

# The Adventist REVIEW AND HERALD

"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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"WITH YOU ALWAYS." MATT. 28:20.

BY WORTHIE HARRIS.

(Washington, D. C.)

At morn when day awakens with its hours unknown,  
Its joys and griefs commingled, seen by Thee alone,  
O thou who hearest prayer, awake my soul to praise  
Thy love that crowns my life and girdles all my ways!

At noon, when busy toil hath reached its zenith high,  
To Thee whose life sustains, I will lift up mine eye,  
And breathe from grateful heart thanksgiving for thy  
care

That of thy boundless store its bounty I may share.

When night with tranquil sway bids daylight's turmoil  
cease,

I know that Jesus is to me the Prince of Peace,  
Whose hallowed balm bathed and made my burdens  
light,  
And rest in quiet through the watches of the night.

Thus may I walk with God, and learn his mightiness,  
His wisdom daily prove, and know the blessedness  
Of light to guide my steps, though darkness may  
enshroud,

Or, when fierce wrath would burn, be shielded by his  
cloud.

## 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.

## AN APPEAL FOR THE SOUTHERN FIELD.

BY MRS. E. G. WHITE.

INDEXED

DEAR BRETHREN AND SISTERS IN AMERICA: I would appeal to you in behalf of the Southern field. If we consulted our own ease and pleasure, we would not desire to enter this field; but we are not to consult our own ease. "Even Christ pleased not himself;" but we are to consider the fact that that field is no more discarding to those who would be laborers together with God, than was the field of the world as it presented itself before the only begotten Son of God. When he came to earth to seek and to save that which was lost, he did not consult his own ease or pleasure. He left his high command, he laid aside his heavenly honor and glory, he laid off his glorious diadem and royal robe, and left the royal courts, in order that he might come to earth to save fallen man. Though he possessed eternal riches, yet for our sakes he became poor, that he might enrich the human race. By accepting the Son of God as their Redeemer, by exercising faith in him, the sons and the daughters of Adam may become heirs of God and joint-heirs with Jesus Christ. The apostle says: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his

poverty might be rich." Christ was willing to come to a world that was all marred and seared with the curse,—the result of Adam's transgression of the law of God. He was willing to undertake the case of fallen beings who had lost their original holiness, and who were in ignorance of the perfection of God's character. He was willing to come to bring back to loyalty those who were not subject to God's moral government. In the grand counsels of Heaven it was found that it was positively necessary that there should be a revelation of God to man in the person of his only begotten Son. He came to earth to be "the true Light, which lighteth every man that cometh into the world."

The Southern field is beset with difficulties, and should I present the field to you as it has been presented to me, many of you would draw back, and say, "No, I cannot enter such a field." But the condition of the colored race is no more disheartening than was the condition of the world when Christ left heaven to work for fallen man. He clothed his divinity with humanity, and came into the world, in order that his humanity might touch humanity, and his divinity lay hold upon the throne of God in man's behalf. He came to seek the one lost sheep, to bring back the wandering one from the wilderness of sin to the heavenly fold. He was treated with every indignity by those whom he came to save from eternal ruin, and the missionary to the Southern field will need to arm himself with the mind that was in Christ Jesus. The record says: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The Southern race has been neglected. Men have passed by on the other side, as the priest and the Levite passed by the wounded, robbed, bruised, and beaten one. But a certain Samaritan, as he journeyed that way, not only saw him, but he had compassion on him, and went to him, and bound up his wounds, set him on his own beast, brought him to an inn, and took care of him. How many have left the colored race to perish by the wayside? Since the slaves gained their freedom at terrible loss of life both to the North and to the South, they have been greatly neglected by those who professed to know God, and as a result thousands of them have failed to gain spiritual freedom. But shall this indifference continue? Shall not decided efforts be made to save them? Sin has degraded and corrupted the human family, but Christ did not leave men to perish in their degradation. He who was one with the Father, came to our world to bridge the gulf that sin had made, which separated man from God because of transgression. Christ, the brightness of his Father's glory, beheld humanity in its wretchedness and sinfulness, beheld souls tainted with corruption, depraved and deformed. He knew that the fallen race tended more to evil than to good, and practiced the most hateful vices. The heavenly hosts looked upon the world as undeserving of the sympathy and love of God. Angels marveled that Christ should undertake to save man in his lost, and as it seemed to them, hopeless

condition. They marveled that God could tolerate a race so foul with sin as to be a blot upon his creation. They could see no room for love, but Christ saw that souls must perish unless an arm strong to deliver was reached forth to save.

Satan is the destroyer, but Christ is the restorer. From the first it was Satan's purpose to cause men to transgress the law of God. He misrepresented the character of the Father, trampled upon his law, and cast contempt upon his precepts. He inspired men with his own spirit, and made them partakers of his own attributes, and caused them to transgress the law of God. When he had accomplished his work of ruin, he pointed to the degraded, sin-polluted souls whom he had made subject to a thousand vices, and declared that they were too degraded, too wretched, to be redeemed by Heaven. He sought to present mankind in the most discouraging aspect, so that reformation might seem hopeless. Though he could not prevail with his temptations in assailing Christ, or cause him to fail or be discouraged, yet he often succeeds too well with those who should be laborers together with God. But his plans to cause the work to cease are not wholly successful. Through the grace of God those whom the enemy has oppressed for generations, rise up to the dignity of God-given manhood and womanhood, and present themselves as sons and daughters of the Most High. This result is generally brought about through well-directed, persevering missionary labor.

Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Instead of a few, why should not many go forth to labor in this long-neglected field? Where are the families who will become missionaries, and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people, and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object-lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to learn to love God supremely and their fellow men as themselves? In the Southern field are many thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up his ease, his riches, and his life?

Christ gave up all in order that he might bring salvation to every people, nation, and tongue. He bridged the gulf that sin had made, in order that through his merits man might be reconciled to God. Why is there not an army of workers enlisted under the blood-stained banner of Prince Immanuel, ready to go forth to enlighten those who are ignorant and depraved? Why do we not go forth to bring souls out of darkness into light? Why do we not teach the perishing to believe in Christ as their personal

Saviour, and aid them to see Christ by faith, and wash in the fountain that has been opened to cleanse away the sins of the world? We should teach those who are filthy how to cast away their old, sin-stained garments of character, and how to put on Christ's righteousness. We should plant in their darkened minds the elevating, ennobling thoughts of heavenly things. By faith, by Christlike sympathy and example, we should lead the polluted into pure and holy lives. We should live such a life before them that they will discern the difference between error and vice, and purity, righteousness, and holiness. We should make straight paths for our feet, lest the lame be turned out of the way.

Many who claim to be Christians have accomplished little in the world because they have not kept their eyes upon Jesus; and have permitted iniquity to overcome them. Many who have gone forth as missionaries have fallen into sin, and Satan has exulted because men who claimed to be workers together with God were not daily converted, and were not, by looking unto Jesus, transformed in character. They did not make God their strength, and so made crooked paths for their feet. They could not bring the poor, ignorant souls who were debased by sin into a new life, even into the life of God, because their own life was not hid with Christ in God. As workers together with God, we must yoke up with Jesus Christ, and put on Christ. When we are planted in him, we shall grow in likeness to Christ's character. We are to be living epistles, and men are to read in our lives what it means to be a Christian. We are to represent Christ in character, and self is to be hidden with Christ in God. When this is our experience, we shall find that the angels of God will co-operate with us. Feeling our dependence upon God, we shall realize the force of Christ's words when he said, "Without me ye can do nothing." We shall then know how to have sympathy for the neglected, the oppressed, the despised, and yet at the same time have no sympathy with degradation, but in the midst of sin press closer and closer to the side of Jesus. We shall be grieved and shocked at the sins which are committed, while we wear the yoke with Christ, and are preparing to be temples for the indwelling of the Holy Ghost.

Men who have faith, and hope, and love are partakers of the divine nature, and have overcome the corruption that is in the world through lust. Such men are successful workers; for they build upon the sure foundation, gold, silver, and precious stones. They build with goodly material which is most valuable. They do not build with that which is perishable, with that which is compared to wood, hay, and stubble, which will be burned up in the fires of the last days. Their work results in redeeming souls that shall stand before the throne of God. Christ said to his disciples: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." Those who realize their guilt, feel their need of the Saviour. Why, O why, has not more been done to diffuse light into the darkened minds of the colored race? Christ died for the colored people as verily as he died for the white people. Through faith in Christ the colored people may attain unto eternal life as verily as may the white people. Those whom the Lord sees neglected by us have been intrusted with reasoning powers, and yet they have been treated as though they had no souls. They have been wounded by a so-called Christian nation. They have been left by the wayside, and decided efforts will have to be made to counteract the wrong that has been done them. But though they have been despised and neglected of men, God has given special help and enlightenment to many who were in slavery. He has illuminated their darkness when they were in the most un-

favorable circumstances, and they have revealed to the world the elements of the greatness in Christian character. Many of the black race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help. They have known what it was to hunger for sympathy and help; for they were but neglected by those who saw their wretchedness and could have helped them, but who passed by on the other side, as the priest and the Levite passed by the bruised and wounded one. There are souls among the colored race that can be reached, and the very kind of labor which their circumstances require should be put forth, that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow-men, to lead those who are in darkness into light. They can be helped in their low estate, and in their turn can contribute to the good of others.

But there are many among the colored people whose intellect has been too long darkened to be speedily fitted for fruitfulness in good works. Many are held in bondage to depraved appetite. Many are slaves to debasing passions, and their character is of such an order as will not enable them to be a blessing. Sin and depravity have locked up their senses. They need help as much as the veriest heathen, and unless they have the right kind of help, they will be lost. But they may be taught to know God and Jesus Christ whom he has sent. The bright beams of the Sun of Righteousness may shine into the darkened chambers of their mind. They need to catch a glimpse of God. It is their privilege to have eternal life, to be in union with God, and it is the privilege of those who know the truth to repeat the story again and again of God's wonderful love to man as manifested on Calvary's cross. The chain that is let down from the throne of God is long enough to reach into the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lowly, for Jesus has made a divine interposition in their behalf. He is able to reach to the lowest depths and lift them up from the pit of sin, that they may be acknowledged as children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God.

#### THE RETURN OF THE JEWS.

BY ELDER J. O. CORLISS.

(Sydney, Australia.)

(Continued.)

It is well at this point to examine the principal scriptures relied upon to sustain belief in the return of the literal Jews to Jerusalem. One of the first of these is found in Jer. 29:14, and reads as follows: "I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." By passing back to the tenth verse, it will be readily seen to what this gathering of Israel refers. The Lord there says that it was to be after the seventy years' captivity of that people by the Babylonians, which began in the year 606 B. C., when Daniel and his companions were brought before the Babylonian king. (See chronological table in margin of the first chapter of Daniel's prophecy.)

Passing again to Jer. 29:10, and noting the chronological date in the margin, it will be seen that this prophecy was uttered about the same time that the house of Israel went into that captivity. Seven years later, in the year 599 B. C., Jeremiah delivered another prophetic utterance, almost in the same words as the first one: "I will gather the remnant of my flock out of all countries whither I have driven them, and will

bring them again to their folds; and they shall be fruitful and increase." Chapter 23:3.

#### CLOSE OF THE SEVENTY YEARS' CAPTIVITY.

It will be readily seen, however, that this prophecy could well meet its fulfillment in the return of the Israelites to Palestine at the end of that seventy years of Babylonian captivity, to end in 536 B. C. And if it can be demonstrated that those people did return to their own land at the time named, there can be no further question regarding the fulfillment of Jeremiah's predictions. Beginning with the first chapter of Ezra, we find a proclamation by Cyrus, the king, who had before succeeded to the empire of the Babylonians, not only giving the Jews liberty to go back to Jerusalem, to rebuild it, but urging them to do so. This was B. C. 536, as we learn from the chronological table accompanying the chapter. The second chapter is almost wholly devoted to a list of the heads of the prominent families, 42,360 in all (verse 64), who did at that time return to their own country.

When the seventh month of that same year came about, and "the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem." Chapter 3:1. Thus it is clear that the people of Israel not only returned to their own country, but went *en masse* to Jerusalem to celebrate their deliverance, in connection with the feast of tabernacles. Verses 4-6. The next thing was for them to rebuild the temple, and at its dedication, which took place B. C. 515, there was offered "a sin-offering for all Israel, twelve he goats, according to the number of the tribes of Israel." Chapter 6:17.

#### THE PROPHECY OF RESTORATION COMPLETELY FULFILLED.

From this it appears that the restoration of Israel to their own land was so far accomplished that the prophecy concerning them might be considered fulfilled. There were, however, some still remaining in that country to which their parents had been taken by the Babylonian king. But in the year 457 B. C., the final decree was made by Artaxerxes to return to their own land. Armed with a brief from the king (chapter 7:11), Ezra, at the head of a large number, went from Babylon to Jerusalem, and twelve years later we have the statement that "*all Israel, dwelt in their cities.*" Neh. 7:73.

In this year, 445 B. C., the people all gathered to Jerusalem to have the book of the law expounded anew to them. Neh. 8:1-8. From that time forth, till after the death of the Saviour, they were permitted to live in Palestine unmolested. More than this, every prophecy of the Old Testament, regarding the return of the Jews to Jerusalem, was delivered before that restoration from Babylonian captivity. So, then, we may well rest with the thought that all these predictions met their fulfillment in that restoration. Zechariah's prophecy, which is the latest that mentions the future of the Jews, was delivered 487 B. C. But we have already found that the complete restoration of the Jews was effected under the decree of Artaxerxes in B. C. 457, just thirty years later than the last utterance of Zechariah on this point.

#### THE FINAL REJECTION OF ISRAEL PREDICTED.

There was, however, a prophecy delivered by Daniel, in which it was said that seventy weeks were to be determined, or cut off, upon his people, the house of Israel. Chapter 9:24. Sixty-nine of these weeks, or 483 days, were to reach to the Messiah. Verse 25. At the end of the seventieth week the time allotted to the Jews was to close, when the gospel rejected by them was to be offered to the Gentiles. As the time drew near, the Saviour tried to have that people sense the situation. On one occasion after the Pharisees had rejected his teaching, he spoke a parable which was intended to let them see to what their folly had led them. He

told them of a man who owned a vineyard, and when hesent to receive its fruit from those to whom the vineyard had been let, they beat and killed these representatives of the owner. They went on until they became so hardened that when the owner of the vineyard sent his Son to them, they killed him, and cast him out of the vineyard. When Jesus asked the Pharisees what ought to be done with such men, they at once answered: Destroy them, and let out the vineyard to those who shall render the fruits in their season. Upon this, the Saviour said: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:32-43.

These people had enjoyed the land of promise till every right to it was forfeited, through their rejection of the One who had permitted them to take it at first. Because of their *unbelief* they were now to be cut off from that land, and left to themselves. When, later, Paul and Barnabas were persecuted by that people, the great apostle turned upon them with the words: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. This done, the next step in the fulfillment of the Saviour's decree was to scatter the people from their land, all over the earth, where they would be shunned and hated, as the betrayers and murderers of him who was the "Just One." This was finally accomplished by the overthrow of Jerusalem in A. D. 70 under the Romans. How, then, can we look for the restoration of that land and city to them, as long as they continue in the attitude which caused them to be driven from it? It would be folly to assume as much.

(Concluded next week.)

#### "CHRISTIAN CITIZENSHIP."

BY H. S. M.  
(Flushing, L. I.)

REV. JOSIAH STRONG, author of "Our Country," recently delivered a lecture on the above subject at Flushing, L. I. Having carefully read his book several years ago, and more recently reviewing it, the interest thus awakened in this popular author caused the writer to be promptly on hand to hear this particular lecture.

The speaker prefaced his discourse with a few remarks on the subject of home and foreign missions. He deplored the absence of the giving spirit among the churches, and contrasted their immense wealth with the paucity of their gifts. The misgovernment of American cities was next referred to. He said that the evil of "bossism" now largely controlling our large cities and rapidly spreading to the smaller ones, together with the widespread political corruption throughout the land, was now threatening the very life and existence of the nation, and would soon destroy it unless effectually checked and overthrown by some mighty counter-influence.

The speaker assumed a more hopeful tone, however, as he turned from this phase of his subject to that of the Christian Endeavor movement. The recent big convention held by this society at Boston gave promise of a soon-coming national blessing. In the opinion of the speaker and that of a large number of representative churchmen, these evils that now threaten the nation's life will in the near future be largely suppressed or overthrown by the advancing hosts of youthful Christian Endeavorers, Epworth Leaguers, the Y. M. C. A's, and similar organizations,—all marshaled under the leadership of the evangelical churches. When we consider how deep in the popular religious mind the rosy-hued temporal-millennium theory has been implanted, and the feverish, expectant attitude of the churches in consequence, such words and hopes, expressed by such popular

leaders in the religious world as Josiah Strong, Joseph Cook, Dr. Parkhurst, and hosts of others, must necessarily hasten and intensify this new civic reform movement in the land. This discourse brought vividly to mind the words of the prophet Isaiah: "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Already this new movement seems to possess, in its organization, plans, influence, and energy, all the elements essential to its future operations and final conquests.

#### HEAVENLY LESSONS.

BY MRS. LOUISE PERRY.  
(Oakland, Cal.)

It takes us so long all the lessons to master  
We study amid deepest sorrow and pain;  
And often, when thinking we know them completely,  
We find we need learn them all over again.

Sweet lessons of patience, submission, and meekness,  
Of kindly forbearance, unselfishness, love,—  
These, these are the lessons our Teacher has given us;  
Our copy is sent us from heaven above.

And often while studying our blessed Example,  
We find we come short of perfection divine;  
We long to be like him in thought, word, and action,  
Yet poor, fallen nature our best deeds entwine.

So let us bear meekly the furnace of trial,  
Though oft its fierce burning seems hard and severe;  
For when all the dross is consumed by the fire,  
The gold shall come forth from it shining and clear.

O let us not weary, tho' often we're chastened,  
The poor, bruised heart may cry out 'neath the blow,  
If meekly we bear all the chastening God gives us,  
A life pure and good, filled with fruit, we shall show

Soon to his dear Father with joy he'll present us,  
His spotless, unblemished, bright jewels, his own;  
And Jesus will lead us, his glorious, redeemed ones,  
To sit near himself on his beautiful throne.

Then sorrow, and crying, and pain will be ended,  
For there in his presence is perfect delight;  
Each one will be filled with unspeakable rapture,  
Each one like his Lord—what a rapturous sight!

Let us as we gaze on the glory before us,  
Think less of the suffering and more of his grace,  
Press on through the darkness the foe would bring  
o'er us,  
And soon see in heaven our Saviour's dear face.

#### VOWS.

BY ELDER J. N. LOUGHBOROUGH.  
(Topeka, Kan.)

(Concluded.)

OUR vows are made under various circumstances; sometimes when the hand of affliction rests upon us, but always, if made considerately, when we want to secure the favor of the Lord and the smiles of his countenance. The very fact that the Lord lets his Spirit rest upon us when we make our solemn vows, is evidence that he accepts those vows. Are not our vows written in heaven? We are to be judged out of those things which are written in the books, according to our works. What a solemn thought! Our vows are all recorded, and we are being rapidly borne on to the time when we must meet the Judge in our own persons! Shall we meet him over a record of broken promises? or shall we now pay our vows?

A solemn vow was made by you at your conversion. You solemnly pledged to the Lord that you would strictly obey him. The Lord accepted your confession and your vow, and let his Spirit, like the gentle dew, settle down upon you. Have you lived up to those solemn promises? If you have not, I would entreat you in the name of the Lord, "Pay thy vows unto the Most High."

When you saw the light of the third angel's message, its solemn truths found a large place

in your heart. You looked upon it as the last message of mercy to man, and felt awful solemnity in view of the time in which we live. While thus feeling the force of truth, under the vividness of first impressions, what solemn vows were made by you that you would ever honor the cause you had espoused, and show by your lives that you believed the third angel's message. Where are those vows you then made? "Oh," says one, "I do not feel now as I did then." But is the truth any less powerful now than then? If you do not feel as you did then, is not the fault in yourself? If you have lost your feeling, do not be afraid to look back and search up your vows. "Pay thy vows unto the Most High," and see if, when you live out the truth as you vowed to do it, you will not feel all the force of truth on your heart you ever felt.

But still other vows have been made by you that have not been paid. After embracing the third angel's message, perhaps you did not see things move on as rapidly as you expected, and some began to throw off the watch, and settle down into carelessness and a general stupor, which was broken by the proclamation of the testimony to the Laodiceans. As this was proclaimed, it was set home in power by the Spirit of God upon our hearts. All felt constrained to say, "It describes our condition exactly." When the rebuke of the Lord was given, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth," what zeal and earnestness seemed for a time to be manifested among the people of the Lord. Each feared to tarry then lest he should be spewed out of His mouth. Brethren, you who were striving to follow the truth then, let your minds run back and meditate upon the solemn vows you made. Did not you with fasting and weeping vow unto the Lord that you would open your heart, that you would leave the world, that you would live out the solemn truth? Think of these things, and remember that all those vows are written in heaven, and that soon we must meet them unless we pay them.

When the Laodicean message was given, we thought surely the message of the third angel would soon go forth with a loud cry. All that are not zealous, the Lord will spew out of his mouth. Indeed, the message did look like one calculated to fit up God's people to engage more heartily in his work. Many years have passed away since that message was first given. Some who then manifested much zeal have fallen. Others, who were indifferent, have since been awakened to a sense of their danger, and begin to manifest zeal in the cause of the Lord. The Lord's ways are not our ways, and we should in this remember that the long-suffering of our God is salvation.

When the Lord gives solemn truths to men, a space of time is granted for them to develop character. We supposed the spewing out was immediately to come; but character must first be developed. Some were then stirred by the zeal of others. God is weighing his people. Now is the time in which there is the most danger. Will any remain stupid? The Lord will not always bear with them. His work will shortly be revived more powerfully, and the lukewarm will be spewed out of his mouth. Brethren, let us not tarry here; but search up, and renew all these vows, and pay them unto the Most High.

Since the testimony of the True Witness has been proclaimed, as we have felt from time to time our danger, and have been made to understand that we were entering the great shaking time, and that many of us were liable to be shaken out unless we were more zealous, how many of us have made solemn vows that we would be more in earnest, and we have felt to cry with God's servants, "Spare thy people, O Lord, and give not thine heritage to reproach."

The promise of the Lord is, to those who pay



their vows, "I will deliver thee, and thou shalt glorify me." The Lord is glorified in our bearing much fruit. John 15:8. Except we abide in the Vine (Christ) we cannot bring forth fruit. Verse 4. We can know that we abide in him by the witness of his Spirit in our hearts. 1 John 4:12. His Spirit we shall obtain if we pay all our vows unto the Most High. In Ps. 50:16 the psalmist says, "But unto the wicked God saith, What hast thou to do to declare my statutes?" etc. It seems from this that God's people are to pay their vows, that they may get fitted up to declare the Lord's statutes and preach his truth. It is not by might nor power, that the Lord's work is to be accomplished, but "by my Spirit." This view of the subject leads David to say in the next psalm (51:10-13), "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." If the Lord's Spirit helps to preach, the truth will take effect. God's servants need a fresh unction from on high, and the Spirit to set home the truth upon the hearts of those who hear. O let us strive more earnestly to get the joys of the Lord's salvation. "Know ye not that your body is the temple of the Holy Ghost?" God's Spirit will fill our hearts, if we defile not the temple. If we are the channels through which light is to be given to the world, how important that these channels be kept free, that we be filled with the Spirit, that our cups may run over, and others share of the Lord's salvation.

Brethren, throw open the flood-gates, and let the Spirit fill your hearts. You have longed to see the truth spreading and have thought where an effort was being made to get the truth before the people, if this or that gift were there, the people would move. Brethren, rather pray, O Lord, let thy free Spirit uphold thy servants, and speak through them to the hearts of men. When the Lord speaks through his servants, preaching is effectual. And unless the Lord's Spirit is in the work, the words of your best speakers will not move the people. Let us, then, no longer grieve away God's Spirit; but search up our broken vows, determine to be more in earnest about this work, and pay our vows unto the Most High.

#### HEALTH AND TEMPERANCE IN NEW ZEALAND.

BY ELDER G. T. WILSON.  
(Napier, N. Z.)

WHAT impresses the mind of a vegetarian when he comes to travel in New Zealand, is its vast pastures, vast herds of sheep and cattle, numerous meat-shops and meat-freezing establishments, and its large export trade of frozen mutton and beef, wool, hides, and tallow. But all the meat is not exported by any means. Mutton is the principal kind of flesh that is eaten in the colonies, and beef stands second, very little pork being used; very few hogs are raised here. Fish also constitutes a portion of the diet of many who live on the coast and in the cities, for fish are very abundant in New Zealand waters. I expected that on coming to New Zealand, I would find diseases much less common among the sheep and cattle of this temperate climate, where they were not confined in sheds in winter, or compelled to huddle together, breathing each other's breath, and thus communicating disease to each other, but I found that I was mistaken. Foot-rot is very common among the sheep, and it affects the flesh of the sheep to a certain extent. Diseased kidneys and livers are also common among them, and are a frequent cause of death, but sometimes they are

killed for food before death has resulted from the disease. Tapeworm and other parasitic troubles are also very prevalent among the sheep here, and these diseases are becoming more common all the time, so that many people are getting afraid to eat flesh foods, but some still eat flesh, who acknowledge that it is dangerous to do so. A peculiar cancerous growth is causing the death of a large number of cattle and sheep.

One of our brethren in Blenheim, N. Z., who works for a farmer there, told me that he had killed two cows and a sheep for the man for whom he was working, that were afflicted with cancer. One of the cows had been milked until the veterinary surgeon happened to call the owner's attention to the cancer on her side. This same brother told me that a woman in that neighborhood, only a short time before I came, had purchased a cow of a man some distance away, and had brought the cow home and milked her for some time, when one day the surgeon came along and saw the cow in the woman's yard, and asked her where she obtained that cow. She told him the man of whom she had purchased her, when the surgeon said in reply, "That cow has a cancer, and I treated her for cancer when that man owned her." You can judge the surprise of the poor woman who had thus been defrauded!

The *Evening News* published here in Napier, under date of May 14, 1894, has the following in its editorial columns: "The Honorable J. G. Ward, we are pleased to see, has taken up the question of poisonous meat, and will introduce a measure dealing with the difficulty in a comprehensive manner." The editor says: "We have again and again pointed out that diseased meat is sold in every part of the colony without let or hindrance, and the spread of cancer and pulmonary and other diseases is increasing in consequence. Your ordinary so-called inspector of slaughter-houses has reported at the end of every month, in stereotyped fashion, 'All the yards are in a satisfactory condition.' That a gigantic evil exists in this country through the sale of diseased meat is certain, and we congratulate the colonial treasurer on his determination to deal with what amounts to a great curse."

The heart, liver, and lungs are here called the "pluck," and of the diseased condition of sheep in New Zealand, you may judge from what I now quote from a Napier paper of May 29, 1894, showing the amount of disease that is common in those vital organs mentioned: "Sir: Your leading article on 'Inspection of Meat,' in your issue of the 24th inst., would cause most people to believe that cysts in most parts of the plucks were quite a new thing, whereas, it is nothing of the kind. At the same time they are found a great deal more frequently in this district than they should be, for it is seldom now that we find a pluck entirely free from disease." Dogs and pigs are a means of spreading tapeworm and hydatids, or a worm which collects in cysts, or water sacks, in various parts of the bodies of animals and men, because the "plucks" are given to the dogs and pigs uncooked, and so the diseases mentioned above are spreading.

Tuberculosis in cattle and sheep is very prevalent in the colony, and is constantly spreading, being communicated from one animal to another in various ways, and to the people through milk, meat, and butter. This is known in man as consumption, and is now known to be caused by the presence of a specific microbe, which produces tuberculosis, or consumption, in man and beast. The *Napier Daily Telegraph*, Dec. 20, 1894, in an editorial, speaks as follows: "The dreadful disease of consumption is frequently communicated to children by milk. Tubercular disease of the mammary glands in cattle is far from rare, and it has been proved by actual experience that tubercular disease may be transmitted from a diseased cow to those who partake of her milk." The writer of the above

remarks that if there were proper inspection and preventives used, there would be far less deaths among infants and small children, of water on the brain and consumption of the bowels, from using milk from tuberculous cows.

The facts presented show how careful we should be as to what we eat and drink, if we would present our bodies a living sacrifice to God, holy and acceptable, which is nothing more than a reasonable service to him. Our Maker desires that we should prosper, and be in health physically as well as spiritually. Let us learn to eat and drink to his glory.

It is very proper that we should prove all things, and hold only to the best in eating and drinking, for as a man eateth, so is he. We are made of what we feed on, and if that food is diseased, we cannot have healthy blood, brains, bones, or tissues. Would it not be well for us to train our appetites to like those kinds of food which will bring the greatest amount of health and clearness of mind, so that we may have sound minds and sound bodies with which to worship our Creator?

### Special Mention.

#### SUNDAY CLOSING IN CHICAGO.

LAST July there went into effect in Illinois a law compelling the closing of barber-shops on Sunday. In Chicago there has been war on the subject since. A Barbers' Protective Association was formed to prosecute all offenders. Ministers, churches, and leagues have upheld the law, while a few have bidden it defiance. The manager of the Great Northern Hotel has been in the lead in this matter. A case was appealed to the District Court, where on the 16th inst. a decision was rendered by Judge Gibbons, that the law was unconstitutional, and consequently invalid. This decision has created no little stir. The Barbers' Association will carry the matter to the Supreme Court. Immediately after it was rendered, several arrests were made in defiance of the decision.

The action of the higher court will be awaited with interest. The present decision is contrary to that of the Michigan Supreme Court, where a similar law was sustained. The principal basis of Judge Gibbons's decision was that the law was partial. It was "class legislation." It selected a class of tradesmen of honorable and useful employment, and made them the subjects of restrictive law. The judge stated that a Sunday law that was impartial in its application would be upheld. He had considerable to say in favor of such a law.

This matter, though but a side issue to the real crisis toward which the country is rapidly drifting, is of serious significance, because it deeply stirs the elements, arousing the energies of those who are destined soon to act an important part in this great controversy. It shows the strong trend of the public mind in the direction indicated by the prophecy. The way is thus being prepared for the speedy fulfillment of the remaining particulars of this earthly story.

Extracts from the Above Decision.—To show the tenor of Judge Gibbons's decision, we present the following passages taken from the published reports:—

"The courts cannot take cognizance of the moral aspect of the case, even though a seventh day of rest seems to be established by divine decree or natural necessity. Whether we accept the account of creation so graphically given in Genesis, as literally true, or

adopt the theories of scientists, that the creation was the result of successive evolutions, extending through numberless cycles, long antedating the Mosaic period, we cannot but recognize that the economy of all creation proclaims the wisdom and necessity of rest.

"Reading aright the so-called religious history of the past, we cannot but the more keenly appreciate and approve the wisdom that inspired the fathers of the republic in incorporating into its natal polity the absolute and unalterable separation of Church and State.

"I should gladly uphold impartial legislation, ordaining one day of rest in every seven, and if that day of rest should fall on Sunday, it would meet with hearty approval from the great majority of the American people; but I could never willingly assent to a law which would single out one class of citizens and visit it with penalties and punishments for actions which are innocent in themselves, from which all others are exempted. Nor should I willingly assent to legislation which would place the ban of outlawry upon persons who believe in innocent and lawful recreation combined with rest on the sabbath day, or which shall deprive persons pursuing a particular profession or vocation of their property, unless there was something in the nature of the property aimed at, or in the vocation pursued, hurtful to society.

"With all due respect to that court [Michigan], we cannot subscribe to any pronouncement, from whatever source uttered, which would exalt the police power of the State above and beyond all constitutional restraints, and which would endow a State legislature with an omnipotence greater than that ever arrogated by the British Parliament. I repeat here the significant commentary of one of the ablest and purest jurists of the Michigan court, Mr. Justice Cooley, in his dissenting opinion in the State tax-law cases, 54 Michigan, 380: 'Personally,' he says, 'I have little care how this case shall be decided. But it seems to me that in constitutional questions the court is drifting to this position: That those statutes are constitutional which suit us, and those are void which do not.'

"If the legislature of Michigan had passed an act prohibiting barbers from conducting their business on Wednesdays or any other week-day, would the courts of that State hesitate to declare it a flagrant abuse of legislative power? Why, then, have they upheld the law in question? Was not the court unconsciously influenced by its desire to promote Sunday observance? 'It is hard entirely to throw off human nature.'

"It must be apparent to every one that if the law under consideration is to be upheld, the action of the court can be justified upon no other theory than that the law promotes Sunday observance. Based upon such a theory, it finds no warrant in the constitution, State or federal. It is not within the province of the legislature to enforce an observance of religious duty on the sabbath.

"The first article of amendment of the Federal Constitution and the third section of article 2 of our own constitution, guarantee the exercise of religious worship to all, and prohibit any preference from being given by law to any denomination or mode of worship. In this respect the line of demarkation between Church and State is clearly drawn, and the perfect equality of all persons before the law so clearly recognized, that it is only necessary for us to walk in the path marked out by the founders of the republic to enjoy the fruitage of the best and wisest government ever devised by man.

"The law in question is class legislation, and deprives barbers of their property without due process of law. This must be so unless it is proved that the business, or vocation, of a barber, is hurtful to the community, tends to promote pauperism and crime, or to provoke a breach of the peace. Muscle and its labor are property. The faculties of the mind and their productions are property, and are as securely protected under the law as any other species of property.

"The late Justice Miller says: 'It must be conceded that there are rights in every free government beyond the control of the State. A government which acknowledges no such rights, which holds the lives, liberty, and property of its citizens subject at all times to the absolute control of even the most democratic depository of power, is, after all, but a despotism. It is true it is a despotism of the many, of the majority, if you choose to call it so, but it is none the less a despotism. It may well be doubted if a man is to hold all that he is accustomed to call his own, all on which he has placed his happiness and the security of which is essential to that happiness, under the unlimited dominion of others, whether it is not wiser that this power should be exercised by one man than by many.'

"When the legislature of this State shall, in its wisdom, enact a law based upon a wise public policy to promote rest from labor on Sunday, a law applicable alike to all classes of citizens, and operating upon all

businesses and vocations, then shall it be upheld; otherwise it must receive the seal of judicial disapproval as partial and arbitrary in its nature and an unwarrantable exercise of legislative power."

"The Court of Appeals of New York said: 'The term "liberty," as used by the Constitution, is deemed to embrace the right of every man to be free in the enjoyment of the faculties with which he has been endowed by his Creator, subject only to such restraints as are necessary for the common welfare.'

#### PASSING EVENTS AND COMMENTS.

**Progress in Educational Methods.**—Educational matters, like the rest of the world, "do move." A pupil of fifteen years ago would hardly know his location if he were to attempt to take his place in the classes of to-day. Principles rather than theory, facts rather than rules, phenomena rather than hypotheses, are sought for now-a-days. The methods employed for children often remind us of the Irishman's plan to begin at the top to build his chimney, so as to be sure he would be able to get it high enough. Little tots talk of meteorology and botany, of Longfellow and George Washington, of "ology" and "osophy" before they can write or spell their names. Well, it must be all right, for our most progressive men say so, and they know. And once in a while there appear in these new and advanced ideas, glimpses of light that are for common eyes. In the report of the Tuskegee Institute, the principal, Booker T. Washington, says:—

"The great thing to be kept in mind in our educational work in the South, is to make it effective as soon as possible in relieving the condition of the ignorant masses. With this in view, I have recently spent several weeks with the senior class in studying men instead of books. Each member of the class has gone into the country and studied a family; finding out the number and age of the family; whether in debt or free from debt; whether or not the crop was mortgaged; whether the land was owned or rented; how many acres cultivated; the kinds of crops, whether or not it was one or a variety; the kind of food consumed; whether or not the cultivation was poor or good; the number of fowls, cattle, pigs, dogs, cats, etc., owned; the educational conditions and opportunities; the moral and religious condition, noting especially to what extent poverty affected the moral and religious life. Some of the class have gone into the city of Montgomery and made the same kind of study of twenty-seven families there in the lower strata of life, making a special study of the methods of religious worship in certain churches in Montgomery, especially with a view of finding out how much connection there is between the loud 'Amen' and 'Hallelujahs' in church and the moral, industrial, and family life of the individual. This whole study has proved intensely interesting and profitable, especially the sound, healthy remedies that individuals in the class suggested for present weakness and evils. It is proposed to extend the investigation next year still further."

**Too Free with the Pistol.**—Some members of Berry's detective agency of Chicago were trying to arrest a criminal named Clarence White, for whom one of their number held a State warrant. Seeing two men passing along in a buggy, one of whom they believed to be the man they wanted, they endeavored to stop them, but did not succeed. There was a lively fusillade with revolvers, in which it is claimed by the detectives that the men in the buggy participated, though this is denied by other witnesses. The result of the shooting is that one of the men in the carriage was killed; and he was the brother of the man wanted, a peaceable citizen, against whom there is no charge. Eight of the detectives, including the manager of the agency and others not on the ground, were arrested and locked up to await the action of the grand jury on the coroner's charge of murder.

There is not much room for doubt that there is a good deal of spite work with the regular

officers in the locking up of so many men, but the case illustrates a practice far too common of drawing firearms on very slight pretext, and sacrificing human life without trial. Another case occurred in Michigan in which a man suspected of a crime was shot down while trying to defend himself in his own house, or that of a relative. It afterward transpired that he was not the perpetrator of the deed. Officers of the law should remember that they are not public executioners.

**Monkey Performances.**—It is a pity that some people have no employment and no sense to prevent their acting the monkey in the sight of all them that dwell on earth. Continually we are reading of some new freak, or performance, the object of which is to attract attention. The following are a few samples of what we allude to: Lately a woman has been jumping from the Brooklyn bridge; a young man and woman undertake to walk from Chicago to Atlanta selling polish, and are to be married when they get there. Several have bicycled around the world (on cars and steamers we suppose). Now a man and a woman set out to wheel each other around the world by turns in a wheel barrow. The latest freak is that a couple of men undertake to roll kegs of beer from Green Bay, Wis., to St. Louis. It seems too bad that people who are so full of activity have n't the sense to set themselves at some useful employment when the world is full of good deeds that need to be done.

**Death in the Pot.**—The city of Watertown, N. Y., has been suffering from a terrible scourge of typhoid fever. Over two hundred deaths have occurred there in the last few weeks from that cause. The origin of the disease has been traced to impure milk. Microscopic examination revealed germs of typhoid and tuberculosis. People have for centuries and ages been dying from causes more or less obvious. Typhoid, diphtheria, consumption, and a long catalogue of ills have become sadly familiar terms to us all. But it is the work of the modern bacteriologist to discover death lurking and hiding in every nook and cranny along the path in which we tread. Boiling, poisoning, burning, scalding, scrubbing, and drowning, right and left, before and behind,—in these seems to be our only hope of surviving the fearful gauntlet of grim specters that grin upon us from cess-pool, cellar, and bedroom; from carpet, curtain, and cupboard; from sink, closet, field, or street; from pot and kettle, pan and skillet, yea, even from the sparkling water glass, and the innocent looking cream-pitcher. "There is death in the pot," exclaimed the old-time prophet. "There is death everywhere," cries the modern microscopist. And as the conflict deepens, living becomes more and more precarious, until at last we shall all have to walk on tiptoe, breathe, eat, and drink, in sterilized retorts, out of which we gaze through a glass darkly upon the little demons that are surely working their way to us through glass and iron. Death as an enemy is becoming more and more tangible. Instead of being simply a condition, death is an active foe, existing in a thousand forms, seizing upon us continually. We may shake him off, guard our vitals with care, fight with desperation; but it is only a question of time when the argus-eyed, multiform enemy will find our weak spot, and death will be our conqueror.

## 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.

### A GIFT OF LOVE.

BY ELIZABETH ROSSER.  
(Pruittland, Ore.)

OUR children unto thee we yield;  
Our sons and daughters forth we send  
To sow and reap and glean the field,—  
Be thou their constant Guide and Friend.  
Our prayers for them while thou dost hear,  
As homeless wanderers they roam,  
Our aching hearts support and cheer,—  
O comfort those who stay at home.

Their faces 'round our board we miss;  
The loving word, the tender care,  
The morning greeting, evening kiss,  
The youthful voice in song and prayer.  
And yet at morn and eve we kneel  
To pray beneath the same blue dome;  
The same sweet Spirit still they feel  
That comforts those who stay at home.

But thou didst send thine only Son,  
And he was banished from thy face,  
To save a people lost, undone;  
And there was none to fill his place  
In heaven's courts; he, joyful, came,  
A homeless wand'rer here to roam.  
Then yield we all for his dear name,  
Until we meet again, at home.

### THE EVOLUTION OF THE HOME—3.

THE ideal home is the abode of love and refinement. It is a place where the tender plants of virtue may grow in the genial atmosphere of purity and kindly sympathy. Such homes are found only in lands where Christianity has shed its light, and exerted its beneficent influences. Selfishness produces nowhere a more baneful effect than in the home. Where pure heavenly love is unknown, the home is as desolate as a desert. The stronger trample upon the weaker. No consideration is shown for suffering; no sympathetic arm supports the weak; no hearts respond to beams of sunshine or love; no beauty springs up. There are four elements of a blank wall, an unyielding floor beneath, a cheerless ceiling above. Fault-finding, crimination, retort, contention, snarling, crying, tears, and regrets,—these are the prevailing elements of a home where tyranny and not love presides.

To constitute an ideal home, it is requisite that each member be in perfect accord with the spirit which must pervade the place. There can be no exception. One incongenial inmate is like a broken tooth or a foot out of joint, which destroys the peace of the entire body. A peevish, willful child; a fretful, impatient mother; a hasty, overbearing husband; will render a household exceedingly unpleasant. One such individual will perhaps blight all the heavenly influences that are shed upon a home. It is absolutely necessary that father, mother, and children understand the several duties, the part they should each act, the blessings they should each contribute, and also have a willing disposition at all times to do faithfully and patiently the parts devolving upon them. Parents should learn what their duties are by thoughtful study of God's word, and by carefully observing their opportunities. They should be prepared to teach to their children by precept and example the true art of home making.

Where love, purity, and beauty dwell in the hearts of the members of the home, they will show themselves everywhere,—in the countenances, in the person, in the neatness and order of the house and premises, in little works of decoration and affectionate tokens, on the walls and center table. Everywhere we look, we shall see convincing testimony that this is the abode of peace and love. It does not require wealth to manifest love. Love is ingenious, and seeks a thousand ways in which to express

its sentiments without words. It finds its satisfaction in the eyes that beam with grateful pleasure in witnessing the comfort and happiness of its objects.

We do not say that happiness is never found in homes where Christianity is not professed. The influences of Christ's life and Spirit are reflex as well as direct. The blessings which flow from the world's Redeemer are spread abroad over the whole race. Of them the good and the evil partake, even as they both receive the sunshine and the shower. "Love is of God." Every beneficent influence, every good and perfect gift, is from above. It is to God, through faith in him and the gracious guardianship of heavenly beings, that we owe the happiness, the attractions, of our homes. T.

### "I KICKS AGIN IT, SAH!"

SUCH was the vehement exclamation of brother Moses. My first acquaintance with Moses began thus:—

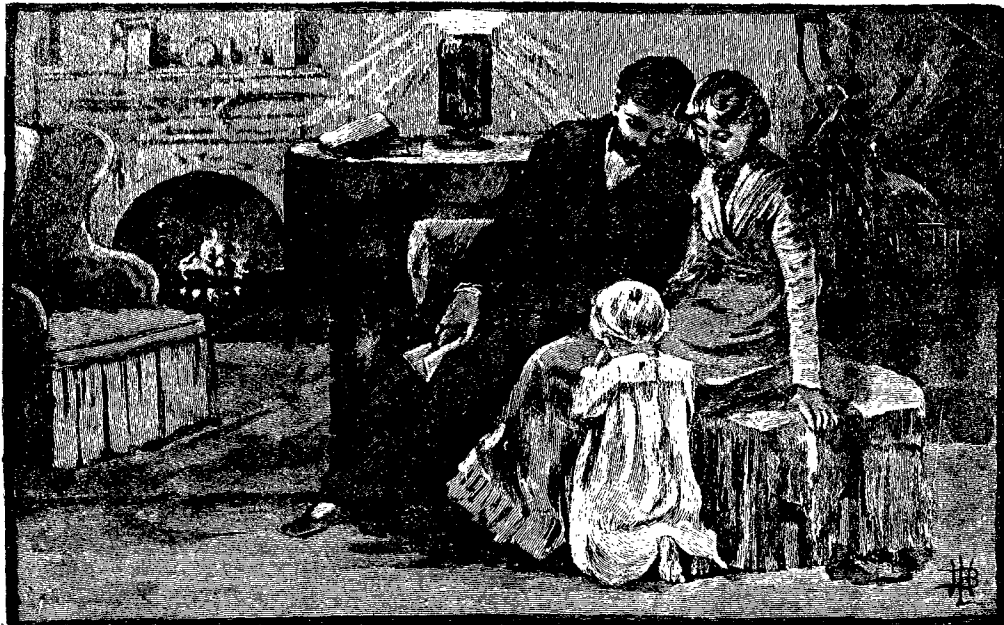
Soon after the close of the war, a neighbor said to me one day: "I wish you would call in and see my colored man, who has recently come to me from the South. I assure you he is a character."

I called one morning according to request, and

scar or a sore place in my heart, and he says to me, 'Son, dy sins, which is many, is forgiven dee.' Den I know'd I'd been born again; dat old things was passed away, and all things had become new. From dat day I's been surer dat I's born'd again dan I am dat I was born'd de fust time. Dat's my experience. Some folks don't believe it; but I knows it, for it's what I's tasted and seen."

Now I dare say that my readers will conclude that one capable of such highly wrought enthusiasm as this would have very little sober sense or solid judgment for the ordinary affairs of the church of Christ. On the contrary, Moses, becoming a deacon in a colored church, not long after my first acquaintance with him, has used the office so well, and gained for himself such a good degree, that by general consent he is now regarded as a very pillar and stay among his brethren. Certainly he must have been profoundly taught of the Spirit; and I can say sincerely that I am always spiritually refreshed by my wayside conversations with him, and that if I should ever be in great affliction or darkness of mind, I can think of no one to whom I should more readily turn for consolation than to black Moses.

"Have you any special religious interest in your church?" I asked Moses.



A CHRISTIAN HOME.

after a pleasant introduction, I said: "Brother Moses, I wish you would tell me your Christian experience, if you can spare time for it."

"I allers has time enough for dat, sah," he replied. "It was on de 6th day of October, 1853, at three o'clock in de morning, in massa's cornfield in ole Virginny, that the Lord spoke peace to my soul. I had been a mournin' for weeks, yet all de while more or less confidential in myself, and settin' store by de heaps of good works and prayers and repentin's I'd done. But at last dese deceitful refuges began to gib way, and de foundations of de great deep broke up in my soul, and for three days and nights I could neither eat nor drink nor sleep, a-mournin' and a-wailin' for my sins. At last, nigh sunrise, in de third day, out in de cornfield, I says, 'Lord, you must save dis despairing sinner, or he'll die. I know I's wicked and vile and rebellious, but den you's all merciful and forgiving.' He reached out his hand edgeways toward me; and if dat hand had been a sharp two edged sword, it couldn't cut me open quicker'n it did; separatin' de jints and de marrer, and layin' bare de corruption of my heart. I never dreamed what a heap of blackness dar was in dat heart till dat mornin'. Den, quicker'n I can tell, he reached out his hand ag'in, so kinder soft and tender, and closed me up, and did n't leave a rent or a

"No room for any interest," he replied. "De church is so lumbered up wid fairs and festivals and jollifications, dat the Sperit's got no chance to work among us. Leastwise dat's my solemn 'pinion, dough some says I's heady and setful. But I's sick of it, sah! I goes to church Sunday, and de fust thing de minister gets up and reads a long program of de worldly doin's and goin's for de week—de music and de supper, and de gramatic readings, and what not,—twenty-five cents admission, and all must come. I tell ye, I kicks agin it, sah, and will, long's I hab bref in my body."

"What do you mean by saying that you kick against it?" I asked.

"I rebukes it, sah, in de name of de Lord. Last Sunday I spoke out in meetin' and said, 'Breddren, what's ye been redeemed for, and brought into the church? Didn't de Lord tell you dat you's to be de light ob de world, and de salt ob de earth? Well, when I sees how much time some of you gibs to fairs and festivals, and den you can't come to de prayer-meeting 'cause you's so busy, I says, If you ever was de Lord's true salt, you've lost your flavor; and if you don't look out, you'll be cast out and trodden under foot of men.'"

"But, brother Moses," I asked, wishing to draw out further wisdom from this deep foun-



tain, "don't you think these things are necessary for making the church attractive to the masses, and inviting to the young?"

"No, sah," he replied, with great warmth; "no, sah; Christians is de salt of de world, and dey is put into de world to preserve it from corruption. But some's got de idee dat you must bring corruption into de church so's to preserve the salt, as dough de gospel is going to die out unless it's sugared and seasoned wid carnal 'musements. Dat's de pop'lar notion. But I kicks agin it, sah."

"Yes; but people say there is no harm in a social gathering and a plain supper, and a little music and reading for entertaining the people," I continued.

"Well, dat's de question," replied Moses. "I takes de Scriptures for my standpint of faith and practice, and I have searched in vain to find where de 'postles and elders ever got up suppers of turkey and chickens and sandwiches and cold tongue, and den invited de breddren to come to church and eat 'em at twenty-five cents a head. No, brudder, 'musements in de church is un-sanctifying, howsomever folks may think 'bout it. We had a festibal in our meeting-house two weeks back. I looks in a few minutes, and sees de crowds dere and de doin's. Fust de pi-anny and de fiddle strikes up, and den all the young folks' feet begin to shuffle and scrape under de seat, like de unthinkin' horse rushin' into battle. And sez I, 'Take off the 'straint, and how long 'fore dis whole company 'd be a dancin' and a waltzin' in the house of God?' Den dey had de guess cake, and de waffles, and waffled off a calico quilt to de one dat drawed de prize; and, sez I, 'What's dis but eddicating people to gamblin' and lotteries?' Den the gramatic reader comes on, all dressed up wid ribbons an' furbelows, an' when I seed her rollin' her eyes an' pintin' her fingers, sez I ag'in, 'What's dis but jus' nussin' our young 'uns for de stage and de theater?' I tell you, I kicks agin it, sah, and allers shall."

"Well, next night was prayer-meeting; only twenty out, an' all as mum as if de Lord had never opened their mouths; and when I warns 'em about it, dey says, 'Brodder Moses, de Spirit didn't move us.' I's praying 'bout it night and day. It's 'cause de Lord's children don't think, dat dey does so. You remember how he says, 'My people do n't consider.'"

Reader, Moses is a real character, and not a myth. He was born in slavery, and if he is able to read, it is only a recent acquirement. But his mind is saturated with the Scripture as he has caught its phraseology from the rude preachers of his race. May it not be that he is one of the "babes," to whom the Father has revealed some things which he has hid "from the wise and prudent"?—A. J. Gordon, D.D., in the *Watchword*.

#### KINDERGARTEN TRAINING A HELP TO THE MOTHER.

BY MINA RUMERY.  
(Haskell Orphans' Home.)

[By the kindness of the author we are permitted to publish portions of an essay read by Miss Rumery, kindergarten teacher in the Orphans' Home, at the recent annual exercises of the Missionary Mothers' Class. "Kindergarten," as has been often explained, is a compound German word, meaning "children garden." In it child life is regarded and treated as tender plants. By objects and illustrations the tender minds are led to strike their roots downward into the reason and relation of things, thus forming an intelligent basis for all education.—Ed.]

To tell all the ways in which the kindergarten work would be a help to mothers, would require more than one evening; and each mother would

have a different experience, since each one's needs would be different, just as we each get from a sermon those points which come closest home. I will mention only a few of the most obvious ways in which it will help every ordinary mother with the ordinary education, yet full of mother-love and that indescribable something which motherhood alone can bring.

The greatest foe with which the kindergartner has to contend is the idea among people at large that her little domain is simply a safe place of *entertainment* for the children,—a place where the child usually loves to be,—and best of all, where he requires none of the mother's thought or care. If the mother understood the real kindergarten thought, this evil would be eradicated, and she would cease to regard her child's time wasted because he was not learning to read and write and spell, for she would comprehend the fact that he was learning to read and write and spell in the great book of nature, becoming acquainted with its Author, and learning to recite those lessons in a material way. The kindergarten is not a school in the common acceptance of the term, but a *mediator* between the home and the school,—a place where the mental, moral, and physical natures are developed simultaneously.

The mother who understands the principles of the kindergarten will value the work the child brings home, not for its intrinsic worth, but for the skill acquired in its making, the motive that prompted it, and the spiritual truth it was meant to emphasize. She will appreciate the little games in which he imitates the different occupations, animals, etc., not because they keep him out of mischief, but because they afford exercise in his threefold development, because by them he is trying to feel like the person or thing he is imitating, thus getting into sympathy with them, and consequently being drawn closer to their Creator. His mental powers are being cultivated, for he is observing and classifying.

Now the mother who understands the kindergartner's efforts can carry on the same work in the home, where she is with the child twenty-one hours instead of three, by leading him out in conversation along the lines that are being emphasized that week in kindergarten, and when possible, surrounding him with circumstances that will help to remind him of his kindergarten, thus connecting it with his home life.

The old proverb, "In union there is strength," never applied more truly to anything than to the forces brought to bear upon a child's character; and only when the kindergartner and the mother can work together harmoniously, can we expect the highest results. We know that a change of light in the conservatory will blast a geranium bud, but what about the delicate little human buds in our child garden? The mother needs a thorough kindergarten course, in order to work in the most perfect harmony with the teacher. She will then understand the value of play as a factor in the education of her child, and improve every opportunity of binding him closer to herself by her interest in his play. Instead of loading him down with playthings, which will tend to make him fickle and restless, she will provide him with material into which he may put a part of himself, and then help him to do that, even at the expense of time and a tidy room.

The mother who has caught the real Fröbel [the originator of kindergarten methods] spirit, regards her work as a holy, sacred one; for she always looks from the material to the spiritual, from the cause to the effect, from the act to the result upon the character; and whether she is building block houses for her little one, washing his dirty little dimpled hands, or teaching him to lisp his first prayer as the little white figure bows at her knee, she realizes she is sowing seeds in her darling's heart, and helping to mold his character. And if she has lived long enough with that earnest teacher "who saw into

the heart of childhood as never man saw before" (I mean Fröbel), she will find a way to appeal to the threefold needs of her darling in every lesson, thus giving him a perfect and symmetrical development which one writer calls a "sacred legacy," which "will win for its possessors untold riches in the eternal future."

(Concluded next week.)

#### WHAT WE NEED.

BY MRS. D. A. FITCH.  
(Sanitarium Cooking-school.)

THE body is composed of different kinds of tissue, some portions of each being continually broken down in muscular action, breathing, and even in the act of thinking. They are more or less highly vitalized, the nervous and muscular being more so than the bony. There being so great diversity in these tissues, there must of necessity be different elements in our food to repair the waste occurring in each.

The young must support growth as well as repair, and therefore require more of the nitrogenous, or building material, than do adults. The average normal body requires only about three ounces daily, to replace the waste occasioned by ordinary action. Consequently there must be other elements which go to make up the bulk of our food; for the daily need of food is about twenty-one ounces of solid aliment, or water-free food. The elements required are starch, sugar, and fat, known as the carbonaceous, or heat- and force-producing elements, and of them we require six times as much as of the nitrogenous; and they are related to the system as coal or wood is to the stove or engine, both in quantity and office. They are the elements which afford us our energy.

The nitrogenous elements are principally derived from legumes, as peas, beans, and lentils, fibrine of lean flesh, casein of milk, albumen of egg, and gluten of wheat. This last is the substance obtained when wheat is chewed. The albumen of an egg is principally in the white. The casein of milk is the part coagulated by the introduction of acids, as rennet, lemon, or vinegar. Albumen is also in milk. From these food elements the body, with its various tissues, is built up, and thus we see the necessity of studying the body and our foods, that we may make the best use of the things a beneficent Creator has given us.

#### USEFUL RECIPES.

*Corn and Tomato Soup.*—Two cups each of cooked corn and tomatoes run through a colander. Three cups boiling water, salt to taste, and thicken with one tablespoonful of browned flour.

*Macaroni with Lentil Gravy.*—Break a cupful of good macaroni into inch lengths; put it into boiling salted water and cook until tender, or until it has increased to twice its original size. Have ready a gravy made by taking one cup of boiled lentils after they have been put through the colander; thin with one cup of milk, and thicken to the consistency of thick cream with flour braided in a little cold milk. Heap the macaroni in the center of a serving dish, and pour the gravy around it. Serve while hot.

*For Burns.*—For a slight burn or scald apply olive-oil, fresh butter, or cover the place with a cloth wrung out in about a pint of tepid water, in which a piece of common washing-soda, of about the size of a walnut, has been dissolved. For a bad burn or scald use linseed oil and lime-water, mixed in equal parts, known as "carron oil," soaked into a piece of lint, and laid on. In the absence of these remedies, flour the burn well with the kitchen flour dredger, and cover up quickly.—*Pacific Health Journal*.

# The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 26, 1895.

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## THANKSGIVING THOUGHTS.

EARLY in the history of this country the custom of setting apart a day for special thanksgiving to divine Providence was formed. The time appointed was at the close of the year's ingathering of the fruits of the ground. This custom has been preserved; and through the goodness of God we are brought to another period when we are called upon especially to remember the bounty of Heaven. It is true that to a great extent the day has lost whatever elements of sacredness or devout gratitude it may have possessed. It has degenerated into a season of riotous gluttony when people undertake to show their appreciation of their temporal blessings by devouring as many of them as their stomachs will hold. It is true that in many instances, so far as the Lord is concerned, he is better honored in the breach than in the observance of it.

But notwithstanding that the enemy has sowed tares here also, there is to every heart that is susceptible to a sense of continuous loving-kindness, received from the Source of all good gifts, an impressive fitness attached to such an occasion. Ingratitude is a grievous sin, not only against a bountiful Giver, but against our own souls. Gratitude is the response of kindly feeling for favors received. It cheers the giver, and is the least return he can expect.

Have we as a people any special reasons for thanksgiving? The question produces a spontaneous answer in all our hearts. We have shared with others the good things of life. Seedtime and harvest have come to us with their opportunity and reward. Peace broods over the land, light and knowledge are increasing, faith is being confirmed, prosperity attends the work of our hands; indeed, we cannot number our blessings. Though we have some trials, nothing can harm us if we be followers of the good. The evidences that establish the truthfulness of our position are increasing in number and emphasis. We see the conflict approaching like a dark cloud in the west. The storm will soon break; but beyond the storm is the glory. Truly we have infinite cause for gratitude.

In what manner can we best show our appreciation of these favors? The best way is to be truly thankful. Let us not forget that God regards the heart and not the outward show. In the harvest feast of the Jews we have the prototype of the Thanksgiving feast. And while we do not approve of gluttony or intemperance as a medium of expressing gratitude, we believe that a thankful and appropriate use of good cheer is proper, with true gratitude as a prompting motive.

It is a poor manifestation of gratitude that consumes the gifts of God on our lusts. The true principle is that as we have freely received, so we should freely give. If God has blessed us, it is that we may be a blessing. As we are dependent upon God, and he supplies our wants bountifully, others are dependent upon our

benevolence, and we should gladly discharge our duty to them. At no season of the year is it more proper to remember the poor and suffering than now when the rigor of winter is being felt. How many there are about us who can only look to God for clothing, fuel, or food. And our Heavenly Father looks to us to act as channels through which to bless his needy poor.

Then, too, we have much to be thankful for in view of what the truth has done for us. It has conferred inestimable good upon every soul that has received it in the love of it. Have we no gratitude for this? Others need it; the call is urgent. Again the word comes, "Freely ye have received, freely give." G. C. T.

## ENFORCED UNION.

MANY of the Protestant churches are agitating the question of a closer union among the different denominations. Some, perhaps, desire a real union of feeling and sentiment in religious matters, but the majority seem willing to accept a compromise which would amount simply to a confederation for political purposes.

Taking advantage of this state of things, the pope of Rome lifts his voice for a union of the whole of Christendom, by which he means a return of all the different denominations to the bosom of the Catholic Church. Some are not slow to perceive that this proposed union with the Romish Church means nothing less than this. Thus Bishop Wescott, of England, says: "A reunion, for example, of the English Church with the Roman Church, as it is now, would, as far as I can judge, postpone indefinitely the union of Christendom," to which the *Christian Work* of Nov. 7 responds: "So it would; for union with the Roman Catholic Church would be complete absorption."

Romanists taunt Protestants with their divisions, and claim that they exist because Protestants believe in the right of private judgment, and do not adopt the methods of their own church to secure union. This is stated by a Catholic writer in the *Journal of Hart*, Mich., of Oct. 25: "Union supposes a means of uniting, which no Protestant, true to his principles, is allowed to recognize."

And what are the means adopted by the Roman Church for unity? It is nothing less than to set up an infallible head of the church, to interpret God's word for all the people, and to erect an iron-clad creed, to which all must be made to bow, by the thumb-screw, the rack, the inquisition, and the burning stake. Such is the unity of Romanism; and what virtue is there in such unity as that,—a unity secured only by robbing men of all independence of thought and conscience, and reducing them to mere machines?

At the foundation of all this wretched business lies the principle expressed by Cardinal Gibbons, referring to the pope of Rome, "An infallible book is of no use to me without an infallible interpreter!" God would not have given to men an infallible book unless he had made provision whereby they might understand it. This he does in the intelligence he has bestowed upon men, and the Spirit which he has promised to guide them into all truth, and which is not confined to one person or any particular set of persons, but is provided for all who will earnestly and honestly seek for it. Hear James: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and up-

braideth not; and it shall be given him." James 1:5. And hear the Lord himself: "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?" Luke 11:13. For this expansion in wisdom, and this free operation of the Holy Spirit, Protestantism, with its fundamental principle of the right of private judgment, makes full provision. Romanism makes no such provision, but on the contrary, dwarfs and stunts and turns into animated corpses every one of its unfortunate votaries.

But it is urged that all this liberty is an evil, for it leads to diversity of views and divisions among the people. So Cardinal Gibbons adds to the sentence quoted above, "As the history of Protestantism too clearly demonstrates." But the trouble is not in the principle, not in the rule, not in the provision which the Lord has made for his people, but in the people themselves. If a man chooses to give himself up to his own vain and puerile imagination, that is his fault, not that of the book with which the Lord has provided us. If a person shuts out the influence of the Holy Spirit, so that it cannot work upon his heart and mind, it is his fault, not that of the Spirit which the Lord has promised, if he errs from the truth. The Bible plainly tells us by its own testimony how it is to be studied and understood. Let scripture explain scripture; take the literal as the foundation, and explain the figures by the literal, and let the Holy Spirit enlighten the mind in regard to what is not clear to one's own understanding. Surely the Lord has not stinted the provisions he has made by which men might be able to interpret his infallible book. And it is nothing against his plan and provisions, that men, ambitious to lead out and form a new party, men seeking for notoriety and fame as superior and original thinkers,—have brought division and confusion into the Christian church to serve their own selfish ends. If the church had always been composed of thoroughly converted men, the present state of things in the religious world would never have existed. But it would not help the matter now to lay out Christendom all stark and stiff in the sepulcher of Romanism.

To illustrate the sentiments here advanced, let us take one important branch of the instruction which God has given us in his word. Take, for instance, the law of God. Does any one need an interpreter for that law? Is it not as plain as it can be? If God in an infallible book could not tell what he means, but must have an infallible interpreter, how can we understand the interpreter any better than the book itself? Then would we not need a second interpreter to interpret the first, and so on without end? Take the fourth commandment of that law, with its simple declaration: "The seventh day is the Sabbath of the Lord thy God." Does any one need an interpreter for that? What the day is the seventh day of, what constitutes a day, when it begins, when it ends, why it was set apart as a day of rest, and how it is to be observed, are all made so plain that any one who can understand language, cannot fail to know what is required of him. No one with a sound mind in a sound body, and an open Bible in his hands, will be able to give the first shred of an excuse for deviating from the letter of that law in the least particular. And if all Christendom were agreed, and had always been agreed,



in that observance, if all stood together on the law of God, how much difference would ever have crept into the religious world? This will serve to illustrate the whole subject. Away with pope, church, or councils, as either a needed or an infallible interpreter of God's infallible book. Let God be true. U. S.

#### THE CHURCH IN THE CIVIL REALM.

LAST week we saw that the all-sufficient reason why the State should not meddle in religious affairs, is that it *cannot* aid the cause of Christ. The use of force, which is the essential power of civil law, in connection with the gospel, antagonizes the spirit of the gospel, and becomes antichrist. It is said that the "gospel is the power of God unto salvation," while the strength of civil law depends upon the amount of *force* there is behind it. There is a difference between power and force. One is, in the most general sense of the term, an endowment by which a being or an agent is capable of producing certain results. It is inherent ability, or capability, either latent or active. Force in this sense is power exerted arbitrarily against opposing obstacles. The success of the gospel depends upon its power to save from sin; the stability of a State depends upon the strength with which it can enforce its behests.

The power of the gospel cannot be exerted arbitrarily, for the object of the gospel is the formation of moral character; but arbitrary force crushes moral character by ignoring conscientious scruples. It enforces its will regardless of the assent or dissent of its subjects. Force leaves to the individual no choice; but free and untrammelled choice is an essential condition to the formation of moral character. Hence the introduction of force or of the civil power into the spiritual realm, converts the work it undertakes to do into an intensely irreligious effort.

But how is the church affected when it descends to the political arena, and takes up the arms of civil law with which to propagate its principles? The inspired seer beheld the church as "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The power and dignity with which Christ endowed his church are those which attend the throne of the universe. With a pure gospel and unshrinking faith in God, the church was sent forth as a rider upon a white horse, bearing a bow and wearing a crown, conquering and to conquer. A work such as no earthly power could by any means begin to accomplish has been done. From a small beginning an innumerable throng have been garnered from the earth for the heavenly kingdom, "not by might, nor by power, but by my Spirit, saith the Lord." As long as the church stands connected with God, it exerts a power that is divine and infinite. That the Lord has no use for arbitrary power is evinced by his action when a certain Samaritan village refused to receive him. At such an affront the spirit of Peter and John was aroused. They were in favor of enforcing his presence upon those people, or of giving them a punishment adequate to their offense. "Wilt thou that we command fire to come down from heaven, and consume them?" they inquired. "Ye know not what manner of spirit ye are of," said Jesus. He went to another village. He forced his presence or doctrines upon none.

Then, when the church leaves its divine Head, forsakes his methods, and employs the machinery

of civil government, it denies the power of the gospel, and forsakes it for the force of the world. When this is done, the cause of Christ is abandoned, and the cause of Satan is espoused by those who profess to be Christ's soldiers. In such a case the Spirit of God is of course withdrawn. Christ has no fellowship with darkness, no concord with Belial.

The almighty power of God unto salvation, is never exerted upon unwilling subjects, for it would not avail. The human will can effectually and forever frustrate the infinite grace of God in behalf of him who opposes his will. Human laws are utterly impotent to remove the obstacle.

Therefore, we conclude that when the State undertakes to do the work of the gospel, under its unhallowed touch that work becomes antichrist. And when the church takes up the arms of civil power with which to enforce her work, she must relinquish her hold on Christ, and she becomes antichrist. G. O. T.

#### SHALL THE TURK GO?

It is still reported that massacre and rapine are yet running riot over the Asiatic portion of the Turkish empire. Scarcely a day passes without an account of new horrors, or a confirmation of those already reported. About the middle of November the English mission at Nablous, north of Jerusalem, was attacked by a mob. Though the missionaries escaped, several of their servants fell beneath the murderous blows of their assailants.

Outbreaks of a serious nature, made simultaneously at places far distant from each other, in Asiatic Turkey, show that affairs in the sultan's dominions are in a state of widespread anarchy. It is the general conviction that the promises of reform which the Turks are ready to make, are insincere, and are never intended to be carried out. While this may be true, some accounts reveal a still more serious state of affairs by stating that the fanaticism of the Moslems has risen to such a pitch that the sultan cannot control it, and therefore cannot effect any reforms, if he would.

The Armenians, stung to madness by the intolerable oppression heaped upon them, have risen in some places in rebellion. This, in all probability, will prove an injury to their cause; but at any rate it will not tend to allay the agitation.

The *Interior* of Nov. 21, referring to the various shifts and excuses the sultan is making to delay matters, says that "all the while the inevitable is steadily approaching." It thinks the sultan might detect the handwriting on the wall, in the events that are daily occurring. French cruisers are on their way to the Dardanelles, the Russian Black Sea fleet is ready to enter the Bosphorus as soon as the signal is given, the British squadron is near Lemnos, and four Italian cruisers are on their way to join the English fleet; while two American warships are cruising near the scene of danger to protect American interests. Russia is insisting that a force sixty thousand strong be concentrated at Erzeroum, and that prompt measures be taken to put Turkey under a protectorate.

The paper quoted above thinks that the Turkish cup of iniquity must be more than ordinarily capacious, but that it is now so full that it can hold no more, and that the powers cannot much longer delay the inevitable. But it thinks England, which is now beginning to face about, and saying that "the integrity of the

Ottoman empire must be conserved," is the most responsible party in the whole affair, and says: "We believe that England can make terms with the powers for the immediate abolition of the Turkish empire. U. S.

#### 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.]

##### 547.—RECOGNITION IN HEAVEN.

1. Will there be two classes in heaven, one composed of those who are translated at the coming of Christ, and the other of those who have passed through death?
2. Will people know each other in heaven, and recognize the relationships that have existed on earth?

M. J.

*Answer.*—1. On the questions of distinctions and relationships in heaven, it is not well to try to carry speculations farther than the few intimations which the Bible contains on these points. There are some distinguishing marks placed upon the last generation of Christians, who pass through the conflicts and perils of the last days: (1) They pass through an experience called the sealing (Rev. 7:3); (2) They enjoy a special relationship to the Lamb (verses 13-17); (3) They sing a song which no others are able to learn (chapter 14:3); (4) They are redeemed from among men; that is, they are taken as living men from among living men, and crowned with the glories of redemption (verse 4); (5) They are the first-fruits unto God and the Lamb (*id.*); (6) They are noted as being victors over the beast, his image, his mark, and the number of his name, the last powers of earth that array themselves against God and his work. Rev. 15:2; 20:4. These marks must make something of a distinction between this class and others, but without detracting in any manner from the "fullness of joy" of all the rest of the saved. 2. We shall know each other in heaven; for there we shall not see, as here, "through a glass darkly," but "face to face," and "know" as we are "known." 1 Cor. 13:12. It follows that the relationships that have existed on earth, will be also remembered there; but this would not necessitate their being maintained there. And this brings us to the main point of the question, which is, If a portion of a family were saved, and the others of the family lost, would not the saved mourn and be unhappy over the absence of those who had been so dear to them in this life? In considering this point, let us ask ourselves what constitutes the closest bond of attraction and union to each other, even here. Christ's own words answer. Matt. 12:46-50. When it was told him that his mother and his brethren desired to speak with him, he said: "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Thus the ties of Christian love outrank the ties of nature. And this feeling will be infinitely intensified, when we come to be made like Christ by seeing him as he is. 1 John 3:2, 3. So the bond of union there will be character and a common love for Christ, not the ties of nature; and whoever will not receive this love after all has been done that could be done to induce him to do so, the absence of such an one from that holy place will not take out of the heart of the saved the joy of

their redemption through Jesus Christ. On the other hand, if we do not know each other in heaven, we should not know whether any of our friends were saved or not, which would tend to more depression of spirit than the other hypothesis.

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.

### THE OLD PATHS.

WHERE are the paths our fathers trod,  
Like men of courage bold?  
They lived by faith, and walked with God,  
As Enoch did of old.  
To speak for God, like Aaron, they  
Were chosen from above,  
To offer men without delay  
God's pardoning grace and love.

Ah, woe is me! they each could say,  
If I refuse the call;  
I freely gave myself away  
To Him who died for all.  
My home is sweet, my friends are dear,  
With them I fain would dwell;  
But dearer still do souls appear,  
So, home and friends, farewell.

Silver nor gold ne'er called them forth,  
Nor stopped them on their way;  
They preached to men Christ's precious truth,  
And looked to him for pay.  
The love of Christ, a mighty cord,  
Constrained them night and day,  
To cry, Behold the Lamb of God!  
That taketh sins away.

They had no creeds to yoke the meek;  
No notes to preach by rule;  
They knew their Bible though not Greek;  
Their closet was their school.  
Preaching the gospel of their King,  
They ran as they were sent;  
Trusting in God for everything,  
Like flames of fire they went.

O'er hill and dale, through storm and calm,  
They ranged the country through;  
Believing naught could do them harm,  
If they were good and true.  
No high nor low were in their ranks,  
But all of one degree;  
E'er praising God, and giving thanks,  
In love and unity.

— Selected.

### AFRICAN WEST COAST.

I TAKE this opportunity to say that we are in our field of labor safely. We landed Oct. 3, about noon, and found brother Rudolph working away with all the wisdom that God had given him. He was of good courage even in his loneliness. We had a very pleasant journey, — only two days of rough sea in all the twenty-eight days on shipboard. I had not the slightest feeling of seasickness. The rest enjoyed it all, except one day crossing the Atlantic to Southampton. We were very much rushed in London, as we had only a day there, but by the kindness and help of the brethren, we made the connection with our steamer, for which we were thankful. Our steamer south stopped on the coast of Liberia, to get Kroo boys, who are employed by men down the coast at different points. It was very interesting to watch them as they came alongside in their canoes dug out of the cabbage-tree, a very light wood. All the canoes were nearly alike except in size. From four to sixteen boys came in each canoe. All were nearly naked except the head man, who it seemed had managed to find some old rag basket, and had picked out a shirt and a cap or hat or something of the kind, and had put them on. Many of them had their teeth filed between the two upper front teeth, giving them the appearance of fangs. I was told it was a custom of their ancient days of cannibalism. They have another peculiar mark extending down their foreheads from their hair to the tip of the nose. It

is gunpowder pricked into the skin about one-half inch wide, and gives it an inky black appearance.

At night, as I watched them perform their superstitious worship on board steamer, and saw their charms hanging about them, I could not but ask God to give us wisdom to teach these people of the true God. I am more confident each day I am with them that the Lord has many jewels among them.

All our company seem to be enjoying moderate health thus far, though we have been here two weeks yesterday. Overwork is all that has produced any evil results on health. I find that a man cannot endure to do nearly as much work here as at home. The heat is excessive, yet one does not feel it as much as in America, if he keeps out of the sun. I enjoy a heavy woolen blanket over me each night, yet all the time the thermometer stands at about 80° in the house. Fruit is abundant and cheap. We are nicely located in a good house made of mud and covered with sheet-iron, with nice pine floor and whitewashed walls, which make it look very neat and clean. We have one large room which we are using for worship. We begin our family worship at seven o'clock, and invite all who would like to come in and read with us to come. Our room is crowded each night, and most all can read English. Brother Kerr counted seventy one night. As I present Jesus and his love to them each night, my soul yearns for them, that they may be led to the Lamb of God that taketh away the sin of the world. Pray for us.

D. U. HALE.

Cape Coast, West Africa, Oct. 18.

### IOWA.

DAVENPORT.—As I came into this city of 40,000 inhabitants, "I had fainted unless I had believed to see the goodness of the Lord, in the land of the living." Work was begun in July, 1894, by the distribution of tracts and holding Bible readings. At that time there were only five Sabbath-keepers living here, and two of these soon moved away. Four other workers have been here a few months. Last December a Sabbath-school of twenty-four members was organized. Since that time others have accepted the truth; and with those who have moved in, we have a school of thirty-one. After Sabbath-school we have a Bible reading or a social meeting, all taking part, the children repeating a verse of scripture. Love, union, and harmony prevail. The sweet, tender Spirit of the Lord is with us in our prayer-meetings. All, including the children, take part. Visitors often take part with us. In a few days we expect to organize a tract society. Missionary meetings will then be held, and Signs and tracts sold and distributed, thus giving all something to do. We are glad to have the assistance of brother T. F. Kendall, who has lately moved here. We have just placed a reading-rack in the leading depot of the city.

For the encouragement of others, I will relate some instances of how the Lord has gone before and prepared the way. A few years ago an unknown friend sent the Signs to a family for a year. They did not appreciate it, but passed it on to a neighbor. Two of this family are rejoicing in the truth, and others of the family are interested. Eighteen years ago, a family heard Elder James White and wife preach three times, and subscribed for the Signs. The wife, with two children, has lately accepted the truth. She is so happy, and said the other evening, "I find no time to speak about my neighbors." We have great hope of the husband. The Lord is working, and prejudice is breaking away. A lady visited her uncle in Indiana; they had traded with a canvasser for "Bible Readings," which was afterward placed out of sight in an upper room. The niece found the book, and becoming interested in it, the aunt gave it to

her. She, with a sister and her husband, is now rejoicing in the truth. I might relate more instances of the wonderful workings of the Lord, but my letter is growing quite lengthy. I can only add, The field never looked so large nor the work so great as at present, and never did I feel so needy. My prayer is, "Cause me to hear thy loving-kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk. . . . Teach me to do thy will; for thou art my God; thy Spirit is good; . . . quicken me, O Lord, for thy name's sake." MOLLIE R. LONG.

1706 Brady Street.

### NORTH CAROLINA.

HICKORY.—It was thought best for me to hold some meetings in Hickory, about six miles from where the tent has been located for several months. I began the 3d of this month in a vacant house, in what is called Berryville, just outside the corporate limits of the town of Hickory. We have a good-sized room, but not large enough to accommodate the people who seem anxious to hear. The attendance and interest have been good all the time, and we hope to see some obey the truth.

A tent-meeting was held here about eight years ago, and a number have been interested in the truth ever since. May their interest ripen into obedience. I have spoken once on the Sabbath question, and a number already admit that it is truth. I am trying to present the truth, not simply as it is in theory, but as it is in Jesus, and the Lord is giving freedom and liberty. I see new beauty in the truth all the while, and I want it in my own life, so that I can properly present it to others. I am alone in the work here. Elder Shireman and brother Lyndon are looking after the work about six miles from here, where we had the tent, as above stated. The new church at that place will soon be ready for use.

My family are now located at Greensboro, N. C., which will be our permanent address for awhile. I am of good courage, and am glad the dear Saviour is soon coming to gather his people. Pray for the work at this place.

B. F. PURDHAM.

### WEST VIRGINIA.

SINCE the close of our good camp-meeting at Parkersburg, I have been visiting among the churches. I was with the church at Berea on Sabbath, Sept. 28. A goodly number of the brethren and sisters were present, and we had a very profitable study of the word together. I was sorry to learn that some had been separated from the company, but hope they may walk in the counsel of God, and be united again with the people of God. We cannot now afford to be separated from the cause of God. It is a very dangerous position to occupy at any time, but especially so at this time, when probation is so near its close. If we are careless, we know not when we may pass our probationary line. To make clear the King's highway, will be the work of every one from this time forward, until all is finished.

Sabbath and Sunday, Oct. 5 and 6, we held quarterly meeting with the church at Newark. A refreshing season was enjoyed by all present. Twelve were added to this company, which was a source of encouragement to all the brethren and sisters. Sabbath and Sunday, Oct. 12 and 13, I was at Letort, where brethren William Hutchinson and Noftsgger have held meetings for some time in the past. There are a few who are seeking the way of the Lord, and we hope for a strong company to live out the truth at this place. I first reached Letort on Tuesday evening, Oct. 8, the day before brother Hutchinson left our Conference to prepare to go to

Ireland. We were sorry to have Elder Hutchinson leave us, but when the Lord calls a laborer, we must submit. D. N. Meredith joined brother Noftger in his work after the departure of brother Hutchinson, and they are now holding meetings about three miles from Letort, in a school-house. I spent Monday with the company at Mason City.

Oct. 18, E. C. Buckland met us at Parkersburg with his team and took us to Kanawha Station, where we remained until Sunday, Oct. 20. The meeting was a profitable one. Brother W. R. Foggin was present, and spoke very encouragingly. The Lord is ever willing to receive us when we yield all to him. We spent from Oct. 9-12 with the company at Huntington. They all seem to be of good courage. Brother Rule, elder of this church, has been laboring at Coloden since our camp-meeting, and reports five or six new Sabbath-keepers. I have had the privilege of visiting Prof. C. H. Duvall, formerly principal of the Bluefield College, but now a professor in the Collegiate Institute for colored girls located in Central City. He has lately accepted the Sabbath of the Lord, and is anxious to do something for his own race, that they may see the light.

The last week in October I spent at Bloomington, Md., visiting brother D. Haddix's family, and holding a few meetings in the Methodist church. A good interest is awakened, and now they call for more meetings. I closed the meetings on account of the district Conference, at Rome, N. Y., which I attended. A protracted meeting will begin soon in the church where we held our meetings, so we cannot continue our work there until it closes.

While we have had but few canvassers in the field since our camp-meeting, yet those who have been out have done well. The sad misfortune of our State agent in having his house destroyed by fire has prevented his being in the field for some time, but he now expects to be ready for work shortly. Others also will soon enter the field again. We believe the prospects before us for work the coming winter are better than they have been for some time.

D. C. BABCOCK.

#### PENNSYLVANIA.

It has been some months since I have reported to the REVIEW. It has not been for a lack of something to say, but my time has been fully occupied. The message is making advancement in this Conference. We have had only three tents in the field the past summer. Something like sixty have taken their stand for the truth as a result of these meetings, besides others in different parts of the State. Growing interests are being followed up where these meetings were held. We have held two camp-meetings in the State, which were seasons of refreshing and a source of encouragement to all who attended. Since June, aside from the tithe, first-day offerings, and the regular lines through which regular offerings are made, there has been raised in pledges and cash \$2900 to carry on the work in the Conference, and meet our pledges to the South Lancaster Academy. Nearly \$700 of this has been paid in cash. Notwithstanding the season has been a very hard one, especially for the farmers, our canvassers have sold more books than have been sold for years. Elder E. A. Merrell and wife, with two Bible workers and two canvassers, are pleasantly situated at 1737 Edgely St., Philadelphia, conducting the mission work in that great city. At present they are taking 500 copies of the *Signs*, which are being sold and distributed among the people, besides tracts, pamphlets, and books.

The spirit of union, courage, and co-operation seen in the advancement of the cause in the church at Philadelphia as well as elsewhere in the Conference, is a source of joy to the angels and of courage to the servants of God.

Now the church at Philadelphia have a desirable hall in the best part of the city (on Broad St., just above Columbia Ave.), known as the "Temple College Annex," in which they hold their meetings. Our mission needs a good organ and a few additional things, which we are unable to purchase at present. There may be some who feel a deep interest in this historic city, the birthplace of the nation, with one and one-fourth million people, who would be glad to assist us in these things. Elder I. N. Williams also reports encouragingly of the work in Pittsburgh. We need more laborers and means to fill the openings before us.

At the counsel meeting just closed at Williamsport, of which others will speak, plans were laid to push the work as rapidly as our means will permit. Efforts will also be made to relieve the tract and missionary society of its debt. Personally, I have enjoyed my labor very much the past summer. The Lord has given me health and his precious Spirit, for which I feel to praise and honor his great name. The meeting just closed at Williamsport has been a precious season of counsel and refreshing to those in attendance. All leave for their homes or fields of labor feeling of good courage in the Lord. We much appreciated Elder O. A. Olsen's visit and counsel at this time, although he was able to remain but a few hours. Let the watchword of the faithful in the camp of ancient Israel be ours: "Be strong and of a good courage," for the Lord God of Israel is with his people.

R. A. UNDERWOOD.

Williamsport, Pa., Nov. 18.

#### CALIFORNIA.

OAKLAND.—In the Oakland district the work moves on slowly. Brother H. S. Guilford, elder of the Stockton church, writes that he has spoken twice in the colored church of that place upon the Sabbath question. It was at their invitation, but what the result will be is not yet known. Brethren Reaser and Parott have been laboring in a tent effort at Fruitvale, a suburban town of Oakland; but a storm rent the tent badly, and as there were not many interested ones, they have discontinued their meetings and are holding Bible readings with the few interested ones. The plan of dividing Oakland into districts and assigning the members of the church to the districts has resulted in setting quite a number at work. We hope to see a still larger number of the church at work. In this city new converts are constantly taking hold of the work and truths for these days. Our people have lately organized a society called the Friends of the Homeless, the object of which is to look up suitable Christian homes for orphans and deserted children. Homes have been provided for two children, while five children are now under the care of the society awaiting homes. The Bible workers find all they can attend to. May God bless the work and workers throughout the great harvest-field, is my prayer.

H. F. COURTER.

#### WISCONSIN.

Work for the French, Americans, Germans, and Scandinavians.

SINCE I last had the privilege of reporting, duty has made it necessary for me to labor for some of these different nationalities, especially for the French. When laboring for them, I find it impossible to exclude those of other tongues who understand either French or English, and are famishing for the words of life. I often have to divide my effort in speaking a part of the time in French and the rest in English. Generally speaking, the French have at least a partial knowledge of the English language, and are less advanced in Bible knowledge

and in Christian experience than those speaking English, German, or Scandinavian.

I ask the readers of the REVIEW to concur with me in the logical and Scriptural deduction, that, as a general thing, when such efforts as city missions, etc., are started among a few French and many of those of other nationalities, plans should be adopted sufficiently broad to bring into line and make a nucleus of that material which Providence has already prepared, to give a molding influence to others, without, however, depriving the French of the privilege of growing in experience.

The work is still progressing in the townships of Little River, Lena, Spruce, and in the city of Oconto. The mingling of new French converts with Americans infuses courage, good cheer, and a spirit of labor in the latter, while it is a source of light, strength, progress, courage, and victory to the former. Last Sabbath God wrought mightily at our monthly meeting with the French at Little River. At least three heads of French families decided to keep next Sabbath. Even small children spoke under the sweet, melting influence of the Holy Spirit. The believers of the above-named townships and those of the city of Oconto were well represented. Three of the members of the French church of Robinson had come forty-five miles to attend the meeting. On their way to this gathering, they met two of their acquaintances whom they persuaded to attend our meeting. They left our good meetings at Little River fully determined to obey the truth. Our meeting closed with the ordination of a deacon for the Lena church. Four weeks before, an elder was ordained. The Lena church is now fairly in running order.

My apology for not replying to those who have asked me for what I regard as the true import of certain scriptures, is that I have had all the work I could well manage. But it is sweet to work in this the best of causes. For the next few weeks my post-office address will be Lena, Wis.

D. T. BOURDEAU.

#### KANSAS.

LAWNSDALE.—It was at the earnest request of some of the people of this community that I came here and began meetings, Oct. 9, in a neat Methodist church, seated with about two hundred chairs. It is a country place about eight miles southwest of Cunningham, and quite thinly settled. A good interest has been manifested from the first, people coming night after night for miles around, filling the church at different times with earnest listeners. Some opposition has been manifested.

The Lord has brought four entire families into the truth, and parts of four other families, making thirteen adults in all. A Sabbath-school was organized last Sabbath with twenty-seven members. The interest is still good, and I see no end to the work. Calls are coming in for these things to be preached in other places near here.

Last night 175 people were present to listen to a talk on the Restoration of the Sabbath. Good attention was given, and many are in the "valley of decision."

To-morrow night the presiding elder of Wichita will be present to confirm the people in keeping Sunday. I look for several to decide for the truth through this effort to keep them back.

E. A. MOREY.

#### THE TRIAL OF OUR BRETHREN IN ILLINOIS.

DURING the past few days four of our brethren have been tried for Sunday labor. J. F. Rothrock has been running a grocery at West Salem since early last spring. In the month of May the village adopted a code of ordinances, one of which contained a clause forbidding



Sunday labor, although the State law permits labor on the part of those who observe some other day than Sunday. The ordinances went into effect, May 18. On the 19th, which was Sunday, brother Rothrock sold goods as he had done on previous Sundays. The next day he was arrested. He was tried before a justice, and fined \$10 and costs. The case was appealed to the circuit court, and was tried the 11th of this month. This court sustained the decision of the lower court. The case was pleaded by Judge Hannah, who made an able defense; but as the town ordinance was very plain, a decision in brother Rothrock's favor would simply mean the setting aside of the town ordinance. All could see, except those who were prosecutors, that there was a religious bearing to the question. The judge of the court saw it, and reversed the decision of the jury, and the case is to be tried again at the spring term. There was a minister on the jury, and we learn from good authority that he used his influence to have the fine imposed. Brother Rothrock was tried at Albion, the county-seat of Edwards county.

Last August, in Richland county, adjoining Edwards, five of our brethren were arrested for Sunday work,—three for work on the farm, and two for running a country store. These cases were tried before a justice, and the brethren were fined. An appeal was taken to the circuit court. Three of these cases were tried at Olney, in Richland Co., Nov. 13. It was agreed that one case should be tried, and the decision of that one case should apply to all. The judge decided that that might be done in the case of the farmers, but that it would be better to have a distinct trial made in case of the merchants.

The cases were tried before Judge Landes, and the case for our brethren was conducted by Lawyers Mc Cauley and Hoff. There were twenty-four regular jurors present. When the case was called, the court-room was crowded full. Twelve jurors took their seats. They were questioned very closely by the lawyers if they had discussed the merits of the case, and passed opinions on it, and as fast as they admitted they had, they were dismissed. Sixteen were dismissed. The lawyer that opposed us asked each one if he had attended our camp-meeting, which we held in the city last September. If they had, and several had, they were asked if they were influenced either for or against the subject. They generally stated that they were. One man said, "I sometimes think the Adventists are right on the subject, and then again I do not know." He was dismissed as he said he did not think he could give an unbiased decision. Another gentleman said that he had heard the Adventists preach on the subject, and he would confess that he was "tangled." At last a Catholic was seated, and when asked if he knew anything about the Sabbath question, he answered, "No; but I heard of this trial, and came here to hear about the question." It took three hours and a half to select a jury. When it was selected, it was made up of nine church-members, and four that had made no profession. The nine church-members represented six different denominations.

When the jury was seated, brother Ross Foll, who is twenty-two years of age, was tried for the crime of plowing on Sunday. The first young man placed on the stand to witness against brother Foll, testified that he was disturbed in his mind by seeing the work done. It was proved that the Sunday before, he had aided in hiving a stray swarm of bees. The next witness testified that he and his family were disturbed by seeing the work done. The next one that testified was an old lady seventy two years old; she testified that she was disturbed by the plowing. When asked why she was disturbed, she replied that she was so disturbed by seeing a good boy plow on a day that she had been brought up to keep, that she could not sleep nights. She said that the Adventists were a nice class of citizens,

until the "cranky" Adventists came and got them to work on the "Sabbath." Another lady testified that she was disturbed by the noise made in plowing. When these had testified, the prosecution rested the case.

The State's attorney then argued the case. He claimed that the Adventists had a perfect right to keep the Sabbath on Saturday if they chose, but that the law said that all must keep Sunday, and that Adventists, even though they are good citizens, shall keep Sunday.

He was followed by Judge Hoff, who very ably set forth many facts in regard to the rights of conscience that the Constitution of the United States and the State of Illinois grants to every citizen. That the State of Illinois granted to every citizen the privilege of working the first day of the week, if he observed another day as a rest day. He gave in an able manner many facts in relation to the Sunday rest day; gave its heathen origin, how it was named after the sun, and the facts in relation to Constantine's Sunday law; presented the rights of every man to worship irrespective of earthly governments.

He was followed by Judge Mc Cauley, who, with law book and Bible, set forth the rights of our people to worship according to the dictates of conscience. He made an able address. As the case passed into the hands of the jury, nearly every one thought our brethren would be acquitted. The jury were out nearly six hours. Some were for fining to the extent of the law, —\$25 and costs; others, for making the fine light, while others were for acquitting. It was finally decided to fine \$1 and costs. The verdict was so rendered.

Judge Hoff is an able lawyer, who not only practices law, but publishes the *Flory, Ill., Democrat*. He has read the *Sentinel* for some time, and is much interested in the subject of religious liberty. Hearing of the cases to be tried, he attended the trial, and volunteered his services free of charge, and did all that he could to aid in the trial. He is anxious that an appeal to a higher court be taken to test the question of whether our people have rights in this State.

The court-room was crowded, and as quiet while the case was being tried as at any other case during last week. The court is still in session. At the close of last week the case of the two brethren who are under arrest for running a store on Sunday, had not been tried, and it was thought that their cases would not come up before the spring term. The judge seemed disposed to deal with the case fairly. In his charge to the jury he stated that in this State Sunday labor is not punishable, and that they could only fine unless a disturbance had been proved.

The case has claimed a wide-spread interest in the Sabbath question in the county, and has called attention to it, that could not have been as quickly in any other way; this being true, only good can come to the truth. The costs had not been determined when the writer left. The brethren are cheerful and firm in the truth, knowing that it will in the end triumph gloriously.

S. H. LANE.

#### FROM BRAZIL.

F. L. MEAD hands us a letter from W. H. Thurston, our agent in Rio de Janeiro, Brazil, from which we are permitted to make the following extract:—

"Rio de Janeiro, Brazil, Oct. 22.

"I will write a few lines to-day, and send in my report. Oct. 3 we had the privilege and pleasure of keeping brother Baber and party overnight. You cannot realize how glad we were to see them, and I will not try to tell you. The next morning when I took them back to their ship, brother H. F. Graf's boat had entered the bay, and I hurried back and met him

at the dock. This was a long-looked-for glad time, too. It was a rainy day, but we did not care for that. They all arrived in good health. We are now settled together in one house, but the house is so arranged that we live separately. At Hamburg the company took the liberty of sending brother Graf's things on two different boats, the latter arriving here a week later. This made us some trouble, and caused delay in getting his things through the customs, but we have them all at last. Brethren Graf and Hettrich will go to the colony this week.

"The canvassers are all doing very well now. The Berger boys are starting in well. Albert Berger had a trying experience the first of October, but he stood firmly through it all, and thanks the Lord for deliverance. The substance of it was about as follows:—

"About sundown he came to a merchant in the colony, and gave him a canvass. He was told to leave at once, or he would call his hired man, who would thrash him. (They were Catholics.) Albert went on his way, but he had not gone very far when the merchant and the hired man came after him, and by force took him back to the store; they took his books from him, and soon had a dozen more men there, and some of the company were Protestants. They drank freely, and tried to make Albert drink. They told him they would burn his books and hang him. They made a fire and burned the books, worth about \$30, and his Bible and prospectus with them. They then told him they would prick him all over with needles, and in the morning would tie him behind a mule and drive up and down the road, and have men follow with whips and see how fast he could run. They kept him there until midnight, threatening him in this way. He finally prevailed on an old man to take him away from the mob. The following morning he went to the next neighborhood, and told the story; they were so enraged over it that they went over there and made them pay for the books.

"Albert says no one knows what it is to stand before an angry, drunken mob, thirsting for innocent blood, until he has been there. He said he thought of the Saviour, for he knew he had passed through the same and even more. Yesterday I came to our depository room and found that the door had been forced open. I also found my writing-desk open, and the papers and other things scattered around generally. I hardly knew what to make of it, but I had not been there long before the proprietor came and said that a pack of thieves visited that block the night before, and broke into several rooms. He called the police as soon as possible, but none of them were captured until the next day. It is evident that they were after money only, for there was nothing taken from my room.

"W. H. THURSTON."

#### "THE AMERICAN SENTINEL."

A WASHINGTON dispatch to the *Chattanooga Times*, dated Nov. 16, says:—

"The persecution of the Seventh-day Adventists in Tennessee bids fair to fix on the State an unenviable notoriety. I have just been presented with an Adventist denominational paper, published in New York, which holds the commonwealth of Tennessee and numerous of its people up to national scorn. The paper contains copious extracts from Tennessee newspapers, interviews with Tennessee preachers and others, on all of which the comments are caustic and telling. Two Knoxville divines, whose interviews were printed in the *Sentinel* at the time the offending Adventists were imprisoned on the charge of desecrating the Sabbath, are skinned alive. The burden of the argument advanced by those preachers in justification of the harsh measures used toward this sect, was that the law should be enforced just as it was found on the statute-books. The Adventist editor in question retorts that certain Protestants during the reign of Queen Mary were found to be guilty of infractions of the realm's law governing worship. Several hundred of these people were burned at the stake. According to the argument advanced by the Knoxville clergy, it was proper to burn these relig-

ious enthusiasts, because they had violated law, and for such infraction burning was the proscribed penalty. They ring the changes on this point, going over the bloody deeds of Henry VIII., who burned and beheaded religious opponents, the Spanish Inquisition, etc. Numerous pictures enliven the paper. These show people being burned at the stake, pilloried, flayed alive, and tortured in many ways. A picture, a half-tone photograph, shows the Rhea county Adventists doing time on Tennessee public works. Those people have the popular side of this controversy, and the State is getting no credit out of it."

The above was interesting reading to us in Tennessee, and doubtless others would be pleased to know the effect of efforts made by the publications, especially the *American Sentinel*, on the public mind. We are sensible of the fact that the better classes are sick of the course which has been pursued against our people by the prosecutions for Sunday labor. The principal taxpayers breathe easier now, as it has cost the county \$2000 to inaugurate and demonstrate the practicability of the workhouse and chain-gang for the punishment of Sabbath keepers who will not obey the Sunday law. This, with the consideration of the State losing caste in the better judgment of the popular mind and press, dampens the ardor of those who were so zealous for their Sunday Sabbath, and soothes the nerves of those so strenuous for the dignity of the common law and reverence for the opinions and decisions of higher courts. Wise men frequently change. R. M. KILGORE.

#### NOTES FROM CANVASSERS.

THE following is a little experience of one of our faithful canvassers who has labored earnestly and steadily for some time in the south. He says:—

"I was assaulted at G——. I was shaken and pulled about a room, and came near being treated with violence by a mob in M——. I was ordered away from the place, and later on I learned that I was to be killed if I passed through the place the second time. But I am thankful to God that he has kept me, and having faith in him to protect me from the violence of evil men, I went there last week without fear. Another time I was driven out of a yard as if I were a dog. I have sometimes had rough fare and been so hungry that I was weak. I have been where I could get no supper, and next morning had to go without breakfast. I have had to wade creeks and branches to get to people, have had narrow escapes from vicious dogs, and was bitten once. The Lord has been with me and is with me still, and I am having a deep, rich experience in the things of God, and my faith is growing stronger."

Brother A. sold "Great Controversy" to Mr. B. a year ago last summer. When he canvassed him, Mr. B. said: "If that's the kind of book you say it is, I don't want to wait three months for it, I'd like it right away." Brother A. took it to him the next time he went out. Mr. B. and his wife went to reading, and in three months they were keeping the Sabbath. F. L. MEAD.

#### OUR HEADQUARTERS IN ATLANTA BURNED.

At one o'clock Thursday morning, Nov. 21, the occupants of our building in this city were awakened by the smell of smoke, and it was discovered that the southwestern corner of the building was in flames. An alarm was sent in at once, but the nearest fire company was over a mile away, and the fire had gained good headway when they arrived. Two companies responded, and worked faithfully for about two hours before the fire was entirely subdued. The fire seemed to have originated under the room used as a printing room, and soon devoured that and its contents, and worked its way into the book-room, where all our subscription books were kept. The printing outfit was entirely de-

stroyed, and between the fire and the water, all, or nearly all, our subscription books were rendered of no account. The office furniture, as well as our stock of trade books, tracts, pamphlets, and Bibles, was not touched. We were fortunate enough to have quite a large consignment of "Great Controversy" and "Bible Readings," marbled binding, in the depot which we were unable to get hold of the night before the fire. We have telegraphed for other styles, and hope within a few days to fill all calls for all kinds of books.

We shall be unable to issue our little paper, the *Southern Review*, this week. We shall have to wait the action of the Board regarding the future, before we can say very much about when it will appear again.

We have no means of communication, without our little paper, with our agents and ministers and others who deal with us, except by letter, so we take this means of requesting you to be patient with us for a little time, and we hope soon to be on our feet again in good shape.

C. N. WOODWARD.

Atlanta, Ga., Nov. 22.

#### CHRISTIAN CITIZENSHIP.

NEVER, in all time, has it been known that a counterfeit existed except there was a genuine. The counterfeit is evidence of the genuine. Indeed, the thing would not be counterfeit if there were no genuine. And a counterfeiter would not manifest much wisdom in attempting to pass money with his own impress, drawn upon a bank that never existed. His success depends upon the selection of a bank that is well established and well known. If even a wrong name was selected, he could not deceive.

Now the author of all false religions and false doctrines has more wisdom than the shrewdest counterfeiter that ever lived. Indeed, he is the chief of all these. All the false religions that he has ever invented are but an evidence of the genuine, and every false doctrine is evidence of that which is correct. In order that the false may the more readily be accepted, we find that it is just as nearly like the genuine as it is possible to make it. The lines of truth and error are to be found side by side, and there are always in the error in some features resemblance of the truth, in order to deceive people. Take a few examples where the false agrees in name with the true doctrine: The Bible doctrine of Christ as the Head of the true church *vs.* the pope as the head of an apostate church. Infallibility in the true church, in the infallible Word of the ever living God *vs.* infallibility in the church, as claimed and attributed to a man. The real presence of Christ with the believer, through the representative, the Holy Spirit *vs.* the real presence of Christ in the eucharist. This is enough by way of illustration, and the reader can enlarge at pleasure.

Now let us consider, for a little time, the living issue of the day. That the Christian Citizenship movement is destined to fill an important part in the fulfillment of prophecy pertaining to the future, no one can doubt. That it is a religio-political movement is evident to all who have given it any thought. Inasmuch as it is religio-political, it is worldly and clearly of the world; hence, it is not, according to the Bible standard of Christianity, a Christian movement. Then what is the true Bible doctrine of Christian citizenship? This very movement is evidence that there is a true position which the Christian can occupy as a citizen without compromise of truth. To say that the popular movement is a false movement, with no resemblance, either in name or otherwise, to the true, or that there is no true Bible doctrine of Christian citizenship, would be to deny some plain Bible statements and logical conclusions drawn from the Bible history of man.

"Citizen," according to Webster, means, "The

native of a city; an inhabitant; a dweller in any city, town, or place." Now man is an "inhabitant, a dweller," in this world. He is a "native" of that country in which he was born. In fact, man was created as an "inhabitant," or citizen, of this world; and to man was given dominion in this world. By creation, then, man is a "native," a citizen, of this world. True, all the rights of the citizen, as ordained in the beginning, are not accorded to the Christian as things now are; for by sin man lost that dominion and his holy character. Nevertheless, whether a sinner unregenerate, or a Christian, he is born in this world, hence a native, an inhabitant, or a citizen of this world, and he cannot help it if he would. And it is the hope of the Christian as well as the promise of God, through Christ, that the lost dominion will be restored and man ever dwell in this world, restored to more than Eden beauty. It is also a very evident fact that the new birth, experienced by the Christian, in no manner changes these facts, but only so prepares him that when the controversy is all over, he may enjoy the rights of citizenship in the world renewed, which he does not now enjoy, according to the original design of the Creator. More than this, this change brings him into a position where he can recognize the equal rights of all men; and, all other things being equal, such can be a better citizen than the one who does not recognize these rights.

True, the Christian is called out of the world, not, however, that he may be removed from the globe, but separated from the worldly customs and practices; and Christ prays with this thought in view: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17:15. And again in verse 14, "They are not of the world, even as I am not of the world." Once more in verse 11, "But these are in the world." The Christian is called out of the world, separated from the practices and methods of the world, and kept from the evil that is in the world; sent into the world as "the light of the world," and as "the salt of the earth," as ambassadors to whom is committed the word of reconciliation, that lost souls may be saved. Not being of the world, but lifted above the world, and given a power that is not of the world, and doing a work that is not of the world, he is, and always has been, hated of the world. And being hated of the world, many of the rights that belong to him are denied to him by the world. But to all this he must patiently submit, as also being the lot of Him who has called him out of the world.

Nevertheless, it is his privilege and duty to exercise all the rights given him of God, in the carrying forward of the work also given him of God. Sometimes he may be, as was the apostle Paul, placed in a position where he can exercise his rights as a citizen in pointing out the illegal acts of a magistrate, as in Acts 16. This is what Paul and Silas did, and thereby made a great gain for the cause of Christ, the gospel. And still at another time Paul rescued himself from the degradation of being scourged by the Roman executioner, "and gained great advantage for the gospel, by appealing to his rights as a Roman citizen." (See "Life of Paul," by Mrs. E. G. White.) Still later, Paul exercised his rights as a Roman citizen in his appeal to the highest court in the Roman empire, even to the throne of Caesar.

From this it becomes evident that it is in the province of the Christian, whenever it will be for the furtherance of the gospel, to exercise his rights as a citizen of the government in which he lives. This was the course pursued by the apostle to the Gentiles; and yet it was he who wrote, "Our conversation [citizenship] is in heaven." And also, as an explanation, he wrote that our "life is hid with Christ in God." Then it is that our citizenship and our life are

with Christ in God. And if the Christian is deprived of either, he murmurs not, for it is hid with Christ, and is safe. Everything which man lost, or of which the world would deprive the Christian, is in Him. H. F. PHELPS.

## News of the Week.

FOR WEEK ENDING NOVEMBER 23, 1895.

### NOTES.

No new developments have appeared in Cuban affairs during the week, except that the usual number of rumors of desperate battles which simmer down to insignificant skirmishes have been current. The insurgents are headed for Havana, but have not made much advancement lately; in fact, they have been repulsed. The Danish steamer "Horsa," which landed arms and contraband of war, has been seized. When a war vessel came upon the scene, the "Horsa" put on steam and sailed away, bringing a portion of her cargo. The reports of peace negotiations are not credited. It is not probable that Spain is prepared to offer terms that Cuba would accept.

It is reported that the French are making another grab for territory. This time the little island of Raiatea, in the South Pacific, is the victim. The news brought to San Francisco by the brigantine "Galilee," from the Society Islands, is that the French troops have been ordered to fire on the natives, who claim one half of the island of Raiatea. The "Duquesne" and "Via," stationed at Papeete, will carry the soldiers to Raiatea. Half of the island has been claimed by the French, and half by the natives, ever since the protectorate was made forty years ago. The few natives will make a sorry show resisting the arms of the French nation, and the scalp of Raiatea will soon be dangling from the belt of the dancing Frenchman.

The Chicago newspapers tell of the career and retirement from "business" of a notorious female thief, who for ten years has plied her nefarious vocation in that city, and now retires from business with a fortune of at least \$100,000. She is but twenty-eight years old, and during this time has been arrested more than 1000 times. Her husband is also an expert and notorious thief; and now, having plundered the public to their hearts' content, they propose to settle down to an aristocratic, respectable life in a home of luxury at Dayton, O. Whether their daughter will marry a lord, we don't pretend to know; but it seems somewhat strange, in view of what is supposedly so well known, that these robbers and pirates should be allowed thus to laugh at justice.

A fast train on the New York Central railway was wrecked early on the morning of Nov. 19, near Rome, N. Y. The wreck, according to confessions, was the result of the deliberate act of four boys, none of them over nineteen years of age, in imitation of Jesse James and other famous bandits of whose daring deeds they had read. All have been arrested at Rome, and have confessed. Two persons were instantly killed in the wreck, and a dozen or so more or less seriously injured. The plan to wreck the train and rob the passengers was deliberately planned and carried out, though at the last moment the boys were appalled at what they had done, and fled. They are sons of well-to-do parents, the father of one being a wealthy lawyer of New York City. The boys had consorted together for some time reading dime novels and discussing deeds of violence. The circumstance is a vivid illustration of the nature of these times into which we have fallen. The boys will be tried for murder.

The "sporting fraternity" do not find it all sport, evidently. The much-vaunted international yacht races between an English and an American boat were broken off in the midst by the distinguished visitor, Lord Dunraven. After returning home and waiting two months, he openly charges his opponents with fraud in changing the cargo of their boat in the night between the races. He offers to come back and prove it, whereat the "sports" on this side seem to be very indignant. Prize-fighting has been disgustingly prominent in our papers for weeks. The beastly business came to a head, Oct. 31, and the pugilists were effectually headed off by one respectable community after another, until they became the laughing stock of even their own clique. At Atlanta the Mexican bull-fight was insisted upon as an adjunct of the exposition, until the public protest utterly forbade the undertaking. Then a side-show company took it up. Their second exhibition was a flat-out, and since we have heard no more of it. It is comforting to know that the devil has his trials and troubles as well as other people.

A terrible but too common story of wrong and retribution is being worked out in New York City. A business man named Mann ruined a young girl, and spurned her from him. Her people were respectable and heart-broken. An operation caused the death of the girl, who, in her expiring moment, identified her betrayer. A brother of the girl, distracted with grief, procured a pistol, and meeting Mann on the street, shot him dead. He was indicted for murder, and his trial has occupied several weeks, and resulted last Thursday night at midnight in a verdict of "not guilty on account of insanity." This verdict was reached at 11:26. Twenty minutes before, the aged father died at his home of excessive grief, and the mother is prostrated. The son is a mental wreck, and his wife is bordering on convulsions with grief. Satan is a hard master.

There is something pathetic as well as foolish in the incident reported from Wisconsin, where the wife of a couple who had been married eighty years died recently. The husband is 107, and the wife was 101 years old. After the wife's death, the old man urgently requested that a lock of his hair be put in his wife's hand, and that a lock of hers be put into his hand when he dies, that they might surely recognize one another in the world to come. His request was fulfilled as far as the program has gone, and his death is expected soon. This request will seem silly, which it is, but after all it sprang from simple, deep-seated faith. The old man's expectation will not only be met, but exceeded ten thousandfold. His ideas were not nearly so crude in our sight as ours must be in the sight of God, who will do for his children not according to our notions, but according to his infinite wisdom and goodness.

A Jersey City clergyman, Claude Raboteau of the Baptist church, was considerably agitated over the disgusting toadyism toward foreign grandees. Concerning the fuss made over the Marlborough-Vanderbilt wedding, he delivered his mind as follows: "The virus of aristocracy has broken out with violence in America, and an epidemic of snobbery has invaded the world of society. The Knickerbockers whose grandparents were probably peddlers or dealers in old rags ride about with crests on their carriages. We, in whose blood still burns the fire of patriotism, who still stand by the altars of our sacred institutions, are saddened spectators of a species of toadyism and snobbery that makes every fiber of our souls quiver with indignation and disgust. We cannot but deplore the rotten condition of the modern American mind, when the plain American gentleman must figure at a discount before the titled rakes of Europe. It is sad enough to make our grandsires turn in their graves. . . . We are making ourselves the laughing stock of Europe and disgracing our free American institutions by this fawning sycophancy to the titled class of Europe."

Affairs in regard to the Turkish question have not materially changed within the week. It was reported that the sultan had been poisoned, but it was untrue. Lord Salisbury expressed his lack of confidence in the sultan's promises of reform, which appeared so to grieve the latter that he sent a protest to the British premier, declaring the sincerity of his intentions to do all he had agreed to do. He says that he purposes to see to it personally that each specification of the conditions is carefully fulfilled. If this protest be in good faith, it indicates a very marked modification of his opinion of his independence of earthly authority as the divinely appointed head of the true religion. But there is plenty of room to doubt his sincerity. But even though it be sincere, it remains to be seen how the sultan is to carry out what is required of him, since his government is going to pieces with schism and treachery. During the week there has been serious trouble in different places. In Kharput there was a horrible massacre of eight hundred Armenians. In other points the Armenians are rising and retaliating upon the Turks. In Kharput there were twelve American mission buildings, seven of which were destroyed, though none of the missionaries were harmed. A U.S. cruiser has been ordered to go to Smyrna for the protection of Americans.

### ITEMS.

— By a fire in Chicago on Nov. 22, five lives were lost, and ten people injured.

— Earthquake shocks have been felt during the week in Pennsylvania, Delaware, and Cairo, Ill.

— There was shipped to Europe last week \$7,350,000 in gold drawn from the U. S. treasury.

— The revolt in Venezuela, which at first seemed to threaten the existence of the government, has been effectually subdued, and Crespo is president yet.

— More than one hundred cannery factories have been started in North Carolina this year, and hereafter there will probably be great increase in the number of factories with each recurring fruit season throughout the whole South.

— The Cripple Creek mining district, located in Colorado and being about six by four miles in extent, is sending out gold at the rate of \$1,000,000 a month.

— Dr. S. F. Smith, author of the words of the hymns, "America" and "The Morning Light is Breaking," died suddenly in a railway station in Boston on Nov. 16. He was born in 1808.

— N. W. Fitzgerald, a restaurant keeper in New York, was arrested for keeping a nuisance in the person of a waiter girl in bloomers, who attracted such crowds as to block the streets.

— The young czarina has borne to her husband a daughter. It is reported with good reason for credence that the czar is very much disappointed that he has not instead an heir to his throne. Whether he is angry with the czarina or with his luck has not yet come to our knowledge.

— The board of directors of the Societe Generale, a big banking institution of Brussels, recently discovered that the bank had been robbed of \$2,500,000. The cashier was subsequently arrested in Paris, confessed to stealing the money, and attributed his losses to speculations on the bourse.

— The Turks are having serious trouble in Arabia, where it would seem that a full-fledged rebellion has broken out. Forty-five thousand Arabs are under arms with improved rifles, and have defeated the Turkish force three times. The Turks are now beleaguered in a walled city named Sana.

— According to carefully prepared tabular statements, green figs and raisin grapes rank highest of all fruits in food values. Prunes, plums, apricots, pears, peaches, etc., are very nearly of equal value. The strawberry is the richest of all fruits in protein, which is the only nutrient containing nitrogen.

— It is said that a bill will be introduced in next Congress to devote 5 per cent on \$27,000,000 to pensioning dependent survivors of the civil war, who fought on the Confederate side. The sum mentioned represents the amount of property confiscated in the South by the government during the war.

— Eugene V. Debs was on the 22nd inst., released from jail in Woodstock, Ill., where he has been confined for six months for contempt of court. Upon returning to Chicago he was received with a perfect ovation. Men hugged and kissed him, and he addressed an audience that crammed Central Music Hall.

— The British Government has decided to supplement the annual subsidy of \$750,000, voted by the Canadian Parliament toward a fast Atlantic steamship service between Canada and England by an additional sum of \$375,000 annually. Tenders are to be called for, and the vessel will be required to be up to the standard of the fastest Atlantic steamships sailing out of New York.

— Two students of Union College in New York were suspected of burglary, and their room was searched, with the result that a very large amount of stolen goods of almost every description was found. The discovery identifies these students with numerous burglaries in the neighborhood. They were church-goers, and one of them applied for membership in the Methodist church the Sunday before his arrest.

— The secular papers of Nov. 14 contained a brief dispatch stating that "notwithstanding the exemption clause in the Illinois Sunday law, three Seventh-day Adventists were fined at Olney for Sunday work. The motion for a new trial was overruled, and an appeal was taken." Thus the question as to whether laws are made for the protection of Sabbath-keepers or for their destruction is in a fair way soon to be decided.

— The sunshine of a home in New York was Baby Maria, who was a toddler. Her mother left a large jar of water standing on the floor, and the little one was playing with the sweet-faced shadow reflected back at her. She was trying to kiss it. The mother stepped out a moment, and when she returned, two chubby legs were sticking out of the jar, and baby was drowned. She had fallen in while trying to kiss the picture.

— At Cleveland, O., on the evening of the 16th inst., a street-car loaded with passengers dashed on to a high bridge at full speed, and plunged through the open draw into the water more than one hundred feet below. The motorman and two passengers saved themselves by jumping, and one passenger escaped from the wreck. About seventeen are supposed to have gone down to death. Such accidents ought to be rendered impossible, and it would seem that they might be.

### NOTICE!

HOMES WANTED.—A brother and a sister aged respectively 13 and 14, desire to find homes in some S. D. Adventist families where they will be under religious influence, and have privileges of schooling a portion of the year. Parents deceased. They are of an age to be of good service to any who may provide them a home. Good references required and given. Address editors of REVIEW.



Mrs. A. F. HARRISON has been appointed secretary of the Southern Sabbath-school in the place of sister Hunt, resigned. Hereafter all reports, donations, or business of any kind pertaining to this branch of the work, should be addressed to Mrs. A. F. Harrison, Graysville, Tenn.

GEORGE A. IRWIN.

#### ADDRESS.

ALL mail designed for Claremont College should hereafter be addressed to Union College, Kenilworth, near Cape Town, South Africa, via England.

My address will be Georgetown, Grand Cayman Island, W. I., until further notice.

F. I. RICHARDSON.

#### ADDRESS WANTED.

I AM requested by the Pine Island, Minn., S. D. A. church to inquire through the REVIEW for the address of brother George Irish, a member of this church, who has been absent nearly three years, and has not reported.

E. O. HICKOK.

### Appointments.

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

#### DEDICATION AT ANN ARBOR.

THERE will be a general meeting at Ann Arbor, Mich., beginning Friday evening, Nov. 29, and continuing over Sabbath and Sunday, at which time their meeting-house will be dedicated. The brethren and sisters in the neighboring vicinity are invited to attend. It is expected that Elder U. Smith and others will be present.

I. H. EVANS.

#### DEDICATION AT MECOSTA.

THERE will be a general meeting at Mecosta, Mich., Dec. 6-8, at which time the organization of a church will be considered, and their new meeting-house will be dedicated. All the brethren and sisters in the neighboring vicinity are invited to attend, and to bring bedding, etc., as far as consistent.

I. H. EVANS.

#### DEDICATION AT HERR.

THERE will be a general meeting and dedication at Herr, Mich., from Dec. 13-15, at which time their new meeting-house will be dedicated. The brethren and sisters from the neighboring vicinity are invited to be present. All should come prepared to help care for themselves.

I. H. EVANS.

### Publishers' Department.

Nos. 33 and 34 extra of the *Religious Liberty Library* are entitled, "The Relation of Church and State," and "How about Sunday Laws?" respectively; their retail price is one cent for the former, and two cents for the latter. These tracts are excerpts from the pamphlet on "Religion and the Civil Law," now out of print.

#### A MINIATURE CHART.

ELDER W. H. LITTLEJOHN has just issued, in tract form, the miniature chart of the prophecies of Daniel and John, with a key, which is a clear and concise explanation of all the symbols in their order, the whole making a neat tract of eight pages, nicely printed on plate paper. The chart occupies the first page, and is 3½ by 4½ inches, a convenient size to paste in a pocket Bible, should any one desire to do so. This tract will give intelligent readers a good general idea of our views on these two remarkable prophecies, and will be a valuable aid to those engaged in the study of them. Price, by mail, post-paid to any address in the Universal Postal Union, 5 cents, single copy; 12 copies, 45 cents; 50 copies, \$1.50, with special discounts on lots of 200 or more. Address Elder W. H. Littlejohn, Battle Creek, Mich.

#### BOUND TESTIMONIES. PRICE REDUCED.

LATELY there has been quite an increase of interest in procuring and reading the "Testimonies to the Church," by Mrs. E. G. White. The four bound volumes, including Testimonies 1-14; 15-20; 21-25; and 26-30, which have been sold at \$6 a set, in cloth, are now sold at \$4, or single volumes at \$1, post-paid. The library binding is \$1.50 a volume, and the half morocco, \$2.25. No more profitable reading can be

found than these books contain. They form very appropriate presents for members of the family or others. Every home will be made better by the influence of such books. Much good is being accomplished in the circulation of these writings. There is no good reason why our neighbors and friends should not read those books so full of rich practical instruction. The publishers hope to dispose of a large number of these volumes at this reduced price. May be ordered of this Office or any branch office or tract society.

#### THE PRICE REDUCED.

THAT valuable book, "The Life of Captain Joseph Bates," which has formerly been sold for 85 cents a copy, in order to help our people to supply profitable literature for their children, will be furnished from now until the first of January for 65 cents a copy, post-paid.

You may ask, Who was Elder Joseph Bates? If you get a copy of this book and read it, you will find that he was one of the pioneers of the third angel's message, and his eventful life, as described by the lucid pen of the lamented Elder James White, may be the inspiration that will turn your boy or girl more decidedly into the channel of right. Send 65 cents to the International Tract Society, Battle Creek, Mich., and get a copy of this book, and set your boys and girls to reading it during these long winter evenings. We know that they will enjoy it, and that it will do them good.

A. O. TAIT.

### Obituary Notices.

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

WHITE.—Died in North Star, Mich., Oct. 17, 1895, Gladys, daughter of Mr. and Mrs. Milo White, aged two years. Funeral services conducted by the writer. Text, Jer. 31:16.

F. D. STARR.

BILLINGTON.—Died near Glen Allen, Mo., Oct. 5, 1895, of membranous croup, Melissa Billington, little daughter of P. G. and Louisa Billington, aged four years. Funeral discourse by the writer, from Jer. 31:15, 16.

J. H. COFFMAN.

SHOWALTER.—Died of typhoid-malarial fever near Welda, Kan., Nov. 17, 1895, Aaron D. Showalter, aged forty-eight years. He accepted present truth in 1883. He leaves a wife and eight children to mourn their loss.

JUDSON A. BAKER.

BURKHOLDER.—Died at her home in Eagle Lake, Minn., Oct. 7, 1895, Mrs. Caroline Burkholder, aged eighty-two years. She had been a member of the S. D. A. church about twenty-four years, and was a believer in the Advent awakening of 1844. She is laid away in hope of a better life.

VICTOR THOMPSON.

YOUNG.—Died at Blaine, Me., Nov. 6, 1895, Charles W. Young, aged sixty years. Brother Young embraced the truth sixteen years ago. He was kind and thoughtful of the welfare of others. A wife and a son are left to mourn, but not as those who have no hope. Prayer was offered at the home of the deceased, by Elder Leavitt (Baptist). A sermon will be preached later.

J. E. LEIGHTON.

GLEASON.—Died in Jamaica, Vt., Sept. 8, 1895, of bronchial consumption, Frank Gleason, aged thirty-six years. Brother Gleason had been in feeble health for several years, as a result of a severe attack of la grippe. The spirit of patience and meekness manifested by brother Gleason during his last illness was a telling testimony in favor of the Christian's hope. Words of comfort were spoken by the writer.

MINARD WOOD.

BEDWELL.—Died at Mount Holly, N. J., Oct. 19, 1895, Lewis A. Bedwell, aged sixty-six years. He was taken suddenly ill with neuralgia of the heart, and inside of two hours passed away. He accepted the third angel's message some fifteen years ago at Camden, N. J., and has since endeavored by a godly life correctly to represent the truth he loved. He will be greatly missed at the little church at Mount Holly. He leaves a companion and five children. Text, John 11:25, 26.

R. D. HOTTEL.

WILSON.—Died in Dexter, Mo., Oct. 2, 1895, William W. Wilson, aged 58 years and 7 months. Brother Wilson embraced the third angel's message when about twenty-two years of age, and from that time his faith was never known to waver. The last five years of his life were spent in the canvassing work in Missouri. A wife and three children are left to mourn their loss. It can be truly said of brother Wilson, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. S. HYATT.

JERSEY.—Died at Cashton, Wis., of paralysis, Phebe Ann Jersey, wife of Charles Jersey, aged sixty-six years. She embraced the truth a number of years ago, and loved it to the end. Text, John 5:28, 29. The audience was mostly Catholics, who gave the best of attention.

I. SANBORN.

BUTZER.—Died in Rothbury, Mich., Oct. 23, 1895, Hannah Butzer, aged forty-seven years. Sister Butzer, with her companion, embraced present truth in 1884, and united with the Shelby church. The husband and one son are left in bereavement. The funeral was attended by the writer. Text, 1 Thess. 4:16.

F. D. STARR.

ROBB.—Died at Lebo, Kan., Oct. 22, 1895, of typhoid fever, Edward A. Robb, aged thirty-five years. Brother Robb entered the canvassing work in 1887, and labored for six years in Kansas and West Virginia until failing health compelled him to rest. He was about to re-enter the field, when the Master called him. He was buried at Moline, Kan. Words of comfort from 1 John 3:2 were spoken by J. D. Smith, of the M. E. church.

E. G. DEWEY.

SAUNDERS.—Died of cancer at her home in Saybrook, Ashtabula Co., O., Oct. 10, 1895, Lucretia Saunders, aged nearly forty-two years. Sister Saunders has been for many years isolated from those of like precious faith, but through tribulation and years of suffering has been loyal to the truth she loved, and taught her three children to love and respect God's commandments. Her Christian fortitude during the last months of her suffering was truly wonderful.

C. P. HASKELL.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atl'ntic Express.
STATIONS.						
Chicago	pm 9.30		am 6.50	am 10.30	pm 3.00	pm 11.30
Michigan City	11.35		8.50	pm 12.05	4.50	am 1.10
Niles	am 12.45		10.15	1.02	5.55	am 2.45
Kalamazoo	2.15	am 7.20	11.52	2.18	7.21	4.35
Battle Creek	3.00	8.10	pm 12.50	2.50	7.58	5.22
Jackson	4.30	10.00	2.40	4.10	9.25	6.50
Ann Arbor	5.40	11.05	3.50	5.00	10.12	7.47
Detroit	7.10	pm 12.20	5.30	6.00	11.15	9.20
Buffalo				am 12.10	am 6.45	pm 5.30
Rochester				3.00	9.55	8.40
Syracuse				pm 1.40	pm 12.15	10.45
New York				3.00	5.45	am 7.00
Boston					11.35	10.50
WEST.	*Night Express.	*N.Y. Bos. & Chi. Spl.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.
STATIONS.						
Boston		am 10.30		pm 2.00	pm 3.00	pm 7.15
New York		pm 1.00		4.30	6.00	9.15
Syracuse		8.30		11.30	am 2.15	am 9.20
Rochester		10.57		am 1.20	4.10	am 9.55
Buffalo		11.45		2.20	5.30	pm 3.30
Detroit	pm 8.45	am 6.30	am 7.20	8.30	pm 1.00	pm 4.35
Ann Arbor	10.25	7.30	8.45	9.25	2.00	5.57
Jackson	11.40	8.35	10.43	10.40	3.02	7.35
Battle Creek	am 1.17	9.45	pm 12.15	11.45	4.15	9.11
Kalamazoo	2.10	10.27	1.00	pm 12.22	4.57	10.00
Niles	4.00	11.48	3.00	1.40	6.27	11.05
Michigan City	6.09	pm 12.50	4.25	2.45	7.22	12.00
Chicago	7.10	2.40	6.35	4.30	9.05	7.50

\*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday. Jackson east at 7.27 p.m. Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.30 p.m. and 8.55 p.m. daily except Sunday.

O. W. RUGGLES, General Pass & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.



### CHICAGO & GRAND

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.	STATIONS.	GOING WEST.
Read Down.		Read up.
10 4 6 42 2		11 1 9 23 5
Mail L'd Ex. Ex. Ex. Tr'n. Pass		Mail Day L'd Ex. Ex. Ex. Ex.
am pm		pm pm
9.00 8.10 8.15 am	D. Chicago A.	8.45 1.50 pm
11.25 5.05 10.30 6.00	Valparaiso	5.05 11.35 7.10
1.05 6.30 12.00 10.05	South Bend	8.10 10.15 5.44
1.45 7.12 12.45 12.40	Cassopolis	2.15 9.40 5.13
2.35 7.38 1.33 8.42	Schoolcraft	1.20
2.44 7.55 1.48 8.50 am	Vicksburg	1.10 8.62
3.30 8.30 2.40 9.20	Battle Creek	12.15 8.15 8.55 9.35
4.35 9.25 3.25 7.47	Charlotte	11.14 7.25 9.07 9.40 12.55
5.30 9.55 4.00 8.20	Lansing	10.40 6.53 8.40 9.00 12.30
6.30 10.45 5.03 9.30	Durand	9.35 6.05 1.55 6.50 11.25
7.30 11.17 5.40 10.05	Flint	8.55 5.55 1.25 6.47 10.35
8.15 11.50 6.15 10.43	Lapeer	7.42 5.02 1.00 5.10 10.01
9.42 am 6.35 11.05	May City	7.25
9.50 1.00 7.30 12.05	Pt. H'n Tunnel	6.50 3.50 11.55 3.50 pm
	Detroit	am am 10.40 4.05 4.45
9.25 am pm	Toronto	pm pm 9.20 1.00
8.15 8.25 am pm	Montreal	9.10 1.00
8.15 7.25 am pm	Boston	9.10 1.00
8.12 7.15 am pm	Susp'n Bridge	pm pm 10.15 7.05 7.25
8.15 7.30 am pm	Buffalo	pm pm 1.00
7.00 6.40 am pm	New York	am pm 8.15 8.10
6.55 6.09 am pm	Boston	pm pm 7.00
10.20		

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

# The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 26, 1895.

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We have received a very interesting report from the company that lately went to Jamaica, by brother E. Van Deusen. It will appear next week.

Elder H. E. Robinson and wife were to have sailed from New York for England, their future field of labor, on Wednesday, the 20th inst. We hope they may be blessed and also be a blessing in their new home.

When Dr. F. E. Braucht and company reached the Fiji Islands, it was found that under English laws, he would not be allowed to practice medicine there without an English diploma. Consequently, it was not thought advisable for them to remain. They left with the "Pitcairn," thinking perhaps they would return as far as Samoa, and take up work on those islands.

We are informed of the arrest of brother J. W. Lewis, of Tiptonville, Tenn., for Sunday labor. This occurred on the 17th inst., and he was lodged in jail. He was brought into the circuit court the next day, and his case was continued to the next term. While the bond was being made out, the grand jury presented a second indictment against him. He wrote from a cell and said that for the first time he now saw the inside of a prison. Though he was suffering with cold, he was happy and of good courage in the Lord.

The Lord does not propose to perform for us either the willing or the doing; this is our proper work. As soon as we earnestly enter upon the work, God's grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to co-operate. The Holy Spirit helps the human agent to work out his own salvation. This is the practical lesson the Holy Spirit is striving to teach us, for it is God that is in you both to will and to do of his own good pleasure. Mistakes will often be made, but every error lies close beside the truth.—Mrs. E. G. White.

The distinction between a "Christian nation" and a "Christian government," which the National Reformers have been quick to discern from the beginning, and so are unsatisfied with anything yet attained, is coming to be recognized in other quarters as well. For instance, the *Christian Work* has this paragraph in its issue of Nov. 7:—

"And now here comes our valued contemporary, the *Lutheran Observer*, and falls into the error of Dr. Patterson's *Presbyterian Journal* in declaring this to be a Christian nation. Our contemporary cites the United States Supreme Court utterance of 1892; but as the distinguished justice who delivered it wrote us, it was an *obiter dictum*, and had nothing to do with laying down the law as to that matter. Besides, Judge Wood and other courts of the United States have declared the United States not to be a Christian nation. We are, however, a Christian people—a distinction which we commend to our valued friend of the *Lutheran Observer*."

The superiority of Christianity over all idolatrous systems of worship, is seen in that it has one God, and in him is concentrated every glorious attribute of which the human mind can conceive. All the good and every blessing we need, are secured by coming to him alone. But the idolater has "gods many and lords many;" and to one he must go for one thing, and to another for another, and so on, for every good which he feels that he needs, till his time is wasted, his means gone, and his strength exhausted, in seeking for that which he never can attain in that way. Surely the devil is a hard master.

Our workers in Raratonga, South Pacific, send word that the authorities have conceded to them the charge of the public schools on the islands, on condition that we will supply teachers. There are three districts requiring schools. Brethren J. D. Rice and J. E. Caldwell are there to fill two of the places, and another teacher with his wife will be sent to fill the other place. The schools will not begin until the places are filled, and the design is to have them commence simultaneously January first. Another teacher for Raiatea is also called for, though what effect the French usurpation noticed in our news column will have, we do not know.

God often finds it necessary to chastise his people for their iniquities. But "mercy rejoiceth against judgment," and he shows himself more ready to bestow blessings when he can consistently do so. This is illustrated in the history of Israel. On account of their proneness to apostasy, the Lord found it necessary to afflict them with judgments, and therefore sent them into captivity for seventy years. But when, in their captivity, they turned their hearts to him, he promised them that they should have possession of their land again seven times as long as they had been deprived of it; that is, for four hundred and ninety years—seven times as much mercy as judgment. Thus he said to Daniel: "Seventy weeks [four hundred and ninety years] are determined upon thy people and upon thy holy city," etc. (Dan. 9:24), which was simply a declaration that so many years were "cut off" from the 2300, and allotted to that people, during which time they would possess their city and their land, and still be recognized as his people. Happy would it have been for them if, during that long opportunity, they had prepared themselves to receive the Messiah when he appeared.

The annual exercises of the Mothers' Missionary Class were held at the Sanitarium on Tuesday evening, Nov. 12. There was a large and interested audience present. The exercises were both entertaining and instructive, consisting of remarks by Dr. Kellogg, a paper by Mrs. E. H. Whitney on "The Mothers' Class; Its Aim and Work;" essays by Miss Rumery, Mrs. Keller, Mrs. Bean; addresses by Mrs. Stewart, Miss Dyer, Miss Mitchell; illustrated lessons by Misses Faulkner and Whitney; and presentation of diplomas by Dr. Kellogg.

The work undertaken by this class is wide in its scope and beneficent in its objects. So far as we are informed, this is the first organization of its kind in existence. It embraces Christian women, mothers, in fact, and those who are willing to act the part of mothers to motherless ones. There is nothing of which the world stands in greater need than of true mothers. From one of the essays on the "Kindergarten a Help to Mothers," we have the privilege of making extracts for our readers. [The above note was unintentionally left out last week.]

Word has been received of the attempted burning of the REVIEW AND HERALD branch office at Atlanta, Ga. C. N. Woodward, the manager, reports that after retiring at ten o'clock on the evening of Nov. 20, having ascertained that all was safe, the occupants of the living rooms were aroused by choking smoke at one o'clock. The building was on fire. The fire originated beneath the building, which was open, lumber and tent equipments being stored there. The fire was soon under control, and the building saved from total destruction, though the damage was considerable. The small printing outfit was destroyed. The loss on building and printing outfit is fully covered by insurance. The stock was not insured, and the loss on books damaged by fire and water will be several hundred dollars, though the exact amount has not been ascertained. There is no doubt in the minds of those on the grounds that the fire

was the work of an incendiary, who not only undertook to destroy the property, but also placed in jeopardy the lives of those who were sleeping in the building. It is not very long since the church built there by our people was maliciously burned. Such deeds may escape earthly justice, but for the sake of the perpetrators, we do hope they will be repented of before they fall into the hands of eternal Justice. At the last moment, we have received for publication a note from brother Woodward, which will be found on another page.

Those thoughtless people who liken Schlatter to Christ, and even ascribe divine honor to him as being the Christ, show not only a weakness of discrimination, but betray a want of appreciation of the work of our Saviour upon earth that is astonishing. That the man has long hair, parted in the middle, and a placid countenance supposed to resemble that which some people imagine resembles Christ's countenance, and has sense enough to say but little, is perhaps remarkable, but not superhuman. No doubt that the reports of his wonderful cures will be greatly discounted by facts. But suppose all were true. He would still have not the shadow of a claim to such regard as is being heaped upon him. As great as were the miracles of Christ in raising the dead, stilling the sea, or feeding the multitude (to which the operations of this modern fraud bear no likeness nor comparison), those mighty miracles were in comparison to Christ's spiritual work, what the things of time are compared to eternal things. What is Schlatter doing in this line? O, he don't heal (?) on Sunday! The latest account of him is that he suddenly dropped out of sight, leaving a note to Mr. Fox, his patron, saying, "My mission is finished. Father takes me away. Good-by." It is reported that he is fasting in the solitude of a Colorado ranch.

The relation of the Christian to God and the rapidity with which divine messengers may be sent to his help, is well illustrated in Daniel's remarkable experience, as recorded in his ninth chapter. He set himself to seek the Lord by earnest prayer; and after uttering petitions which, at the ordinary rate of speaking, would occupy about two minutes and a half; Gabriel appeared to him with this most astonishing declaration: "At the beginning of thy supplications the commandment came forth, and I am come to show thee," etc. Verse 23. This shows that all our prayers and desires are instantly known to God. The very moment the prophet began his supplication, it was known to God, and Gabriel received his commission to go down and give him the instruction he desired. And how far did Gabriel travel in the short space of time referred to above, to bring the answer?—From the center of the universe, where God resides. And how far is that?—It is beyond all finite conception. And yet men, with their feeble instruments, find worlds in space so distant from each other that it would take light, flashing on at the rate of 192,000 miles every second of time, thousands of years to pass from one to the other. Thus we may take comfort in the thought that distance is no barrier to our immediate access to God, nor to the help that he is able to send to his praying children.

## "JUST A WORD MORE."

In last week's REVIEW, I had a note asking those who had accepted the truth through reading-matter, to drop me a card telling me what publication first attracted their attention, and led them to accept the truth. Already I am receiving responses. One encouraging reflection in connection with this matter, is that those who have accepted the truth through reading-matter, are still reading our church paper, the REVIEW AND HERALD, and as they read it, of course they appreciate its value. Perhaps some of these individuals have a neighbor Seventh-day Adventist who did not accept the truth through reading, and possibly may not take the REVIEW now. Why not call his attention to the matter, and get him to see the importance of subscribing for our church paper?

Any who have not yet responded will please remember the note, and drop me a card, telling me the name of the publication that led them to the truth. Also, if any such have not yet seen the two new tracts, "America's Crisis" and the "New Testament Sabbath," if they will say so on their card, I will send them sample copies of these. A. O. TAIT.