

# The Adventist Review and Herald

HOLY BIBLE  
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THE FIELD IS THE WORLD

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

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## The Review and Herald,

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### PARADISE RESTORED.

BY MRS. M. S. AVERY.

(Bannerstaff, Mich.)

O PARADISE! thou blest abode!  
Within thy gates, what joy awaits  
The saints of God.  
Life's crystal waters freely flow;  
Celestial breezes gently blow,  
While on thy plains of living green,  
Lions and playful lambs are seen.

O paradise! how sweet to rest  
Within thy bowers, amid thy flowers,  
With all the blest.  
The lame shall leap, the deaf shall hear,  
The dumb shall sing in anthems clear;  
While lovely birds in sweetest lays  
Prolong the notes of endless praise.

On thy fair plains, O paradise!  
No drifting snow, nor fierce winds blow,  
Nor tempests rise;  
No palsied limbs, no weary feet  
Within thy sacred, calm retreat;  
No sightless eye, no anxious care,  
Since Eden blooms forever there.

O paradise! what joy sublime!  
No grief, no fears, no cause for tears  
In that fair clime;  
For sin's dark curse shall be no more,  
But right shall reign from shore to shore.  
Transporting thought! no death nor tomb,  
When paradise again shall bloom.

O paradise! thou home of God,  
Thy vast domains, thy fertile plains,  
How wondrous broad.  
Within thy spicy gardens rare,  
Ambrosial fruits of Canaan fair,  
Delight the senses, charm the soul,  
Long as eternal ages roll.

Sweet paradise! thou blest abode,  
Within thy gates, what peace awaits  
The saints of God!  
For there, beyond the cold, dark tide,  
The mighty host — the glorified —  
With harp and tongue shall praise the Lord  
In blissful paradise restored.

## Our Contributors.

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

### AN APPEAL FOR THE SOUTH.—2.

BY MRS. E. G. WHITE.

God estimates man, not by the circumstances of his birth, not by his position or wealth, not by his advantages in educational lines, but by the price paid for his redemption. Man is of value with God in proportion as he permits the divine image to be retraced upon his soul. However misshapen has been his character, although he may have been counted as an outcast

among men, the man who permits the grace of Christ to enter his soul will be reformed in character, and will be raised up from his condition of guilt, degradation, and wretchedness. God has made every provision, in order that the lost one may become his child. The frailest human being may be elevated, ennobled, refined, and sanctified by the grace of God. This is the reason God values men; and those who are workers together with God, who are filled with divine compassion, will see and estimate men in the same way that God sees and estimates them. Whatever may be the nationality or color, whatever may be the social condition, the missionary for God will look upon all men as the purchase of the blood of Christ, and will understand that there is no caste with God. No one is to be looked upon with indifference, or to be regarded as unimportant; for every soul has been purchased with an infinite price. Therefore, in the name of Jesus Christ of Nazareth, let not the colored race be longer neglected by those who claim to believe in Christ as the Saviour of men. Let not one who claims to have heard the gracious words, "Thy sins be forgiven thee," hold himself aloof from those whose lives have been dark and shadowed.

Was it God's purpose that the colored people should have so much guilt and woe in their lives?—No. Men who have had greater advantages than they have had, have taught them immorality, both by precept and example. Debasement practices have been forced upon them, and they have received low conceptions of life, and even their conceptions of the Christian life are of a depraved order. But the people who have been more favorably situated, who have had light and liberty, who have had an opportunity to know God, and Jesus Christ whom he has sent, are responsible for the moral darkness that enshrouds their colored brethren. Can they who have been so highly privileged afford to stand in their pride and importance, and feel that they are altogether too good to associate with this depraved race? Let those who profess to be Christians look to the example of Christ. He stooped to take human nature, in order that he might be able to reach man where he was. The Majesty of heaven came to seek and to save that which was lost; and shall those for whom Christ has done so much, stand aloof from their fellow-men who are now perishing in their sins?

The Lord invites his people to become workers together with him in rebuilding and reshaping character according to the true standard of moral rectitude. Through faith in Christ we are to be recreated in his image. Jesus says, Behold, I create a new thing in the earth. Apostate man is to be recovered; fallen humanity is to be elevated; sin is to be pardoned; and sinners are to be saved, that God may be eternally glorified. The treasures of wisdom which have been hidden for ages are to be brought forth for the enriching of the lost. O what treasures of wisdom are to be opened up for the view of the world! Every divine resource is placed at the disposal of man, in order that he may become a co-laborer with God. Nothing has been withheld. When God gave his only begotten Son to our world, he gave all the

treasures of heaven. What power, what glory, has been revealed in Christ Jesus! The greatest display of majesty and power is given to the world through the only begotten Son of God. With this power at our command, I would ask in the name of Jesus Christ of Nazareth why it is that God's people do not awake to their duty? Why is it that every individual does not become an example in doing the work that the time demands in first giving himself and then his talents of means and ability for the enlightenment and salvation of a people who are in the dense darkness of pitiful and most deplorable ignorance? Are there not men, women, and youth who will go forth to establish schools, and thus become teachers to instruct the colored people so that they may be enabled to read the word of God? We must teach them to read God's word, or they will become the ready dupes of false shepherds that misinterpret the Scriptures, and that manufacture doctrines and teach traditions which will lead them into the paths of perdition. There are preachers and teachers among the colored people who are addicted to licentious habits; and how can they understand the binding claims of the law of God, when the standard of righteousness is not revealed and exalted before their eyes by the precept and example of their teachers? We must go among them, and show them how to honor and obey God's law, in order that they may be prepared to have a part in the new earth.

Are there not those who can go from house to house, from family to family, and who can repeat the A B C of true Christian experience? Let Christ be your text. In all your labor let it be apparent that you know Jesus. Present his purity and saving grace, that by beholding, these people may become changed into the divine image. Among most of the colored people we find unseemly practices in their worship of God. They become much excited, and put forth physical exertions that are unequal for in the solemn worship of God. Their superstitious ideas and uncomely practices cannot at once be dispelled. We must not combat their ideas and treat them with contempt. But let the worker give them an example of what constitutes true heart-service in religious worship. Let not the colored people be excluded from the religious assemblies of the white people. They have no chance to exchange their superstitious exercises for a worship that is more sacred and elevating if they are shut out from association with intelligent white people who should give them an example of what they should be and do. Let the white people practice the self-denial necessary, and let them remember that nothing is to be regarded as unimportant which affects the religious life of so vast a number of people as that which composes the colored race. They conduct their worship according to the instruction they have received, and they think that a religion which has no excitement, no noise, no bodily exercises, is not worth the name of religion. These ignorant worshipers need instruction and guidance. They can be won by kindness, and can be confirmed in well-doing. Both old and young will need to be instructed as one would instruct a family of children.

Let the worker give them an example by associating with them, and by revealing the virtues of Christ Jesus. They need to be brought in contact with cultivated minds, to come into association with those whose hearts are softened and subdued by the Holy Spirit. They are imitative, and will catch up pure sentiments, and be influenced by elevated aspirations. A new taste will thus be created, and elevated desires will spring up for things that are of good report, pure, honest, and lovely. But if the colored people are left in their present condition, and do not have presented before them a higher standard of Christianity than they now have, their ideas will become more and more confused, and their religious worship more and more demoralized. They have been strangely neglected. Poverty and want are common among them, and very little has been done to relieve their distress. We cannot be surprised that such neglect should result in hardness of heart and in the practice of vice, but God cares for this neglected class. The colored people have souls to save, and we must enter into the work, and become co-laborers with Jesus Christ. We cannot leave them as we have left them in the past. We cannot be justified in expending money so lavishly in providing conveniences for ourselves, and in furnishing facilities for those who have been more fortunate, and are already abundantly supplied with every facility, and do nothing for those who know not God and Jesus Christ whom he hath sent. We must not abandon millions of the colored race to their degradation, and because they are degraded, pass them by on the other side.

Let us bear in mind the words that Christ spoke to the people who were honored above others in being privileged to have the Lord Jesus Christ to labor among them, and yet who did not appreciate this privilege, and did not diffuse the light of Heaven to others. He said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

But while Christ pronounced a woe upon those who did not repent at his preaching, he had a word of encouragement for the lowly: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Many of the colored people are among the lowly who will receive the word of God, and shall not this long-neglected work of enlightening the colored people be entered into perseveringly, and be carried forward all the more diligently because it has been so long neglected? We must do a work for the colored race that has not yet been done. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." The Son of God, the Creator of the world, sacrificed his own life, in order that he might become the Redeemer of fallen humanity. He made an infinite sacrifice, that he might become man's surety and substitute, and shall we remain indifferent to a down-trodden, abused race?

God cares for the colored people, and if we would co-operate with him for the salvation of their souls, we must care for them, too, and become laborers together with him. We need to repent before God, because we have

neglected missionary work in the most abandoned part of God's moral vineyard. There needs to be a stirring up among the members of our churches. There needs to be concern created for our colored brethren at the great heart of the work. We should rouse up to the interest that true Christians ought to feel for those who are depressed and morally degraded. The fact that their skin is dark does not prove that they are sinners above the white race. Much of their depravity is the fruit of the neglect of the white people. They have not felt the sympathy that they ought to have felt for the abandoned and wretched. Those who profess to love Christ should have worked for their colored brethren until hope would have sprung up in their hearts. Many are completely discouraged, and they have become stolid because they have been neglected, despised, and forsaken. The poor and unfortunate are numbered by thousands, and yet we have looked on indifferently, and seen their sorrow, and have passed by on the other side. Their degraded condition is our condemnation. The Christian world are guilty because they have failed to help the very ones who most need help. Christ says, "I am not come to call the righteous, but sinners to repentance."

Should we not work the Southern field? We have had every advantage in temporal and spiritual things, and shall we do nothing for our colored brethren? We cannot abandon the colored race and be accounted as guiltless. Christ speaks of his own mission in these words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Are we not to follow the example of Christ? Are we not, as his human agents, to carry forward the work he came to do? Christ said, "They that be whole need not a physician, but they that are sick." We cannot leave souls for whom Christ died to be the prey of Satan's temptations. We cannot abandon this great flock to their ignorance, want, suffering, and corruption. This would not be doing the will of God. We cannot heap advantages upon ourselves and upon those who are not in need, and pass by those who are in utter want, and be approved of God. This neglect is charged against those who have had great light, who have had marvelous opportunities, and who yet leave so large a portion of God's moral vineyard unworked. For years Satan has been sowing his tares among the colored people, and the field cannot be worked as easily now as it could have been worked years ago. But there should be no delay now. Reproach is brought upon Jesus Christ when those who profess to be carrying the last message of mercy to the world pass this field by. Christ did not pass by the needy and suffering. He united works of mercy with the message of salvation he came to bear to men. He engaged in a constant, untiring ministry, and worked for the perishing and sorrowful. He prefaced his message of love by deeds of ministry and beneficence, leaving us an example that we should follow in his steps.

#### FAITHFUL SENTINELS.

BY J. W. BOYNTON.

(Ainsworth, Neb.)

In Jude 24 we read that God is "able to keep us from falling," but sometimes we may question, "How shall it be?" In "Rotherham's New Testament, Critically Emphasized," this text is rendered, "But to him who has power to *guard* you from *stumbling*, and to set [you] down in presence of his glory, without

*blemish* in exultation." A guard is one who is set to protect, or defend. The same thought is expressed in 1 Peter 1:4-6: "Unto an inheritance incorruptible and undefiled and unfading, secured in [the] heavens for you, who in God's power are being *guarded*, through faith, unto a salvation ready to be revealed in a final season."

"Guards" always suggests to our mind an army encamped, with sentinels posted to protect them from being surprised by the foe. They are ready to challenge all comers with, "Halt! who goes there?" When the answer, "A friend," is given, he is told to advance with the countersign. Thus, while the pickets are watching through the darkness and storms that arise, the army is quietly resting in peace and confidence, for are not good men standing guard? Then why should they fear? So, then, I turn to Ps. 34:7, and learn that "the angel of the Lord encampeth round about them that fear him, and delivereth them." Why, then, should we fear? Are they not trusty sentinels? Will they not stop every foe? Surely, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety." Ps. 4:8. Will not he who had such care for the work of his hand that he "placed . . . cherubim, and a flaming sword which turned every way, to keep [or guard] the way of the tree of life," so that the enemy might not possess it also guard those who have chosen him as their portion? Truly we can say with the psalmist: "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee." Ps. 84:11, 12.

#### THE RETURN OF THE JEWS.

BY ELDER J. O. CORLISS.

(Sydney, Australia.)

(Continued.)

#### THE TRIBES SCATTERED IN THE "NORTH COUNTRY."

AND yet the sacred record affirms that "all Israel shall be saved." Rom. 11:26. But *how* is this to be? Is it not possible that some of the northern European nations are descendants of banished Israel, and will be counted as heirs of that people? Some have advocated such a proposition, and have maintained that the Scriptures uphold such a belief. Texts are cited like Jer. 3:18 and 31:8, wherein it is stated that God will gather Israel from the north country, and the conclusion is suddenly drawn that the descendants of at least the ten tribes of Israel are now located somewhere in the north of Europe.

But unfortunately for this theory, the "north country" of these prophecies is definitely located by the Bible itself. In the earlier prophecies of Jeremiah, some of which were delivered more than twenty years before the Babylonian captivity, he not only warned the house of Israel of their approaching trouble, but distinctly told them that it would come from the north. Jer. 1:14, 15; 4:6; 6:1. The location of that north country, from which the trouble was to come, and from whence the people were again to be gathered, is very clearly stated to be "by the river Euphrates." Chapter 46:6-10.

Babylon, from whence came the army of Nebuchadnezzar, to overthrow the house of Israel and to lead it into captivity, was situated by the Euphrates, which is east and north of Jerusalem. At the end of the seventy years of Israel's bondage in Babylon, they were called again from the "north country" to inhabit their own land, as already shown from the book of Ezra. Thus the word of God itself records the complete fulfillment of those prophecies re-

lating to the return of the literal tribes of Israel to Jerusalem.

#### NATURE OF ISRAEL'S BLINDNESS.

Upon the return of the tribes to their native land, ample opportunity was given them to make amends for the past, but instead of doing this, they became more formal and worldly than before, if possible, so that when the Saviour appeared among them, he was rejected. This was their crowning act of rebellion. He no longer regarded them as his people, and when speaking to them, did so by using parables of mystical significance. To do otherwise were useless. While having ears and eyes, with which to hear his words and see his wonderful works, they would not recognize his divine mission. In their blindness, he declared that they were fulfilling the prophecy of Isaiah, which represented them as having closed their eyes, lest they should see and be converted. Matt. 13:13-15.

It may be, however, that this blindness is only temporary, one may say, and that they will soon yield to the claims of Christ. Some indeed may do so, but as a nation, this could hardly be; for the very prophecy which they were fulfilling in their rejection of Christ, looked down over the entire history of that people, and declared that they would maintain the same attitude "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isa. 6:9-11.

But even though they may maintain such an attitude toward Christ, is it not possible for them once more to possess the land given to the forefathers?—Not according to the sure word of prophecy. When God first gave them up to the captivity of the king of Babylon, he saw that although they would be permitted to return to the land from whence they were taken, they would not any more bear rule in that country. Thus Ezekiel, prophesying of their future, about the time of their overthrow by Nebuchadnezzar, said: "Thus saith the Lord God: Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

#### THE END OF ISRAEL'S LITERAL KINGDOM.

This prophecy pointed out that after the diadem was removed from the head of the prince of Israel, it would be overturned three times, and then be no more till He to whom it belongs should come and take it. The crown was taken from the king of Israel by the king of Babylon. After that people had been subject to Babylon for some years, the Medes and Persians overturned the Babylonian empire. Coming to B. C. 331, the Grecians then overturned Medo-Persia, which made Israel the subjects of the king of Grecia. In the second century before Christ, the third and last overturning of the kingdom of Israel took place. Rome became mistress of the nation that had borne sway over Israel, and thus that people became tributary to Rome, which condition they were in at the first advent of Christ. In all these years, however, they had been permitted to remain, as a nation, in their own land. But they became such a restless and troublesome people, that in A. D. 70, the Roman army besieged Jerusalem, broke down its walls, burned the temple, also most of the principal buildings, and the nation itself was scattered to the four winds. This was the end of the literal kingdom of Israel, in fulfillment of the prediction of Ezekiel's prophecy. But He "whose right it is," forms another, a spiritual "commonwealth of Israel," which at his second coming to earth will have bestowed upon it the promise made to Abraham of old.

None will be counted a part of this Israel because they belong to the fleshly line. The Jews were fully informed of this during the ministry of John the Baptist. When the leading members of that nation came out to the place where he was baptizing, he said to them:

"Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:9. More than this, he told them that even then the ax was laid unto the root of the trees; in other words, the nation to which they belonged was about to be cut up by the roots, and they would therefore better think of repentance, than to be boasting of their being branches of a tree so soon to fall, and never to rise.

(Concluded next week.)

#### MY CHOICE.

BY MRS. LOUISE PERRY.

(Oakland, Cal.)

I CHOOSE thee, I choose thee, thou Saviour divine,  
For thou hast redeemed me; yea, Lord, I am thine;

I choose thee in trial, affliction, and pain;  
If thou wilt be with me, then sorrow is gain.

I choose thee in darkness, I choose thee in light,  
I choose thee in midday, I choose thee at night;  
In sickness, in sorrow, in poverty drear,  
Still, still do I choose thee, my Saviour so dear.

Dear Lord, above others I choose only thee,  
For thou art the fairest of thousands to me;  
So lovely thou art to my poor, longing eyes,  
That a glimpse of thy dear face to me is a prize.

Thy love, it allures me away from all sin;  
Thy blood, it has cleansed me all spotless within;  
My heart, Lord, I give for thine own royal throne;  
My body, thy temple; Lord, make it thine own.

I choose thy dear cross with its sorrow and shame,  
Content if I may but be called by thy name;  
Despised by the many as thou wert below,  
Still with thee to Calvary, dear Lord, I will go.

I choose the full cup thou didst drink, Lord,  
for me;  
O let thy baptismal waves roll over me,  
And then let me rise by thine own Spirit's power  
In newness of life, Lord, to walk every hour.

Dear Lord, wilt thou choose me to go forth and bring  
Some bright, golden sheaves unto thee, blessed King?  
If not, I will wait at thy feet and be still,  
Rejoicing because I am doing thy will.

And when thou dost come, Lord, to make up  
thine own,  
To take them back with thee to sit on thy throne  
Among the bright throng of the ransomed ones fair,  
O grant me a place near thyself over there.

#### FAITH THE CHANNEL OF POWER.

BY E. L. SPAULDING.

(Arroyo Grande, Cal.)

THE following incident is related in a late paper:—

"On the way to lunch the other day we saw a number of electric cars standing still in the street. The motormen were idle, the passengers restless.

"What's the matter?" we asked.

"Waiting for power," was the reply.

"Instantly there came to mind the passage, 'Tarry ye in the city of Jerusalem, until ye be endued with power from on high' (Luke 24:49), and following it that other one: 'But ye shall receive power, after that the Holy Ghost is come upon you.'

"How often are we contented to wait for that power that equips for service? Do we not more often, with trolley on a dead wire, fume and fret, and in our own strength strive to work?

"Wait for power?—Yes; why not? Learn the lesson from the electric car.

"Say:—

"Waiting, yes, dear Lord, we're waiting  
For thy Holy Spirit's power;  
Waiting, yes, in prayer we're waiting,  
Grant it, Lord, to us this hour."

I think we are prone to fall into the error that the power is withheld from us for some good reason known only to God. The truth lies upon the other side of the question. Really, our source of power is always sure. Our wire is not a "dead" wire; it is all alive. The trouble is with our trolley—faith. The disci-

ples were told to tarry in Jerusalem, probably not on God's account, but on their own. When their faith took hold of the promise that he would send the Holy Ghost upon them, it came. For us the promise is the same. Let us believe.

#### THE "REVEREND" JOHN ALEXANDER DOWIE.

BY F. A. BUZZELL.

(Chicago, Ill.)

On Sunday, Nov. 10, the Chicago Auditorium was again filled to its utmost seating capacity by a fine audience, to see, hear, and testify for "Dr. Dowie." On that occasion thousands stood up in the vast audience at the request of Mr. Dowie, as witnesses that they knew that God had answered their prayers. A multitude of these, by request, remained standing for a moment or two, as witnesses to the answer of prayer in healing them. After they were seated, the doctor called upon many on the platform and in the audience to corroborate his statements, which they did, that they had, in the most providential and miraculous manner, been raised from a dying condition, and cured of terrible and malignant diseases through the prayers of Dr. Dowie. Many of these had been healed when they were at a distance from him.

That such immense audiences assemble to hear this man, that so many have been healed through him, and that the Auditorium is engaged for six months at a cost of \$300 for one service, is remarkable; and when we consider the scriptures which describe the events of the days in which we are living, and consider the nature of these manifestations through Dr. Dowie and others, is it not as significant as remarkable? Probably many attend these meetings from curiosity, and because of the notoriety he obtained last summer through the action of some of the city officials who advertised him by persecution. However, he has an immense following of those who claim to have been healed and their friends. From whence is the power for these works of Dr. Dowie? The solution of this problem is perhaps upon the shoulders of Seventh-day Adventists as upon no others. Some believe in these works of Dowie, as from Heaven; others do not. They cannot be tested by the nature of the healing, neither by the fact of the healing, nor by the avowal that they are of Christ. Schlatter is healing, and if, as reported, he claims to be the Messiah, his healing is not of God.

Is there safety in passing judgment on Dr. Dowie's work from the instruction of Isaiah? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Placed with other New Testament scriptures, does it not form a correct criterion? There can be no certainty as to these manifestations as they rapidly and numerously appear, whether the gift is of heavenly origin or not, but through the character and spirit manifested by the medium of the power of healing.

The subject of this article gave an excellent opportunity, Sunday, Nov. 10, to learn of his religious standing and spirit. His discourse was to prove that Colonel Ingersoll's theory that "God does not answer prayer," is false. Dowie touched on the colonel's "Foundations of Faith" theory, but the most of his discourse was to prove that Ingersoll was "a liar" when he said that God does not hear prayer. Dr. Dowie precluded his discourse with allusions to those city officials who, he said, were "led of the Devil" to persecute him. His language in reference to them was not the language of a Christian martyr, scripturally or historically considered. But he exemplified his spirit in its true light in his undertaking to deal with the Bible to dethrone Mr. Ingersoll. In trying to disarm him, he placed an armory at his disposal.

King David seemed to be very much in the speaker's way. He said he had "no use for David, anyway." He said that the prophet "ought to have been hanged," although he did "not believe in hanging." It is not necessary to repeat all that he said of David; some of it was not fit for print. Mr. Ingersoll himself would not offend an audience with allusions which Dowie made to the acts of David, which were wholly unnecessary to his subject or in any other place. There seemed to be a bitter, exulting spirit with the doctor while he dealt out blow after blow in his tirade against David, and he repeated and emphasized his words in a particularly unchristian manner; and tone and gesture were in keeping with it. There was not a word of extenuation for David as to his repentance. The Old Testament was of the past, and we did "not need it now;" but Mr. Dowie took the ten commandments along down into New Testament time, and "re-enacted them." (This indicates that the true Sabbath has been in his way.)

In consideration of these incidents, of Dowie's work, can we bid him Godspeed? May we not expect that where the Lord works, there will be a manifestation of the Spirit of Christ and an agreement with the Bible, and not a disavowal of a part of it? I attended the meeting referred to, unprejudiced. I listened intently to get an understanding of the man. I came away enlightened. I believe that if we keep our ears and eyes open, and our understanding illuminated by the word of God, we need not walk in darkness as to the miraculous.

### SHALL OUR DANISH CHURCHES BE RUINED?

BY ELDER J. C. NIELSEN.  
(*Poy Sippi, Wis.*)

[The following article was written for the *Evangelists Sendebud*. I translated it for the REVIEW AND HERALD partly because many of our Danish brethren who read the REVIEW do not read our Danish paper, and partly because it is well for our American brethren to understand the situation. Then they can more intelligently encourage our Danish and Norwegian brethren to read the Danish paper and work for the circulation of it as well as to educate their children in their mother-tongue, in order that they may help to proclaim the message among their countrymen.—J. G. MATTESON.]

About thirty-two years have now passed by since brother Matteson began to proclaim the message of our Saviour's soon coming and the close of probation in connection with the doctrine of the Sabbath of the Lord. As a fruit of his untiring efforts one church after another was raised up. With few exceptions these churches consisted of middle-aged persons. Many of them were fathers and mothers. They have soon reached the age of seventy years, and some of them have fallen asleep. If a few more years should go by, they would all have gone to the rest which will end when the trumpet sounds, and the dead in Christ shall rise to behold the King in his beauty. When these dear brethren no longer are numbered with the living, what will then become of the Danish churches and the mission God has committed to them?

I know very well that new churches have been raised up year after year, and that the old churches have grown steadily since they were organized, and yet I ask, Shall our Danish churches be ruined? The danger lies in the fact that we have not instructed our children in our own language as we ought to have done. It is a fact that the young people who are growing up among us are Americans and not Danes, and for this reason the Danish language will soon be forgotten in the old Danish churches.

It is true that we need not, like some other denominations, entertain any fear that our children will be lost to the church because they are Americanized; for they have as good opportunities to hear the truth in the language of this country as in the old Danish; but if we set aside our mother-tongue, what will then become of the mission among our own countrymen? This is an important question, and we ought to do all in our power to answer it in a proper way. It is no shame to be a Dane or a Norwegian, or to belong to any other nationality; and it is a lamentable pride that is ashamed of its nationality. It would make me feel sad if I should find out that my children were ashamed of the Danish language.

It is true that our children cannot look upon Denmark as their native country, because they have never been there, and their home is here. The memories of their childhood will always be in America, and consequently far from the memories of their parents; but is it not possible for the parents to impart to their children so much love and respect for the Danish, that the lack of this shall cause no division in the home? Is it not possible to interest the children so much in our own language that they will not despise the word of God because it is preached in Danish? Some parents have succeeded in their efforts to do this, and it is indeed refreshing to find this, but others have made a lamentable failure in this direction. But what can be expected in a home where the Danish papers are crowded out by the English? The Danish is so insignificant, the Danish nation so small. That is true, but the Danish papers have nevertheless done much good, and many of this insignificant nation have embraced the truth. Shall the Danish churches, then, be ruined?

There are parents who not only set aside their own language, but who send their children to American Sunday-schools, where they learn many things that are contrary to the truth which we, as a church, try to follow and disseminate. This is working against our own interests. No doubt they learn something good in the Sunday-schools, but they oppose the Sabbath of the Lord; and by sending the children to them, they may reasonably suppose that there is something holy about Sunday. Besides this, the children are drawn into societies whose object is to make the people Christians by civil law, and to make Sunday a political sabbath which all must be compelled to observe.

Dear brethren and sisters to whom God has committed the care of children, shall we not try to preserve our mother-tongue while learning the English language? and shall we not do what we can to spread the truth among our own nationality in America? Will not God bless our efforts in this direction?

### WILL THEY COME TOGETHER?

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

In the *Louisville Times* of Oct. 12 occurs a notice of the Louisville Sunday Law and Observance Association. After naming the speakers, it quotes one of them as follows:—

"This organization proposes to push the question of Sunday observance to a final issue before the Court of Appeals. Judge Jackson, of this city, decided one way, and Judge Scott, of Richmond, decided exactly the opposite way. These judges are of equal authority and dignity, and the only way to settle the matter is to get the Court of Appeals to pass on it."

It will be remembered that upon the question of Sunday observance the judges named did take opposite grounds,—one claiming that a Sunday law in which there was an exemption clause was class legislation; the other claiming that Sunday laws in themselves were unconstitutional. The task of bringing these able men to see the terrible mistake they had made is the one object that the association has set for itself.

## Special Attention.

### PROTESTANTS PROPERLY REBUKED.

THE Protestant ministers of Towson, Baltimore Co., Md., seized with zeal for the enforcement of the Sunday law, with great obsequiousness invited the Roman Catholic priest of the place to meet with them to consult as to the best means for securing that end. They closed their invitation with these words: "Sunday laws must be enforced. Come. Do not disappoint us. Your brethren," etc.

The priest, Father O'Keefe, as reported in the *Catholic Mirror* of Nov. 9, replied, declining the invitation, and administering to his would-be Protestant brethren some very unpalatable but wholesome truths.

In the first place, he reminded them that there were officers of the law, duly appointed, whose duty it was to look after those who violated it; that he was not a judge, magistrate, sheriff, squire, bailiff, constable, or detective; and if he should interfere with their work, he could not but consider himself an "officious intermeddler."

He speaks this, of course, from the Protestant standpoint. From the Roman Catholic standpoint it will not hold water; for it is a fundamental principle with that church for the ministry to control the civil law, and manipulate it to their own ends, if they can; but when Protestants attempt the same policy, they deserve to be rebuked. He says: "It is not, then, with me a question of right, but one of expediency, whether I could consent to mire my priestly robes in the turbid and foul waters of muddy politics."

In the second place, he reminded them that they occupied a "highly mortifying position," to be obliged to "acknowledge that the moral power of the Christian religion is lamentably inadequate to reform the morals of its votaries without having recourse to the aid and interference of the civil laws, by imposing civil pains and penalties."

Thirdly, he reminds them that their course, professing to take the Bible alone as their rule of faith and practice, which commands only the seventh day to be observed as the Sabbath, then taking Sunday and calling that the Sabbath, then appealing to the civil power to enforce its observance, instead of relying upon the power of the gospel, is utterly detestable. A few quotations will set this matter in as strong a light as necessary:—

"But, reverend sirs, let me admonish you that no Protestant, true to the principles of his religion and conscientiously obedient to his teacher, the Bible, need ever have misgivings as regards the freedom of Sunday; nay, more, his teacher is consistent in impressing on him in every page of the New Testament as well as of the Old, that God has appointed the Sabbath, or Saturday, as the day set apart by him for his worship."

After setting forth the fact that the Saviour kept no other day than the seventh, nor his apostles, as testified from Matthew to Revelation, he adds:—

"This statement is absolutely true and unsusceptible of successful contradiction. Imagine, then, my surprise on reading the city papers yesterday of the anomalous and self-stultifying position occupied by you, as accredited ministers of the Christian religion, assuming the rôle of . . . and spies,—a self-constituted smelling-committee, for you represent no civil office whatsoever,—laying snares and traps to inveigle the unwary, that you might drag them before the civil courts for violation of a purely civil law."

"When, let me ask, have you, even once in your lifetime, kept the command of God: 'Remember the Sabbath day, to keep it holy?' Which day is the Sab-

bath?—I answer, The last day of the week, the day kept by God himself, and for that reason, assigned by him for observance by man, the Sabbath, or the day kept by the Redeemer and his apostles while they lived on earth. You pose before the world as models of Christian morality, and behold, every week of your lives you are guilty of a gross violation of one of God's most positive precepts, 'Remember the Sabbath,' etc."

"How, may I ask, will you fare when cited before the divine tribunal, and compelled to boast from the pages of the divine record, which you confess of as your guide and teacher, that you have *never once* obeyed the Sabbath precept, and that you stand to-day before God, heaven, and earth as the most unmitigated Sabbath-breakers on earth?"

"I have no sympathy with violations of the civil law; but when men are hunted down by self-righteous, self-constituted . . . spies, and detectives, whose record as violators of one of God's most positive precepts is unquestionable, I am reminded of Satan rebuking sin."

He tells them that to leave them without excuse, he sends them two tracts, which he challenges them to refute. One of these was that republished by the Religious Liberty Association, under the title, "Rome's Challenge," of which Mr. O'Keefe is the author. If the sting of these caustic utterances would only open the eyes of Protestants to see that they must return to God's word in the matter of the Sabbath, and some other dogmas that rest only on tradition, it would be well. U. S.

#### SHALL WE SEND OUR SONS TO COLLEGE?

THE whole country takes what is in some respects a justifiable pride in our noble universities and colleges where many thousand youth are in training for the actual business of life. But the pride with which we naturally regard these famous institutions, is in danger of being very greatly humbled unless present tendencies receive a decided check. According to what we now learn of these schools through the sin-congested columns of the daily papers, preparation for real usefulness in the practical duties of life is a matter of very little importance, while baseball, football, racing, rowing, and other athletics stand far in advance of all other considerations. The glory of a college is now its champions in the sporting field. The bane of a college is to have its "team" come home defeated. Connected with this sporting craze are all the concomitant evils of the racing-course, — excitement, gambling, drinking, violence.

Looking more intimately into the moral status of these institutions, and the uninitiated will be shocked at the corruption that prevails in many of these halls of learning. Recently a New Haven woman has been giving her reasons why a son of hers could not go to Yale. She writes without gloss or ambiguity, in plain, simple language, of a terrible state of corruption, of vice and intemperance, that flourishes unrebuked among the young men of that noted school. Right on top of her fearless statements comes the report of two young men, accompanied by two young women, driving about the city and returning in a drunken debauch that would shame old Bacchus himself. One of these young men is a relative of a man of national reputation. One of the girls was found unconscious on a livery-stable floor. Thousands of dollars were spent and offered trying to hush the shameful matter up.

We mention this as but a single circumstance in a constant series of disgraceful episodes of different character that are blackening the records of our great schools. Drinking, smoking, gambling, fighting, hazing, rioting,— these are but ordinary features of college life. Infidelity, not faith; human philosophy, not revelation; the sensual, not the spiritual, are exalted in

these godless schools. Where the responsibility rests, we leave for the Judgment to decide; but we do most faithfully warn parents to look well to the school influences of their children and youth. Far better that they should grow up in ignorance of school lore, than breathe in the atmosphere that pervades many of these schools. There are schools where those in charge feel a solemn responsibility in keeping pure the atmosphere of their schools. To these, parents should look. T.

#### PASSING EVENTS AND COMMENTS.

**Where Sensationalism Comes From.**— Exactly as the yellow backed novel excites the passions of youth, so do the daily newspapers excite the desires of those who read them for something sensational and abnormal. The man who spends three hours a day reading the newspapers, with their cute and startling headers, their highly seasoned, over-colored stories of sin, crime, or adventure, takes up his Bible the last moment of the day with a poor relish. To him the pure words of Christ and his apostles, the holy spirit breathed in the Psalms, taste insipid and tame. He turns the pages in vain for anything that meets his fancy. The spirit thus infused into the public mind is exhibited in prevalent actions. People are on the alert for some startling episode, some scandalous report, some extraordinary event. Their eyes and ears are strained to catch at first hand some of those spicy circumstances of which the papers are filled. To satisfy this unnatural craving, they follow every clue with detective zeal, and add from their imagination whatever the facts fail to supply. It is from such a cause that the despicable gossip and flunkysm which envelop celebrated persons, arise. They dog the steps, haunt the closets, and ransack the houses of those to whose private rights we owe a decent respect.

**Funeral Reform.**— A leading undertaker remarked the other day that the next few years would see a marked change in funeral customs. To our minds there is room for reform, although the matter is a delicate one on which to speak unreservedly. In the first place there needs to be a reform on the part of undertakers. Their charges for the necessary burial outfit are frequently not merely unreasonable, but extortionate. Even poor people feel that they are under a sacred obligation to show respect to their departed friends by procuring a "respectable" burial. They do not feel to haggle over prices, and it really appears in some instances as though an advantage was taken of this fact to extort money without anything like an adequate return. It is a very questionable respect, however, that leads people to go far beyond their means in funeral outlay, when, after all, it is a matter that affects the dead not a whit, but is more closely related to the feelings, perhaps the pride, of the living.

**Suggestions.**— But the undertaker referred to above had reference to the sanitary conditions of funerals, and spoke of the danger of following the hearse to the burial in inclement weather, while much exhausted and susceptible to the ills of exposure. The custom of carrying the remains into a crowded church, of opening the casket for the gaze of the throng, is a disagreeable matter to those who look upon such a scene for the first time. There is often danger from such a course; but aside from that, grief

is not a matter for public parade. Instinctively we shrink from the sight of sorrow, and the "final look," taken in the presence of a congregation, is, to sensitive people, either mourner or observer, one of the most painful experiences they are called upon to pass through. Scores who march past the remains have but little more than curiosity in the matter.

Then, why not appoint a time when at the residence the special friends of the deceased may have an opportunity to view the remains? With simple ceremony then let the burial be from the house directly to the cemetery. After the burial, either at once or on the next Sabbath, appropriate memorial services could be held. This custom is followed in some countries, where a corpse is never carried into the church. It seems preferable to that which prevails with us in this country. T.

#### WILL RUSSIA SUCCEED?

BROTHER H. F. PHELPS has sent us a number of clippings on the Turkish question, showing the general sentiment of the press in regard to the expulsion of the Turk from Europe. And though our readers know these sentiments so well, the clippings would be of interest to our readers, had we room for them. One says that the only way to reform the Turk is to impale him; another, that the demoralization of the Turkish empire has become complete; another, that the Turk must pack up his bag and baggage, and get out of Europe, and avers that this is only a question of a short time. The following from the *St. Paul Globe*, under the above heading, deals with the underlying principles which it is well for us all to bear in mind, better to understand the present movements.

"The history of three fourths of the present century has one continuous note running through it,— the growl of the Russian bear answered by the roar of the British lion. The lion has been constantly on the watch to prevent the bear from gaining access to southern ports, fearful lest the title of 'mistress of the seas' might be wrested. The bear has been making constant forays, seeking some outlet that is not icebound during all the year, as are the northern coasts of Russia, or during the winter, as are its Baltic and Pacific coasts. It was this that brought on the Crimean war, in which Russia attempted to force a way into the Mediterranean, and it was this that was the objective of the same nation in the Russo-Turkish war.

"Balked in the first by the combined powers of England and France, joined with those of Turkey, and in the second effort by the conference of the powers at Berlin that wrested from Russia the fruits of the victory she had won, she turned her attention eastward and southeasterly. She extended her territory to the borders of Afghanistan, and stirred the lion to a fever of apprehension lest she reach the Indian Ocean in that direction. Balked here, Russia began the construction of the seven thousand miles of railway to connect St. Petersburg with Vladivostok, on the Pacific. With all the mighty resources at her command, she is pushing this road rapidly to completion. But her Pacific port is insufficient. It cannot harbor her fleets, and it is ice-bound during fully six months of the year. The same policy that sought an outlet through the Dardanelles, compels Russia to seek a more southern port on the Pacific.

"She prevented Japan from holding what she had so hardly won, the cession of the territory of which Port Arthur is the ample harbor. The friendliness of China was won by the guaranty of the war indemnity Japan was compelled to accept in place of the acquisition of the Liao-Tung peninsula.

"Bearing in mind the persistent policy of Russia in seeking a southern outlet, one can readily give credence to the rumor that a secret treaty with China gave Russia permission to construct the Siberian railway down the peninsula to Port Arthur, with the right to make that port a naval station. The denial of the rumor by Russia is but another use of language, permissible in the usages of diplomacy, to conceal intention as well as thought. If England pursues her traditional policy of confining the bear within his ice-bound lair, we may expect soon to see a repetition of the Crimea and the Balkan."

U. S.

## 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.

### "IF DEATH WERE NIGH."

WHAT should I do, what should I say,  
If suddenly across my way  
The dreaded shape of Death arose,—  
A vision dimly seen before,  
But entered once within the door,  
A presence we in vain oppose?

A messenger, who came to say  
That forward, just a little way,  
The final milestone of my life  
Would be attained, and I should share  
From thenceforth, nevermore, the care  
Or joy of daughter, mother, wife?

How should I pass the hours, whose flight  
The waiting angel's pen of light  
Would mark with certainty of doom?  
What words of wisdom could I leave?  
What comfort for the hearts that grieve?  
What rainbow light shed o'er the gloom?

I cannot tell; but this I know,  
I should be choice of words, and slow  
The harsh and bitter ones to give,  
Which sometimes thoughtlessly we say;  
For they have power to hurt, and stay  
Long after I should cease to live.

Methinks I then would give always  
The welcome kind, the meed of praise,  
Which other lives should cheer and bless,  
And unto some more plainly show  
The fires which on love's altar glow,  
The warm heart's truth and tenderness.

Well, wherefore for that hour delay  
What well might brighten all the way?  
Since life at best is but a span,  
To fill each day with pure delight,  
By living, loving, speaking right,  
Must surely be the wiser plan.

—Mary Bussett Clarke, in *Sabbath Recorder*.

### KINDERGARTEN TRAINING A HELP TO THE MOTHER.

BY MINA RUMERY.  
(Haskell Orphans' Home.)

(Concluded.)

FROEBEL has taught us how to give to the child great moral and scientific truths, which had heretofore been thought and taught so far above the child's mind that he could grasp them only in maturer years. He would have us give them to the child in stones and play. Thus, without any effort on the part of the child, they become a part of himself. Froebel always selects as his text some object with which the child is perfectly familiar, and leads him from, yet by means of, his every-day surroundings to the beautiful and lofty; or in other words, he helps us to find a spiritual lesson in all our commonplace affairs, he makes them symbols of something higher.

His is no new method of teaching, to be sure, for the example was given him nearly nineteen centuries ago by the One of whom it is recorded that "without a parable spake he not unto them;" but always simplified his teachings with illustrations drawn from familiar scenes and objects,—“the birds caroling in the leafy boughs, the growing flowers of the valley, the spotless lily resting on the bosom of the lake, the lofty trees, the fruitful lands, the waving grain, the barren soil, the tree that bore no fruit, the mighty hills, the babbling brook, the setting sun that tinted and gilded the heavens,—all served as means of instruction or as emblems by which he taught the beauties of divine truth. He connected the visible works of the Creator with the words of life which he spoke, and thus led the mind from the contemplation of nature to nature's God.”

Happy is that mother who, having become as a little child, can enter into the thoughts and feelings of her child, and study with him the

book of nature as Froebel has tried to help us to do. As some one has said, "He has given us nature in miniature in his kindergarten material." While the mother stands above and directs the child, she still stands on a plane with him, and they meet as one. At the same time, she studies his character and needs, but corrects the evil and supplies the need, not by rashly pulling up the weed she discovers, but by crowding it out with the plant of the opposite virtue, for virtue crowds out vice as surely as sunshine dispels darkness.

The mother who wishes thoroughly to imbue her child with the worship of "Him that made heaven, and earth, and the sea, and the fountains of water," can do it most effectually by means of the kindergarten; for the whole work is clustered around the seasons, and the one aim is to get the child in perfect harmony with nature, and consequently with that "eternal power" which may be "understood by the things that are made." His matchless love, infinite wisdom, and creative power are the underlying thoughts.

The child sees the tender affection of the parent bird for the nestlings; the love exhibited among all animals; the care the plant has for the little leaves and seeds in wrapping them up so tenderly; and the warm, loving rays of the sun, by means of which Mother Nature marshals her host of workers; the earth softly wrapped in the blanket which came in obedience to the words, "Snow, be thou on the earth!" and do they not all beget love in his heart, and point him to the great Source of love,—that love which is the source of life? When he realizes that the same hand, actuated by the same love, fashioned of the same material every living creature, he cannot call anything that lives vile or unclean. As the true kindergarten studies creation with the children, everything in the animal, vegetable, and mineral kingdoms seems to unite in proclaiming, "The hand that made me is divine!"

The kindergartner seeks to impress a sense of the perfect harmony and interdependence that exists among the works of God, thus leading the mind to the one Source of harmony and strength, and teaching the needful lesson that "without me ye can do nothing." As the child's mind is directed to the Creator in this way, he cannot fail to see love, beauty, and power traced in everything—a love and power above and beyond himself, and by beholding he becomes changed.

Every lesson creates a greater capacity for spiritual things; and when the rewards are given, the cup in which his happiness is to be measured will be a generous one. I ask, Is not the kindergarten one of God's own instruments for preparing a class of children to stand amid the trying scenes of these last days, with hearts pure, and eyes fixed upon their Creator, from whom they expect soon to receive an invitation for a deeper study of his works in heaven?

### WAIT ON THE CHILDREN.

MANY times in groceries and other shops, but especially in groceries, we have observed the custom of clerks neglecting to serve the children as long as any "big people" were waiting to be served. A little tot comes in, and everybody is busy; she has a quarter in her hand, and her mother is waiting anxiously for her safe return home, and she needs the little articles. But the little one is diffident, and so stands back patiently waiting "till her betters are served." Thus people come and go, but no one notices the little uncomplaining customer, who does not dare to remonstrate. Should one of us be treated in that way, we would soon make tracks out of that place for the last time. We have a sense of our own rights; and yet it may be that we do not hesitate to step in front of a child and cut off its expectation of at last being noticed. It is

nothing short of an outrage; and we doubt not that trade is lost rather than gained by so doing, for the mother is justly indignant when she learns the cause of the long detention of her little one. She is very likely to resent it. Whereas, if the grocer should politely say to his customers, "I must attend to this child, and send her back to her mother," very few are the people who would not respect him, and say, "We will send our children to this store if they are to be treated thus kindly." T.

### NERVOUS WOMEN.

BY MRS. M. L. HALE.  
(Brownville, Neb.)

OUR Home department has furnished a good many excellent thoughts of late for slow women; but probably most of that class will agree that they have had their share of good advice. Let us give a little attention to another class; viz., nervous women.

They need help and sympathy equally as much and perhaps a great deal more; though I fear they seldom get it, as nervousness is by many looked upon as of trifling importance, mostly a disease of the imagination, or a lack of self-control. But this is a mistake, as all know who have had any experience with it. It is so variable in character as to be rather difficult to describe, and must be felt to be fully understood.

Nervous persons are generally timid, easily excited, often irritable, inclined to find fault, are troubled with evil forebodings and sleeplessness. The little every-day annoyances appear greatly magnified to them. By our most learned physicians, nervousness is considered a condition worthy of serious attention, as it is a symptom accompanying a great variety of diseases. Some of the most common causes of nervousness in women, in general, are, no doubt, some form of dyspepsia, local weakness, sedentary habits, novel-reading, and mental worry; while among the laboring class, which I wish especially to notice, overwork, under-rest, and improper nourishment are the most active causes.

One reason why nervousness is far more common among laboring women than men, is, doubtless, that their work confines them more closely indoors, and is of a much more wearing nature; for while "man works from sun till sun, a woman's work is never done." This is especially true of mothers with several small children. After the evening meal, the husband can lie down to rest, read the paper, or go "down town;" but the wife has time for none of these. The dishes must be washed, preparations made for breakfast, the little ones put to bed sweet and clean; and, like as not, Johnnie's trousers are worn out at the knees, and Tommy's stockings at the heels, and must be mended before morning.

Baby is teething, and needs special attention, not only during the day, but many times through the night. And thus, "nature's sweet restorer, balmy sleep," does not build up her worn nerves, as it would could she sleep soundly all night. She gets up in the morning with a headache, more tired than when she lay down. But there is a large washing, ironing, or baking awaiting her, besides the cooking and the usual routine of housework. If she complains of feeling unable to do the work, her husband kindly suggests that she would better "put it off;" but she knows that putting it off simply means that much more for the next day. And thus she worries through day after day, and month after month, all the while working beyond her strength, until nature at last succumbs, and she is laid up with nervous prostration.

This picture is by no means overdrawn. There are thousands of such around us. Perhaps some dear mother who reads this, realizes that she is every day working a little more than she really feels able to do. Every day she is be-

coming more nervous, with such a tired feeling. The children worry her, and she finds it so hard to be patient and pleasant with them. Her husband wonders what makes her "so cross"—so different from what she used to be.

To such I would say, It is better to stop and rest occasionally, before it is too late, even though your housework suffer a little in consequence. Better take a little time to read some of our excellent health publications, and learn what to do for yourself and family in case of sickness, or, better still, learn how not to be sick.

While baby takes his afternoon nap, you lie down, too, whether you sleep or not; for a person rests much faster in a reclining position. You will be able to work all the better when you get up. Have some kind of couch in your kitchen or dining-room so you can drop down for a few minutes' rest through the day, whenever your back or head aches.

Go out-of-doors with your children as much as possible for pleasant recreation, as sunshine and fresh air are among the best tonics for worn nerves. Retire early; for as a rule, one hour's sleep before midnight is worth two after. Avoid stimulants, and eat nutritious food that is easily digested. Whole-wheat flour, baked and cooked in its various forms, with other grains, and fruits that agree with you, are among the best foods for nerves.

#### AN IMPORTANT POINT GAINED.

##### A New Food.

THE use of free fats in food has been hitherto recognized as a very common cause of dyspepsia in its various forms. To avoid the evil consequences, and yet preserve the pleasing effect of well "shortened" food, has been the constant effort of cooks. These efforts have led some to discard the use of lard, others have gone further and laid aside suet and butter. Then there are those who find they cannot use cream freely without injurious results; indeed, we shall find a general agreement that the unlimited use of cream is detrimental to the digestive process.

Many have thought that when vegetable fat was substituted for that of animal, the desired point had been gained. Olive-oil has been too expensive for this use; but the recent introduction of cottonseed oil as a cheap commodity has been mistaken as a very providential solution of the troublesome problem. While it is true that some of the objections to the use of animal fats do not apply to that extracted from cotton seed, it is true that the essential evil of the use of indigestible free fat remains. This trouble is not so pronounced in the use of cream as in other expressed fats; but it is not wholly obviated even there, much less in cottonseed oil.

After much painstaking, Dr. J. H. Kellogg, superintendent of the Sanitas Food Co., of this city, has produced for the company a food containing the desired elements in a form that is unobjectionable even to weak stomachs. From *Good Health* for November we take the following extract from an article by Dr. Kellogg concerning the new food called "bromose." It is a pre-digested food, and hence is received and appropriated by the most sensitive stomachs:—

"After some years of experimentation, we have discovered an excellent way in which to utilize the fat of nuts. The fat of nuts may be used either in the form of very fine nut meal or in the form of freshly expressed nut oil. We have found best of all, nut meal and the product obtained in the manufacture of nut meal,—what might be termed "nut butter," in which the oil is in a state of perfect natural emulsion, and being sterilized in the process of manufacture, is perfectly sweet and wholesome.

"By the combination of this nut butter with the products of the diastatic digestion of starch, we have an ideal peptogenic and fat-producing substance. The addition of the proteid element of nuts with the phosphates and other organic salts normally associated with the animal and vegetable proteids, and which give to these elements their powerful restorative properties, results in a combination which may be regarded as a perfect food, possessed of the highest degree of blood and fat restorative qualities.

"From experiments which we have recently made, various foods have been prepared, and one of these foods, sold by the Sanitas Food Co. under the name of 'bromose,' has given us very satisfactory results. The composition of bromose, as found by an analysis made by Professor Gomberg, of the University of Michigan, is as follows:—

"Emulsified fat,	24.06%
Proteids, thoroughly cooked and finely divided,	19.62%
Maltose (digested starch),	21.58%
Dextrin (including a small amount of undigested starch),	17.82%
Salts,	1.78%
Water,	15.14%

"From the above analysis it will be seen that bromose is an ideal food for all classes of persons with feeble digestion who need an increase of fat and blood. The starch, being almost completely digested, is ready for either absorption or to be passed along into the small intestine, to be there inverted and absorbed. The fat, being thoroughly emulsified, mingles readily with the fluids of the stomach without interfering with the action of either the gastric juice or the saliva upon the food elements which they digest. The proteids in the form of vegetable albumen and casein are in a state of exceedingly fine subdivision, thoroughly cooked and ready to be promptly acted upon by the gastric juice. With the addition of a little water, bromose has the appearance of rich milk, a very agreeable flavor, and, being possessed of powerful peptogenic properties, is not only a food of the highest value in itself, but aids in the digestion of other foods."

These foods are in several forms. Among them we have seen: Almond butter, made from blanched almonds; nut butter, from peanuts; bromose, described above; and the meal of almonds and peanuts from which the oil has been mostly expressed for butter. These articles are all put up by the Sanitas Food Co. in very pretty jars, closely sealed. They are attractive in taste and appearance, and are not inaccessibly expensive. The nut butter, when mixed with an equal quantity of water, makes a very good substitute for ordinary table butter. The price is 30 cents a pound, and will be furnished at a less price in large quantities. The almond butter sells at 40 cents a pound; almond meal is 60 cents a pound; and nut meal 50 cents a pound. Bromose is put up in one pound jars, and retails at 75 cents, which is one fourth less than the price charged for malted milk, for which it is a good substitute. Bromose is also a splendid substitute for use in cases where cod-liver oil is usually prescribed. It may be used in a variety of ways, either alone, or with bread, or as a drink.

T.

#### THAT SPARE ROOM.

BY DAVID PAULSON, M. D.

*(Sanitarium.)*

THE pleasant memories of my boyhood days are considerably marred by the fact that I was compelled to sleep during the cold weather in an upstairs room, which was never artificially warmed; consequently the walls and ceilings were often covered with moisture, and the bed felt unpleasantly damp. Since then, when traveling, I have had a horror of the spare bedroom which is so generally reserved for visitors.

As is often the case, some members of the family are compelled to occupy such a room during the cold season, and it will not be amiss to point out some of the dangers arising therefrom. The bed and bedding may seem perfectly dry, but upon being occupied by some one, they will convey a chilly and damp sensation which is decidedly disagreeable, and persons who must habitually occupy such rooms and beds will incur much more liability to rheumatism, throat diseases, and kindred ills. If it is not possible to heat the bedroom by means of stove or furnace, then the bedding should be brought into some warm room and thoroughly dried before the person attempts to sleep in it, or jugs or bottles filled with hot water may be placed in it some time previous to bedtime. In this way, much of the harm resulting from damp beds will be overcome.

It is impossible for us to avoid the damp and chilly weather of our climate in the winter season; but we can provide for these changes as they come, and guard ourselves from the effect of the damp atmosphere. This can be done in no better way than by thoroughly drying the rooms by means of artificial heat, and every article of clothing that comes in contact with the body, and then thoroughly ventilating the rooms, so that occupants will not have to breathe over and over again air which has lost its vital properties. If this is done, the spare room will lose much of its horrors, and so be free from the moldy and disagreeable odor which greets the visitor as he is shown into it by his courteous host.

#### WHEAT AND ITS USES.

BY MRS. D. A. FITCH.

*(Sanitarium Cooking-school.)*

IF, according to authoritative investigation, the system needs the nitrogenous and carbonaceous elements in the proportion of one to six, we should learn to appreciate the fact that wheat contains them in the proportion which renders it a perfect food. Were there no other article on which to subsist, the body would be well nourished by the proper use of this most appetizing and almost universally cultivated cereal. In nutritive value it is equal to any other food, since it contains only 15 per cent of water and waste. The remaining 85 per cent is easily assimilated into tissue, or goes to produce heat and energy. What is said of wheat is practically true of all other grains except rice. In this there is an excess of the carbonaceous, the proportion being one to eleven. In rye and corn there is an excess of fat more than in most cereals.

The usual method of using wheat is in bread; but if taken in its natural state and boiled until tender, pearled (ridded of its thin outer bran), cracked, or ground still finer, and cooked and eaten with a dressing of cream or fruit-juice, it affords a pleasing variety. A change may be made by adding some fruit, such as raisins or dates, just before serving. To afford another variety, we might speak of browning the grain slightly before or after the grinding. In this case less liquid will be required, because so much of the starch has been changed to dextrin, a substance which does not absorb as much water as before the change.

In the light of last week's lesson, is it not evident that if we use only a portion of the wheat kernel, a loss is sustained? The gluten, its principal nitrogenous element, lies near the bran, and of course is the portion rejected when we use the ordinary fine flour, the starchy portion of the grain. When we fail to use those elements the object of which is to build up brain, nerve, muscle, and bone, is it any wonder that we early become forgetful, weak-eyed, nervous, flabby-muscled, and toothless? The poorly nourished system constantly clamors for something more, and not knowing what is needed, the person resorts to stimulants in the form of flesh food or perhaps intoxicating drinks.

THE following anecdote with its pointed lesson is commended to all whom it may concern: "A group of people were discussing the merits of a former pastor, the weight of criticism being on the unfavorable side. One of the number remarked: 'Well, I don't think he was much of a preacher, anyway. I never could get interested in his sermons;' and then appealed to an aged brother expecting a sympathetic answer. But she was immediately silenced by his reply: 'Well, sister, the poorest preacher that I ever heard could preach so much better than I can live, that I never feel like criticising the minister.'"

# The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 3, 1895.

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## THE OUTLOOK.

THE present outlook for the work is one of great interest. The reports that come from our laborers in the field are full of encouragement, especially those from our distant missionaries. During the past few years the work has grown with wonderful rapidity, and yet so gradually that many of us who are watching it all the time fail to realize the great changes that are taking place.

The persecution which has arisen in various places has opened the way more fully for disseminating the principles of the third angel's message. A large amount of our literature has been scattered and eagerly read. Numerous articles have appeared in the public press, presenting more or less truthfully the position of our people, and thus bringing some phases of present truth before a wide range of readers.

While the last warning message is going with power and strength, the prince of darkness is marshaling his forces preparatory to the last great contest. The condition of things in the Old World is of stirring interest. The relations of the great powers of Europe are becoming more and more strained. The Eastern question is under discussion everywhere, and future developments are awaited with interest by many besides the people of God. Yet a great part of the world are, as it were, sound asleep, with no sense of the solemn realities before them. Some are intoxicated with pleasure, others are engrossed with the cares and riches of this world. Both classes are unconsciously hastening on to their final doom without knowing it.

But to God's people, the apostle says: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." It is a great blessing to have this light, and be able to understand the significance of passing events, and know what is about to transpire in the future; but such a knowledge brings with it corresponding responsibility, and this we should fully appreciate. God does not give his people spiritual light for them to hide under a bushel. He would have them let it shine abroad, that the world may be enlightened.

We have long looked forward to the time when the message of God would go with power, and the gospel be carried to every nation and people on the earth; but sometimes I fear that we have not appreciated that we are the very ones through whom God would manifest himself in accomplishing his last work in the earth. The greater the work, the greater our responsibility to support it in all its parts. Men and women of thorough training and consecration are needed, and means must be provided to support them. Since our General Conference last spring, about one hundred and forty missionaries have been sent out to other lands. This is a larger number than has been sent in any two preceding years.

There never was a time in our experience when we had greater reason for gratitude to

God and encouragement in the work, than we have to-day. The events we have looked forward to for years are now taking place before our eyes. Not one word of the Lord has failed. Then can we not also trust him for the future?

O let us awake to a realizing sense of the situation. Let us gird on the whole armor of God, and fight manfully for the right. We need to seek the Lord, and watch continually unto prayer. We need to put away from ourselves every sin that would shut out the Holy Spirit. The Lord is willing and desirous to work mightily in behalf of his people. Grand possibilities are before us, if we will but be faithful.

Men are needed in the work to-day who are of the stamp of Caleb and Joshua. Some may feel to excuse themselves from doing their duty in contributing to the support of the work, pleading hard times and unfavorable circumstances.

Yes, there will always be difficulties in the way. That was what the ten spies said, who brought an evil report of the land. But it is not the will of God that his people should stop and grieve over the difficulties to be encountered by the way. Such a course only shows lack of faith in him as our Leader. Let us rather bear the noble testimony of Joshua and Caleb, "The Lord is with us; fear them not." We are approaching the week of prayer. If we rightly relate ourselves to this occasion, it will be a season fraught with rich spiritual blessings to every one of us. Then let ours be an attitude of watchful, steadfast faith, and earnest activity, in harmony with the injunction of the apostle: "Watch ye, stand fast in the faith, quit you like men, be strong." O. A. O.

## TRINE IMMERSION.

A CORRESPONDENT writes us as follows upon this subject:—

"I notice the Greek Church, the 'Brethren,' and perhaps some others use trine immersion. I also note that there is a \$500 prize offered for proof of a single use of backward action baptism for several hundred years after Christ's time. I also noticed recently that T. De Witt Talmage answered as to trine immersion, that 'there was no doubt but it was the original form of baptism.' I also note that some very excellent Greek scholars decide that the formula, as given in Matthew, cannot be fulfilled without three immersions. Is it possible that your church is not following Christ's teaching in this particular, as the other churches are not doing as regards the fourth commandment? Please answer fully in the REVIEW AND HERALD, and oblige."

It is certainly our sincere desire to follow fully the teachings of Christ in all things. But in the points noted above we fail to find any proof that Christ ever taught any such form of baptism. The "Greek Church," the "Brethren," the "\$500 prize," and "T. De Witt Talmage," are of no account whatever with us, on a question which must depend on the direct testimony of the Scriptures themselves. We care not how near to apostolic times a doctrine can be traced, if it does not really touch their times, and cannot be found in the record they have given us, it is like a broken electric wire—the "current" of truth is not in it.

The only allusion to the teaching of Christ is in reference to the formula of Matt. 28:19: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The whole question turns on the word "baptizing;" does it denote one action or three? It is said

that that is a verb of repetition, and therefore denotes more than one action. Then we inquire, Why limit it to three? Why may it not mean more than three? Provided it is a verb denoting repeated action, is there any proof that the repeated action pertains to the *same individual*? Of course the act is repeated indefinitely, as the ministers of Christ baptize some in "all nations."

But, it is urged, there are three names in the commission, and therefore the act must be performed three times. But it does not read, "in the names," but "in the name," showing that all are included in one name. The Father, Son, and Holy Spirit, therefore, constitute, with reference to the work of conversion, the name, so to speak, of a firm, all the members of which are equally concerned in the work. To perform a baptism in the name of each one separately destroys this unity. It is not so done in the ordinary transactions among men, and we should avoid giving to language in the Bible a different meaning from that which it has in ordinary use, unless there is some proof in the context to show that it is used in a tropical sense. Firms consisting of three parties are numerous in the commercial world; and anything done by their agent for them in the firm name, is done only once for them all. If a firm composed of J. Field, E. Jacobs, and P. Sampson, should send an agent to deposit a thousand dollars in a bank, and the banker should ask him, In whose name do you deposit this money? he would reply, In the name of J. Field, E. Jacobs, and P. Sampson; or, in the shorter and more common form, In the name of Field, Jacobs, and Sampson. This would not signify that he deposited a thousand dollars for each name, making three thousand dollars in all; but only a thousand dollars in the name of all combined, because all are equally concerned in it. But the union existing between the members of any commercial firm comes infinitely short of that existing between the Father, Son, and Holy Spirit; and a baptism is not required for each one, as though they were independent parties, but *one* baptism shows the relation of the sinner alike to all three, and that is all that is required.

It is said, further, that the language is elliptical, and that the ellipsis can be supplied only by reading it thus: "Baptizing them in the name of the Father, and [baptizing them in the name] of the Son, and [baptizing them in the name] of the Holy Ghost." But this is not true. The facts of the Scriptures, as well as the analogies of language, are against it. Try it in reference to the second coming of Christ. The Scriptures plainly teach that Christ will come in the glory of the Father, and in his own glory, and in that of the holy angels. According to the trine immersionist's argument, we should have to come to this conclusion: Christ will come (once) in the glory of the Father (Mark 8:38); and he will come (another time) in his own glory (Matt. 25:31); and he will come (a third time) in the glory of the angels. 2 Thess. 1:7, 8. According to the analogy of language this would be an exact parallel to their claim on Matt. 28:19. But it is not true. The second coming of Christ is but *one coming*, enveloped in a three-fold glory.

Try the argument again on Ex. 3:15: "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham [one God],



the God of Isaac [a second God], and the God of Jacob [a third God], hath sent me unto you," etc. We can claim three different Gods from Ex. 3:15, on the same ground and with just as much evidence, as three baptisms can be claimed from the wording of Matt. 28:19.

In another paper we will show that trine immersion is "three baptisms," which contradicts the declaration of Paul that there is only *one* baptism (Eph. 4:5); that it is entirely out of harmony with the form of baptism set forth by Paul in Romans 6; and that in the ceremony of trine immersion, the significance of the ordinance is entirely lost.

U. S.

#### PROGRESS IN THE GERMAN MISSION FIELD.

STEADILY the truth advances in the different portions of this great field, and recent developments prove how fast the issue is ripening, and how quickly the truth will be made known to the highest authorities as well as to the masses; and as it springs forth from personal conviction and faith, the victory is the more assured.

#### NETHERLANDS.

Brother R. Klingbeil has lately visited different portions of this fair country,—Haarlem, Amsterdam, Winschoten, and Enschede. Lately we received an address of a gentleman living at Amsterdam, from our house at London, and an order for books. We sent the books and at the same time the address to brother Klingbeil. When he called on this gentleman, he learned the following facts: Some six years ago a gentleman there bought "Thoughts on Revelation," but not being especially interested, he gave the book to a girl of the Salvation Army, who in turn sold it to a young man, the nephew of this gentleman whose address we received, and the nephew loaned the book to his uncle. He read it, and became so deeply interested that he tried to buy one, but the largest book dealers could not provide the book, till finally they notified him that they had found the "Thoughts on Daniel." So he bought this book, and from it learned the London address, and they sent us the order. Brother Klingbeil was hailed with joy when he made known his errand, and the few days he spent there were days of blessings, and as the gentleman said, an answer to the many prayers he had offered to the Lord to send him more light. As several of our people from Rotterdam are moving there, the way is opened, and by the time this report reaches our readers, brother Klingbeil will be located at Amsterdam, a city of some four hundred thousand inhabitants. At Winschoten brother Klingbeil found a number of people interested, and here and at Enschede, where the interest has been started from Rhenish-Prussia, there are souls desirous to unite with us. Thus we have now a beginning in the two leading cities of Holland and in several smaller places.

#### BOHEMIA.

Brother A. Simon writes that the recent visits of Elder Wagner with him in Prague and other places, have helped to ripen the interest, and a call is made for a permanent worker. He sends us the following extract from a letter from Prague: "The sunlight of the word of God has also appeared to us in Prague. We are convinced from the Bible that the seventh day is the day which God blessed and sanctified, and not Sunday, which men made. Now we understand what you meant in former letters,

The preacher who has been sent to us has presented the full truth, and we greatly enjoyed the different visits he made here. Several of us are fully convinced. A storm has broken loose in the Baptist church, and in their last meeting they resolved that whoever would circulate this doctrine should be disfellowshipped. Since then, these dear souls have begun to keep the Sabbath, and thus witnesses for the truth have been raised up in the city of Prague.

#### GERMANY.

Here, also, the truth is onward. From Oct. 18-21 I stopped with the company at Madgeburg, to celebrate the ordinances with them. Four united with us, three of them by baptism. Among them was a sister who, with several others, had come here from the city of Halle, and thus the truth has entered there by the effort of a faithful canvasser. The company here now numbers twenty-two, and they have an active tract society, which uses a club of 100 *Herolds*. Brother Krumm, who has labored here of late, has gone to Pomerania, and meanwhile, brethren Löbsack and Spies have attended to this company. Several days I spent at Leipzig in the interest of the publishing work, where I had several good opportunities to speak of the principles of our faith to leading publishers. I called, also, on two families that are fully convinced of the truth. Four days I spent at Berlin, to celebrate the ordinances with them. Sabbath forenoon, after an appropriate sermon, some fifty of us went to the Plötzensee. The authorities had been asked for permission to baptize there, and when we came near the place, three well-armed policemen were in waiting to protect us against any ruffians. But we were glad that such help was not needed. Seven willing souls followed their Saviour in the solemn rite, and these, with five others, united with this company, now numbering sixty-six. Brother Spies is helping brother Perk here of late, and their tract society uses a club of 200 *Herolds* to good advantage.

But one case especially illustrates how quickly the truth will be brought to the knowledge of the authorities and the masses. Oct. 31 I received a letter from a professor of theology at Halle, with whom I had been in correspondence, having furnished him with items about our denomination for some large encyclopedia. In the letter he asked whether a recruit of the army by the name of Trott, in Eastern Prussia, belonged to us. He had read the same day a notice in which it was mentioned that this recruit had refused to serve on the Sabbath, after acceptable service the first part of the week. The next notice of the same case came to me, Nov. 2, from a few brethren, who, on their way to our meeting in Hamburg, had been asked by a gentleman whether they knew of this man Trott. Arriving at Stuttgart, I visited a noted book dealer, and very soon he mentioned the same case and inquired about it. Thus in a few days the papers carried the knowledge of a people who observed the Sabbath to millions all over Germany, who had no knowledge of it before. Most of the papers simply copied the notice from the Berlin and Königsberg papers, but a Stuttgart socialistic paper makes the following comment:—

"So peculiar is this case, the pious *Germania* calls the case 'remarkable.' But to us it simply proves that the religion which 'is to be preserved among the people' simply entangles him who strictly keeps to what is called

the word of God, in difficulties which are not at all agreeable to the leading circles. The refractory recruit Trott simply stands on what his religion teaches him. It has already often happened that members of very religious sects, as the Mennonites, etc., have refused to bear arms, because the commandment says, 'Thou shalt not kill.' Certainly this is a kind of religion which does not unconditionally place itself in the service of a dominating power, which claims for itself another commandment: 'Be subject to the higher powers.'"

Thus the issue ripens. Nov. 3 we began a course of lectures in the *Liederhalle*, the leading establishment of its kind in the city of Stuttgart. The attendance has thus far ranged from one hundred and thirty to two hundred; collections, from \$2 to \$3. Twelve workers are in attendance at the Bible institute, and more are expected. Elder Jones will be here from Nov. 17-25. May the Lord grant us his special blessing in this important place.

Stuttgart, Nov. 11.

L. R. C.

#### THE PUBLISHING HOUSE IN LONDON AND THE SUNDAY LAW.

SEVERAL brief notices of the Sunday trials in London have appeared in the REVIEW, but barely more than enough to let the readers know that there have been such trials, and that fines have been inflicted. Of the nature of the law and of the merits of the case, nothing has been said, and it has occurred to me that our brethren in America would be interested to know the exact situation.

There are some three dozen different Sunday laws on the statute-books in England, but the one that we are concerned with at present is an act of Parliament relating to factories. This act prescribes the hours of labor, tells how long employees may be allowed to work continuously, fixes the hours of meals, regulates the sanitary arrangement of workshops, and provides for the guarding of all machinery, so that no one can be endangered thereby. The one item over which there is controversy in our case is the following:—

"A child, young person, or woman may not be employed on Sundays."

A "child" is defined by the act to be a person over ten and under fourteen years of age. "Young person" means a person of either sex who is over fourteen but under eighteen years of age. A woman is a female over eighteen.

Although a very large publishing work is carried on by the Tract Society, in London, the printing work is comparatively small, since all the large subscription books are manufactured by outside firms. Only the *Present Truth*, tracts, pamphlets, and some small books are done in our own office. Consequently, our working force is smaller than in most of our other offices. In the list of employees are a few women and one "young person," who do the class of work that is commonly done by such persons in all printing-offices. As a matter of course, we work six days and rest the seventh day, "according to the commandment."

This state of things existed from the beginning of the work here, and although factory inspectors had visited the office at intervals, and were informed that work was done on Sundays the same as on other working days, there was no interference with the work until a little over a year ago. At that time the authorities seemed suddenly to be seized with a new energy. They indicated several changes which must be

made in the arrangement of machinery. They pointed out that we were unconsciously violating the law in allowing employees who lived at a distance to bring their lunch and eat it on the premises. Some other details were indicated, in which changes must be made, all of which were promptly complied with.

At the same time they said that women and young persons must stop working on Sundays. It was set before the visiting inspector that we were fully complying with the spirit of the Factory Act as to protection of employees, and the number of hours of labor, and he let the matter go until he could confer with his superiors. As the result of this, we were told that the Jews were exempt from the Sunday clause of the act, and that if we would fill out one of the regular blanks, stating that we were Jews, Sunday work could go on as before. Of course this could not be done, as we could not deny that we are Christians.

The decision, however, not to yield to the requirement of the Sunday clause of the Factory Act, was not hastily made. For several weeks it was complied with, along with the other requirements. The women were told not to come to work on Sundays. But the inconsistency of such a course in those who are teaching the third angel's message became more and more apparent, until finally, after careful deliberation, it was decided that no difference could be made between Sunday and the other working days of the week. Accordingly, work was resumed on Sundays as usual, and the prosecutions and fines, of which you have heard, have resulted. At the present writing the third fine has been imposed, and the warrants for collecting it by distress have been issued, but not yet served. The present fine is forty-two pounds (\$205) and costs.

Now for a brief statement of the reasons which led to the above-mentioned decision:—

At first, as already stated, the thought that it was only a Factory Act, and that it did not require absolute nor universal rest, caused us to think that the Sunday clause could be complied with as well as any of the other clauses. Careful thought upon the matter, however, led to the following conclusions: The fourth commandment requires the sanctification of the seventh day; that is, that it must be distinguished from all the other days of the week, by resting upon it, and habitually working upon them. This law knows no respect of persons. It speaks to women and young persons as well as to men.

Further, the message of the third angel of Revelation 14 sounds a warning against receiving the mark of the beast in the forehead or in the hand. This message includes all,—men, women, and children. The sin of receiving the mark, or of enforcing it, is without distinction of persons. This being the case, the managers of the office did not see how they could conscientiously comply with a law which required any person to cease work on Sunday for no other reason than that it was Sunday. For let it be understood that the requirement is not simply to guard women and young persons from overwork. If they were employed but two days in the week, and but two hours a day, and one of those days was Sunday, prosecution would follow just the same.

The suggestion that the authorities in making the law had no idea that it would interfere with any one's religion, is controverted by the fact that they exempted the Jews from its provisions, and that we might be exempt if we would

deny that we are Christians. But it is a matter of no importance to us what their intentions were. We are to be guided by what the Bible says, and not by the intentions of the lawmakers; by our knowledge of truth, and not by their ignorance of it. When the Bible declares that it is a sin to recognize Sunday as entitled to any consideration above other days, we must not bow down to it, no matter what other people may think about it. To worship a child's doll is as sinful as to worship a Chinese joss. The fact that one was not made with religious intent and the other was, makes no difference in the act. If we were living in ancient Spartan days, when stealing was counted a virtue and an act of patriotism, we should not be justified in stealing any more than if it were required as an act of defiance against God.

Men may not know what they are about when they introduce Sunday into their legislation, but the Devil knows very well, and thanks to the Lord, "we are not ignorant of his devices." We know that he is the head of the papacy, and that if the papacy had not under his leading substituted Sunday for the Sabbath of the Lord, no mention of Sunday more than any other day would be made in the laws of States. If, when we know these facts, we do not do all we can to let the world know them, we are guilty before God. People are in danger of being destroyed for lack of knowledge. It is our business to show the civil authorities that in exalting Sunday to any degree above other days, they are following the lead of the papacy, and that every Sunday statute is an act of defiance against the authority of God. We must not expect that the great deceiver will label all his acts, so that everybody may see their origin.

This affords sufficient answer to the exhortation to suffer injustice and inconvenience rather than have any trouble with the authorities. If it were simply a question of inconvenience, or of suffering injustice, we should be guilty of resisting the ordinance of God if we made any resistance. But it is not. God is the highest authority, and Christ is the Master of all. In all our service to men we must do it "as unto the Lord." If men lay unjust burdens upon us, we must be patient "unto the coming of the Lord." The characteristic of "the just" is that they do not resist oppression. James 5: 6, 7. But neither do they sin against God. They may obey unjust demands, but not sinful ones.

A little note that appeared in the REVIEW a few weeks ago, stating that the brethren in London did not claim that there had been any religious persecution, seemed calculated to mislead some as to the exact condition of things. It is true that we have carefully avoided any reference to "persecution." We have done this because we did not wish to obscure the real issue. Whether or not we are persecuted is a small matter compared with the fact that men are defying God and not realizing that they are doing a fearful thing. Our rights are nothing compared with the rights of God. He has a right not only to our service, but to the service of all men, including governors and kings. Our sole business on earth is as ambassadors to secure these rights to him as far as possible. It is very pleasant to have people sympathize with us, but it is far more desirable to have them perceive how they are wronging God and their own souls. So although we regard this question as purely a religious one, we have said nothing about persecu-

tion. Our desire is that people may see that the case is not between us and the State, but between the State and God. The one thing that the people of earth need to learn is that the law of God is paramount to customs or even laws of men. We must let the authorities know that it is as much a sin for them to make and enforce Sunday laws, as for us to keep them.

One more important feature of this case should be added to the foregoing. It is this: that amendments to the Factory Act are continually being made in response to the demands of the labor unions. At the last session of Parliament some additions were made. The Trades Union Congress, which met last September, instructed its Parliamentary committee, some of whom are members of Parliament, to "draw up a bill, and secure its being introduced into Parliament, prohibiting manufacturing processes being carried on from Saturday noon to Monday morning."

This, it will be seen, is designed to stop all labor in factories, by men as well as by women. The probabilities are that it will be passed, since the tendency of the times is in that direction. In connection with that, another amendment is to be introduced, prohibiting employers from sending work out to be done in the homes of employees. If these proposed bills become law, the result will be that no manufacturing operations at all will be allowed on Sunday.

Now it needs but a superficial acquaintance with the "demands of labor," to see what step must inevitably follow this legislation. If all factory operations are forbidden on Sunday, whether in factories or in private houses, a cry of "unfair competition" will be raised if other people are allowed to work on their own account. Therefore, the next step must be the forbidding of all work on Sundays, and all "for the good of the people." It thus appears that this present Sunday clause in the Factory Act is but the thin end of the wedge. If we comply with the requirement of this, because it is "only a Factory Act," where shall we stop short of absolute rest on Sunday?

No doubt there will be exceptions even to such a law, so that the street-cars will run as usual, and milk and some other things will be allowed to be sold. But if we may comply with a Sunday law that makes no religious claim, and is not absolutely universal in its demands, what objection can we raise against Constantine's famous Sunday law? There is more in this matter than appears on the surface; but for what purpose does God make known to us the deep things of his law if it is not that we may discern the deep plots of Satan?

These are the facts in the case, and the principles upon which we have met them. We have not dared to plead our convenience, our belief or religious principles, or our conscience, as against the law, but only the law of God, which speaks to all men as well as to us. The results of the agitation, as far as we can see, have been for the furtherance of the truth. As a direct result, more people in the United Kingdom have learned of the truth within the past year than in all the previous years that work has been carried on. Not a few have begun to keep the Sabbath, and many are trembling over the decision. As to what steps should be taken in the future, we pray the Lord to direct, and we ask the prayers of the brethren to the same end.

E. J. WAGGONER.

## 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.

### OUR POSITION IN TURKEY.

WHEN our work opened in Turkey, it was hedged about with difficulties. While the government tolerates other religions than Mohammedanism, it requires that every other religion have a representative to which all questions concerning aliens in faith may be referred. There is such a representative each for the Catholics, Greek Catholics, Armenians, and Protestants. If a citizen desires to travel in Turkey, he must have a passport; to secure this, if he is not a Mohammedan, he must secure a certificate from his representative; and the same if he desires to get married.

As the attention of the government was attracted toward our people through imprisonment of our brethren and our efforts to issue publications in the Turkish language, the question arose, Who are these people? Our brethren claimed to be Christians. Their case was then referred to the Protestant representative, but he denied that we are Protestant; the case was then referred to the Catholics, and of course they would not own us, and likewise all the rest denied us. For the time being, it looked as though we were in close quarters; our true character must be made known to the government, else we would be subjected to constant trouble. But how was it to become known when all the representatives of Christianity repudiated us? Our brethren had no other way than to trust God and go forward with their work. Of course this is the only right way under all circumstances; but if there had been another way, they would probably have employed it. Time has now proved that what seemed a great calamity is really a great blessing.

Through repeated imprisonments and the constant denial of us by Protestants, our brethren have become known to the government officials, and finally had an opportunity to present our position from the Bible before the minister of police, one of the members of the cabinet. As Protestants had always disowned us, and we had constantly asserted that we are Protestants, this officer decided to hear us and decide for himself. Being a man of intelligence, he at once saw the truth of the situation, and has since been exceptionally kind to us.

By this means we have become known as a separate class of Protestants whom all Protestants deny as being of their kind, and as those who keep the seventh day, the name of which in both Turkish and Armenian is "Sabbath." This fact is now proving to be of special value to us. The present Armenian troubles are chiefly due to the fact that Protestant nations and missionaries have espoused the cause of the Armenians. Were we known as Protestants, the Turks would regard us as their greatest enemies. But now we are known as a different class whom Protestants have *opposed* from the first; and it is also understood that one chief point of difference between us and other Protestants is that we oppose all interference in the affairs of the State by the Church. This leads the government to look upon us as its friends instead of its enemies. We are becoming known to the government as "Sabbatarians."

When brother Jones and I started from Constantinople to Nicomedia, in company with three Armenians, our luggage was closely searched, and some letters being found, we were at once suspected, and together with a number of brethren who came to see us off, were put under arrest. We were surrounded with a guard of soldiers, and this being in the midst of the recent Armenian troubles, the attention of the people was attracted, and soon a crowd assembled, each wondering what was the cause. Our brethren

constantly asserted that we were Sabbatarians and had nothing to do with the Armenian question. As soon as a policeman who happened to pass just then heard that we were Sabbatarians, he warmly assured the officers in charge that we were harmless people, and that they were mistaken.

But having been suspected, the inferior officers dared not set us at liberty; but instead of sending us to the police court, an officer was sent to report the case and ask for instructions. We had given up hope of going to Nicomedia that day, as there was only one steamer, and that was about to leave. But, strange for Turkey, the officers took a hack, made speed, and were soon back with word to let us go. The officers in charge of us changed at once, and were as gracious as they were harsh before; all our books and papers were returned at once, and we were in time to take the steamer. We went on our way rejoicing at this special favor from the Lord. It was the Sabbath that saved us. This is the sign by which we are known. Thus the Sabbath is the same to us now in Turkey as it was to Sabbatarians under the fifth seal. Rev. 9:4.

On our return from Nicomedia, we had an interview with the minister of police, and explained further our position with reference to the civil authorities. He seemed quite familiar with our attitude. We requested that our people be recognized as Sabbatarians, and that passports be issued to them direct, without having to apply to some Christian representative. To this he at once assented, and said that on receipt of a written statement of our position and principles, he would issue the necessary documents and give official notice to the various provinces. Thus we shall not be dependent on the caprice of so-called Protestants for permission to travel in Turkey; and what at first seemed such a great obstacle, has proved a special providence. This illustrates how the Lord can overrule all to the good of his people and for the advancement of his cause. It shows, too, that we are not dependent on the testimony of men in authority; and that the truth is its own evidence, and when consistently lived, will be recognized even by pagans.

H. P. HOLSER.

### TO INDIA.

#### *Straits of Bab-el-Mandeb.*

DEAR REVIEW: It may interest your readers to know that we are having a pleasant passage. Our company consists of Miss M. M. Taylor, Mrs. Robinson, our little girl Ethel, and the writer. Our ship left London, Oct. 4. Mrs. Robinson and I, however, went overland to Naples, and took the steamer on her arrival at that port, Oct. 13. Since then we have had the most delightful sailing I have ever seen. The sea has been smooth, and the weather fine. The last three days, in the Red Sea, have been pretty hot. About two hours ago we passed through the straits, and now we are getting a nice breeze, and it is more comfortable. We hope to reach Aden to-morrow morning early, where I shall endeavor to post this letter.

Our speed through the Suez canal was but four miles an hour, so we had all the time that was necessary to view the scenery, which consists chiefly of a sandy waste nearly the whole distance. About the only interesting thing was the mirage frequently seen along the route, with now and then a caravan. One which we saw consisted of ninety-seven camels, as nearly as we could count them. Our next port of call after Aden will be Colombo, where the "spicy breezes blow soft o'er Ceylon's isle," and where we are due to arrive Oct. 31. Four days later we are expected to call at Madras, and so reach Calcutta, our destination, about Nov. 8. We are all fairly well and of good courage.

How the work is to be entered upon in this

new and strange field remains to be seen; but these people are among the tongues to whom the message must go, and with Him from whom the message comes is the necessary wisdom for its promulgation. All our hopes, therefore, for this field, and every other for that matter, center in him. He giveth wisdom, out of his mouth cometh understanding. He *has given* wisdom; for Christ is not only the power of God, but "the wisdom of God," and he has been given freely for us and to us, and has been "made unto us wisdom."

I know that our people everywhere will watch with peculiar interest the introduction and development of the work in the great Indian empire. We desire greatly so to follow the Lord that he may use us as humble instruments in carrying the light to those who sit in darkness and in the shadow of death, so that when the work is done, it may be seen that it is all of him who alone can work. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

Oct. 23.

D. A. ROBINSON.

### BRAZIL.

SINCE my last report we have had the pleasure of meeting several of our brethren and sisters from the States, some who were on their way to other fields, and some who were coming to our help, for which we are very thankful. On the morning of July 10, brother Snyder and wife and sister Post sailed into Rio Bay, and we met their boat and brought them ashore, spending four very pleasant hours with them. They left here the same day for Argentina. Aug. 6 brethren Albert and Fred Berger arrived. They came here to engage in colportage among the Germans. We were very glad to meet these brethren, and welcome them to our needy field. After a few days in Rio they went out to a German colony and began work. The Lord is blessing them in starting, and we have reason to believe that they will do a good work, and bring many souls to Christ.

Oct. 3 brother Baber and wife, who were on their way to Chili, and brethren Vuilleumier and Oppgard, *en route* for Argentina, anchored in Rio Bay; and as their boat remained here until the next afternoon, we took them to our home and kept them for the night. It was a great privilege and a blessing to have these dear friends with us even for so short a time. The next day, Oct. 4, when I took them back to the boat, Elder Graf and family, accompanied by brother Hettrick, had entered the bay, and I met them at the dock. To say that we were glad to see them and welcome them to our field of labor, faintly expresses our feelings.

Brother Graf has located his family in Rio, or in a suburb station, twenty minutes by train from the city; and he and brother Hettrick go to the German colony this week, where brother Stauffer has been pleading for help for so long. We have moved into the same house with brother Graf. The house is arranged for two families, and we enjoy the arrangement very much. Brother Graf's coming will supply a long-felt need, yet the growth of the work demands still another German minister and a few teachers to enter the German colonies.

The first Seventh-day Adventist church in Rio was organized Oct. 27, with H. F. Graf as elder, W. H. Thurston, deacon, and Florence Thurston, clerk. Our laborers will all belong to this church, and we trust it may be a light in this great city. While the truth is finding its way to many hearts, the enemy is not asleep. A few nights ago our depository room in the city was broken into, and my papers and a few books were looked over in a careless way and left for me to rearrange. It appeared that the intruders were after money, and as they found none, and did not care for books, we did not lose anything.

A letter has just been received from brother Albert Berger, in which he gives his first experience in selling books in Brazil; I will give the substance of it here. [This appeared in the REVIEW last week, so we omit it now.—ED.] He sold about \$125 worth of books last month, and his brother Fred sold nearly \$200 worth. They are near where brother Stauffer is laboring, and they all meet together occasionally for counsel. Brother Stauffer is helping them in getting started. Sabbath-keepers are springing up all through the colony, and though enemies of the truth often threaten to drive the brethren from the field, yet the work goes on. All are of good courage and praying for more laborers. W. H. THURSTON.

Oct. 27.

#### KINGSTON, JAMAICA.

THE Jamaica-bound party left Baltimore, Oct. 30, a little after the time designated in our previous letter. About day-break, Thursday morning, we passed out of the Chesapeake Bay into the rough waters of the Atlantic, which awakened us to the fact that rough waters are not the best thing for quiet stomachs. No one seemed inclined to take much notice of else than himself, and then only when compelled to do so. This lasted with some of the party till Sunday morning, when smoother waters brought to nearly all the wonted equilibrium. An east wind, with some rain, the first day out at sea, gave us plenty of sea-faring experience. Nearly all the rest of the way we sailed against a head wind, but this was said to be in our favor, as a stern wind would have caused our ship to plunge much more.

In the afternoon of Monday, Nov. 4, we passed the eastern end of Cuba. No signs of man were seen save the lighthouse at the north-east extremity of the island. As we came near the island, and saw its mountains, capped with clouds and storm, plainly in view, we felt we had never before so well understood the description of the scene of the giving of the law. A mountain summit, enveloped in a cloud of dense blackness, the air vibrating with thunder peals, and lightning flashing therefrom, viewed from the deck of an ocean vessel, is a scene that can be appreciated only by the beholder. Early Tuesday morning we sighted the mountains of the summer-land of Jamaica. As we looked at the mountains of Cuba, we thought the scene unequalled by anything we had yet beheld; but as the "America" brought us toward the mountain peaks, covered not with evergreen pine, fir, or cedar, but the evergreen of continuous summer, the highest peaks, rising to the height of nearly eight thousand feet above the sea around them, as green as the lowest valleys, the scene was grand beyond description.

Our boat entered Port Antonio, and came to dock about 8 A. M. This was as far as our company had promised to take us. Here we found our son-in-law, Elder A. J. Haysmer, who had come north across the island thirty miles, and east thirty more to Port Antonio, awaiting our arrival. His aid was timely, and more than welcome. After passing the customs we re-shipped our goods for Kingston, to come later, while we took passage again on the "America," and after three stops to load on bananas, landed at Annotto Bay at 2 A. M., Thursday morning. We soon found ourselves seated in a buggy to go thirty miles by land to Kingston. Our course lay up the serpentine river of the Wag-water. If the reader can imagine himself going thirty miles south, and going every conceivable direction to get there, he may understand it. At one time we would be nearly on a level with the river, and then again hundreds of feet above it. At another time we would be at the base of a perpendicular cliff which towered hundreds of feet above us and seemed to threaten us with destruction as we passed. These almost perpen-

dicular sides are covered with tropical trees and plants.

Along the entire route, in the deepest valleys and on the mountain side, was seen growing the banana plant. Our ascent of nearly twenty miles was made with fair speed. Once on the way we stopped to feed and lunch. At 7 A. M. we had reached "Stony Hill," the highest point on our road, and began the descent. At 9 A. M. we found ourselves at the end of our Jamaica trip at the comfortable home of our daughter, a little worn by our all-night ride, but with hearts thankful to God for his care in bringing us safely on our journey. All stood the journey well.

To many of our readers a few statements concerning these island towns will be interesting. The streets of Kingston are not like many of the cities and towns of America. They are about thirty feet in width, with no sidewalks for the pedestrian. He takes his way in the middle or side of the street. The streets have courses for the water, either on the side or in the middle.

The city of Kingston is laying pipes for drainage, which will be a good step. The streets are somewhat lower than the residences. In dwelling places a brick or stone wall or fence fronts the street. The inclosures of these walls are filled up with earth in many places. The houses are built upon this filled-in yard. In these yards are planted the beautiful and useful trees and plants of the island. High gates and doors are before the entrances of the houses.

The mode of conveyance in the towns is by the two-wheeled cart, which is drawn by the horse, mule, or donkey. Oxen are used in many places, with two yoke to a wagon. They are of the Spanish breed, as they stand the climate the best. Many things are so in contrast with North American customs, that it is quite a task to give a true idea of things.

Nov. 5.

E. VAN DEUSEN.

#### THE SWISS CAMP-MEETING.

THE Swiss camp-meeting this year was held at Marin, near St. Blaise, not far from the famed city of Neuchâtel. The site chosen for the camp was on the sand of the lake shore, but a few rods from the water's edge. It was an excellent situation, convenient, salubrious, and beautiful. The sands drank up the rain which fell, and the ground remained dry despite the copious showers which frequently drenched the camp during the progress of the meeting. The location was very convenient, being but a short distance from the railway station,—within walking distance of two small villages, and connected with Neuchâtel by street railway. It was a beautiful place, overlooked on one side by the dark, wooded heights of the near-by Juras, and on the other looking off across the blue lake to the rising mountains beyond, capped by the long white line of snow-clad Alps in the distance. On the evenings when the setting sun shone unhindered on these snow peaks, the sight was indeed glorious. The far-distant crystal peaks, gleaming white and rose-colored, seemed, to unfamiliar eyes, to be almost a vision, and scarcely to be recognized as a part of this practical, prosaic earth. The immediate surroundings, however, were very practical. The inscriptions on the tile roofed buildings within sight showed that many of them had witnessed five hundred years and more of the prose and tragedy of this world. Tragedies have indeed been enacted here within sight of this camp-ground. Around that curving sweep of shore lived and worked a man whose name is famous in the same breath with that of John Calvin, of Geneva, and this little village of St. Blaise, whose houses rest so peacefully on the vine-clad hillside, has seen its martyr for the sake of conscience and the truth, and the place of his burning was in sight of these very grounds.

The camp itself presented a very picturesque

appearance. Its forty tents, new and white, were arranged in symmetrical order, and against the foliage of the grove, in the edge of which they were pitched, offered a very attractive sight. But the people here are very conservative, and despite the fact that especial care was taken to invite every family for a considerable circuit around the camp, and that the camp itself was an interesting curiosity to many, comparatively few citizens attended the meetings. This was not because of lack of advertisement, for, besides the invitations so industriously scattered, the presence of the white tents themselves, visible at such a distance from the hills and along the shores of the lake, was sufficient to publish a knowledge of the meeting far and wide. More than that, a gentleman well and favorably known in literary circles, not only at home but also in France and England, wrote several articles for the Neuchâtel papers during the progress of the meeting, very pleasantly descriptive of the camp and its services.

The gathering was much the largest that had ever been held in Switzerland. The services were conducted in both French and German. There were present to assist in carrying on the services, Elders Holser, Ertzenberger, Conradi, Curdy, A. T. Jones, and for two days at the close, Elder Frauchiger, from Germany, and Elder Graf, who was on his way to South America. Two large tents were pitched, one occupied by a French and the other by a German audience. When Elder Jones spoke, however, a union meeting was held, and translations made simultaneously into the French and the German. Dr. P. H. De Forrest, who is to take charge of the department of health work in Switzerland, came on the ground while the meeting was in progress. He met with a cordial welcome.

Brother Gustave Roth was elected president of the Central European Conference, and ordained to the ministry. A signal evidence of the advance of the work in Switzerland was the passage of a resolution looking to the establishment of a school for the children of the denomination. The progress of this, and the development of the health work, will receive attention in succeeding letters. The day preceding the close of the meeting, which was the Sabbath, fifteen persons were baptized in Lake Neuchâtel, and were received into the different congregations with which they desired to unite.

The camp-meeting closed Aug. 11, having been in session eleven days. It seemed to be the general feeling that this was the most profitable camp-meeting yet held in Switzerland.

W. H. McKee.

#### NEWFOUNDLAND.

It has been some time since I have written concerning the work here in Newfoundland. Since my last report we have changed our quarters for meetings. We were at that time holding them in the British hall, but now we have a small hall on the corner of Cook's Town and Pennwell Roads, not much more than a stone's throw from where brethren Parker and Ayers live, and about the same distance from where we and the family of brother Morrise live. In fact, nearly all the brethren who are living in the city of St. John's, live less than one fourth of a mile from the hall.

We have hired this hall unfurnished for one year at a cost of \$50. We have seats to accommodate one hundred people; about eighty of these seats are chairs, and the rest are forms, the most of which I have manufactured myself. The interest to hear the truth is increasing in this part of the city. Last evening, notwithstanding the fact that it rained and snowed so that the water ran in the streets in brooks, our hall was full, every chair taken, and some standing. Our anxiety now is lest we shall not have room to accommodate all the people that

will attend. Open opposition is quieting down a little now, and not only has the opposition quieted, but the people's consciences are being quieted as well. But still there are those who are troubled concerning these things, and we believe will take their stand for the truth. When our brethren return to this city for the winter, we expect they will do what they can, as circumstances may permit, to advance the cause. Brother Parker and family have returned from the States, and he seems to have an interest to see the cause advanced here, and will do what he can in that direction.

Some of those who have decided for the truth since we came here, have begun to hold readings with the people. There is room for all to work who have an interest to do so, and only those who work will be able to keep pace with the message. We have six services each week in the hall, including the Sabbath-school.

My health is improving of late, so that I am feeling about as well now as when we first came here. We ask the brethren in the States to remember the work in this colony at the throne of grace.

S. J. HERSUM.

#### QUEBEC.

AFTER the close of our good meeting at Rome, N. Y., I came to Peterborough, Ont., Nov. 11, and stopped there until the 16th. We had some good meetings here. Some have adopted the tithing system, and we expect others will do likewise. I came to Lakehurst, Nov. 17, to visit a family that was keeping the Sabbath, yet had never heard a Seventh-day Adventist minister speak. Nov. 19 five were baptized.

The Presbyterians kindly granted us the use of their church one evening, and we held two services in the town hall, which was granted us free of charge, and we can still have the use of it when it is not occupied for other purposes. The people gave us a good hearing, and excellent attention was given to the word spoken. Tracts were freely taken, and an interest was manifested to know more about the truth.

Has not the time come when his Spirit is stirring up the minds of the people to hear on the subject of the law and gospel as brought out under the proclamation of the third angel's message?—I believe it has. The message must go, and the people must be warned in reference to what is coming on the earth.

Nov. 22.

J. B. GOODRICH.

#### NOVA SCOTIA.

SINCE my last report I have labored in Tiverton and Annapolis. The former place is a little fishing village of perhaps two hundred inhabitants. The village is at the extreme northeastern end of Long Island, which is situated between St. Mary's Bay and the Bay of Fundy. The land people have quite comfortable homes, with plenty to eat and wear. Fishing has been rather poor business this year, and money is somewhat short, yet the brethren have a disposition to see the cause prosper spiritually and financially as well. A collection for the International Tract and Missionary Society and for Foreign Missions has been taken, and I find the people not of our faith ready to help a little, at least, in all these noble enterprises. It has become customary for collections to be taken up at almost every service. The people come prepared to give, and we should give them a chance to help by their offerings.

There were many obstacles in the way of our meetings being a help to outside people. Five evenings in the week there were some kind of amusements to take the attention of young and old. No matter where you go, pleasure-seeking is the spirit of the age. The church, however, received some help, and I trust all will press

together with one heart to see the King in his beauty, who is soon to come.

At Annapolis and Granville those who have taken hold of the truth seem to be growing stronger in the Lord, and the Spirit of the Lord is working upon other hearts to consider their ways. We have a good place of meeting in the W. C. T. U. rooms, but only a small outside attendance because of prejudice and ministerial warnings. I go to visit others in the province, and request the prayers of the Lord's people.

H. J. FARMAN.

#### MANITOBA.

PORTAGE LA PRAIRIE.—Owing to the difficulty of getting the people out to meetings in this country, it was thought best to introduce the work here with our literature. We are furnishing the people with tracts on the envelope plan. We are also furnishing papers for five hotels, the district jail, and are making arrangements to put reading-racks in several railway stations. I would say in this connection that if any of our friends want to help us, they can do so by sending, prepaid, late, clean copies of the *Signs, Sentinel, Instructor*, or *Little Friend*. We can use the last-named paper to reach the parents through their children. Some are becoming interested, and we hope to prepare the way for a public hearing later on. We are well and of good courage.

Nov. 18.

J. C. FOSTER.

#### ILLINOIS.

VERMONT.—I believe that I have not reported since leaving Galesburg. Since then I have visited Edwards, Peoria, Princeville, and Williamsfield. I will not take time to report each place, but will say that our people were never of better courage than now, and that the truth is gaining ground in this part of the State. Yesterday I came to this place to begin a series of meetings. The church here had been refused, and we expected to use the school-house, but this morning the trustees offered us the use of the church, so we begin services in it to-night. We expect a good meeting. Pray for us.

L. D. SANTEE.

#### MONTANA.

GREAT FALLS.—It has been some time since I have reported to the REVIEW, but I have not been idle. I moved my family to this place about the middle of last July, and immediately pitched the tent and began a series of meetings. The truths held by our people had never been presented here, but fortunately we had two sisters living here who had exerted a good influence and done profitable missionary work. The interest was good from the beginning, and the Lord has blessed our feeble efforts so that nearly a score of new souls are rejoicing in present truth. Our Sabbath-school now numbers about forty members, and there is still some outside interest. We believe that if those who have made a start remain faithful, others will continually be added to their number. We have sold about \$50 worth of literature, and nearly every family has subscribed for the REVIEW. Our donations have amounted to about \$25.

Being deeply impressed with what is said in the Testimonies, we have moved out by faith to erect a chapel, and have met with remarkable success. We are told that "if proper persons would set before those who have means and influence, the needs of the work of God in a proper light, these men might do much to advance the cause of God in the world. We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. I

have repeatedly been shown that we might receive far more than we do in many ways if we would approach men in wisdom, acquaint them with our work, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God."

We first called a meeting of those interested in the erection of a chapel, and counseled together regarding the matter, and about \$400 was subscribed. We then visited the leading business men, banks, lumbermen, etc., and soon had about \$800 subscribed. We set before them the manner of our work, and explained that we did not adopt many of the methods usually employed for raising money. Almost invariably they agreed with us and seemed willing to assist us. I have been almost astonished at times at the willingness of some to give, inasmuch as two other churches have been erected here this summer, that have solicited help.

One lumberman who had subscribed \$25, afterward stopped me as I was driving past his office, and wanted to increase his subscription to \$75. Feeling assured that we could secure means enough to erect the building, we began work, and now have the chapel nearly completed. We have held meetings in it on two Sabbaths, and desire to dedicate it about the first of January. C. E. Shafer, who has been engaged in Bible work in Butte for the past year, has been with me in the work here, and rendered valuable assistance. We rejoice in God's precious truth, which is being made so very plain, and desire to know more and more of the power of God day by day.

W. J. STONE.

#### THE GERMAN FIELD.

UPON leaving Pound, Wis., I spent Sunday, Nov. 10, at Lena. I left Lena the next day, and met brother Herman at Underhill; but as matters were unfavorable for baptism, we passed on to Shawano, where I stayed three days. On Thursday two willing souls followed their Lord in baptism. Leaving brother Herman to continue the meeting over Sabbath and Sunday, and as much longer as might be necessary, on Friday, Nov. 15, I went to Fond du Lac, and spent Sabbath and part of Sunday with the brethren. I found them of good cheer, working lively in the tract work.

Sunday afternoon I started for Muscatine, Ia., stopping by the way at Milwaukee, and speaking to quite a large congregation on Sunday evening. I remained at Muscatine one week, and as the congregations were English and German, I had to preach in both languages every night. At this place brethren Gade and Stuckrath held tent-meetings during the summer. Quite a number had accepted the truth for these days.

Last Sabbath was a busy day for us, but the Lord seemed very near. We organized a church of twenty members, with a full set of officers, after which we went down to the Mississippi River, where nine willing souls were buried with their Lord in baptism. We were refused the use of a baptistry. Within about two rods of the place of baptism, a boatman had a small house, which he used for a carpenter shop; he swept the room, built a good fire, and then offered us the free use of it for those baptized to change their clothes in. This man was not a professor of religion. Truly the men of this world have more love for their neighbors than do many of the so-called ministers of Christ. We returned to the place of worship, and celebrated the ordinances of humility and the Lord's Supper. Brethren Stuckrath and Gade are continuing meetings here in Muscatine, and quite a number are still interested. If the little company continue faithful and let their light shine, others will soon be added to them.

H. SHULTZ.

## News of the Week.

FOR WEEK ENDING NOVEMBER 30, 1895.

### NOTES.

A young man named Scott Turner was recently on trial for murder in Memphis, Tenn. The defense was insanity. His father, a prominent man, was on the witness stand for two days in his son's behalf, and testified to his son's being unbalanced in mind, and attributed it to the fact that he is a "cigarette fiend." The prosecuting attorney stated that after a personal investigation, he should not oppose the plea of insanity. The tearful testimony of the father, himself a leading lawyer, produced a deep impression of sympathy, and the young man was sent to an asylum for the insane. But notwithstanding all the sad and startling facts that are being developed concerning the deadly cigarette, men and boys still tempt a terrible fate by recklessly indulging in their use.

An attempt is to be made to revive the Olympian games at Athens in April next. The proposed program is to embrace every form of sport, including a foot-race from Marathon to Athens. The ancient stadium has been restored, the amphitheater seating 7000 spectators. It is intended to build it substantially and finish it in marble. The following call, substantially, has been issued to athletic clubs in Europe and America: "The International Athletic Congress which assembled in Paris, July 16, 1894, decided to re-establish the Olympian games, and hold their first celebration in Athens, Greece, in April, 1896. In pursuance of this decision, the Hellenic Committee has the honor to invite you to participate in the Olympian games of 1896. We pray you to respond to this invitation."

It does not appear from reports that the Manitoban school controversy is by any means settled. It has been understood that Manitoba had accepted a compromise by which Roman Catholic schools were to be maintained, and taxes paid by the Catholics were to be used for that purpose. But it now transpires that the province is bracing itself for a struggle on the question, which, within a short time, must be brought to a crisis by the convening of Parliament, when it is expected that the order re-establishing the schools will be promulgated. Premier Greenway declares his inflexible purpose to consent to no compromise whatever. Talk of the secession of Manitoba from the Ottawa government is rife. This would mean the establishment of a crown colony independent of Canada. Whether the Canadian government will insist upon enforcing the order or not, remains to be seen; but it is tolerably sure that there will be a rupture if it is insisted upon.

It is reported that United States Minister Terrell learning of the danger of some American lady missionaries in Hadjim, Asia Minor, effectually interposed in their behalf. The governor of Hadjim had threatened to destroy the convent and burn the barley fields. Mr. Terrell sent word to the sultan that if one of the women was harmed, he would demand the governor's head, and have it, too. The governor was recalled, and will be investigated. On the whole, matters have not materially changed there during the week. It is feared that Mr. Howard, a representative of the *Christian Herald* of New York, sent to Armenia with funds for relief, has perished. The European powers seem incapable of concerted action; and there is no doubt either of them would rather the Turk would continue than that a rival power should benefit itself from his downfall. Matters in Armenia, however, seem to grow more desperate, so that it is difficult to see how the crisis can be much longer deferred.

A young man of respectable family from Easton, Pa., was arrested in Philadelphia while trying to dispose of a team he had stolen. The judge, thinking to be lenient, sentenced him to two years' imprisonment. Upon hearing his sentence, the culprit flew into a rage, cursed the court with vile epithets, and made a violent attempt to escape. For this, his sentence was increased to five years, when he raged and foamed at the mouth, but was hustled out of the court-room. He was handcuffed to a negro to be taken away to the State prison, and at the station was being taken onto the same train which the judge was about to board. He made his way as near to the judge as he could, then struck him with his irons, kicked him, and endeavored to throw him beneath the wheels of the train, which had now begun to move. The judge ordered him taken back to the jail dungeon to be kept overnight, when he doubled his sentence, making it ten years in prison. He was led away in a raving passion, swearing yet to have the judge's life. One can imagine how such a boy was brought up, and can see him as a child manifesting the same ungovernable temper toward his parents and playmates.

Julius Feicke, pastor of the First German Evangelical church, Jersey City, resigned Sept. 1, saying that the \$700 salary which he received was not sufficient to enable him to provide decently for his family. He went to Hoboken and purchased a saloon for his two boys, and is acting as bartender there, assisted in the work at night by the boys. Mr. Feicke may be found behind the bar serving beer. Incidentally he takes a glass himself. "I am in a position to do the Lord's work here," he said, "for if I see a man drinking too much, I can point out to him the evil of his ways. I do not intend to remain in the business. When my sons get through their schooling and can run the business themselves, I will return to the pulpit." "Reverend" Feicke admits that he keeps his place open and sells beer on Sundays, but he will not allow his patrons to play on the pool table on Sunday. It is wonderful how elastic some men's consciences are. This one can do the Lord's work, he thinks, by leading others to sin up to a certain point, and then rebuking them!

Some months since, the *Times-Herald* of Chicago, offered \$5000 in prizes for competing horseless carriages. The trial was to have come off early in November, but on account of the unreadiness of the manufacturers, only two machines went over the course, and the race was postponed until Thanksgiving day. The trial came off then under great difficulties. Only six machines presented themselves for the trial, three of which finished the course through snow, ice, and slush. Two of the machines made seven and one-half miles an hour for fifty-four miles. A team of horses made two relays, in order to keep up with the vehicles, so difficult was the route. It is to be regretted that the trial could not have been made under circumstances more favorable. To subject self-propelling carriages to almost impassable roads of snow and ice where the wheels will slip, and the gearing be subject to unusual strain, is a test more heroic than fair. But the promoters feel sanguine that the day for horseless carriages has come.

The next prodigy in religion appears in the east. This time it is a colored girl of ten years from South Carolina who has been preaching for two years, and is now drawing crowded houses in New York. She said to a reporter, "I am Cleretta Nora Avery, the child preacher. I was converted to God when I was one year and a half old. I remember it, O so well. I felt myself filled with a love for everybody, as every other Christian feels. I felt myself full of a horror of sin. I have preached to 2000 people at once. I preached to a thousand the other day. I never prepare my sermons. I am ten years old. I have been preaching for two years. It's no trouble to preach." In many respects she is like other children, plays with dolls, and admires new clothes. Her sermons consist of fervent exhortations to repentance and warnings of hell. She speaks in an unimpassioned way, but her words affect the congregations very deeply. Besides the conversion of sinners, she is also laboring to raise money for educating colored children. Can it be that the Lord has to choose this means to help the downtrodden because others fail to do their duty?

### ITEMS.

—Alexandre Dumas, the famous French author and play-writer, died in Paris, Nov. 27, aged seventy-one years.

—Jabez S. Balfour, a few years since prominent in the British Parliament, has been convicted of swindling and embezzlement, and sentenced to fourteen years' imprisonment.

—The Queen Regent of Spain has been agreed upon by the governments of Columbia, Ecuador, and Peru to act as arbitrator in the delimitation of the boundaries of those countries.

—It is reported that all questions now pending between Argentina and Chili have been settled, and that the two countries will sign an agreement to restrict their armaments.

—Eighty deaths have occurred as a result of the cartridge factory explosion at Palma, island of Majorca. Of the fourteen other persons injured, only two are expected to survive.

—Westinghouse, of Pittsburg, Pa., promises to produce electricity at one sixth the present cost. By his method, which is soon to be made public, long lines are to be operated economically with trolley wire or conduit.

—Acetylene, the brilliant new gas, can be easily liquefied and stored until needed. When it is to be used, the pressure is lessened, and it becomes gaseous again. It gives more than ten times the light of coal-gas burned in the best burners.

—A cablegram was received Nov. 25 by the Bethlehem Iron Company, of Bethlehem, Pa., informing them of the award to the company by the Russian government of a contract for the manufacture of nearly 1200 tons of armor-plate. The plate is to be used on a new battleship.

—A dispatch from Denver, dated Nov. 27, stated that Schlatter, the "healer," sought refuge with George Sears, a ranchman at Greenhorn, Col., eight miles from Graneros, last night. He was driven in by the storm, from which he had suffered considerably.

—The Baldwin Locomotive Works of Philadelphia are building two electrical locomotives for experimental purposes, which it is expected to have finished soon after the first of the year. The exact style of applying the motive power is not yet determined, but can be decided upon when they are tested upon the tracks.

—A revolt broke out in the shirt factory at the Michigan State prison in Jackson, on Nov. 26. A superintendent and deputy-warden were seriously, if not fatally, injured by being beaten with iron bars and other implements. The prisoners set fire to the building, but they were restrained and placed in cells before they had accomplished their escape.

—A western paper says: "The Seventh-day Adventists in Michigan, the chief center of the sect, are proposing to discard the present names of the days of the week, because of their heathen origin. They will designate them by numbers, as is done in the Bible, except that they will, of course, call Saturday the Sabbath." We place this in our news columns because it is news to us.

—Some of the finest mica mines in the world are in Idaho and not worked. North Carolina has a mica output of 100,000 pounds a year. New Hampshire produces about 25,000 pounds, South Dakota 18,000 pounds, and New Mexico 1000 pounds. The increasing demand for mica in electrical working will make mica mines valuable in the near future.

—The recent vote on woman suffrage in Massachusetts was an expression of the wishes of the people as an aid to the legislature in settling the question. Out of a vote of 275,000, there was a majority against woman suffrage of over 76,000. Also an expression of the women was taken, and out of nearly 250,000 women who were competent to vote on this question, only 16,500 cast votes in its favor. The conclusion, therefore, is that women do not want suffrage, and it would be a kind of oppression that would impose it upon them!

—Shanghai is China's chief port, not excepting Canton. It contains almost four hundred thousand inhabitants that are under native rule, and the English, American, and French "settlements," with 250,000 Chinese and 5000 foreigners,—all of whom are under foreign rule. At that city tremendous congregations gather in the mission churches, and there are to be found the largest Sunday-schools in China. In Shanghai is also the largest mission press in the world. Electrotyping and stereotyping are done, and over 35,000,000 printed pages are issued annually.

—The converts of the Samoan Islands have given as much as \$9000 in one year to the work of missions. The Fijian Christians contribute \$5000 annually to the same cause. The church in the Friendly Islands numbers but 30,000, and yet gives \$415,000 a year. In the Sandwich Islands the contributions of the native Christians in mission churches averaged in one year \$75 a member. In the same year the average sum a member of a popular church, was but \$17.30, and the very highest average contribution of that denomination in twenty years was only \$18.51.

—The University Press at Oxford is not only one of the most remarkable printing establishments in the world, but also one of the oldest. It makes its own type and its own ink, burns its own charcoal for making the ink, makes its own paper, and so on. The famous Oxford India paper is a marvel of compression and strength, and the secret of its manufacture is known only to three persons. From no printing-press in the world are so many—1,000,000 of each—Bibles and prayer books issued annually, and types are set up in 319 foreign languages and dialects.

## Special Notices.

### INFORMATION OF ARRESTS.

The International Religious Liberty Association desires to have information of every arrest of Seventh-day Adventists for working on the first day of the week. As the cases become more frequent throughout the Union, we wish that some person would see to it that this association has information just as soon as anything of that kind takes place.

It is too often the case that we have to depend upon newspapers for our reports, and they are frequently not very authentic. Then, again, the association is formed for the purpose of getting the principles of religious liberty before the people, to defend the principle of the separation of Church and State, and to aid those who have been arrested, and are caused to suffer through the working of pernicious Sunday laws. In order to do this to the best advantage, it becomes necessary for us to have immediate and authentic information of any

arrest or imprisonment that takes place anywhere in this land.

Will our brethren see to it that papers coming to their notice, having items of interest touching upon the question of Church and State, are sent to us? and whenever within your knowledge some one is arrested under a Sunday law, let us hear from you immediately with all the facts in your possession.

Of course the brethren in the local Conferences intend to look after the affairs of their own State,—that is right and proper; but it seems to us that the International Religious Liberty Association should receive the first authentic news of any such happening to our people.

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

APPOINTMENT CHANGED.

INSTEAD of holding the Bible institute at Blair country church, Dec. 13-18, it will be held with the Blair city church, on the same date.

W. B. WHITE.

Publisher's Department.

HEALTH PUBLICATIONS.

IN past years our people devoted a great deal of time to circulating publications upon the subject of health reform. The first Seventh-day Adventist publication entitled "Pork," which has had such a very wide circulation; and although I was not a Seventh-day Adventist when I read the tract, I said right off that I could never use any more swine's flesh, and the longer I live, the more thoroughly have I been established in that principle;

At this season of the year, our so-called regular denominational tracts are being circulated widely, and where the envelope plan is being used, righteousness by faith, the life and death question, the Sabbath question, the second coming of Christ, etc., are subjects that are treated upon in the tracts that we hand out, but are we handing out as many of the tracts upon these health questions as the importance of the case demands?

If you do not have a knowledge of the health and temperance tracts and pamphlets that we are publishing, send to your State secretary for a full catalogue of such publications, and if the secretary does not have the publications in stock in the health line that you desire, we know that he will be only too glad to order a supply of this class of literature just as soon as there is a demand for it among our people.

The "gospel of health" was very prominently kept before the people in the earlier stages of the message, and as the message advances, we should ever keep this important phase of our work prominently before the public. Our health literature will often be received where others of our publications would not.

ENLARGED, REVISED, AND MORE FULLY ILLUSTRATED.

THE "Gospel Primer," which our canvassers tell us has been one of the best "helps" in the canvassing line that has ever yet been published, has been recently enlarged by thirty-two pages, some more illustrations have been added, and the work generally has been quite fully rewritten.

Although the revised edition has been on the market only about ten days, between fifteen and twenty thousand copies have been sold. This is very encouraging, but from now on till the holidays many more should be circulated.

lating these small publications. We hope that the suggestions that have been made through the REVIEW and Home Missionary in regard to the use of "Gospel Primer" as a help in canvassing for the Signs of the Times may receive thoughtful consideration from our workers.

A. O. TAIT.

CHANGE OF ADDRESS.

THE address of Elder C. W. Olds is Janesville, Wis. THE address of Elder J. M. Cole is now Leveuka, Fiji, South Pacific.

NOTICE!

A LADY desires work either at nursing or housework among Sabbath-keepers. Inquire at 159 Kalamazoo St., Battle Creek, Mich.

Obituary Notices.

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

CORSON.—Died in West Athens, Me., Oct. 14, 1895, David Corson, aged seventy years. He leaves a wife, three sons, and two daughters to mourn their loss.

P. B. OSBORNE.

SHIELDS.—Died Oct. 23, 1895, at Buffalo, N. Y., Minnie Swain Shields, aged thirty-one years. She leaves a husband and three children to mourn. She died in the blessed hope of a soon-coming Saviour.

BENJAMIN HOLMES.

COLESTON.—Died in Munith, Mich., Oct. 13, 1895, Mina Coleston, aged fourteen years. Sister Mina had manifested a commendable devotion to the truth, and was much loved by acquaintances.

F. D. STARR.

COPENHAVER.—Died at the home of her parents, near Winchester, Va., Anna M. Copenhaver, aged 16 years and 9 months. She was baptized four years ago, and united with the Winchester church.

A. C. NEFF.

MCADAMS.—Died in Mt. Pleasant, Ia., Nov. 11, 1895, McAdams, aged 38 years, wife of James McAdams, fever, sister Myrtle Mc Adams, wife of 1895, McAdams, aged 38 years and 7 months.

F. L. STARR.

ALLEN.—Died in Kansas City, Mo., Oct. 31, 1895, Sanford B. Allen, in the twenty-fourth year of his age. He was an affectionate son and a kind and loving brother.

BESSIE ALLEN.

DIXON.—Died in Clinton, Me., Nov. 16, 1895, of pneumonia, Jeremiah Dixon, aged seventy years. He embraced the third angel's message about thirty years ago.

P. B. OSBORNE.

BARRON.—Died at Quinland, Sept. 15, 1895, Addie Jane Barron. She has been a faithful member of the S. D. A. church at Poetry, Tex., for nearly seven years.

A. M. BARRON.

ALLISON.—Died at Edgefield Junction, Tenn., Oct. 6, 1895, Laura Allison, daughter of William and Jennie Allison, aged ten years. We have every reason to believe that she fell asleep in Jesus, and is now waiting the return of the Lifegiver.

HARRY H. LOWE.

SPENCER.—Died of heart failure at Reese, Mich., Nov. 17, 1895, Mrs. Jane E. Spencer, aged seventy-one years. She accepted the Sabbath about twenty-five years ago under the labors of Elder Van Horn, at Watrousville, Mich.

A. WEEKS.

HOOPER.—Died in Pine Island, Minn., Oct. 4, 1895, of peritonitis, Blanche, daughter of L. M. and Florence Hooper, aged 10 years and 10 months. Little Blanche had a firm trust in the Lord, and we expect to meet her soon in the earth-made new.

G. W. SAMSON.

KING.—Died at her home in North Liberty, Ind., Nov. 5, 1895, of typhoid fever; Eve King, aged twenty-one years. Sister Eve was converted to the Adventist faith at the recent camp-meeting held at Plymouth, Ind.

S. G. HUNTINGTON.

BLAKE.—Died at Humbird, Wis., Oct. 30, 1895, of encysted abscess, Thomas N. Blake, at the age of twenty-three years. Patiently he waited the departure of life, and like a tired soldier folded his arms to rest in Jesus until called to join that company of whom it is written that they shall not die any more.

J. B. SCOTT.



CHICAGO & GRAND R. R.

Time Table, in Effect Nov. 28, 1894.

Table with columns: GOING EAST, STATIONS, GOING WEST. Lists train schedules between Chicago and various stations like Valparaiso, South Bend, Cassopolis, etc.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 24, 1895.

Table with columns: EAST, WEST. Lists train schedules between Chicago and various stations like Detroit, Buffalo, Syracuse, etc.

\*Daily. †Daily except Sunday. Kalamazoo accommodation train goes east at 8.05 a.m. daily except Sunday. Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.

# The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 3, 1895.

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Prof. W. W. Prescott, having decided to prolong his stay in Australia, requests us to state that until further notice his address will be Cooranbong, New South Wales, Australia.

The terrible news comes that 10,000 Christians were slain by the Turks last week, and still the slaughter goes on. It would seem that the interference of the nations only maddens the fiendish Mussulmans, and it would be better for them to do something decisive or keep out of the matter altogether.

By the last Australian mail we learn of the safe arrival home of brother and sister W. H. B. Miller who have spent two years in California at the Pacific Press; and of the arrival of Miss Sarah McEnterfer, who goes to the assistance of sister White. The Australian camp-meeting was just opening as the mail left. It was located in a suburb of Melbourne, and the prospect for a successful meeting was very cheering.

On the evening of Thanksgiving day public services were held in the Tabernacle. The exercises consisted of appropriate singing by a choir, reading selections from the Bible and Testimonies, an address by the senior Editor, and a collection for the poor. Although the attendance was not as large as it should have been, the meeting was a pleasant one, and the exercises were profitable. The collection amounted to over \$350.

We will not even smile (audibly) at the lateness of the report of the Swiss camp-meeting just to hand, though the meeting was held the first of August, for several reasons: It would not be generous; the report is too good; and Switzerland is ordinarily one of our promptest correspondents. In this case we heartily say, "Better late than never." We are glad, too, of the promise intimated by Professor Mc Kee that there will be more letters concerning the progress of the health work and other interests. We are all anxious to hear.

An old friend of the cause writes us, making inquiries about various laborers from whom, in years past, we used to hear, but whose names have for a long time disappeared from our columns. The names of several are mentioned, and the deep interest with which this writer inquires after those held dear in early memories of this work, is an expression of the tender regard felt by hundreds of others. It is asked, Have these laborers become discouraged? Have they fallen out by the way? If they are still in the work, why do we not hear from them? Each one of those mentioned in the letter is yet in the work. For the sake of your children in the faith, brethren, let your names be seen in our columns once in awhile.

The business of the Sanitarium Food Co. is progressing most satisfactorily. Three large buildings are now in constant use as bakeries, producing large quantities of the various food products advertised in their catalogues, and new articles are being constantly added. Their goods are sent to all parts of the country and of the world.

The many devoted friends of Mrs. Nettie Warner, of the Sanitarium, will learn of her death with great sadness. It occurred last week, after an illness of ninety-eight days with typhoid malarial fever. Many times it has been thought that she was on the road to recovery; but the disease would again assert its power. Nothing that skill and loving care could do was omitted. Sister Warner was medical matron, and filled her important post with unassuming faithfulness and ability. A formal notice will doubtless be furnished us.

We will just allude to the breadth of ground covered by one issue of the REVIEW. Take this one, for instance, and notice the countries represented. A glance at the headings will show that every continent is represented by original articles, except Africa, and that is accidentally so rather than habitually. In our Progress department we read: "Turkey, India, Brazil, Jamaica, Swiss, Newfoundland, Quebec, Nova Scotia, Manitoba," and various States. No other paper with which we are acquainted furnishes its readers weekly with such varied products of all lands and climes.

We have received from Nebraska a notice concerning two young lads who desire homes and employment. There is no signature to the notice, so we do not care to publish it. Such notices should bear not only the signature of the writer, but if he is not known to this Office, it should also have the indorsement of some minister or other responsible person who is known to us. We send this notice to the Nebraska Conference secretary, Mrs. Nettie G. White, College View. And any one desiring to secure the help of a boy of 15 or 18 may correspond with the Conference officers.

We invite attention to the call for information in regard to arrests published by the International Tract Society on a previous page. But in doing so we want to say that the REVIEW willingly and gladly advertises other papers devoted to the same good work that it is trying to do, and urges people to take them. The REVIEW publishes a good many resolutions favoring other papers, doing it freely, gladly. We are more than ready to assist every good work and to encourage every laudable society, especially the International Tract Society; but when it comes to publishing an invitation for news and information to be sent to some one else first, we are inclined to draw the line. But we confess that the plea is a good one, and publish the request with the understanding that when it is complied with, which it always should be, a duplicate of the news be sent to the REVIEW.

The president of one of our Conferences writes that he has seen in the papers an article purporting to give the views of Seventh-day Adventists on the relation of the Eastern Question to prophecy. It is claimed that the information is from one of our ministers, and deals largely in predictions as to what will happen when certain other things happen. But the article does not express very accurately the views which we as a people generally hold. We, too, have observed a similar report, it having first appeared in the *New York World*, and was thence extensively copied. Our correspondent very pertinently remarks that "if ever there was a time when we should take solid and tenable positions, and thus hedge up the way to extremists and phantasms, it is now." The fact is that in the finer details of the fulfillment of prophecy, *hind sight* is safer for most of us than foresight. The great essential features are set forth clearly. By them we may learn our duty. But God chooses the way in which they shall be brought about, which is seldom our way. It is not necessary for us to conclude that the downfall of Turkey in Europe will be the signal for the *immediate* coming of Christ in that day or that year. Besides, we have no doubt that the reporter misstated the views given him. It is a very difficult thing for a careless, unconcerned newspaper reporter to obtain a correct comprehension of a religious truth; or if he obtains it, to state it in a straight, intelligent manner.

## INTERNATIONAL TRACT SOCIETY NOTES.

The secretary of the Indiana Tract Society, brother A. L. Miller, informs us in a letter just received that the distribution of tracts in that State during the past quarter is nearly double what it was for the corresponding quarter last year. This is certainly very encouraging, and we trust that other States may have equally as encouraging reports.

We presume all the readers of the REVIEW have seen what we had to say in last week's paper about the book, "The Life of Bates." Perhaps the query will arise in some minds, Does it contain the principles of present truth? In a card just received from a brother in Spokane, Wash., he informs us that he was led to accept the third angel's message by reading the life of Joseph Bates. So while the book would be an excellent publication to have in your home for the children to read as well as the older members of the family, it would be an excellent publication to loan to your neighbors, that their young people may also read it.

Remember that we have reduced the price on "Life of Bates," until Jan. 1, to 65 cents a copy, post-paid. Address all orders to the International Tract Society, Battle Creek, Mich.

Early in January both of our Scandinavian papers, the *Sendebud* and *Zions Viktare*, of the new year, will be special numbers, and will be of special value in getting the truth before the people of that nationality. They will be prepared with reference to giving quite a general idea of the message as a whole. Our brethren and sisters should take hold of the work and give them a very extensive circulation. Prices and other particulars will be given in next week's REVIEW. Our Scandinavian publications are not receiving nearly the circulation that they should have, and we trust that not only the Scandinavian brethren and sisters, but our English-speaking people as well, will do all that they can to assist in giving these papers a wide circulation.

A. O. TART.

## TROUBLE IN ONTARIO.

We are in receipt of news from brother P. M. Howe, of Darrell, Ont., that Elder A. O. Burrill, and brethren William Simpson and Howe were all summoned before Justice Watson for working on Sunday, Nov. 3. The charge was "that they did exercise worldly labor, being the Lord's day [the Sabbath day], by working at carpenter and mason work." The trial will come off Thursday, Dec. 5, at Ridgetown.

Some interesting items have been received at the Religious Liberty office, relative to the way matters have been going in Darrell. This ultra law-loving class set fire to, and burned, about three thousand feet of lumber belonging to our new Darrell church. The Methodists began to watch the tent, and sent out a young minister to scout around on Sunday, Nov. 3; and when he found them working, a crowd of about fifteen came down and took their names. This was all on Sunday, but of course it did not hurt the day any to do that. They then went to Chatham to lay complaint before the justice, who refused to take the case, and when they brought pressure to bear upon him, he declared he would resign first. *All honor to such a man.* Failing at Chatham, the crowd went to Ridgetown. Justice Watson gave the summons, but required costs in advance, as we understand he has not yet received his costs in the Matthews case.

We know that the Lord will sustain our brethren in whatever manner the cases are decided, and they have the consciousness that the Lord will be near them in all their trials. We shall watch with interest the outcome of these cases, as the law distinctly uses the expression, "usual occupation," and then enumerates, carpenter, trading, etc. How they will manage to make that apply to our ministers it is hard to see.

J. G. LAMSON.

The following appointment is from brother J. B. Goodrich: There will be a general meeting held with the church at South Stukely, P. Q., beginning Dec. 12, at 7 P. M., and continuing over Sunday the 15th. Elder R. C. Porter will be present, and we hope to see a general gathering of our people at this meeting.