkish priest) who had an argument with a skeptic who seemed to doubt this wonderful doctrine. The Imam had told him that he would materialize his spirit the next night, and send it to some of his friends in India, and the next day the skeptic should write a letter, asking if they had seen him there that night. This was done, and the unbeliever was surprised to receive an answer, asking the reason of his sudden and mysterious disappearance. Think of it! a man's spirit materialized, transported thousands of miles away, in one night, and by morning brought back again!

This spiritualistic doctrine has no little effect upon the moral and social as well as the temporal condition of the Turks. What is the cause of so much disinterestedness in civilization and dilapidation and ruin which is to be seen everywhere in the Mohammedan world? What are the causes of so many atrocities of which we now read almost every day committed by the Turks?—Why, simply an unbalanced mind caused by a devilish doctrine. A Turk exists in an ethereal state. To him there is nothing real in this world, living and yet simply as a



A MAORI HOME.

believe them to be true, and assert their verification with many an oath. In Turkey and Bulgaria, where Mussulmans are found in great numbers, it is a common thing to see half a dozen or more Turks, sitting Turkish fashion on their mattings, upon a circular or semi-circular divan, drinking their *caves* or sherbet, mingled with a stifling cloud of nicotine smoke, and feasting for hours on some enchanting story. While it would take an educated author in America to produce a "Dream Child" or "Looking Backward," in Turkey an old, tattered-garment Turk can tell the same in a *cafene*, without asking any compensation. And the plot of the story is so well constructed, the characters so nicely selected, and the language used so fluent and captivating, that in spite of its being a deliberate lie, the hearers are so charmed with it that they would thrice forego their dinner, in order to hear its end. The author, with his copious imagination, will transport his listeners, now to the sun, then to the moon; again back he takes his beloved to this earth in some palace of fabulous riches; then, perhaps, the whole story ends in a bloody combat between the king and an assailant of prodigious strength, who proves to be the lover of his spouse, who recaptures his beloved, and finally both of them are ushered by the angelic host into the heavenly paradise.

specter. And the Koran, instead of correcting these visionary ideas in its believers, rather encourages them by the teaching that as soon as a Mussulman dies, he is transported by angels into the heavenly Eden, there to enter upon his realistic endless bliss, surrounded with all the voluptuousness human fancy can conceive, makes its votaries both brutish and sensual, without a spark of ambition for good.

PHYSICAL PREPARATION FOR WINTER.

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

WINTER is really the healthiest season of the year; but to the majority of invalids it is a time of dread and continued fear lest something happen which will hurry them off to an untimely grave. Just now, at the beginning of the cold weather, is the time when those severe colds are usually contracted which sometimes linger all winter; and so a few words of advice upon how to become prepared for the winter may not be amiss.

The first suggestion of cold weather leads many at once to bundle up with scarfs, cloaks, and other superfluous wraps; in this way some parts of the body, as the neck, for instance, become very sensitive to cold, and some moment

when the usual additional wraps are not at hand, a cold draught happens to strike the body, and a severe cold will then be contracted, when otherwise, if the parts had not been rendered so sensitive, it would scarcely have been felt.

The proper way for weak and sickly persons to prepare for the winter, is to dress uniformly with warm underwear, and accustom themselves to the cold wind by taking vigorous exercise out-of-doors every day for a short time, being careful not to sit down and cool off too rapidly afterward, as it is when persons are perspiring that they are the most apt to catch cold.

Then such parts of the body as the throat and chest, which in some persons are so very susceptible, can be hardened by daily sponging in cold water, followed by brisk rubbing. Those who are not accustomed to this treatment should begin by using water near the temperature of the body and let it gradually become colder day by day. This is a far more valuable way of protecting the body than by putting additional wraps on these parts.

Above all things, invalids should not shut themselves in overheated and poorly ventilated rooms; for no matter how careful they may be to maintain this condition, there will be changes in the temperature of the room at some time or other, and then they will be sure to catch a severe cold, and perhaps sow the seeds of early death.

THE ART OF CANNING.

It is said that canning fruit was one of the "lost arts" restored to us by the discovery and excavations of Pompeii. Wherever it originated, it is a blessing, and should be more and more utilized. It is generally supposed that when the fruit season closes—when grapes, peaches, tomatoes, etc., are "done," that then the canning season for the household is done. But that does not follow. In our northern climates we are in the habit of storing away quantities of pumpkins, squashes, apples, and other perishable articles; and later on they become decayed. They not only perish to our loss, but they become a source of dangerous contamination, because they are usually in our cellars, under our dwellings, and their effluvia arises to the living-rooms.

It is the best kind of policy, therefore, to anticipate their decay by canning them. If we have no cans to put them in, we shall soon have when we begin to use our summer store. And empty cans should be filled with those things that are most liable to decay. The three articles we have mentioned are readily put up in the same way in which fruits are canned. They will then be ready for use just when wanted, and always as good as fresh.

Now right here a word about the use of apples. Here is a family having, say, three or four barrels of this fruit, all good. They are keeping well the first part of the winter, so they are not disturbed, for it would be too bad to eat good sound apples (?). Finally, one barrel begins to show signs of decay. They are "sorted," and the decayed apples are put in a pan for use, while the sound ones are put back in the barrel. Next week the same process is gone through, and only the fruit that is unsound, diseased, and from a quarter to two thirds perished, is used. This course is persevered in until spring, when the fruit is gone. Perhaps one third or one half was decayed and lost, and the family has eaten rotten apples all winter.

Such a policy is at best but a very dubious kind of economy. It is the legitimate consequence of being always just a little too late. Why not move forward a week and eat sound apples and save them from decay? If I have four apples, I would rather eat three of them sound, and throw the other away, than to eat the four when they were one-fourth to one-half rotten. Would n't you?

PERFECT THROUGH SUFFERING.

BY FANNIE BOLTON.
(Avondale, N. S. W., Australia.)

THE things the most valued by men, are they not
Things tested by trial severe?

Gold brought from a furnace made seven times hot
With dross removed, polished, and clear?

The stones men prize most are not stones by the way.

The marble submitted to test,

That is chiseled and hewn and brought forth to the day
With its beauty perfected, is blest.

Not the song that comes lightly, not the poem of words

Lip deep, with no blood of the soul,

But the music of heart-life full of passion-born chords
That lives while the centuries roll.

And shall we who behold take no lesson from this?

We who look for eternity's years,

Who strain toward God-likeness, and hoping for bliss
That will never know dimming of tears?

In the sight of Christ's cross upon Calvary's hill,

In the view of Gethsemane's sward,

Shall we say, "No pain in perfecting God's will,"
When he agonized so—our great Lord?

The Captain of hope was made perfect by grief,

And shall he bear the pain, and we not?

Shall he bear the cross, and we find but relief?
O away with the unworthy thought!

Gird up, gird ye up! Buckle on for the fight!

He fought through the ranks of the foe.

Only those shall march up in the garments of white
Who through tribulation shall go.

But O exaltation! What joy shall be thine

Who have suffered with Christ; for thine hand

Shall seek unto his, and thy soul know the sign
Of fraternity, love-sealed and grand.

DIET FOR THE SICK.

BY A. B. OLSEN, M. D.
(Sanitarium.)

In a state of health the question of diet is of the greatest importance, since the body is built up from the food which it receives. Every tissue and part of our being is made up from that which we eat, though in the broadest sense of the term, food may be made to include drinks as well as the more solid aliments.

But to the sick the matter of diet becomes of much greater importance, because in that critical situation the welfare of the individual depends more intimately upon the quality of the food that is taken into the system than when he is in a state of robust health.

Only a very few simple conditions relating to this subject can be alluded to here. The primary consideration in the preparation of food for the sick is simplicity,—simplicity in material, simplicity in preparation, and simplicity in combination. By the former term I mean food that is easily digested and assimilated, and which will not impose too great a tax upon the weakened system; by the second term is meant that the preparation of the food should be done in a manner that will not complicate and retard the work of digestion; and by the last term I mean that there should not be too wide a variety of articles. Food may be easy of digestion, but wanting in nutritious elements. On the other hand, it may be very nutritious, but difficult of digestion. Care should be taken to combine both qualities,—ease of digestion and abundance of nutrition. This will give to the patient the greatest amount of good for the least exertion. Sterilized milk, simple gruels, and other simple foods, perhaps meet this demand.

Food should not be prepared in an elaborate manner, highly seasoned, and rendered indigestible with condiments and spices, by frying, or any other process by which the digestion of the food is rendered difficult. We all remember the case of the old gentleman who, on going to the cupboard late in the evening, could not find any pie, and exclaimed to his wife, "Why, mother, there's no pie in the house; what would we do if anybody should be taken sick?" Many other

things that we regard as delicacies, such as pastries, cakes, preserves, and other articles which might be mentioned, are very poorly suited to the use of the sick.

When a large variety of food is prepared, even though it be of a proper character, it is not gratefully received by a sick person; the very sight of it oftentimes discourages the appetite, and the use of a large and varied amount of food would retard the progress of the patient toward recovery.

Food for the sick should be of a character to encourage the appetite. It should be received with a relish, otherwise it will not impart the good that it might. Food eaten by the sick against their will is of but little good to them.

It is better not to torment the patient by asking him what he wants, and what he would like, but rather exercise your own good sense, and prepare some simple dish in an attractive manner that will create a pleasant surprise, and thus be received with gratitude; whereas, if the mind has already been troubled and perplexed over it, there often comes a feeling of revulsion which absolutely refuses the food that has been prepared with much care.

THE FAIRY AND THE GEMS.

BY F. H.
(Battle Creek, Mich.)

O DREAM of fame, which, in the tenderer years of man's experience, ever besets the brain,—how rosy-hued, how strong and shapely, how fair to look upon! Yet, like the delusive *ignis fatuus* to the lonely wanderer in the darkness, how long and hard the journey, how utterly hopeless to the many, how utterly useless to the few! Ever bright, ever flaunting its beauty before the victims' enraptured gaze, it lures them on, step by step, leaving some heart-broken wrecks by the way, and a few, more favored than the rest, or perhaps more successful, grasp for a time a thing devoid of principle, a phantom of man's imagination only.

A few who were left by the wayside, seemingly in deep despair, are aroused by the touch of a gentle hand, which causes a sweet thrill of hope to pass deliciously through their beings; and a still, small voice says gently, "Come." They follow, and are pointed to a room filled with rubbish and objects having no form nor beauty for the prevalence of dirt and decay on every hand. The command comes, "Work. . . while it is day; the night cometh, when no man can work." How doubtfully and reluctantly they begin! What pleasure can there be in this? They seem afraid of becoming contaminated with the dust and decay. After a severe mental struggle, with many wavering thoughts of the fairy who had treated them so shabbily, they begin their undesirable task. Soon the repulsive feeling wears away and is forgotten. They all seem absorbed in their work. Soon one who has been working industriously, with occasional unseen assistance from the one who set them at work, springs up, his face beaming, and a cry of joy upon his lips. He has found a rare white gem, a pearl. In his rapture he forgets his surroundings, and when at last he looks at his hands and garments, to his surprise, they are clean and unspotted. There are many other gems in this place more or less valuable, beautiful pictures and works of art.

One is surprised at the happy look on each face, in strange contrast to the cold, sinister look of those who are following or have captured the fickle fairy, Fame. We inquire into the secret, and learn that these are looking over and beyond their surroundings to another time when this dust in which they have toiled so hard will be all cleared away, leaving nothing but the rare gems and the beautiful pictures and the happy remembrance of their part in accomplishing such glorious results.

Special Mention.

"WARS AND RUMORS OF WAR."

THE following from the *Catholic Mirror* of Nov. 2, emphasizes two very important prophetic declarations, as the reader will notice on perusal:—

"According to some authorities, war in Europe seems inevitable, but it can hardly be considered so, notwithstanding the gravity of the situation at present, remembering how many times it has been threatened within the last dozen years, and how easily in each instance the trouble was adjusted.

"Of all the great powers, Russia is the fondest of intrigue, and is, perhaps, the cleverest at it. Her diplomatists are famous for their skill at this intricate game, and there appears to be in the national character a special liking and aptitude for it. As soon as the war ended between China and Japan, Russia saw her opportunity, and began to play for the possession of Corea. Her first step was to entrap the Chinese, which she accomplished by lending them money, and the rest was easy. As the London *Times* phrases it, China has now been annexed, and Japan has been notified to vacate Corea as soon as possible.

"Japan feels the sting of the insult; and ships of both powers are moving,— a Russian fleet to Fusam, whither British war vessels have also sailed, and the Japanese fleet, which had gone to Formosa, homeward recalled. Other countries are looking on expectantly, the sympathies of France naturally with Russia, and Germany thinking particularly of herself.

"Japan, flushed with her recent success, is plucky and confident, and, it is clear, would not mind engaging even so great a power as Russia. A war, however, would not be merely between these two; all Europe would engage, and the colossal struggle, so often talked of, and so often postponed, would occur at last.

"Such a vast conflict would be deplorable, but it would settle many things. The modern inventions of battle, upon which so much labor and ingenuity have been expended, would come into play, and their value be tested as it can never be tested in the experiments of peace. The internal troubles of the great nations would be, for the time, forgotten, as they engaged in the bloody and frightful struggle for mastery and conquest."

The foregoing gives a good idea of the belligerent outlook in Europe and the East, and the appalling results of the war should it occur. But the reader cannot have failed to notice its bearing upon the prophecy of Rev. 7:1, concerning the holding of the winds. Prophetic winds denote war, strife, and commotion; and it could be evident that such winds were "held," that is, restrained from breaking forth, only when there was continual prospect of national contentions and repeated threatenings of armed conflict, which after all did not actually occur. And so marked has been this condition of things for nearly the last half century, and especially during the closing years of this period, that this writer does not fail to notice it. Mark his words: "How many times it has been threatened within the last dozen years, and how easily in each instance the trouble was adjusted." And again: "All Europe would engage, and the colossal struggle, so often talked of, and so often postponed [all italics ours], would occur at last."

It may seem to men that these threatened troubles were "easily adjusted" and "postponed" without difficulty; but it has been because there were angelic beings behind the scenes holding back the winds of war and strife, till the servants of God are sealed.

Another noteworthy point is that this very delay of the great struggle is leading men to flatter themselves that it will never come. So this writer, while acknowledging that some deem the threatened war "inevitable," declares that "it can hardly be considered so, notwithstanding the gravity of the situation at present," because it has been threatened so many times, and been so often adjusted. He who rests upon such an argument, is giving way to

an operation of the human mind, very natural indeed, but no less dangerous. He is deceiving himself, and preparing to be taken in the snare. This is one of the grounds upon which the last-day cry of "Peace and Safety" is raised, just before the coming of sudden and unescapable destruction. 1 Thess. 5:3. u. s.

READY FOR ACTION.

AT its regular quarterly meeting held Nov. 4, 1895, the Churchman's League of the District of Columbia received and adopted the report of the committee on legislation, which was appointed last spring. The committee was appointed to search the statutes of the District for a law to prevent certain social entertainments where secular music was used on Sunday; and in case no law was found that could be enforced, the committee was instructed to draft a bill to be presented to Congress at its next session. The committee failed to find any law that was up to the standard, so it proceeded to draft the following bill, which was submitted with its report:—

"It shall not be lawful for any person to keep open any place of business, or maintain a stand for the sale of any article or articles of profit during Sunday, except apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity. Nor shall any public playing at foot-ball or base-ball or any other kind of playing sports, pastimes, or diversions disturbing the peace and quiet of the day, be practiced by any person or persons within the District of Columbia on Sunday. And for any violation of this act any person offending shall for each offense be liable to a fine of not less than \$5 nor more than \$50."

The Churchman's League is an organization composed of religionists of all classes that favor the enforcement of Sunday observance by law. The Catholics of the District have been invited to join the league, and engage in the crusade against all who do not religiously regard the Sunday institution. At some of the meetings in the District of Columbia the clergy of that church have made themselves conspicuous by their presence on the platform. But of the Catholic people be it said that some of their clergy of other places have declined the invitation to attend such meetings. Reverend Father O'Keefe, pastor of St. Francis Catholic church of Baltimore, Md., was invited to attend a meeting of the crusaders, composed of ministers, a short time since. He replied by letter that "he was not in sympathy with the meetings of ministers who undertook to manage civil affairs, as civil officers were selected for that purpose. And he believed that more good could be accomplished by attending to their spiritual duties."

ALLEN MOON.

PASSING EVENTS AND COMMENTS.

To the Student of Prophecy.—Then, to the student of prophecy, these things have even a more thrilling significance. When the Turk is expelled from Europe, and establishes the remnant of his government in the "glorious holy mountain," it will be but the step that leads to his utter destruction. For while the Turkish government apparently holds possession of Jerusalem, it does so only in the same manner in which it holds its European dominion—by the sufferance of other powers. Russia already has vast interests in and about Jerusalem. The Russian Church owns a great portion of the Mount of Olives, of the valuable territory north of the city; indeed, that church stands far in advance of any other power in points of

vantage in and around Jerusalem. They are assiduously adding to their strength and possessions. On the slope of the Mount of Olives stands the yet unconsecrated mausoleum of Alexander II., of Russia, waiting for the presence of a Russian army and the pomp of official dignity from St. Petersburg, which at present the Turks forbid. But that tomb and those sacred remains were placed there with no idle purpose. Every Russian awaits impatiently the word to rush to the rescue of that tomb; and before such an onslaught, "he shall come to his end, and none shall help him."

Then shall the time of trouble come. Then shall "Michael stand up, the great Prince which standeth for the children of thy people." Then will the people of God be delivered, "every one that shall be found written in the book." Truly we are in solemn times. It is true that the present crisis may be averted, but it is surely coming, and nothing now delays except that divine mercy lingers for us. O shall we not awake?

The Eastern Question.—At no time in the past has the state of affairs of which the Turkish empire is the center been in what appears to be a more critical condition than they now are. From every standpoint of human probability the days of the Sick Man are numbered and few. The sultan is entirely unable to give satisfaction to the powers that demand the restoration of order in Armenia and the cessation of the brutal massacres that are continually taking place. Anarchy prevails throughout the whole of Asia Minor, and riots extend to Jerusalem, in the neighborhood of which a mob threatened the British mission. Throughout all that region the bloodthirsty ferocity of the Mohammedans is ready to break forth in the ruthless destruction of all other faiths. At home disaffection and suspicion rend the affairs of State. The treaty powers are wholly displeased and disgusted with the pusillanimity and treachery of the Turk. It is credibly reported that England has suggested to the other powers that the limit of endurance has been reached, and the time has fully come for the breaking up of the Ottoman power. But then the serious question as to the disposition of the plunder comes up. This is a question upon which every European nation is very sensitive. Russia stands ready for the lion's share, and every other nation is intensely jealous of Russia. Immense armies and fleets stand ready to rush into action rather than that one nation should obtain more than belongs to it.

Old-fashioned Tyranny.—The emperor of Germany is thoroughly indoctrinated with the "divine right of kings," and with his own personal superiority as compared with the rest of mankind. He gloats in self-glorification, and anything like a personal affront arouses his deepest anger. His vanity shows itself in the manner in which he parades himself before the world. In his own realm he takes particular pains to form with his own person the focal point of every spectacle or exhibition. A recent freak was to collect his army, and exact from them another oath of allegiance to him. A young Mennonite, who, by some means, was in the ranks, could not conscientiously make this oath, and he was, by the order of the great Kaiser with a little soul, thrown into prison. Surely the world ought to tell Mr. William Hohenzollern, who happens to be emperor, that rulers are for the people, not people for the rulers.

G. C. T.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 19, 1895.

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CIVIL POWER IN THE RELIGIOUS REALM.

THE distinction between civil and religious duties is a very obvious one; and it is also evident to every thoughtful person that to the State pertains the work of enforcing one, and to the church pertains the work of inculcating the other. It is also a fundamental principle in good government that neither can with safety infringe upon the work or jurisdiction of the other.

The reason why they may not interchange offices and trespass on each other's ground is not an arbitrary one. It is not simply because there is a distinction, and it would be an unfriendly act for either to infringe upon the other. The truth is that the barrier between the two realms is an impassable one. They cannot pass from one to the other and retain their original character. The question is asked, Why may not the State require men to pray, to be baptized, and to keep the Sabbath? and we say, Because those are religious duties, and the State may not tamper with them. They are matters of conscience between man and God, and no earthly power should interfere between a man and his Master, to whom alone he is accountable in such matters.

Those reasons are all good and pertinent, perhaps, but they are secondary. The ultimate and all-sufficient reason why the State should not do such things is that it *cannot*.

We may say that the government has no right to forgive sins. True; but a more far-reaching and conclusive fact is that it cannot forgive sins. Its attempt to do so would be but a hollow pretense, fatal to all who trusted in it. So in moral or religious matters, human authority can by no possible means control men's consciences or regulate their morals.

Were it possible to do so, we could not question the right of it. If I undertake to save a person from a burning building, I am justified in removing him, willing or unwilling. If necessary, I may drag him out by the hair, or pitch him out of a window. It is my duty to save him,—by persuasion if I can, by force if need be. And on the same grounds, if it were possible for me to compel men to do right, and thus be eternally saved, instead of permitting them to do wrong, and thus be eternally lost, why should I not exercise that power? Most assuredly I should. On that hypothesis the Inquisition was and is defended. It is better for a man to lose his eye or his hand and enter into life, than that his whole body should be destroyed in hell. It is better that a man should go to heaven from the stake, than die in his bed and be lost.

But the fiendishness of that whole scheme lies in the utter falsity of the hypothesis. Righteousness is the result of voluntary action alone, and is never a creature of physical force. God himself recognizes that great truth in his merciful dealings with men. Because men do not perceive it, many become involved in doubt and unbelief of God's goodness, and complain of his wisdom or criticise his government; while many

others undertake to do what God has never done, evidently to make up for his remissness, by making laws which are to control men's morals and enforcing them by physical or human force. We all acknowledge that the fear of eternal punishment will not of itself produce a desirable effect on moral character, how much less, then, the fear of man.

To keep the Sabbath in response to human force, to be baptized because the law said so, or to pray because compelled to do so, would be but empty mockery. Instead of being Christian acts, they would be antichristian. Instead of being meritorious, they would be hypocritical, and in the highest degree distasteful to God. They would be equally delusive and dangerous to any who might be led to trust in them for merit. So that the moment the State takes up the work that pertains to the church, that State becomes antichrist; that work glorifies Satan, and dishonors God. In the mandatory power of courts and policemen the gospel of Christ loses at once its essential character, loses its power to save from sin, and becomes bitter and devilish. What a gigantic mistake is thus being committed! It is passing strange that with the history of the past before it, the civil power will again in these last days seek to lay its iron hand upon the consciences of men, and infuse its bitter human spirit into the peaceful elements of the gospel. It reminds us of an attempt to sweeten apple sauce with salt instead of sugar—it cannot be done. The least particle is out of place, and the more there is of it, the worse the mixture becomes. Two things civil law can make with religious laws as instruments—hypocrites and martyrs. Hundreds of millions of these have been made; but never a single Christian!

Equally impossible is it for the church to preserve its character and carry its work into the realms of civil power. But of that next week.

G. C. T.

ANGELS INTERESTED IN OUR WORK.

THOUGH angels are enabled to view the plans and purposes of God in the divine light, though they have powers of understanding not circumscribed by the limitations of human infirmity, and a foresight undimmed by the obscurity of human vision, yet there are themes and plans in the councils of Heaven that tax their powers of comprehension, and excite a desire in their minds to understand more perfectly the works and ways of God. The apostle Peter affirms this, when, in speaking of the coming salvation, he says: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things *the angels desire to look into.*" 1 Peter 1:11, 12.

This language shows that it was the gospel (concisely expressed by the words, "the sufferings of Christ, and the glory that should follow") that constituted the theme which so engaged the attention of the prophets and the angels. The expression, "the sufferings of Christ," refers more particularly to his offering himself to the sacrifice of death to save men; and "the glory that should follow" is the eter-

nal glory of the kingdom which shall be established by Christ when redemption is completed, and the multitude of the redeemed shall be securely planted in their inheritance in the earth made new, and the song of jubilee shall go up from every creature throughout the bounds of all the universe, saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. The work of Christ in human redemption is therefore the theme which "the angels desire to look into."

But why should they feel such an interest to look into this matter? They do not for themselves need redemption, and it is not for them that the work is done. It must be because it is, on the part of God and of their adored leader, the Son of God, a manifestation of love so marvelous, a sacrifice so infinite, a condescension so incomprehensible, that even the angels themselves can make it the subject of their profoundest study.

And if the angels look with such interest upon this work, how ought men to regard it, who are the ones in whose behalf this great movement has been undertaken, and who are to reap its benefits? And especially how ought we of this generation to feel about it? for this stupendous scheme is now well-nigh wrought out, and hastens rapidly to its completion. The beginning and many wonderful developments in this plan are now matters of history. Christ has been in this world and passed through a period of humiliation and suffering at which all heaven stood amazed; and that which remains of his sufferings to be filled up in his church, is almost finished. The last lines of prophecy converge to the immediate future, and the promised glory draweth nigh. The eastern horizon is all light with the happy harbingers of approaching day. How, then, we repeat, ought we to feel? Of what intense and all-absorbing interest should the truth now be to us! Is it to us the object of such towering attraction as it ought to be?

Again: if the angels have from the first desired to look into this work, with what intense interest must they watch every new development in its onward progress; and especially so as it approaches the sublime height of its consummation, as it is this day? It is no mere figure of speech when it is said that all heaven is interested in what is now going on, on earth, in connection with the work of God. All heaven is indeed interested in it, and all heaven is astir over it, if the words herein quoted from Peter are true. And shall we, whose entire interests, even for eternity, are involved therein, be indifferent in respect thereto?

But more than this, if the attention of angels is thus engaged by this work, and they are thus moved by it, how solicitous must they be that members of the human family for whom Christ has given his life, should come to a comprehension of the situation, and fall into harmony and co-operation with the work of God in the earth; and how interested must they be in all who do this. How willing and ready must they be to render such all the help which it falls within their province to bestow. And we are assured that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. With what interest must they, then, now regard every one who is ready to hear, and willing to see, the truth. How ready must they be to hasten to the aid of

all honest, willing souls; to waft away the influence of evil angels, and camp round about them to guide and protect them. Yes, we may count on the help of the heavenly hosts in all our efforts to follow and obey the truth, to resist the evil and cleave to the right.

The people of God may here sometimes feel lonely and forsaken, and almost disheartened in the conflict; friends opposed, and every influence the enemies of the truth are able to control, brought to bear against them. But if our eyes could be opened, as were those of the servant of Elisha, the sight of the horses and chariots that fill the spiritual world in behalf of God's work and his people in the earth, would "dispel our cares and chase our fears;" we should see that what so interests the heavenly world is worthy of all our attention; that subjects of mere worldly study and objects of worldly pursuit are not worthy to be compared to heavenly truth; and that "they that be with us are more than they that be with them."

Take courage, then, ye who are waiting for the consolation of Israel, in the thought that angels are interested in the great themes that now demand our attention, and that they are more interested in us who are trying to obey the truth, and that they will be round about to protect and assist us, if we will so live as to invite, and not repel, their hallowed presence.

U. S.

A PROSPEROUS QUARTER.

THE last quarter has been in many respects one of the best we have ever had for the German mission. The work has steadily advanced in the different portions of the field and in the different branches of the work. In Eastern Prussia the quarterly meetings held by Elder Löbsack at eight different places showed an increase at every place. The church at Gumbinnen stands foremost; twelve new members were added, ten by baptism. Nov. 10, 1894, this church was organized with twenty-two members; it has grown since under the efficient work of their local elder, brother Uldokat, to fifty-three members, and the interest is still extending. Brother Pieper has strong opposition to meet at Königsberg from both the State church and the Baptists, but nevertheless the company there has grown to twenty, and others are becoming interested. An interest has also sprung up at Stettin, the chief city in the province of Pommern; several are keeping the Sabbath there, and also at Cöslin, a small town in the same province. The latter interest has been created through our canvassers. Brother Spies visited them, and now brother Krumm is laboring there. The work at Berlin, Posen, and Madgeburg is steadily gaining. At Hamburg we had an excellent quarterly meeting; a number of strangers were present. Six were baptized, among them a Persian who had come all the way from Persia, mostly on foot, to gain an education as missionary. He was two years on the road. He heard of the Sabbath while in Persia, and in Russia some one gave him our address.

The church here now numbers 156 members. I also visited the companies at Schleswig, Hadersleben, and Toflund. At Hadersleben I learned the particulars of a brother's case, who has already been imprisoned for not sending his children to school on the Sabbath, and the fines are becoming heavier and heavier. The following is the decision of the court in his case:—

"Reasons.

"The accused Jansen is charged to have retained his two children, Hermanda and John, who are of school age, from attending school on three days in April, always on a Saturday, and therefore has been fined eight marks. The accused has appealed on the ground that he is an Adventist and belongs to a certain sect which believes in keeping Saturday as Sabbath; therefore, his children could not attend school. While the court is willing to believe the statements of the accused, and is convinced that he has acted in good faith, there seems not to be sufficient ground to free these children from attending school. For in the school law of Schleswig-Holstein, dated Aug. 14, 1814, which obliges the children from seven years of age to attend school till they are confirmed, there is no provision made unless it be that the children during the summer have to help their parents in their farm work. Then there seems to be no ground why the members of a certain religious sect should be privileged to retain their children from school on a certain day. The royal government at Schleswig has also denied a petition of the accused to have his children freed. Therefore, this appeal is rejected, and the accused has to pay the fine of eight marks, or two days in jail, as the accused has, in spite of several judgments against him, still persisted in retaining his children. The costs of the proceedings fall to the lot of the accused."

Every month the fine increases, and the singular manner of looking at a certain law is seen from the fact that right across the German border where some six villages formerly belonging to Schleswig have still the same regulations, there is no difficulty whatever in keeping the children at home. Brother Rasmussen had also the same difficulty, and he has since moved to Denmark, in order to be more free to labor and to evade the heavy fines.

From Holland we still receive favorable reports from brother Klingbeil. Their tract society is alive and active. They lately had to change their place of dwelling, because the other renters were so determined the meetings should be stopped, that three families united and threatened the landlord that they would all move in case he would not send our people away. Our people moved a few houses farther, where now the landlord himself has become interested. The Reformed Church paper warns against us, stating that "the United States is the country where the most errors with reference to religion can be found, and the worst of all is that they send missionaries here to lead the people astray. Thus, for example, some are here now who teach that they ought not to keep Sunday, that they ought not to sprinkle their children, and that there is no hell." Brother Klingbeil writes that the advertisement has helped, and strangers come to get acquainted with these "terrible" people.

In Hungary brother Tentesch has considerable success in the circulation of our literature. As there are many Rumanians in the field where he labors, there is a strong call made for "Steps to Christ" in that tongue, and we have already given the work into the hands of an experienced translator. Our canvassers are doing quite well at the present time. Our school at Hamburg has eight regular scholars, and others will come in after Christmas. One branch of the work, the circulation of the *Herald*, has shown special increase. In our last report we stated that we hoped to increase our circulation by Christmas from 2000 to 4000, but we are already obliged to print 5000 at each issue, and the interest is still growing. Our tract societies take a live interest, and they seem to have success in so doing. Wherever I have been, large clubs have been ordered, and still in a short time they had to increase their order.

During the last quarter seventy-one souls were baptized, and thirty-eight others admitted, making, after deducting those who apostatized, died,

or moved to America, a net increase of ninety members. The tithe was \$1150, and the contributions come not short of \$1500. Opposition is not lacking; the Baptists are even so bitter that they would not send us their paper in exchange, and in a recent number they complain bitterly about the determined efforts of our people to circulate our literature among them. They say, "Something must be done to stop this." They have tried many things, but still "something" must be done. The only thing remaining is to persecute, and we are sorry to say that they are already not far from it. But we have determined not to stop for a moment to notice them, but continue quietly, knowing that the truth is on our side, and that the Lord is for us. We thank him for all the victories gained.

L. R. C.

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.]

545.—THE HEATHEN CHRIST'S INHERITANCE.

In what sense does Christ receive the heathen for his inheritance, as stated in Ps. 2:8? What is meant by his breaking them with a rod of iron, etc.? Verse 9.

J. D.

Answer.—The giving of the heathen to Christ by the Father for his inheritance, is the same as giving to Christ the kingdom. Dan. 7:14. In the eyes of God all are heathen except his own people. The world has been under the dominion of usurpers since the fall of man; but this world was designed for the abode of righteous beings, and will finally be given to the saints of the Most High for an everlasting habitation. Christ, after completing his work as priest, receives this gift from his Father; that is, this world for his kingdom, called in the psalm referred to, giving him the heathen for his inheritance. His dashing them to pieces, etc., is the same as dashing the great image of Daniel 2, or gathering out of his kingdom all things that offend, and those who do iniquity, as stated in Matt. 13:41.

546.—THE LOVE OF GOD.

Through what divine agency is the love of God imparted to us?

A. J. A.

Ans.—God, Christ, the Holy Spirit, and the sinner himself, are all concerned in the work of conversion; and when a person is converted, his heart is filled with love,—love to God and love to his fellow-men. God is love, and Christ is love, and they have promised to take up their abode with the believer; and when they are dwelling in the heart, they of course bring perfect love with them. He that dwelleth in love dwelleth in God. 1 John 4:16. Then again, it is said in Rom. 5:5 that the love of God "is shed abroad in our hearts by the Holy Ghost." God by his law convicts of sin; the sinner yields; Christ presents himself as the one great sacrifice through which forgiveness of sins and pardon are obtained; and the Holy Spirit is the sanctifier of the soul. We can hardly separate these agencies in the work. For instance, Christ created the worlds; but God created them through Christ. The Holy Spirit is the representative of God and Christ, sent forth into all the earth. Rev. 5:5. The Holy Spirit works; but it is God and Christ working through it.

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.

TWO RIVERS.

BY J. G. LAMSON.
(Battle Creek, Mich.)

I KNOW of a river that, rolling along,
Was named from the strife that once raged by its side,
And the waters that flowed through the midst of the throng
Received in their bosom a bright crimson tide.
The fountain, I'm sure,
Was crystal and pure,
But the passions of men made stern war out of peace,
And Death, laughing, followed upon his release.

The war tumult hushed, and there grew on the shores
Of the river that once was so clear and serene
Great turbulent cities, and from them there pours
The volumes of filth, all the refuse, unclean.
Death lives in the water, and silent there waits;
It lurks in the eddying pools by the shore;
A symbol of all that the kindly heart hates,
Incentive to prayer for sweet peace evermore.

I know of a river that, rolling along,
Is named from the Life that dwells free in its tides,
And the waters that flow through the midst of the throng
Give out to the thirsty the Life that abides.
The fountain, I'm told,
Is a throne of pure gold,
And the passions of men never rage on its shore,
But the dwellers are peaceful and die nevermore.

Bright River of Life in the city of gold!
How I long thee to see and to dwell in thy sight,
Where loved ones and good ones and prophets of old
Will abide evermore in the mansions of light.
Life lives in the water for children of men;
It brings to the sorrowful heart a release;
And all that is bad will ne'er trouble again.
O, that is our home! Over there is sweet peace.

TURKEY.

Our Bible school at Constantinople is now in the past. The attendance of fifteen continued to the close. Brother Jones conducted a study of ancient history from the Bible standpoint, and a study of the epistle to the Hebrews, and besides gave general lessons on various Bible topics. Some attention was given to the study of English, and the writer gave instruction on the history of our people, our organization, work, and workers. Special emphasis was laid on the fact that the work in Turkey belongs to those who receive the truth in this field, and not to those of other nations. Hence, the brethren were encouraged to support such as might be found fit to enter the field as laborers.

As our membership here is small, the self-supporting plan was recommended, that a larger number might be engaged than would be possible if each worker were to be wholly sustained by the tithes. By this means a larger number may be developing, and thus the work be advanced more rapidly. The work began on this basis in America, and may do so here, and its growth will then be more vigorous and healthy. On such a basis, not many are likely to enter the work except such as have a real burden for it.

Surprising as it may seem for this field, our brethren here have manifested a desire to help themselves from the beginning; they now heartily indorse the plan proposed, and seven of their number enter the work. Four are Armenians and three are Greeks; an eighth, an Armenian sister, will devote some time to the work. One of the brethren, a Greek sculptor, remains in Constantinople, and will support himself wholly, as he has done in the past, while devoting some time to the work. Brother Anthony, a Greek shoemaker, will labor at Brousa, the former capital of the Ottoman empire, where a beginning has been made. Another Greek goes to Samsoun, a city on the Black Sea, not far from Sinope. Two Armenians, one a tailor and one an umbrella-maker, will labor in the

province of Nicomedia (ancient Bithynia); another Armenian colporter of several years' experience will begin ship-mission work in Constantinople; while a fourth, also an Armenian, who is a carpenter, goes to Adana, and will labor in the provinces of Cilicia and Aleppo, as the way may open. Thus the work will be entered at five different points.

It was cheering to see the good spirit in which these brethren take up the work. We are sure that God will bless them in finding work and in their spiritual labors. The church in Turkey now numbers seventy members; during the past three quarters, their tithe amounted to \$275.65. This will enable the church to sustain the six workers about one half the time; on the whole, they will doubtless find work at their trades more than half the time.

There is another advantage in this self-supporting plan in Turkey. A tradesman can quite readily travel or remain in one place, as he may find it necessary for his work. But a missionary without a trade finds it extremely difficult to travel, or to remain where he has awakened an interest. At every place to which brother Baharian has gone, in the course of two or three weeks, he was arrested and sent back to Constantinople.

The last week of our stay in Turkey was spent at Bardizag, the center of our work in Nicomedia. Some twenty-five brethren attended from the vicinity. Five were baptized. I was glad to meet several who had embraced the truth since my visit here eighteen months ago. We had excellent meetings at this place. I also baptized two at Constantinople, one of them a young Armenian who expects soon to graduate from the Turkish medical school. He hopes to do something for the truth while engaged in his line of work.

On my last visit the church numbered twenty members; it now numbers seventy, with good prospects for growth. The school just closed was a source of encouragement to the work, and will doubtless bear good fruit. The brethren seemed to enjoy it much; they desire a similar course next year. We are now homeward bound, spending the Sabbath in Smyrna; and will visit our work in Italy on the way.

Smyrna, Oct. 19.

H. P. HOLSER.

SCANDINAVIA.

For quite awhile I have left the reporting for our dear REVIEW from this field to the ministers who have visited us from time to time. But while we have been very glad for the information they have given the readers of our most worthy paper concerning what the Lord has done for us, yet as these visits are generally made but once a year, I thought I would write a few words at this time. We are always greatly encouraged by the reports the REVIEW contains from week to week from other fields, and we have reason to believe that our brethren in other places are also glad to hear from us.

This summer has been unusually wet, and now we already have winter. The snow here in Norway is about a foot deep. This is the first time we have had snow so early in the fall since I came to this country. Although we are yet in October, everything has the appearance of winter. We have used two tents here in Norway a short season, one at Frederikstad, a city of about twelve thousand inhabitants, located in the southern part of the country, and a smaller one in Bö, Vesterdaalen, Nordland. In the first-named place a minister belonging to the Christian Church, with some of his members, had embraced the truth before we began our work. The attendance was not very large, but still a church with seventeen members has been organized, and two persons have since begun the observance of the Sabbath. We found it extremely difficult to secure a rented hall, but an opportunity was given us to buy a mission house built

some years ago by the State church, but now in the hands of others. After considering the matter and counseling together, we decided to buy this house for \$1000. About \$200 of this sum was paid down, and the balance stands at 5 per cent interest. After repairing and painting it, which will cost about \$100, we shall have a neat house which, with the gallery, will seat about four hundred persons. We think this will be a great help to the cause in that place.

In Bö the interest was good, but as the meetings continued but a short time, none came out fully upon the side of truth; still, as the place is not far from our church in Hadsel, those interested can attend meetings there occasionally.

In the other Scandinavian countries we have not used any tents this summer, but our workers have all had some success. In Copenhagen the highest police officer has granted us liberty to sell our paper, *Tidernes Tegn*, which to many seems quite a surprise. At the present time we use 3000 copies in Denmark alone. Our canvassers are generally doing about as well as usual, and while many of the priests and others work against us with all their might, we find others who befriend us and speak well of our work.

In Finland the church authorities being exhorted through the press to investigate our work, they have held councils as to what to do with us, and they published the report of these meetings in one of the largest city papers. They gave the name, and I think the price, too, of each of our books and pamphlets which we have issued in both the Swedish and Finnish languages. This was a splendid advertisement. They also said that our missionaries "were unlearned and ignorant men." One, they said, had been a farmer, the other a book-keeper, and the third a stone-mason, but as they were very pious and good Christians, they considered our work dangerous, especially for farmers and the uneducated. The next day the paper contained a long article in our favor, stating what we believed, and adding that in their opinion it would not be difficult for us to prove our position from the Bible. Since then we have heard nothing in that line, but a few days ago I received a letter informing me that a Swedish preacher who differs very little from the State church had been ordered away. This man is convinced of the Sabbath of the Lord, and perhaps the Lord in this manner will teach him to trust him. Our laborers there fear that they also will be ordered away or sent back to Sweden; but if that should be the case, we will send others over there.

The work on our house of worship in Copenhagen is going on nicely. It is to be completed by the first of March. It may, however, not be dedicated before our next annual Conference, which we expect to hold there. In Sweden our ministers have mostly labored in the country during the summer, but now we have begun meetings again in Gothenburg, where a few embraced the truth last winter. We are also about to begin meetings in Malmö for the first time. This is another large city only a few miles across from Copenhagen. We have started two church schools in Sweden this year, one at Stockholm and one at Ofvanmyra, Dalarna. We have now ten church schools for our children in Scandinavia.

I have lately been in Trondhjem, where two were baptized and united with the church; and as these cases illustrate how many others in this country receive the truth, I will relate the circumstances. One of them is a brother fifty-four years old, who lives about thirty miles out in the country. About seven years ago a pamphlet written by Elder Matteson, entitled, "The Visions of John," came into his hands; and after reading it he sought out brother Henrikson, whom he had heard of, and who at that time was in Trondhjem selling our books and taking subscriptions for our health paper. When he came in, he asked him if he could sell him a

tract entitled, "The Thousand Years." Brother Henrikson told him yes; and besides showed him "Thoughts on Daniel and the Revelation," which he became much interested in, but regretted that he was unable to buy it. Brother Henrikson then gave him a few other tracts, and he left. But about two years after, when brother Henrikson had moved to another part of the city, he came to him and said, "Now I have come to buy that large book," referring to "Thoughts on Daniel and the Revelation." He bought it, and since then he has bought other books and become a subscriber for our paper. He has also at times, although far from the city, attended some of our meetings; and now, after seeking the Lord and investigating the blessed truth all these years, he is happy in God and was buried with Christ in baptism. He is known many miles around as a good Christian, with peculiar notions concerning the Sabbath. He is the only Sabbath-keeper, and the only one who has received Scriptural baptism in that parish of about two thousand souls.

The other was a lady about forty years old, who has been acquainted with us for about four years. When she began to attend our meetings, it was impossible to get up a conversation with her or secure her address, and when she was looked up by the one who labored there, the first she said when she saw him was, "I don't want to be an Adventist, but I thought I could go and hear you anyway," etc. Now, after studying these things for four years, she is most thankful to be what she thought she never would be.

From Trondhjem I went to Gudbrandsdalen, where brother Norderhus was born, and where he had labored since the Conference. He had visited the people and held meetings in their homes. We had meetings every night while I was there, and as my oldest daughter was with me, we sang many of our good spiritual songs, which the people enjoyed. It was in this vicinity that brother Norderhus's father lived, when he, by seeking the Lord and searching the Scriptures, became convinced that it was wrong to belong to the State church. He and his faithful wife were the first in that region to leave that church, and it created a great stir, and was spoken of in the papers. When persecuted for not baptizing and confirming their children, they left for America, and bought a farm at Gilchrist, Minn. This was about thirty years ago. Here they found present truth. As I have been acquainted with this dear family for over fifteen years, it seemed to me a great privilege to visit their old home. The man who now owns the farm was willing that we should hold meetings there; and on Sunday, Oct. 13, I spoke in the same room where brother Paul Norderhus, who now sleeps in Christ on American soil, read the blessed Scriptures, found his Saviour, and sang his praises. Over a hundred persons listened with close attention to the word spoken. Brother Norderhus will still work in this vicinity, and we have reason to believe that some will give their hearts to God and obey his holy commandments. We have already many friends there.

I have now been here in Christiania for nearly two weeks. We have had good meetings with the brethren on the Sabbath, and we have also held some meetings that we invited the citizens to attend. The attendance has been very good. Last Sunday evening our hall was about full. Our office has just been reported for permitting those not belonging to our denomination to work on Sunday. The readers will remember that we as Adventists were allowed to work in our office on Sunday but no others. I do not know what the result will be.

Monday morning, Nov. 4; I expect to leave for Denmark, Sweden, and Finland, and expect to return about the first of January. We would ask all the children of God who may read these lines to remember us in their prayers. Al-

though we are far away in the cold North, we desire to go forward with the people of God, and we are encouraged by the thought that we are soon to be gathered home.

L. JOHNSON.

Christiania, Norway, Oct. 29.

TRINIDAD, WEST INDIES.

COUVA.—Since our last report the work here has progressed steadily. Beginning with Sept. 21, we have had meetings each night, except after the Sabbath, as well as the Sabbath meetings, and have also held several meetings at McBeans, where three families are keeping the Sabbath. The meetings at Couva have been well attended, especially by the brethren, and the interest has been growing among those outside. The restraint placed over them by their pastors is breaking away somewhat, and they are daring to come out. Three have taken their stand with us in the last two weeks, and others are almost persuaded to do so. The disposition of many of the people is such that we cannot count on them until we see them doing what they promise to do. Still God has some precious souls here, those who have stability of character and Christian fortitude enough to be depended upon. Last Sunday night the room was well filled, and many stood in the street at the door.

There are but three or four white families in Couva, and but one white man has attended our meetings. But there is an interest springing up among the Indians, or coolies. One of these, who was a catechist of the Presbyterians, is keeping the Sabbath, and two women have promised to keep next Sabbath. My wife has a good number of these coolie children in her Sabbath-school class. They are bright children, and learn easily.

We rejoice to see how firmly the brethren are becoming established in the truth, and for the unity that exists among them. This, as the enemy cannot work so well inside, is causing him to work harder outside the company. Some of the baser sort have been stirred up to provoke us in disturbing our meetings with their noise in the street and by throwing stones on the house. But as we took no notice of these things, they have been more quiet the last two nights. In this manner other evangelists have been driven to seek protection from the authorities, always with the result that the rowdies were fined or had a term in prison. How thankful we are that God has taught us to trust in him rather than in the civil power. These things have caused the company to seek God more earnestly, and the result is that they are having deeper experiences.

We hope in two or three weeks to be able to baptize and organize a church. There are calls from other places, which we must answer before long. At Prince's Town some of the leading people have taken up a subscription to defray the expenses of a meeting, and have sent for us to come there. Yesterday we visited the town, but as no place could be secured for meetings at present, we shall have to wait awhile before going there. Two tailors here have promised to keep the Sabbath. The good books that have been sold in the island are having their influence, and the work of selling them is beginning to bear much fruit. Who will consecrate himself to this work in the many islands and places of the world where the truth has not yet been carried?

There is some interest in Port-of-Spain, the capital of the island, a city of about thirty-five thousand inhabitants. Since visiting the city a few days ago, I have been deeply impressed that the work should be started there at once; and that the way to do so was to have two or three good Bible workers and a ship missionary locate there. Who will devote themselves to this work? The harvest truly is great, but the

laborers are few. I wish our people at home could realize the importance of entering these fields at once. They would then so liberally bestow their means upon the treasury, that workers might be sent to all these places that are calling for help; and the work would shortly be finished, and we would all soon be in the kingdom.

God has given us good health since coming here, so that we have been able to labor unhindered. We praise him much for this. We are of good courage in the work, and can truly say that our experience is being deepened in the things of God. We praise him that we can have a part in the cause in a place and way which drives us to him instead of to our brethren for help. Pray for the work and workers in Trinidad. E. W. AND L. A. WEBSTER.

Nov. 1.

TENNESSEE.

Oct. 18, I went from Nashville to Trezevant, to hold quarterly meeting. I preached at night. The next day I preached three times. In the afternoon we went to a running stream, where we had an impressive baptismal scene. Three candidates were immersed, two young men and one young lady. Another young lady wanted to be baptized, but her father forbade her, threatening to disinherit her if she should be. She submitted to her father for the present. What an awful responsibility he has taken upon himself. May he yet see his error, is my prayer. After baptism we went back to the church and celebrated the ordinances of the Lord's house. Some said it was the best meeting they had ever enjoyed. Sunday I preached twice with freedom, and I also held meeting Monday and Tuesday evenings with good interest.

Wednesday I went to Leach, a distance of about ten miles, and held meeting that evening. I continued meetings until after the Sabbath. The interest and attendance increased from the first to the last meeting. Sabbath was a day of great blessing to the church. Our Sabbath-school was a very interesting one. I preached three times that day, baptized two persons, and re-baptized one. I also celebrated the ordinances of the Lord's house; although it was a busy day, it was a most enjoyable one.

Sunday I returned to Trezevant, preached twice, and baptized one person. Monday I baptized two dear souls, and preached at night.

During those eleven days I preached seventeen times, made twenty-eight visits, baptized nine individuals, eight of whom united with the church; the ninth person was a member. The Lord was in the work, and to him is all the praise.

H. W. REED.

KENTUCKY.

LOUISVILLE.—At the time of my last report, we were closing up our tent work for the season. The results, though not large, are still gratifying, about thirty having identified themselves with the people of God. At this time, also, a change was made in our working force. Brother and sister Evans, who had labored faithfully with us during the summer, were called to New Orleans, and brother and sister M. W. Lewis, of College View, were recommended to enter the work in this city.

Since the taking down of the tent, two of the city pastors, being required by members of their congregations to show why the first day of the week was kept as the Sabbath, attempted the matter. But they only succeeded in showing the weakness of their own positions as contrasted with truth. The Lord gave grace in the replies to manifest a better spirit, and the results were victories for the truth.

The canvassing and colporter work is receiving attention, and those who are engaged in

these lines of work report success. We find our time fully occupied with visiting, Bible work, and occasional meetings; and the prospects before us are encouraging. The most perplexing problem is a suitable place of meeting; but we do not despair that God will remember the interests of his work, and in his own good time make a wise provision.

The city is now in the midst of a revival excitement, under the leadership of B. Fay Mills; and as we see the people lulled to sleep by the announcement of the good time coming, when in this Christian (?) government, all men will bow the knee to Christ, we long to see the people of God clothed with power, and then to see this closing message go with a force that will call out those who are honest in heart. We ask to be remembered in the prayers of those interested in our work.

J. W. COLLIE.

MICHIGAN.

HOMER AND GRAND LEDGE.—We began a series of meetings in Grand Ledge, Oct. 9. Several of our brethren live in and around the city, who belonged to the churches in Potterville and Westphalia. Oct. 12 we organized a Sabbath-school numbering thirty-two members. Since then it has increased to about forty. Five heads of families have begun the observance of the Sabbath since the meetings began, others are deeply interested. We expect by the blessing of God to have quite a strong company ready for organization before spring.

Oct. 19, 20 we met Elder I. H. Evans, president of the Conference, and J. S. Hall, secretary, at Homer. Elder Evans did most of the preaching, and the blessing of God attended the word spoken. It was evident that the people appreciated the efforts to help them by the love and tenderness manifested in their testimonies.

On first-day morning two were baptized, after which Elder Evans examined and organized a church of seventeen members. Others expect to unite soon. Brother Hall spoke on the tract and missionary work, after which a tract society was formed and duly officered. Taken altogether, it was an excellent meeting. May God bless the dear brethren at Homer, for whom we have labored so long.

Brother J. C. Harris has been called home on account of illness in his family.

J. F. BALLENGER.

PENNSYLVANIA.

MIDWAY, McDONALD, AND CECIL.—The Lord is still granting success in the work among the French and others, where I am laboring. To him be all the praise. Oct. 5, a young brother and his sister went to Pittsburg and were baptized, and returning the same day they were received into the church at Midway. Two others who were without have been reclaimed, and received into that church. In Cecil, at the place where I had baptized eight persons, the water was entirely dried up; but we were soon provided with a well-fitted baptistry in McDonald, where, during the past month, I have baptized five French and two English converts. Three others also, who were without, were reclaimed, and received into the church.

The first three Sabbaths of this quarter the ordinances were celebrated interchangeably in these three places. The attendance was good. The Lord came near to us in each place, and all seemed refreshed. The French church has been reorganized. There are now two congregations. The one in McDonald has twenty members, a full list of officers, and a Sabbath-school of nearly thirty members. The one in Cecil has nineteen members, with church officers, and a membership of nearly forty in their Sabbath-school. It is decided that I shall continue to

labor in this field. Brethren, pray that wisdom and strength may be given, and that success may attend the work.

A. C. BOURDEAU.

VERMONT.

In our little Conference the laborers are enjoying the work, and God is giving success in many ways. One thing which gives us joy is the addition of several churches to our fellowship within the last twelve months. The most recent organization was at North Wolcott, Oct. 26 to Nov. 2. A full set of officers was chosen, and an elder and a deacon were ordained. Fourteen entered into the fellowship; as many more are keeping the Sabbath, making the prospect good for an early increase in numbers. Another encouraging feature of the work in the place is the possession of a house of worship newly erected and almost entirely free from debt. The organization was completed, and the officers ordained on the occasion of the first meeting held in the new church. Elder H. W. Pierce is the laborer that the Lord has used in doing a large part of the work in this vicinity. The end is not yet reached, as there are adjoining neighborhoods calling for meetings.

The church organized in Woodbury last winter, which is only a few miles away from Wolcott, has grown in numbers and strength, so that now we have two new churches, with many promises of increase in these parts where we had no church one year ago.

The Bible work, both in Burlington and Rutland is newly organized, and is beginning to bear fruit. This manner of presenting the truth is better understood, and seems to give greater promise than formerly. Many more persons are willing to be taught than our workers are able to reach in this way. Had we ten times as many workers, and funds to support them, all could be profitably employed in the small territory within our limits.

WILLIAM COVERT.

UTAH.

SINCE our last report we have been blessed with some success in the work in this Territory. A church with ten members was organized in San Pete county. This church was developed largely by the labors of brother Jens Klemmensen, who removed from Minnesota to Utah last year. Although but a lay member, God has blessed his efforts, and souls are rejoicing in the truth. We are greatly in need of a Scandinavian laborer to assist this brother in his work for this nationality. Our tent-meetings at Provo closed after continuing about nine weeks; a few honest ones took their stand for the truth of God, and others are interested for whom we entertain strong hopes. One of the Bible workers remained to follow up the interest with visiting and Bible readings.

Our tent is now pitched in Springville, about six miles from Provo. The location is very beautiful, and everything seems favorable. Utah is having the greatest political campaign this year ever known in its history. About the time we began meetings, the political wave struck the town, and we have had political speeches, brass bands, and drum corps almost incessantly. These things have materially affected our interest, for if there is one thing the people of this country are interested in more than another, it is politics. Notwithstanding these discouraging features, we hope to accomplish some good before we close the meetings.

A few have been added to the Ogden and Salt Lake churches during the summer. While there are difficulties connected with the work in this field, and some that are not met in other fields, we are not discouraged, but labor on in hope. The amount of labor and expense required to add one to the cause in Utah

would add ten in Iowa, where we have formerly labored. This, we think, is because the poor honest souls have been so thoroughly deceived, they desire to be extremely cautious in the matter of religion. We cannot blame them for this. But when they see the light of present truth, they are delighted with its beauty and power. Remember us at a throne of grace.

J. M. WILLOUGHBY,
C. M. GARDNER.

MANITOBA.

I WRITE to report the progress of religious bigotry and persecution here. Sunday, Oct. 20, brother Henry Whitehouse was picking up potatoes on the farm of brother Alcock, which farm lies just inside the town corporation. The constable came down and arrested him, and took him up-town, and kept him until dark, then let him return to brother Alcock's on condition that he come back on the morrow to stand trial. On Monday the trial took place before Justice J. L. Logie. The law under which he was tried was a village ordinance, which forbids everybody but clergymen, doctors, and others engaged in works of necessity and mercy to follow their usual vocations on the "Sabbath day." The law does not specify which day is the Sabbath, but brother Whitehouse was convicted for working on Sunday, although he maintained that he had not broken the law, having kept the Sabbath day according to the Bible.

The penalty affixed by the law is not less than \$10, nor more than \$50, for the first offense. The justice sentenced him to pay \$10 and costs amounting to \$3.50, the last to be paid to the complainant, or, in default thereof, twenty days in the common jail at Portage la Prairie, at hard labor. It is two weeks to-day since this sentence was passed, but for some unaccountable reason the authorities have taken no steps to execute it, and brother Whitehouse is still at liberty, but with the sentence hanging over his head. He has not ceased Sunday work, however, and does not fear the penalty.

W. H. FALCONER.

IN THE GERMAN FIELD.

AFTER the good camp-meeting at Reading, Pa., I spent a few days with the church at Allentown. I held meetings every evening and Sabbath; the church is holding up the light of present truth in that city, and I think others will soon be added to their number. On my way north I stopped and held one meeting at Fleetwood. There was quite a houseful of attentive listeners. After this I went to Buffalo, N. Y., and spent a few days with brethren Lorenz and Lesh, holding one meeting. Sabbath and Sunday we spent with the little German church thirteen miles southeast of Buffalo. I am glad the message has a foothold among the Germans in that part of the field, and hope the Lord will add many more precious souls to their number. Continuing my journey westward, I stopped over Sabbath and Sunday in Chicago, visited the Germans on the West Side and North Side, had a good meeting with the friends in a hall on the North Side. Brother Schaefer and sister Ohm have been giving Bible readings in this part of the city, and God has given them some fruits of their labor.

From Chicago I went to Milwaukee, where I found brother Schell working among the Germans. There being some interest to hear, I remained one week. The word was well received, and one man decided to obey. From Milwaukee I went to Pound, where brethren Dirksen and Herman had been laboring with a tent, quite a number had decided to obey the Lord, and on Sabbath, Nov. 9, we organized a church of nineteen members, with brother J. H. Dirksen as elder. Quite a number of these are Po

landers, who could speak neither German nor English. I had to preach through an interpreter. They are now rejoicing in the truth. Several others have kept their first Sabbath, and will soon unite with the church.

H. SHULTZ.

THE DISTRICT CONFERENCE AT ROME, N. Y.

THE District Conference for the General Conference district 1, was held at Rome, N. Y., as per appointment. The attendance from the Conferences in the district was not large, yet all of the Conferences and the mission field were represented. The meeting was interesting and practical from the start. Every day was well filled with earnest, careful study of the various important questions which lie at the foundation of success in the work. There was perfect freedom in discussion, and yet a sweet unity born of brotherly love which made it an enjoyable season. Elder O. A. Olsen was detained by important committee work in Battle Creek, so that he did not reach the meeting until it was half over. He entered at once upon the work, with his usual earnestness and courage. Both in the desk and in the council meetings his faithful words of counsel were much appreciated.

All branches of the work received attention, and the meeting was, in fact, a district Conference, studying and planning for the advancement of the work as a State Conference, only in a larger field. A number of important resolutions were passed, which will be furnished the REVIEW for publication.

Elder McCutchen had to leave the meeting before the close to attend to the case of brother Keck and himself, which has been appealed to the Supreme Court of the State of Georgia. As we parted with him, knowing that if the case was decided adversely, before we should meet him again, he would be called upon to serve his sentence in the chain-gang, we united in prayer for him, and committed him to the keeping of the merciful King of kings and Lord of lords; and he went forth full of faith and courage to his work.

The work is rapidly onward. The hosts of evil are being marshaled for the closing conflict. But thanks be unto God, we fight in no uncertain warfare. Christ, the Captain of our salvation, will surely triumph. May it be ours to be so united with him that we may always triumph with him.

R. C. PORTER.

TENNESSEE RIVER CONFERENCE PROCEEDINGS.

THE fifteenth annual session of the Tennessee River Conference was held in Nashville, Oct 1-8. Resolutions were adopted, expressing gratitude for blessings and prosperity which have attended our work in general,—an unusually large number having been added to our churches during the past year,—and especially in the canvassing field; that greater efforts be put forth to select and send forth a much larger number of properly qualified persons to engage in that work; and that we encourage our Conference laborers, especially those of limited experience, to attend the Biblical institute of district 2, at Atlanta, Ga., beginning Jan. 3, 1896.

Credentials were granted to Elders C. L. Boyd, H. W. Reed, and R. G. Garrett; License, W. Jones; Missionary Licenses, W. R. Barrow, C. G. Lowry, J. H. Lewis, J. W. Beardslee, Nellie Gaines, Mrs. Clara Hunt, and Mrs. C. L. Boyd.

The following officers were elected for the ensuing year: President, C. L. Boyd; Secretary, Mrs. C. L. Boyd; Treasurer, Mrs. C. Hunt; Executive Committee, C. L. Boyd, H. W. Reed, J. H. Dortch, R. G. Garrett, and L. A. Callicott.

MRS. C. L. BOYD, Sec.

WEST VIRGINIA CONFERENCE PROCEEDINGS.

THE eighth annual session of the West Virginia Conference was held in Parkersburg, Sept. 16-23. There were six business meetings held. The greater part of the work of the Conference was done when Elder R. C. Porter, the representative from the General Conference, arrived. But few resolutions were passed. One with reference to the holding of a canvassers' institute, and another concerning the preparation of the camp-ground the coming year, and another reaffirming the resolutions of last year, covered the work of resolutions.

Credentials were given D. C. Babcock and S. P. Whitney (later); Ordination and Credentials, brother William Hutchinson; Ministerial Licenses, J. R. S. Mowry, B. B. Noftsgar, D. N. Meredith, T. E. Bowen. Missionary Licenses were given to eight individuals. The officers elected were as follows: President, Elder D. C. Babcock; Secretary, T. E. Bowen; Treasurer, B. B. Johnson; Executive Committee, D. C. Babcock, B. B. Johnson, C. B. Malone, D. N. Meredith, David Haddix.

Three new churches were received into the Conference. Love and brotherly kindness were manifested throughout the entire session; consequently, everything passed off harmoniously.

T. E. BOWEN, Sec.

GENERAL CONFERENCE BIBLE SCHOOL AT COLLEGE VIEW, NEB.

THE school at this place opened at the appointed time, Oct. 30, occupying the same very comfortable rooms in the college building that were used last year. The membership of the school is not as large as last year, there being only about thirty in attendance; still there are new arrivals every day. We are looking for our largest attendance about the first of January, the time when there will be special instruction given to church officers, Sabbath-school workers, and canvassers. This season of the year is the very best time for our canvassers and ministers to be in new fields, and the greater number of them are in the midst of interests.

The following States are represented at the school: Louisiana, Arkansas, Minnesota, Iowa, South Dakota, Kansas, Nebraska, and Missouri. The ages of the pupils range from eighteen to seventy years, the average being about thirty-six years. About two thirds of them are under the average. Those of the most advanced years are active workers in the cause of Christ. These are the ones that have not had much privilege of attending school in their younger days, and they appreciate the opportunities of the Bible school very much. The way that these older ones get their lessons, demonstrates that all may be benefited by our Bible schools. And so we would say to all our church elders, Take advantage of the Bible school; it is for you.

L. A. HOOPES.

ANNUAL SESSION OF THE WEST VIRGINIA TRACT SOCIETY.

DURING the eighth session of the West Virginia Tract Society, four meetings were held upon the Parkersburg camp-ground, Sept. 16-23. Two resolutions were considered and passed, one giving the officers authority to procure a printing outfit for the use of the society, and the other recommending that we return to the old-fashioned method of doing missionary work by distributing tracts and papers. Much that was important to the work in this part of the field was said while these resolutions were under consideration.

The officers elected for the coming year were: President, D. C. Babcock; Secretary and Treasurer, T. E. Bowen; State Agent, S. F. Reeder.

The treasurer's report showed a gain during

the year ending June 30, 1895, of \$140.67. The work of the session passed off pleasantly, and we believe good was accomplished in thus counseling together concerning the Lord's work.

T. E. BOWEN, Sec.

MT. VERNON ACADEMY.

As was previously announced, our school opened Sept. 11. The attendance was much better at the beginning than on any previous year. A number of new students have come in since the opening, and several are planning to enter at the beginning of the winter term.

At the end of the second month sixty-five students had been enrolled in the boarding department. This number will be considerably increased before the opening of the winter term. Plans are being made to give pleasant and comfortable accommodations to all who come, so none need stay away thinking there may not be room. We are much gratified with the work that is being done, and the good spirit that seems to pervade the different departments of work. Nearly every student in school is a member of some one of the Bible classes, and the other departments are well represented and full of interest.

The question of student labor is receiving considerable attention, and several of the students are meeting a part of their expenses by working for the school. There is no question as to the wisdom of the plan. Students who work two or three hours every day at some useful employment, make much more satisfactory advancement than do those who occupy the same amount of time in exciting games. The only difficulty on the part of the school is to furnish a sufficient amount of work that will bring in a profitable return. However, the plan has worked so well here that we hope to do still more in the future. We are glad to note a steady growth in the spiritual condition of the school, a few having already made a start in the Christian life.

The health of the students has been most excellent; many are even in much better health than when they entered school three months ago.

The winter term will open Dec. 11. All who are planning to come at that time, or at any time between now and the holidays, should write me as soon as possible, in order that the necessary arrangements may be made beforehand.

I shall be pleased to correspond with those who are interested in our school work here, and who desire to know more about it, and to send them our new illustrated calendar. Also, if those who are planning to attend school at some time in the future, but who are not able to do so this year, will write me, I will send them information that may help them in their plans.

Mt. Vernon, O.

W. T. BLAND.

AT WORK AGAIN.

No doubt many of the readers of this good paper have been anxious to know how my health is by this time. I am glad to notify all such that to the praise of the Lord, I am able once more to take up the work. I am not entirely well, but gaining slowly all the time. Now by way of warning and explanation I wish to say to my dear ministering brethren, that while we are acquainting the people with the binding obligations of the moral law, let us bear in mind the fact that physical law must be obeyed, or we must suffer, and God is author of both. The first night of a course of lectures I was seized with a violent attack of *la grippe*, and was advised by two doctors to give up my meetings, but on account of a very large attendance and a most excellent attention, I thought that I must go on with the meetings, which I did for twelve weeks. Three weeks of this time I had this epidemic so severely that I was confined nearly all day to my bed, but I would get up

and preach every night. Thus I went on until I failed entirely with congestion of the brain, which affected my nerves so much that for fourteen long months I have been on the invalid's list. However, in it all the Lord was a present help in every time of need. Now I am located at 1211 Collingwood Ave., Toledo, O., to superintend the mission work again. Our mission family are all of good courage, and very thankful to God for so highly favoring us with such a pleasant location in this city.

Before closing I wish to mention the kindness of our dear brethren and sisters at Bowling Green, Curtice, Liberty Center, and White House, who have come forward at this time of need and helped cheerfully in furnishing the mission with the necessary things to begin with. Our church in this city have given many tokens of kindness, which speak louder than words of the pleasure it affords them to help forward the message.

E. J. VAN HORN.

Toledo, O., Nov. 10.

SOUTH LANCASTER ACADEMY.

ON my return home from the Pennsylvania camp meeting, I found the academy well started in its present year's work. The new dormitory was well filled, and all were enjoying the additional comforts it has provided.

The physical culture class, embracing all the men and boys in the institution, both professors and students, was actively engaged each day in doing grading work about the premises. This work was much needed, and adds greatly to the appearance of the surroundings as well as to the health of the class. There is real character in such useful labor, and those who engage in it by so doing are being developed into more practical workmen in all serviceable lines. The students seem to enjoy the work as well as the teachers, and it is a pleasant sight to look upon so many cheerfully engaged in this practical work. New students are still coming in, and many more will soon be enrolled.

The spiritual interest is excellent, and the missionary meetings connected with the school are of unusual interest this year. Nearly one thousand papers are wrapped and addressed in the academy chapel each week, and many interesting letters are received and read from time to time. The effect of this work will be far-reaching, and its value is beyond estimate.

There is still room for others to enter the school the present year. Any who desire to come should correspond with Prof. J. H. Haughey before coming.

BIBLE SCHOOL.

There will be a Bible school opened Jan. 1 in connection with the academy. It will form a separate department. This will be for the accommodation of such as have recently entered upon the work of the ministry or missionary work without sufficient preparation, and those who are contemplating entering upon such work who need further training. This department will embrace classes in Bible, history, and English language, with other optional studies. For particulars correspond with either the president of your Conference, Prof. J. H. Haughey, or the writer.

R. C. PORTER.

A LETTER.

Bijou Hills, S. Dak.

EDITOR OF THE REVIEW AND HERALD:—Through your columns, I desire to thank the kind Christian friends who have been sending me the REVIEW. My friends and I enjoy reading it very much. I hope and pray it may help to make us better Christians. I received the truth by the preaching of R. M. Kilgore, about twenty-three years ago; my faith grows stronger and stronger, sustained by the reading of your

papers and the precious Bible. I am here alone, not knowing of another one in the country.

Yours in Christ,

SARAH DEVORE.

News of the Week.

FOR WEEK ENDING NOVEMBER 16, 1895.

NOTES.

The Chicago *Tribune* of Nov. 5, has an editorial entitled, "The Indiana Trolley Outrage," in which occurs the following significant expression: "And whatever may be the facts in this particular instance, it is eminently proper that such work should not be permitted in the future, apart from any consideration of the feelings of the numerous citizens who know it to be a needless desecration of the day which they persist in calling the Sabbath." That the editor of such a paper should dare even to imply that the day "which they persist in calling the Sabbath" is not the Sabbath, causes us no small degree of surprise. Will the editor of the *Tribune* carry out the implication to its logical termination?

The annexation of Hawaii is again the talk. It is not improbable that the continued agitation of the question may produce results after a time. The present indications are, according to those who are supposed to understand, quite strong that the attempt will be made, and that President Cleveland will not interpose his veto as before. It is said that he will insist upon a plebiscite vote by all the voters of the Islands. Then, if it appear that there is a prevailing sentiment in favor of annexation, he will make no further objection. It is proposed to introduce the matter into Congress in the form of a joint resolution, recommending the annexation of Hawaii, the resolution to be indorsed by the president of Hawaii and their representative here, as well as by President Cleveland.

We have received from the principal of the Tuskegee, Ala., Normal and Industrial Institute, Prof. Booker T. Washington, his fourteenth annual report to the trustees. During the year the attendance was 809, a little more than one half of whom were boys. Students come from seventeen States. The industrial department is perhaps the most interesting feature of the school. This serves at least two very important ends: It enables the poor students largely to pay their way in school, thus enabling them to maintain a self-dependent spirit, and it is educational in a line that is intensely practical. From a very small beginning the institution has been built up to large proportions. There are now thirty-seven buildings of the institution, and they are almost wholly the work of students. The value of the property is now \$215,000, free from incumbrance.

"Pearl Pence, of Converse, southwest of Wabash, Ind., died recently from cigarette poisoning. He had been a constant user of cigarettes for four years, and his system became so impregnated with nicotine that, though he abandoned their use, treatment afforded no relief. He was seventeen years old." Such an item as the foregoing is not infrequently met with, and yet the evil prevails. Besides those who actually commit suicide in this way, the number who blunt their physical, mental, and moral powers by the use of the villainous cigarette is legion. It may be seriously questioned if for the protection of the community, legal restriction should not be placed upon a practice so vicious in its results. No amount of danger short of certain and instantaneous death would deter men and youth of this generation from doing as they choose, and nothing but the arm of the law can check this deadly evil.

The ridiculous foreign trade in American heiresses is becoming quite active. An American girl with a million or more can sell herself for an empty title in France, England, or Italy. A lawyer in an adjoining State has received from Paris the following proposition from an acquaintance: "A young French prince, one of my friends, desires to contract a marriage in America with a young lady of refined tastes and a dowry of at least \$2,000,000. Will you undertake to find him such a girl? After the marriage you will be paid the sum of \$10,000. And if you carry the matter through by or before Dec. 1, an extra compensation of \$5000 will be paid. The young prince in question belongs to the most illustrious family of all the French nobility dating from the Crusaders. He is twenty-nine years old, an extreme Catholic, and he desires that the young lady shall also be a Catholic, but the religious question will not be an obstacle to marriage." The lawyer was evidently new to the business, for he had to reply that the time, about two weeks, was too short for him.

The Schlatter bubble has not broken yet, though it has floated away. The "healer" suddenly disappeared from his throng of followers. It is reported that a high official of a western railway became much interested in the pretended healer, because he thinks his wife has received help for her deafness at his hands. He has issued a general order for his men and their friends who need healing to repair as soon as possible to Denver, and be healed. Consequently, many are being transported thither. The lady's cure was not instantaneous, but she was assured that in a short time her hearing would fully return, and she is sure she received some benefit at once. One peculiarity of this fraud is that his "Father" told him not to heal on Sunday. In this respect his sanctimoniousness carries him beyond the Saviour, whom he pretends to imitate. He healed on Sunday, and also on the Sabbath; but it is perfectly natural that one fraud should indorse another.

ITEMS.

—The great Chicago dailies have reduced their prices to one cent a copy for papers sold in the city, except for the Sunday edition, which is five cents. The papers retain their size of sixteen pages.

—Elizabeth Kelly, the daughter of a poor gardener of Philadelphia, is about to come into possession of an immense fortune of \$15,000,000, left her by her father's brother. There's another good chance for a duke or an earl.

—Mrs. Robert Louis Stevenson, accompanied by her son, Lloyd Osborne, and Mrs. Isabel Strong, left San Francisco, Nov. 14, on the steamer "Mariposa." Mrs. Stevenson will reside permanently at her old home in Valima, Samoa.

—A gambler named Schaffer has testified before the Commissioners of Accounts in New York, that he regularly and systematically divided his profits with Supt. Byrnes, while he was a police captain. Byrnes is now in Europe, and his friends had placed great confidence in him.

—A package containing \$20,000 was deposited in the Express Company's safe at Colorado Springs on the evening of Nov. 11. A later train brought \$35,000 more that was placed with it. Soon two robbers appeared, and compelled the agent to open the safe and hand over the money.

—Lord Sholto Douglas, an English adventurer, lately shocked his friends by falling in love with a variety actress, or waiter girl in California; but finally obtained his father's consent to a marriage. Now there is war in the family, Mrs. Sholto takes sides with her mother, and there is talk of shooting, and a general disgraceful row.

—At White Post, Ky., a score of armed men went into a church, and taking two Mormon exhorters, placed them astride rails, and in that fashion escorted them across Tug River into West Virginia. They then released them with a warning that if they ever returned to Kentucky, they would be horsewhipped, tarred and feathered, and a rougher ride given them.

—Although Portugal is bankrupt, the king's civil list having been unpaid for two years, and the royal family living mainly on the income of the fortune Queen Marie Amelie inherited from her father, the Comte de Portugal, yet strangely enough, Portugal's crown jewels are among the most valuable in the world, the crown the most gorgeous of all. Its intrinsic value is estimated at \$8,000,000.

—The "Pennsylvania," of the Hamburg-American Steamship Line, which will go into commission in June, is the longest vessel in the world. She has 20,000 tons' displacement, which beats the "Lucania" by 15 per cent. Her length is 560 feet, beam, 62 feet, and depth, 42 feet. While carrying 30,000 tons' dead weight, she has accommodations for 200 cabin and 1500 steerage passengers.

—The London *Chronicle* prints a dispatch from its Paris correspondent, claiming that eighteen suicides have occurred at Paris and Lyons, which can be traced to despondency, resulting from losses on the bourse during the recent panic. Among the most prominent of those who have committed suicide, is M. Colombet, proprietor of the well-known Bank Colombet, at Chatellerault. He shot his wife before killing himself.

—Upon the order of the city director of public safety, work was stopped last Sunday on the \$1,000,000 Park building, which is being erected in the heart of Pittsburg, Pa. Director Brown objected to Sunday work, because it would disturb church-goers and church services in the vicinity. The director had a squad of police on the ground this morning to arrest any workmen in the building. Work was also stopped the same day on a new main being laid to the Hiland water reservoir, owing to the threat of Christian Endeavor societies to prosecute the contractors. The Christian Endeavor people threaten general prosecutions against Sunday work.

Mgr. Laurenzelli, the internuncio at The Hague, is the leading candidate to succeed Mgr. Satolli as papal delegate to the Roman Catholic Church in the United States; but it has been officially stated that Mgr. Satolli's successor will not be nominated immediately, as he will continue exercising his present functions until the papal consistory of 1896, when he will proceed to Rome to receive his cardinal's hat.

A school building in Grenada, Mex., Nov. 12, in which 150 children were present, caught fire, and before anything could be done, the whole building was ablaze, and in spite of the heroic efforts of the people, was destroyed. Thirty-one charred bodies, including the teacher, have so far been taken out. The fire is believed to have been of incendiary origin, and two boys who had been severely punished by the teacher and suspended from school, are believed to be the authors of the crime.

A story has been circulated around Atlanta, Mich., about a big buck deer with a white halo around his head. He was known as the sacred deer. Many refused to believe the story, thinking it a bit of superstition, until last week, when a hunter brought in a pair of monster antlers. Impaled between them by several prongs, was the skull of a full-grown human being, fastened so tightly as to resist all efforts to remove it. The skull was nearly white from exposure. It looks as if it had been ten years exposed to the weather.

Special Notices.

NEBRASKA, NOTICE!

ELDER D. NETTLETON and the writer will hold church institutes before week of prayer, as follows:—

Table with 3 columns: Location, Date, and Time. Locations include Omaha, Dunbar, Decatur, and Blair Country. Dates range from Nov. 22-27 to Dec. 6-11.

In these meetings the different lines of the work will receive careful attention, and we hope to see a general attendance from the churches in those sections of the State. Each institute will begin Friday evening and continue till the next Wednesday evening. We expect these meetings to be greatly blessed of God, and trust our brethren and sisters will plan to come and remain till the close. The missionary, Sabbath-school, and church work will receive much attention, and the officers of these different organizations in the surrounding churches should try to come, that we may counsel together for the advancement of the work. Homes will be provided for all who attend these institutes. May the blessing of God be with us in these important gatherings. W. B. WHITE.

CHANGE OF ADDRESS.

THE mission in Toledo, O., has changed location from 1201 Monroe St., to 1211 Collingwood Ave., which is now the address of Elder E. J. Van Horn, Mary J. Van Horn, Ammy Welsh, and Ella Talmage.

NOTICE!

EIGHT or ten bright young men can be admitted to the Sanitarium Training-school for Missionary Nurses now, if well qualified and well recommended. Write at once, inclosing a recommendation from the Conference president, or some church officer, to the undersigned. This is a good chance for young men of education, who wish to prepare themselves to enter the medical course. J. H. KELLOGG, M. D. Battle Creek, Mich.

Publishers' Department.

THESE AUTUMN MONTHS.

THESE autumn months should be regarded by every earnest Christian worker as being very important. In the first place, the evenings are growing longer, and people have more leisure for reading than they had during the shorter summer evenings. And we should not neglect our duty and opportunity to supply them with proper literature to read. An important item for us to consider, too, is that we are entering the time of year when a good many people subscribe for their publications for the coming year, and we should be around among our friends and neighbors on time so as to get their subscriptions for some of our important periodicals. If you have a neighbor that you think would be more interested in the religious liberty question than anything else, call on him with the American Sentinel. Be a reader of it yourself so as to know how

to present it to him and to show him its important points.

If you have some person in mind who you think would be more interested in another line of literature, take him the Signs of the Times, and see if you cannot induce him to subscribe for it. We know that through these publications a great many people are being led to accept the truth. Then there is another class of individuals who would become much interested in our health tracts. Take them our Good Health, which is certainly a health and temperance journal that we can all appreciate and recommend with earnestness. These three missionary papers of the denomination should have the earnest support of all our people, and we should do everything that we can to circulate them.

Then there are a large number of young people who are in need of good reading-matter. Aside from our good books, we have that most estimable young people's journal, the Youth's Instructor, and we are glad to hear the comments from so many to the effect that this paper is getting better and better all the time. Now why not plan to have the young people in our societies and churches not only subscribe for the paper themselves, but canvass their friends? If every member of the Instructor family would take two or three subscriptions for the paper, you can readily see what a fine list it would give, and how much good would be accomplished by thus giving the paper a wider circulation.

Then there are individuals all around you who are getting more or less interested in the truth, and are beginning to make a study of our work, and of what we as a denomination are doing. Call the attention of all such to the REVIEW AND HERALD. Then there is that Seventh-day Adventist neighbor that lives just down the street a little way from you, that is not taking any of our periodicals. Certainly he should be visited without delay, and his subscription taken for the REVIEW, for no Seventh-day Adventist family should think of getting along without it. And don't forget our Scandinavian, German, and Holland papers. Do you not know of some Scandinavians, or some Germans, or some Hollanders that you can interest in this class of literature? Why not call around to where they live some evening, and give them a pleasant social visit, and make it in your way to tell them about our work and about our valuable papers, and give them some sample copies of these papers, and after awhile gain their subscriptions? Study the different ways that you can think of, and as you study, pray God for wisdom that he may guide us in the work that we have before us now, because it certainly is an important one, and we should be using all the opportunities that we have for circulating our literature.

But now perhaps you are ready to say, "What a mass of periodicals you have outlined in this short article. Do you think we can subscribe for all these?" That is a question you will have to settle yourselves. The writer has been so long connected with the religious liberty office that he would not think of coercing people, or making them think they are compelled to do anything against their will. We believe in the most unbounded religious liberty, and we think that every one should be left free to subscribe for such periodicals as he or she may think best,—but that particular point is not what we are driving at. It is not so much that we are asking you, my dear brother or sister, to subscribe for these papers yourself, as it is to work for their circulation among your friends and neighbors who will be benefited by reading them.

But you will say, "If I work for their circulation, I ought to take and read them myself so as to know how properly to present them." That is a good idea. I am glad you suggested it. But you say, "I am not financially able to take all these papers." At first thought that would seem to be an insurmountable barrier, but you know that there is a commission given on these periodicals to those who secure new subscribers for them. And now if you are not able to take the American Sentinel, why not get several others to subscribe and get the commission given to agents, and then you will have some means with which to subscribe for the paper yourself?

And so we might go the round of our good periodicals, and you would not only get the means to subscribe for the papers yourself, but those subscriptions that you would obtain from others would be the means in the hands of God, no doubt, in many instances, of leading precious souls to the great fountain of truth.

Now that we have had this little chat about our periodicals, let us go to work as never before. If you do not understand everything that we have said in this article about discounts, etc., on our periodicals, just write to your State secretary, and you will find that that individual can give you full information, and will be alive with suggestions for you in regard to the best way to take hold of this, etc., etc.

But let us remember that good resolutions are good enough so far as resolutions are concerned, and that good plans are most excellent things, but that best of all is to see these resolutions and plans materialize into active service for the Master. Let us not allow these golden moments to pass by, but let us ask what God would have us do, and having decided that, let us do it in his strength.

A. O. TAIT, Sec. International Tract Society.

REVISED, ENLARGED, AND MORE FULLY ILLUSTRATED.

"THE GOSPEL PRIMER," without any special effort on the part of either publishers or canvassers, has already reached a circulation of 175,000 copies in the space of about twenty months; and we have heard of a number of individuals who have accepted the truth through reading it; and certainly it is a most valuable publication to place in the hands of not only young people but the older ones as well.

The book has just been entirely rewritten. Orders sent to any of our publishing houses or to their branch offices will receive prompt attention. The revised edition is thirty-two pages larger than the old one; the book is very much improved, as is universally acknowledged by all who have examined it.

The revision of the publication is such as to make it practically a new book, and the new illustrations that have been added to it have improved its appearance. In enlarging this publication and re-writing it, it has been decided to place it in the Bible Student's Library. It can be had now in paper covers at twenty-five cents a copy; in board covers for thirty-five cents a copy; and cloth for fifty cents. This is just the publication to circulate between now and the holidays, and we hope that a large number of agents all through the field will esteem it a privilege to take hold of the work and circulate it in earnest.

We believe that our State agents and others engaged in the canvassing work are coming to believe quite fully that it is far better to have agents learn how to canvass by selling some of these smaller publications, than for them to begin at once upon the larger books. The usual subscription book discounts will be made.

A. O. TAIT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table with columns for EAST and WEST stations, and times for various services like Night Express, Detroit Accom., Mail & Express, etc.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 9.05 a.m. daily except Sunday. Jackson east at 7.27 p.m. Trains on Battle Creek Division depart at 8.10 a.m. and 4.37 p.m. and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST, with sub-columns for Read Down and Read Up times.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk sleeping cars.

Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.

Stop only on signal. A. B. MCINTYRE, Asst. Agent, Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 19, 1895.

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Among other actions of the General Conference Committee at its late meeting, it was decided that the annual meeting of the committee for auditing, etc., be held Feb. 20 to March 9, 1896; that Elder G. E. Fifield act as one of the instructors in the Atlanta Institute, Jan. 3 to Feb. 15; that M. E. Olsen, of Battle Creek, and C. T. Shaffer, of Helena, Mont., be granted ministerial licenses.

By special invitation of the elders, Elder J. H. Durland will, in connection with his other duties as principal of the Bible School, labor in behalf of the Battle Creek church during the coming winter. He has been released from field work, that he may be more at liberty to accept this call. There is a large amount of work in connection with such a church, there being about sixteen hundred names on its roll and a regular congregation of more than two thousand. Many of these are youth. Remember this large church in your prayers.

It is easier to backslide than it is to regain the lost ground. One sad relapse under some sudden temptation may damage a man's reputation to such a degree that it will take years to live it down. This principle is illustrated in the history of the kingdom of Judah. It took only eighteen years for that kingdom to descend from a condition of prosperity to utter desolation, B. C. 606 to 588. But it took it 128 years to secure a full restoration, B. C. 536 to 408. The restoration, however, was at length secured. Even so the sinner may take courage that he can recover himself, if he will lay hold upon the true source of strength.

The International Tract Society of London was cited before the Clerkenwell police court in that city on Nov. 1, to answer to fourteen charges of employing women and minors in their factory on Sunday. We have not received a definite account of the trial and its results, but have obtained information that the matter was treated sarcastically rather than seriously by the court. Instead of entertaining any regard for the conscientious convictions of those under trial, or the higher claims of truth, these were ignored, and the defendants were treated as mere notoriety-seekers. We have no idea that this was the real impression of the court, but this unworthy course probably presented to the magistrate and prosecuting officers the easiest way out of the disagreeable dilemma in which they found themselves with their law confronting very serious difficulties. They had the alternative of ignoring the letter of their law, or antagonizing the true principles of freedom of conscience. They attempted to dodge the issue by choosing irony.

The *Sabbath Recorder* takes the following correct view of the false Christ, Schlatter, lately operating in Denver, Col.:—

"The doings of a German by the name of Schlatter, in Denver, Col., as a healer of diseases, are exciting great curiosity and wonder, to say the least. He pretends to be Christ himself. Throngs of people visit him daily, and remarkable cures are reported. People seem to prefer to be humbugged. Barnum found that class very large. Were not just such cases as that in Denver foretold by our Saviour in Mark 13:22?"

Precisely! And now will the *Recorder* allow us to inquire if it was not in the last days that such things were to appear; and if, when we see them, we are not to know that the second coming of the true Christ is at the doors?

Blind to the teaching of God's word, certain ones are working themselves up to a pitch of intoxication over the idea that there is to be again a theocracy upon this earth; that it is to be established in this country; that in it Christ is to be made king, and them selves his prime ministers, to interpret his will, and manage his affairs among men. But what saith the Scripture? There was once a theocracy in this world, consisting of the Jewish nation from Moses to Jehoiakim. With this latter king it came to an end, in the beginning of the Babylonian captivity, B. C. 606, when the nation represented by the head of gold of the great image of Daniel 2, takes its place in prophecy. And what sentence did God then pronounce? Eze. 21:26, 27: "I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him." From Babylon to Persia was one overturn; to Grecia, two; to Rome, and its divisions which continue to the present time, three; and there is to be no more a theocracy till Christ comes in the clouds of heaven to take the kingdom. But that will be the destruction of all earthly governments, and the explosion of this idle dream of the "national reformers."

SERVING A THIRD TERM.

ON Friday, Nov. 8, R. R. Whaley, of Church Hill, Md., was convicted of Sunday-breaking, and sentenced to serve thirty days in jail at Centerville, Queen Anne county. This is the third time brother Whaley has been convicted for the same offense. The first time was one year ago this month. Brother Whaley, in company with brother George Curlett, was before the court of Queen Anne county, and both were convicted on the charge of having done bodily labor on the first day of the week, and served thirty days in jail. Brother Curlett has since died, leaving a wife and four small children. In May of the present year, brother Whaley was arraigned before the magistrate of Church Hill, Justice Carter, and again he was sent to jail for thirty days. Within a short time after his release from jail, in June, brother Whaley was again arrested on a warrant sworn out by Charles H. Rolf, a member of the Methodist church to which brother Whaley once belonged. This man has taken the leading part in all the prosecutions against him, following him with relentless vigor.

The crime (?) for which brother Whaley is now serving time, is that it is charged that on July 14, 1895, he did cut some weeds in his garden, to the disturbance of the community and against the peace and dignity of the State of Maryland. The trial and final conviction were before the circuit court for Queen Anne county, the case having been brought before this court on an appeal from the decision of the magistrate's court. Mr. James T. Ringgold, of Baltimore, appeared for brother Whaley.

ALLEN MOON.

THE DEATH OF BROTHER ARCHIE J. RICE.

THE following letter was received by the Foreign Mission Secretary concerning the sad death of brother Rice, at Guadalajara, Mex.:—

"Brother Rice died of typhus fever, after an illness of one week. We did not consider his case alarming until the afternoon of the day before he died. He was perfectly resigned, and gave clear evidence of acceptance with God. For the last three days he was delirious; all his talk in his delirium was about his Saviour and his own work for the people here, in which he was deeply interested. He was all taken up with his work, and said he enjoyed it the best of anything he had ever done. He frequently said it was just the work he had wanted to do for years. Why he should be taken away

so soon seems strange to us. He seemed to us to be a perfect fit in the work here, and a man that we could not spare. But the Lord knows best, and we bow patiently to his will, and submit uncomplainingly to this, to us, strange providence.

"Nearly all the Americans in the city turned out to the funeral. The missionaries were all very kind, and did all they could. The burial took place Friday afternoon, just before the beginning of Sabbath."

DAN. T. JONES.

WITNESSING FOR THE TRUTH.

BROTHER SPIES, of Berlin, Germany, sends us the following. We suspect that this is the case referred to in the dispatch upon which our remarks in the Special Mention department are based. Brother Spies says this is the third of similar cases:—

"The Berlin *Local Informer* of Oct. 30, makes the following very interesting statement:—

"A strange case of disobedience to orders has been reported to the higher military authorities. To the second company of the infantry battalion at Insterburg, a recruit by name of Trott, the son of a farmer in the township of Goldap, had recently been appointed to service. The recruit Trott endeavored to discharge every duty in a conscientious manner until last Saturday, when he decidedly refused to do duty, declaring that he was a Seventh-day Adventist, and consequently observed Saturday and not Sunday as the Sabbath, and that he would rather die than do duty on the Lord's rest-day. Trott also refused to render the oath of allegiance on the ground of Christ's words, 'Let your communication be, Yea, yea; Nay, nay.' As neither the instruction nor the orders of his superiors would move Trott, he is now held over, awaiting a further examination of his case, and the higher military authorities have been notified of the singular occurrence."

"Once more we see how the third angel's message is calling the attention of the people living in the country where the Reformation originated, to the true principles of the Reformation and Protestantism; and in a Protestant province, as Eastern Prussia is,—for there the occurrence related came to pass,—it seems strange that standing up for the rights of conscience should be termed a 'singular occurrence,' yet it only goes to show that the principles for which the Reformers were ready to lay down their lives, are so little understood in our days as to seem 'singular' in the eyes of those who profess them. May the Lord give grace and strength to his servants to stand boldly for the truth, and heavenly wisdom rightly to present it before kings and rulers."

"F. W. SPIES."

SUBSCRIBE NOW.

To new subscribers who send us or pay to our agents \$2 between now and Jan. 1, the REVIEW will be sent until Jan. 1, 1897. The object of this offer is to induce those who are not now taking the paper to do so, and it is not for the benefit of our old subscribers. We are sure they are all satisfied that they are getting good worth for their money at \$2 per year.

PLEASE READ AND WRITE.

In a number of large assemblies of our people, the question has been asked recently how many present had accepted the truth through reading; and in every instance, from one fourth to one third of the congregation responded that our literature had given them their first ideas of the third angel's message. This fact has led us to think more seriously than ever about the great importance that attaches to the circulation of our reading-matter. And it will be a great help to us in the study of this question, if those of our brethren and sisters throughout the world, who have received the truth through reading, will send a postal-card to the undersigned at Battle Creek, stating just what publication it was that they first read, that set them to thinking about present truth. We are very busy and would not care to read unnecessarily long communications, but state the matter briefly on a postal-card, whether it was the *Signs of the Times*, the REVIEW AND HERALD, the *American Sentinel*, *Good Health*, "Great Controversy," "Thoughts on Daniel and the Revelation," etc.

If, in giving us this information, you will say that you have not as yet seen our two most recent tracts, "America's Crisis" and the "New Testament Sabbath," which we regard as among the best that we have yet issued, we will send you a sample copy of each, free. Only those should respond to this note who received their first impressions in regard to present truth through reading-matter, but we hope that we shall hear from all such.

A. O. TAIT.