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

VOL. 72, No. 50.

BATTLE CREEK, MICH., DECEMBER 10, 1895.

WHOLE No., 2146.

The Review and Herald,

ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-
orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

INCONSTANT.

BY ELDER L. D. SANTEE.

(Princeville, Ill.)

Inconstant to the world! O Christ in heaven,
'Mid all the cares of life, help me to be,
In every cross, in every duty given,
Inconstant to the world, but not to thee.

Inconstant to the world when fierce temptation
Would alienate my life from heaven above,
Would cause me to forget my soul's salvation—
The sacrifice of Christ, his wondrous love;

Inconstant to the world's desire and yearning,
But faithful to each duty God has given;
While on the altar of my heart is burning
Love's holy fire, whose incense reaches heaven.

Inconstant to the world! With deep emotion
I would be true to right, as God's own truth,
And in the temple of my heart's devotion
Rest in the summer of eternal youth.

Inconstant to the world till life is ended,
But loyal unto Christ as days go by;
Then shall his love, who all my steps attended,
Bear me to regions far beyond the sky.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord harkened, 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.—3.

BY MRS. E. G. WHITE.

THE world's Redeemer clearly defines what our duty is. To the lawyer who asked him how he should obtain eternal life, he said: "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" Then Jesus related the parable of the good Samaritan, and clearly showed that he is our neighbor who most needs our charity and help. We are to practice the commandments of God, and stand true to the relation which God has designed shall exist between man and his fellow-man. It was never God's purpose that society should be separated into classes, that there should be an alienation between the rich and the poor, the high and the low, the learned and the unlearned. But the practice of separating society into distinct circles is becoming more and more decided. God designed that those to whom he intrusted tal-

ents of means, ability, and gifts of grace, should be good stewards of his beneficence, and not seek to reap all the advantages for themselves. God does not estimate man by the amount of wealth, talent, or education that he may have. He values man in proportion as he becomes a good steward of his mercy and love.

Those who center everything upon themselves misinterpret the character of God. The Lord designed that the gifts he bestows upon men should be used to minister to the unfortunate and the suffering ones among humanity.

We are in God's world, and are handling his goods, and we shall be called upon to render a strict account of the use that we have made of his intrusted riches. If we have hoarded God's gifts for our own advantage, if we have indulged in luxury, if we have heaped up treasure for ourselves, and have been indifferent to the wants of those who are suffering around us, we shall be charged as guilty of embezzling God's goods. The cries of suffering humanity go up to God, and he hears their complaints of hunger, of ignorance, and of darkness. He will surely judge those who neglect his purchased possession, who leave the suffering to perish when it is in their power to relieve them. He will hold us accountable for the guilt of those who are left to be the sport of Satan's temptations, and who in their ignorance and blindness charge God with dealing partially with the human race. It is because the rich neglect to do the work for the poor that God designed they should do, that they grow more proud, more self-sufficient, more self-indulgent and hard-hearted. They separate the poor from them simply because they are poor, and thus give them occasion to become envious and jealous. Many become bitter, and are imbued with hatred toward those who have everything when they have nothing.

God weighs actions, and every one who has been unfaithful in his stewardship, who has failed to remedy evils which it was in his power to remedy, will be of no esteem in the courts of heaven. Those who are indifferent to the wants of the needy will be counted unfaithful stewards, and will be registered as enemies of God and man. Those who misappropriate the means that God has intrusted to them to help the very ones who need their help, prove that they have no connection with Christ, because they fail to manifest the tenderness of Christ toward those who are less fortunate than themselves. As Christians, we are to manifest to the world the character of Christ in all the affairs of life. To be a Christian means to act in Christ's stead, to represent Christ. We are not to seek to get rid of the responsibilities that connect us with our fellow-men. God has not placed us in the world simply to please and honor and glorify ourselves. The character of our Christianity is tested by the dependent ones who are around us, who are ignorant and helpless. It is not proper to pile building upon building in localities where there are abundant facilities, and neglect fields that are nigh and afar off, where there is need of starting missionary enterprises. Instead of closing our eyes and senses to the wants of those who have nothing, instead of adding more and more facilities to those that are already

abundant, let us seek to see what we can do to relieve the distresses of the poor, bruised souls of the colored people. Those who are heaping advantages upon advantages where there are already more than ample facilities, are not doing a work that will strengthen men in spirituality, and for neglecting destitute fields they are weighed in the balances of the sanctuary, and are found wanting. The Lord has given abundant light upon the subject of diffusing the knowledge of the truth, and no one is justified in following a selfish course. Those to whom God has intrusted much, who command the largest resources in doing a good work in behalf of the needy, and who yet have failed to do it, have withdrawn themselves from their own flesh, and have neglected their ministry to God's purchased possession, in order to gratify their own inclination. How does God look upon those who have left the poor to their poverty, the ignorant to their darkness and ignorance? How does he regard those who are willing to let the lost remain the slaves of circumstances which could have been changed in such a way as to bring relief to the distressed? God calls upon men to become Bible Christians, to represent the example given them by Christ. Who can tell what will be the result of a self-denying, cross-bearing life? Eternity will reveal the result of following Jesus, and all will be amazed at the fruit that will be made manifest.

We need men who will become leaders in home and foreign missionary enterprises. We need men whose sympathies are not congealed, but whose hearts go out to the perishing that are nigh and afar off. The ice that binds about souls that are frozen up with selfishness, needs to be melted away, so that every brother shall realize that he is his brother's keeper. Then every one will go forth to help his neighbor to see the truth, and to serve God in an acceptable service. Then those who profess the name of Christ will aid others in the formation of a Christlike character. If every one would work in Christ's lines, much would be done to change the condition that now exists among the poor and distressed. Pure religion and undefiled would gleam forth as a bright and shining light. God's love in the heart would melt away the barriers of race and caste, and would remove the obstacles with which men have barred others away from the truth as it is in Jesus. True religion will induce its advocates to go forth into the highways and byways of life. It will lead them to help the suffering, and enable them to be faithful shepherds going forth into the wilderness to seek and to save the lost, to lead back the perishing sheep and lambs.

The most unfortunate may bear the image of God, and they are of value to God. Those who have true religion will realize that it is their supreme duty to reveal Christ to men, to make manifest the fact that they have learned in the school of Christ. O that we might individually realize that we are simply stewards in trust of God's means, and that we are to use the gifts God has given us, as Christ used his eternal riches, in seeking and saving that which is lost. We are only trustees, only stewards, and by and by we must give a reckoning to the Master.

He will inquire how we have used his goods, and whether or not we have ministered to his family in the world. If we have enjoyed the comforts and blessings of life, and have had no care for those who were less fortunate, and have failed to relieve those who were needy and suffering, for whom Christ has given his life, we shall not hear the words of approval, "Well done, thou good and faithful servant."

If God has intrusted to us the precious light of truth, and has given us a knowledge of Jesus Christ whom he has sent, and we have failed to diffuse that light, we shall be confronted with the souls whom we have held in darkness in the great day of God. We shall be dealt with as we have dealt with others. The King will say to those on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE RETURN OF THE JEWS.

BY ELDER J. O. CORLISS.

(Sydney, Australia.)

(Concluded.)

ESTABLISHMENT OF THE NEW ISRAEL.

WHEN the Saviour entered upon his ministry, he arranged matters according to the demands of that time. The literal twelve tribes were about to be absorbed in other nations, but a spiritual Israel was to take its place, and be recognized by its twelve leaders of the people. He accordingly chose twelve apostles, who were not only to shine as lights in the church, but in the great regeneration when the Son of man sits on the throne of his glory, they will also "sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28.

Of this Israel, all who will, may become members by adoption. Thus the apostle says to the brethren at Rome who had been Gentiles: "Ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8:15. The process, too, by which this adoption is accomplished, is clearly revealed. While viewing the Jewish people with prophetic eye, Jeremiah saw their future; their persistent rebellion against God and his Christ, and its dire results, — all of which he set forth in the following words: "The Lord called thy name, A green olive-tree, fair, and of goodly fruit; with the noise of a great tumult, he hath kindled fire upon it, and the branches of it are broken." Jer. 11:16.

GENTILES BECOME ISRAELITES BY FAITH.

What could more fitly represent the present condition of the Jews? Broken branches, separated from the parent stock, and utterly forsaken. If they ever again become a part of Israel, those branches must in some way be reunited to that place from which they are fallen. But the stem from which these were severed will not be left denuded and bereft of its original comeliness. If these refuse to be replaced in God's way, others will be found to supply their places. In writing to the Roman apostolic church, Paul reminded them that when Gentiles they did not occupy the position they then held. Referring to Jeremiah's prophecy just quoted, he said: "If some of the branches be broken

off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches" (Rom. 11:17, 18); that is, do not boast against those branches which were broken off to give you a place; for you hold that place only by faith. Moreover he says that if those once broken off shall renounce their unbelief, they, too, shall be grafted in. Verse 23. But so long as they remain in unbelief, they are separated from the spiritual house of Israel, and are not entitled to any of its privileges or promises.

THE FINAL GATHERING OF ISRAEL.

Ever since the nation of Israel rejected Him through whom alone they could hope for the fulfillment of the promise of God, a spiritual house of Israel, with Christ as its head, has been forming, and that by the grafting into the true stock of Israel all who will acknowledge the Head of that house — Jesus Christ. In the final gathering of his people, all who have been cleansed from sin through his precious blood, will be counted children of Abraham, because they were children of faith. This gathering is brought to view in Ezekiel 37. There the prophet is represented as being taken out into the valley of dry bones. He was told to prophesy that these bones should live; that flesh should cover them; that breath should animate them. He did so, and in prophetic vision saw them all stand on their feet, an exceeding great army. Upon making inquiry as to who these were, the Lord told the prophet that they were the whole house of Israel. Verse 11. He was then instructed to say: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." This will be done when "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

It is quite clear from this that this final gathering of Israel will be the raising of the dead from their graves, rather than the gathering of living subjects from various countries. But we know that the resurrection does not take place until the coming of the Lord from heaven, when his voice penetrates the abode of the dead, and calls the sleepers forth. John 5:28, 29; 1 Thess. 4:16. At that time, then, and not before, will the whole house of Israel be gathered into the land promised to their father Abraham. This promise includes the whole world (Rom. 4:13), and every one who belongs to Christ will, by virtue of having been grafted into the Abrahamic stock, be counted Abraham's seed. Gal. 3:29.

BLENDING OF THE NAMES OF ISRAEL'S TRIBES WITH THOSE OF THE APOSTLES.

As before stated, the Saviour had this in view in his choice of the twelve apostles. He well knew that the identity of the literal twelve tribes of Israel would be lost; so he sought to keep the number of the tribes intact by choosing twelve who would be the leaders of the spiritual tribes. As late as A. D. 60, the apostle James recognized these, and addressed his epistle to them in the following strain: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James 1:1. Every one who will believe in Christ may belong to some one of those tribes, and be numbered with them in the great regeneration. Matt. 19:28. And when the city of God, the new Jerusalem, shall come down from God out of heaven (Rev. 21:2-5), all the saved of earth will have access to it. Verses 24-27. All will enter it through some one of its twelve gates which bear the names of the twelve tribes of Israel. Verse 12. But the city itself will rest on twelve foundations, in which are the names of the twelve apostles of

the Lamb. Verse 14. Thus will be blended the names of Israel's tribes, and the names of the apostles of Christ, showing that in Christ, and in him alone, will be fulfilled the promises of God to the children of men, which will be the gathering "together in one all things in Christ, both which are in heaven, and which are in earth." Eph. 1:10. The gathering of Israel to Jerusalem will be fulfilled by Christ's taking his spiritual Israel to the new Jerusalem, where they will be permitted to share in its glories forever. May we all be careful to be found among God's spiritual Israel, that the inheritance may be ours.

EDUCATION OF WORKERS.

BY ELDER T. B. SNOW.

(Milwaukee, Wis.)

1. THOSE intending to enter the work of the Lord should be those who can realize to some extent the value of a soul. This value can only be estimated by the value of the sacrifice made for its redemption and by the length of the life given to the redeemed. The value of a soul is inestimable. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

2. They should have a *burden* for the work. While those who have no real burden for the work might desire an education, yet when the education is obtained, having no burden or sense of the importance of the work, they would prove to be inefficient laborers.

3. The Bible should stand first in the list of studies, and should be perused daily, prayerfully, and diligently. We should turn our attention to the prophetic portion of that word. It is this part of the word that is pre-eminently a "light that shineth in a dark place." "Whoso readeth [the prophecy], let him understand." Matt. 24:15. The future is lighted up by the lamp of prophecy, so that one is enabled to see the danger before it comes. For this reason Satan will use every means at his command to prevent us from becoming acquainted with the prophecies. In Matt. 24:15, above quoted, we are commanded to understand. Christ would not have given this command, if to heed it were impossible. The needed wisdom will be given by the Lord if we realize our lack of it, and ask him for it. James 1:5. In the last days, at the "time of the end, . . . knowledge [of the prophecies especially] shall be increased." Dan. 12:4. But an increase of knowledge can only be obtained by an increase of study of the matter concerning which knowledge is desired. From these considerations it is evident that the prophecies should occupy a large place in the education of those who expect to enter the Bible work.

4. We should also study the Spirit of Prophecy. The "testimony of Jesus" is to be confirmed in us so that we may "come behind in no gift," and be confirmed "unto the end," and "be blameless in the day of the Lord." 1 Cor. 1:6-8. We can get a better understanding of the prophecies by studying the Spirit of Prophecy in connection with them; for it has pleased God to bring light to his people through this means.

□ 5. Study our present situation. Mark the prophecies which apply to our own times. Draw the parallels that may exist between the past and our own days.

6. The study of the Bible by books is profitable. Read each chapter until the leading thoughts are fixed in the mind. Note carefully to whom the message was addressed, the surrounding circumstances, the character of the rulers and the people, what prophets, priests, and rulers were contemporary, etc. Ever seek for practical lessons to apply to ourselves, and draw from them such instruction, comfort, and

reproof as will increase our own spirituality and develop in us a healthy Christian growth. Make it personal—make it a part of ourselves.

7. For practice, during the period of preparation, give one or two Bible readings each week, under the training of an instructor.

8. In actual work have your mind full of the subject, and let the Spirit of the Lord bring out such points as will be best for the occasion.

UNFAILING.

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

"He shall not fail nor be discouraged." Isa. 42: 4. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." "I drew them with cords of a man, with bands of love." Hosea 11: 8, 4.

How can I give thee up? the mother saith,
Clasping her child in anguish to her breast;
My love shall yet revive thy fainting faith,
And thou shalt be the child my soul calls blest.
Rest in my love, however low thou art,
Thou still art mine, and love hath yet her hope;
My faith fails not, though all men's faith depart,—
My child, my child, I cannot give thee up.

How can I give thee up? the lover cries,
My bride, my love, my bosom's fond desire,
I'll count the record of thy wanderings, lies,
And thine adulterous wages call not hire.
I love thee so, thy sin is naught to me.
If from the lowest place thou comest, come.
My love hath woven a garment white for thee.
My arms, my heart, are wide to be thy home.

How can I give thee up? O human cry,
How weak thou art beside the cry divine.
Christ weeps from Calvary's cross uplifted high,
How can I give thee up? for thou art mine;
I made thee, I redeemed thee by my blood;
However fallen, love hath yet her hope;
Come unto me, and be the child of God.
O soul, O soul, how can I give thee up?

How can I? I have waited years on years,
Drawn thee a little space with bands of love,
Felt all thy sorrows, wept with thee thy tears,
Carried thee on my heart my love to prove,
Borne thy transgressions, took thy stripes as mine,
Made Achor unto thee a door of hope,
Put my own garment by and called it thine,—
O soul, O soul, how can I give thee up?

How can I? At thy heart I waiting knock,
Have sought admittance thus from hour to hour,
My love has poured as ointment on thy lock,
My voice has spoken low with love and power.
O let me in! I have a banquet here,—
I've gold of love, and wine for thee to sup;
My soul's desire blood-bought, divinely dear,
Yield unto me; I cannot give thee up.

Thus, thus he pleads, heaping his treasure high,
Pouring his heart out as a spikenard box,
While he is lifted on the cross to die
Till suffering love thy wayward heart unlock.
O can you pass him with indifference by?
Only once turn to meet his wooing look,
And thou, transfixed by love divine, shalt cry,—
"Forgive me, Lord! O never give me up."

And as a child strained to its mother's breast,
And as a wife returned to her first mate,
So shalt thou in his arms be loved and blest,
Consoled with love and no more desolate.
And how his treasures will be opened! O
His love as wine of joy and love thou'lt sup!
Eternal bliss begun with Christ below
Shall never cease; he'll never give thee up.

A CONFESSION AND AN ACKNOWLEDGMENT.

BY ELDER M. E. KELLOGG,
(Battle Creek, Mich.)

THE *Voice*, of New York City, organ of the Prohibition party, excusing and sustaining the various schemes of so-called reform to which Miss Francis Willard would commit the society of which she is the president, says: "The truth is, most of the criticisms of the W. C. T. U., both now and heretofore, proceed on the assumption that the Union has but one object, namely, prohibition. The W. C. T. U. holds no less firmly to that object than it did at the start; but it has broader aims to-day than it had at first. It has been growing and developing, lo,

these many years; and to-day its purpose, whatever may have been the case at the first, is not included in the one word "prohibition." The purpose now, as we view it, may be broadly stated as the application of the laws of God to political affairs; to carry the standards of morality and religion into national life; to bring about, not a union of Church and State, but a harmony between them; and to make the acts of the citizen conform to his acts as a Christian."

The above attempted justification of the change which has come over the spirit of the dream of the W. C. T. U. is both a confession and an acknowledgment,—a confession of so great a change of its original purpose that it ought to change its name, and an acknowledgment of purposes, which, though veiled in honeyed phrases, betrays a scheme, the success of which would be dangerous to liberty and the best welfare of the whole country. The plan is to apply the laws of God to the political life of this nation. This is the object for which the W. C. T. U. is now in the field, and to attain this object it asks the help of all citizens.

But is there any general agreement as to what constitutes the laws of God, and where such laws are to be found, sufficient to form a basis for such remarkable legislation as that proposed?—There is not. Some people find their laws of God in nature, others, in revelation. Many people do not recognize such laws as existing anywhere, denying or doubting the existence of Deity. If the Bible is to be used as the revelation upon which this proposed legislation is to be based, it should be remembered that its laws are twofold, enforcing duties to God and to man. Then if a majority of the people of this nation should make laws upon this basis, duties to God would be enforced upon thousands of people who do not believe in God! We leave the reader to judge whether such enforced service would be pleasing to God or beneficial to men.

Moreover, those who accept the Bible as a revelation of God's laws, do not agree in their understanding of it. Hundreds of religious sects, all pretending to draw their ideas of duty to God and man from the Bible, hold as many positions as there are sects. Now shall all the opinions of all these sects be enforced as the laws of God? Of course the opinion of the weakest sect as to what constitutes the laws of God, is worth as much as the opinion of the greatest; indeed, the history of the world shows that the minority have oftener been right than the majority. But it is certain that if an attempt should be made in this country to apply God's laws to political affairs, it would be done, as it has been done in the past, by one church getting its ideas of what constitutes God's laws enforced by the laws of the country, or by several joining and controlling all others. The W. C. T. U. is evidently attempting to do the latter. But whether one church succeeds in getting its ideas of the laws of God enforced upon all the people by law, or whether several churches, uniting upon what they can all agree, do the same, it will make no difference in the practical working of this plan upon those who are outside of it. It is a union of the Church and the State. And the *Voice* well knows that the authors and abettors of such a movement lay themselves open to the charge of seeking to unite the State with the Church, and so it hastens to deny it in advance. It is as a man contemplating a theft in a store, and seeing some one observing his movements, hastens to say, "I am not going to steal."

Take the last statement quoted from the *Voice*. The object of the W. C. T. U. is here said to be to create "harmony" between the Church and the State by making "the acts of the citizen conform to his acts as a Christian." This is precisely what the various unions between the Church and the State were for in past ages, and the enforcing of the laws of God, according to the ideas of the majority,

caused the persecutions of which we read in history.

Again: if a citizen is a Christian, his acts as a citizen will conform to his acts as a Christian; if a citizen is not a Christian, the law will not make him a Christian, and outward conformity to distinctively Christian duties, while the heart secretly rebels, is nothing but hypocrisy. Such legislation would therefore result in dividing the people into three classes: Conformists, or those who belong to and sustain the State church thus established; non-conformists, who dissent from the interpretation of the laws of God enforced by civil law as held by the church party, and who would in consequence be persecuted for their non-conformity; and lastly, hypocrites, who outwardly conform for the sake of honors, money, and freedom from persecution. Such is the condition of things, which, according to the *Voice*, the W. C. T. U. is now in the field to secure. It is a confession and an acknowledgment that this society has entered the arena of politics; that it hopes to enforce its notion of what the laws of God are upon all the people, that Christianity and the State may be in harmony, and that general conformity to the ideas of God's laws as held by the W. C. T. U. may be secured! Against the passage of any such act of uniformity, I protest, and would place myself on record in advance as an incorrigible non-conformist.

THE SITUATION IN TURKEY.

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

THAT affairs in the Ottoman empire are in a sorely complicated condition, no reader of current news will for a moment deny. The sultan has acceded to the demand of the powers, that addition be made to the small fleet of war-ships that is now in the Bosphorus for the protection of the foreign residents in Turkey.

The sultan at first objected to this reinforcement, on the ground that it would unnecessarily excite the Mussulman population; while on the other hand, if the powers did not reinforce the fleet, the Mussulman fanatics would decide that their action was dictated through fear, and would fearlessly and ruthlessly commit greater depredations. In fact, affairs in Turkey are in such a condition that every move made, in whatever direction, or whatever the nature of the move, simply leads to "confusion worse confounded."

The end of the Ottoman power in Europe is certainly near at hand; it has existed only through sufferance for the last fifty years. Said existence has depended upon the will of the Christian powers, not because they have been in sympathy with the civilization of the Turk, which has been a blot on the page of history; but they have foreseen in the very nature of the case that when its existence came to an end, there would be a scramble for the territory, which each one of the powers would be glad to possess; and each being afraid that one would gain more advantage than the other, they have aided the empire to drag out a miserable existence, and suffered it to do what they would not have suffered another power to do. While its existence has been suffered by the powers, its internal affairs have grown worse and still more complicated, religiously and politically. Internal strife in political affairs has weakened the empire. It is bankrupt, and its credit is virtually worthless. Its religion, corrupt and false, has dwindled into fanaticism, wild and powerful to destroy. Speaking of its internal condition and the relation of the powers to it, the *Daily Inter Ocean* of Nov. 27 says:—

"The empire is threatened from without and from within. It is more than likely that but for fear of Christian intervention, Turkey would now be in the

throes of revolution. There is a progressive party, known as the 'Young Turks,' that desires the overthrow of the Caliphate and the establishment of a constitutional monarchy. On the other hand, there is a fierce body of well-organized fanatics for whom even the present despotism is too liberal. These would not hesitate to kill the reigning sultan if by his murder the throne could be filled by a monarch more despotic and more relentlessly oppressive to Christians.

"The Mohammedan empire endures by the support of the Christian powers of Europe. They are united in its support, solely because of their inability to agree concerning the division of the spoils in the event of dismemberment. This makes prediction a dangerous game. Yet it is certain that each day brings the present dynasty nearer to its end, and that its end cannot be afar off. But of the nature of its end, and of that which shall take its place, it is not possible to conjecture shrewdly."

It is true that it is not in the range of human intellect shrewdly to conjecture just how the end itself will be reached. This being true, we, as Adventists, should be guarded in predicting how the consummation will be reached; yet inspiration has said and declared it nearly three thousand years ago, through the prophet Daniel, that that power shall come to his end, and none shall help him; and if we understand the prophecy aright, the Turk will leave his European domain by crossing the Bosphorus and settling in Palestine. When he leaves Europe, the end is not yet reached; but when he plants "the tabernacles of his palace between the seas [Dead and Mediterranean] in the glorious holy mountain," then shall that villainous power, a scourge to civilization, come to its end, aided by none and ignored by all.

Although the days before that event shall transpire will be dark and gloomy, and there will be a time of trouble such as never was, yet to the child of God all these things will be omens of cheer, from the fact that they will usher in the everlasting reign of Christ. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:2, 3. Reader, are we as individuals ripening for eternal life as fast as that empire is ripening for destruction?

THE BIBLE AND THE SCHOOL.

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

THERE is soon to be presented to the board of education in the city of Chicago, a petition said to be signed by sixty thousand names, asking that the board of education cause the Bible to be read in the public schools. There is no question but that the leaders of this movement would desire that the entire Bible be read in the schools, and that they would be willing to have it read, regardless of the fact that many of the children are from homes where the Bible is not regarded.

It appears that if there is any one well-founded principle of life, ordained of God, it is that the family is the unit of government. Many nations have existed in times past which have made the State the unit, and we find that in those cases, the family was relegated to the rear, and everything was made to bend to the ends of the government. This, it would seem, is very plainly in opposition to the design of God.

If there is one thing above another that parents have a right to decide upon, it is as to the religious training of their children. It may be that in many instances the parents would not wish the child to have any religious training, or, in other instances, they would desire that the child be educated only on certain lines; but in any case the parent has an indisputable right to suit himself in the training of his child. The very fact that this movement is started, goes to show that there are individuals who do not place upon the Scriptures the high regard

entertained by the originators of this movement.

In order to secure the approval of a majority of the people, it is suggested that representative men be taken from each evangelical organization, and that they decide what verses shall be used, and what portions of Scripture shall be read by the teacher in the public schools. For instance, one will suggest a verse, and if no one objects to it, it will be read; but if any verse is suggested, which, by any person of the committee, seems of itself to furnish an argument against his religious belief, the verse will be excluded. What a pitiable position for any one to take who professes to believe in the Bible! The idea that any verse in the Bible, taken of itself and read by any thoughtful person, should be excluded because it says something that we do not want it to say! The idea that creeds of men are founded upon such flimsical ground,—built upon sand, as it were,—that the plain reading of the Scripture, without comment, would seem to furnish an argument against the dogmas.

Then another point. We find in this committee the following churches represented: The Catholic, the Hebrew, the Presbyterian, the "New Church," and the Congregationalist. Why not the Spiritualist? Does he not love his children and desire to have them educated? Why not the Universalist? Has he not as much right to his opinion of what the Bible means, and has he not just as good a right to object to the use of certain passages, such as, "Christ, . . . his own self bare our sins in his own body on the tree"? Of course that verse, on the face of it, seems to be an argument in favor of vicarious atonement. Has the Universalist no right to object to his children being taught that doctrine? Why not admit the Unitarian? Why not admit the agnostic? Why not let the secularists have a representative on that committee? In fact, is it not possible that the atheist should love his children as much as any of the regular church-members? The very idea that you must educate your child as I want mine to be educated, is as far from the principles of religious liberty as the east is from the west.

The writer accepts every text of scripture in the Bible. He believes that the Bible is by the inspiration of God, and that it is profitable for doctrine, for reproof, etc. But believing it, and because he believes every word of it, he is compelled to take the position that he has no right to say what another man shall or shall not have his child taught.

To take verses from the Bible that cannot in any way be made to support a creed; to select passages which speak only of moral behavior, of rectitude of life, of the reward that comes to the virtuous; to read of valor in refusing to do wrong, and all that, even if taken from the Bible, would be all right to be read in the hearing of children in the public schools. But if the Bible is read, even though these objectionable texts are cut out, the very fact that it is the Bible, and that the Bible is thus held up, would of itself go to show that the Bible is regarded as an inspired work; and as heretofore stated, the man who does not believe that the Bible is a work of inspiration, has a right to refuse to have his children forced to a different view. We agree with a writer of note in a recent journal who says: "The moral condition of the country to-day needs something besides the reading of the Bible in our public schools,—it needs the power of God; and a form of godliness without the power is just as bad a thing to-day as it ever was. The idea that a few passages from the Bible read for morning exercises in our public schools, will tend to decrease crime or tend to increase Christianity and Christian motives and actions, is only the misty imagination of some very zealous advocate of the Christian religion."

Granted that parents have the right to have

their children educated, especially in matters of religion, as they desire, what a wrong thing it is to insist that any man shall support by his taxes the establishment of principles of religion to which he cannot give approval. If he does not believe in God or the Bible, no matter,—he must pay to have his children educated that God is God. If he believes in God, and yet does not believe in Christ, no matter,—we will have texts that teach Christ, and your child must be taught of him. If he still believes in God, and does not believe in Christ, yet if he is a professed Jew, he can cut out the texts concerning Christ; but if he is not a Jew, he must believe in Christ or else suffer the texts to go in. What a travesty of the very fundamental principles of Christianity. "If any man hear my words, and believe not, I judge him not." Christ never compelled any one to believe his words, but, unfortunately, many of his professed followers are going to compel as many as possible to believe in Christ and in what those individuals conceive to be Christ.

It appears to the writer that the doctrine of Christianity would be better if it could be taken without being strained through so many creeds.

MAXIMS FOR TOILERS.

BY ELDER J. P. HENDERSON.
(Goodland, Ind.)

"LABOR allied with virtue looks up to heaven, and does not blush."

"The boy that monopolizes all the talents of the family, works while the others play."

Man is physically constituted a living, acting, moving piece of mechanism. Every part of his system must be vitalized, and circulation is maintained only by exercise.

The man of toil who labors in obedience to the laws of nature, while increasing his vitality and stimulating to further usefulness, fills the mission his system calls for, and does homage to his Creator.

All labor that tends to supply the necessities of life, is honorable. There is nothing low and degrading but sin. "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it." 1 Cor. 7:20, 21.

Our Saviour was a carpenter, and according to Mr. Geikie, in his life of Christ, supported his mother by the use of his tools from the time he was eighteen until he was thirty years of age. He recognized honest toil in the sower that "went forth to sow," in the fisherman when he commanded them to cast their net on the "right side;" in the husbandman who "planted a vineyard;" in "Simon the tanner," whose home was "by the sea-side;" even in the service of the servant who washed the guests' feet, he himself not being averse to performing such humble servitude for men. The soldier, the physician, the lawyer, the mechanic,—all found recognition in his divine commission, while he himself became a *teacher* of righteousness, and like a shepherd, led his flock into "green pastures" and "beside the still waters." He was always active, incessantly engaged in his "Father's business," often spending the night in prayer after the toil of the day was over, thus presenting a living illustration of truth embalmed in toil and virtue.

Honest, useful toil is a safeguard against vice. It is the "idler's brain that becomes the Devil's workshop." Every idle moment opens the door of the heart for Satan to enter.

"Lost! Two golden hours, each set with sixty diamond seconds." But the finder is Satan, and the loser must often pay dearly before recovery.

Constant and useful industry will obtain its reward of virtue; but idleness, or even the effort to secure wealth or position without merit or an equivalent, is potent of evil.

Special Mention.

PASSING EVENTS AND COMMENTS.

Laws with Exemptions.—The character of those laws that are in their operation applied to only a portion of the community, — the exceptions being made for conscience' sake, — is decidedly questionable. We suspect that the exemptions will prove to be of no more value than the laws. The recent circumstance in Illinois certainly confirms that suspicion. The Sunday law of that State declares that "whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted) or by any amusement or diversion on Sunday, shall be fined not exceeding \$25. . . . This section shall not be construed to . . . prevent the due exercise of the right of conscience by whoever thinks proper to keep any other day as a sabbath."

When the Seventh-day Adventists were arrested for working on Sunday, having religiously observed the seventh day, it was proved that the *minds* of the witnesses had been disturbed by seeing the men at work. It was proved that the complaining witness who was thus disturbed, assisted in making a bee-hive the same day. One witness complained that it disturbed her to see a good man work on Sunday. Another wanted to raise her children (she has none) "in the proper manner." All testified to the good character of the defendants. But that jury convicted those men. *Their not doing what their neighbors thought they ought to do, constituted a breach of the peace* — A CRIME, in spite of the plain exemption of the law. What permanent refuge, then, do these subterfuges afford? — None, whatever. They are a refuge of lies.

A Prevalent Spirit.—Dr. Parkhurst delivered a sermon on Thanksgiving day, in which he alluded to the cases of the four boys who wrecked the train near Rome, N. Y., and were then in jail for the crime. In that connection he said: "Now, I would like to see those four boys convicted inside of a week, and executed inside of the month following. That seems a hard and cruel thing to say, and it would be hard and cruel if those four boys were the only boys whose interests had to be considered. But crime has to be dealt with not only with regard to the criminals, but with regard to those thousands and hundreds of thousands of others who are full of criminal tendencies, and tendencies that will be either fostered or repressed according as confessed criminals are handled tenderly or with severity." Doubtless we have all heard many similar remarks made in a private capacity, in which case they were not entitled to the notice that a public utterance of an acknowledged leader of opinions should command. Nor do we notice this utterance in its relation to the individual who gave it; but as a characteristic expression of a prevalent spirit, — a vindictive spirit of hard-hearted justice, which has taken possession of the churches, who call loudly for the rigorous arm of civil law with which to reform men and compel them to do as they ought to do. Such men have but little use for the gospel.

While we are shocked at the frequency and enormity of the crimes committed by the youth of our generation, we believe that those who have sown for them the seeds of corruption, of which these horrible crimes are the legitimate

fruit, will have their part to answer for. And we are more desirous to see the pernicious work of bad books stopped than to see their victims hanged.

The International Muddle.—The past week has seen nothing done toward settling the complicated state of affairs which threaten a disruption of peace in many places. It is reported that the reply of England to the United States proposals in reference to the Venezuelan matter has been received. It has not yet been given to the public, but it is anticipated that it will not prove very favorable. But this impression may arise from a foolish desire to stir up trouble. These rumors should not convince any one that war with England is imminent.

In the Turkish question matters are drifting to a crisis. The powers desire permission to increase the number of their warships at Constantinople, which, according to existing treaties, cannot be done without the consent of the sultan. This he will not grant, and the nations are insisting. The report is that an ultimatum has been offered him of granting the concession at once, or the powers will force their way through the Dardanelles. The rule of his dominion is rapidly slipping out of the hands of the sultan as he is pressed by the nations without, and by the fanatical Mohammedans within.

Fifty-fourth Congress.—This body assembled according to law on the first Monday in December. Thomas B. Reed, of Maine, a Republican, was re-elected speaker of the House of Representatives, and Vice-president Stephenson presided over the Senate. The President's annual message to Congress deals squarely with the most important issues before the country. The foreign relations of the United States are discussed in a calm and dignified manner that is free from buncombe or brag, and yet displays a degree of firmness in the position assumed by the administration upon various questions of importance. The government is awaiting with interest the reply of England to the proposed settlement of the Venezuelan dispute, and in the meantime evidently intends to insist upon the vindication of the Monroe doctrine. The financial situation receives extended consideration. The retirement of government notes, or greenbacks, as a means of protecting the gold reserve is strongly insisted upon. The unrestricted coinage of silver is deprecated as a "reckless scheme." It would be inconsistent to give here even an outline of the document which our readers who so desire will doubtless have abundant opportunities to read in full.

Congress Chaplains.—One of the most exciting contests in connection with the organization of the present Congress was the nomination of chaplain for the House of Representatives in the Republican caucus. The meeting was held evening after the Sabbath, and it was well into Sunday when the final vote was reached, which fixed the choice on Henry H. Couden, like his predecessor, a blind man. There were six or eight candidates for the position, which pays \$900 a year, and imposes no other duty than opening meetings by prayer. The votes finally centered upon two candidates, and the excitement ran high. The names of the favorites were shouted, and members clambered upon seats to make themselves heard. This was upon Sunday morning, and the business was electing

a minister to pray for them! Surely they need praying for; but the spectacle does not present a very pious aspect. Indeed the idea of opening the meetings of our Congress by prayer is a sample of mockery that is but little, if any, short of sinful hypocrisy. How little those men really rely upon divine guidance, is too painfully evident from their conduct. A passage in the opening prayer before Congress is worthy of notice in this connection. The chaplain prayed: "Let peace reign throughout our borders. Yet may we be *quick to resent anything like insult*!" Praying God to help them to do the very thing that the whole Bible and the whole spirit of Christianity opposes! That's the kind of Christian nation we are.

A Parade.—It was publicly announced and paraded over the country that on Thanksgiving day at noon the Christian Endeavorers of Cleveland, O., would unite in prayer for the conversion of Robert Ingersoll. He has been heard from several times since the time passed, but so far there is no evidence of the efficacy of those prayers, except that he is more blatant in his blasphemy than before. Just what the real purpose of the demonstration was, is probably known to none but its projectors. But it surely could not be defended on the ground of Scripture or of good common sense. The Lord Jesus did not thus parade his religion.

Speaking reverently and yet humanly, we may say there are some things which the Lord cannot do. He cannot convert a man against his will. In answer to true prayer, he will surely bring to bear upon sinful, rebellious hearts all the influences that grace can command. But it avails nothing so long as the heart is steeled against it. That omnipotent grace that can lift a sinner from the vilest degradation to an honored place among the saints in light, can do nothing contrary to feeble human will. So long as Ingersoll chooses to rebel, he will continue to carry forward his high-handed rebellion, and such displays only serve to strengthen his purpose to oppose the divine will.

A National Scandal.—This is what the existing divorce laws in certain portions of this country are. They dishonor God and disgrace mankind. While in most of the States the sacredness of the marriage bond is to some extent regarded and strengthened, in a few others it is practically nullified. The evasion of matrimonial obligations is so easy, and divorce decrees are so accessible, as to render the marriage covenant a mere contract practically binding only at the will of both parties.

We look upon the polygamous practices and indiscriminate relations of savages as among the lowest marks of degradation. How much better is a legal system that permits almost the same thing? How much worse, rather, it is for a country that poses as a Christian nation in the forefront of advancement, to give legal sanction to a violation of the marriage vows on every trivial pretext. A residence of six months in some cases, and of ninety days in another, entitles one to apply for a divorce. This fact draws men and women from all parts of the Union, and from the Old World as well. In a multitude of cases decrees of divorce are obtained without the consent or knowledge of more than one of the parties. Men who become dissatisfied with their wives; wives who find a better looking man, fly to these now famous resorts to obtain legal recognition for their shameful course of action.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

THE POWER OF A SPOKEN WORD.

THE saddest story I ever heard
Was that of a quarrel, a hasty word,
Some quick reproaches, some bitter tears,
Which parted two life-long friends for years,
And left them nothing (ah, cruel fate!)
But sad regrets when 't was all too late.
And all for the sake of that foolish word!—
The saddest story I ever heard.

The gladdest story I ever heard
Was that of a smile and a loving word,
Which lifted a heart that was worn with pain,
From its dark despair, till the world again
Was bright, and the joy of God's love seemed
near,
Forgotten the doubt and the haunting fear,
And all for the sake of that tender word!—
The gladdest story I ever heard.

The strangest story I ever heard
Was that of the power of a spoken word;
How many a soul had been done to death
By the force of an angry or careless breath,
And many a sinner heavenward sent
By a whisper framed with a kind intent.
The wondrous might of a gracious word!—
The sweetest story I ever heard.

—Ethel Maude Colson.

A CHRISTIAN HOME.

HOME life is sanctified by the Word and by the presence of Jesus. The first thing done for the well-being of mankind was the establishment of the home. At least two of the ten commandments distinctly protect the home. No portion of our Saviour's life comes closer to our own experiences than those quiet years spent in the retirement of the family at Nazareth. Of those years we read only this: "And he went down with them, and came to Nazareth, and was subject unto them." Those patient years of toil, obscurity, and waiting were not spent in vain. The Christian home is by them forever sanctified. Nor are the traces of those home associations lost in the busy ministrations of his public life. The marriage at Cana was doubtless a family affair. The village adjoined Nazareth. His mother and brothers followed him, and exercised the liberty which they supposed their relationship gave them to advise and even to criticize him. In his expiring moments, forgetful of his own suffering, he threw the arm of protection around his stricken mother, by commending her to the faithful care of one in whose love he reposed confidence.

The apostles, who stepped closely in the footprints of the Saviour, spoke freely of the duties of home-making. Paul especially refers in his epistles to those duties. Under the influence of such teaching woman-kind has been emancipated from degradation; husbands and fathers have been taught to appreciate their privileges as well as their duties; and even the children have their places and duties assigned to them. Upon this subject we read in Ephesians: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the

church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." "Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men; knowing that whatsoever good any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye, masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him." Eph. 5:22-31; 6:1-9.

There is no cause for hesitation in accepting this instruction. Submission on the part of the wife, "as unto the Lord," will not be degrading or servile, if the husband loves his wife as Christ loves the church. When the husband and father stands related to his family as Christ stands to his church, he will love and cherish them as his own flesh. He will protect and provide for the family with his life. How many fathers need to study and remember the injunction: "And, ye fathers, provoke not your children to wrath." It is too frequently a matter of cruel sport to tease and pester a child until he cries with anger, and then tries to avenge the insults he has received. He carries the matter too far, very likely, to suit the thoughtless father (mothers seldom do that kind of business), who then becomes angry and vents his sudden wrath on the helpless child, who was simply defending himself. But the injustice of the affair is its least evil. The effect that such treatment produces on the disposition of the child is deep and lasting for evil. If we, as parents, would have our children honor us, we must act honorably before them. They cannot honor us if we teach them to despise us by our unfair and unequal course of conduct. Many parents who wonder at the erratic course of their children, will often find the cause in the inconsistent manner in which they have shown themselves. T.

SPEAKING THE TRUTH TO CHILDREN.

BY ELDER FRANCIS HOPE.
(Southampton, Eng.)

"LET your yea be yea; and your nay, nay." If this admonition were heeded by parents, there would be far fewer unruly children, for disobedience in children is a result of bad training, and parents have only themselves to thank for the evil fruit borne. Children are largely what we make them; that is, in their external behavior, and the only reason why children get where parents cannot manage them, is because parents do not manage themselves. It is natural for a child to believe and obey its parents until, by repeated lessons, it loses confidence in its parents' word. How often does one see the following little scene:—

"Tommy, dear, come here; mama wants you." But Tommy does not come. "Come on pet." But the "pet" becomes more deeply absorbed and does not move. "Come here, dear, I've something nice for you." Tommy knows better; he's been deceived in that way. Seeing she can't coax him, the mother stops persuading and begins to threaten all kinds of dire punishment, but this also fails, and she has to fetch him, generally with an angry push or

punch in the back. This woman complains, "I do n't know how it is, but I can't get Tommy to mind me a bit." Is there any wonder?

This child has been spoiled by a course of systematic lying. He has heard so many threats which have never been carried out, and so many promises that have never been fulfilled, that he now distrusts all that is said to him, and pays no attention to it. It is wise and kind to warn a child of punishment if he pursues a certain course, but that punishment should always be administered; and on the other hand anything promised should always be given. In fact, "let your yea be yea; and your nay, nay," and then your child will respect and trust and obey you. When a child once learns that you mean what you say, and that no amount of whining or crying can change your word, then you will have but little trouble about the "minding."

It is astonishing how people who are truthful at other times, will deceive children. Only the other day I heard a woman say to a troubling little child, "Oh, look out of the window and see the pretty doggie," when there was no doggie in the neighborhood. You may be sure that next time the child won't go so readily nor be deceived so easily.

Some parents get into the habit of perpetually saying, "Do n't." They just say "do n't," but that is as far as it goes; the child keeps right on, for he knows by experience it is only a byword. How can such a child be expected to obey? Such unfortunate parents are generally very much embarrassed when they have "company," for then it is that they notice the bad behavior of their children; and things which the children have been accustomed to do every day now become exceedingly sinful. You will hear such a parent continually saying, "O Tommy, you must n't do tha-a-t." But Tommy knows very well that this is not meant for him at all, but only for the "company," and acts accordingly, although he often suffers for it afterward. Happy is that man who studies and trains his children for their own sake and for their own good.

SICK-HEADACHE.

BY E. L. PAULDING, M. D.
(Arroyo Grande, Cal.)

HAVING been a sufferer from this malady for years, and only just beginning to get an insight into the cause, and becoming emancipated from its ills, I thought that perhaps many others who are sufferers from it, would like to get, in popular form, some of the latest scientific teaching upon this subject, with the view of effecting a cure.

For some years it has been known that albuminous foods in the presence of indigestion, become putrid in the intestines, forming poisonous products, which are absorbed into the blood and produce disease. In a late article in *Modern Medicine*, Dr. J. H. Kellogg has shown that sick-headache is caused by the absorption of ptomaines and leucomaines from the intestines into the blood. Without going into the subject deeply, it is only necessary to say that these products are formed from putrid albumen, in the presence of, or by the aid of, bacteria. These being absorbed into the blood produce headache, lassitude, sickness of the stomach, and all the train of ills which go with it.

There are several causes which produce this train of evils. The doctors will comfort you by telling you that it is hereditary, and therefore beyond your control. The only thing I have found hereditary about it is the "original sin" of bad habits that underlies it. These, by the grace and help of God, we may overcome. Among the causes I shall put, first, over-indulgence in the pleasures of the table; then come overwork, worry, the use of stimulants, tea, coffee, chocolate, alcohol, etc.

There seem to be two principal ways in which overeating affects different people. One class puts on flesh, and the other works off the evil effects of gluttony by so-called bilious attacks, sick-headache, indigestion, diarrhea, etc. Even those who put on flesh because of good digestion and easy assimilation of food, will reach that point, if overfed, where very vital damage is done by this indulgence. Many of these have sick-headache later, also weak and overworked organs.

Now why should a day of overwork or worry and fret cause an attack? It is my opinion that it is because the overwork and wear of a day of trials produce a large amount of waste material in the body, which has to be eliminated, or excreted, by the kidneys, skin, and liver. The blood being full of these impurities, and the eliminating organs able to do only about so much, the food we then eat, though it may not seem excessive, is a further burden upon the powers of the body to dispose of. This burden the body fails to carry, the food undergoes these poisonous changes, and enough is absorbed to cause the disease. The same thing occurs when tea, coffee, or other stimulants are taken. All these things prevent tissue waste, probably by slowing the act of excretion. This would prevent the taking up of the extra food in the intestines by the blood and lacteals, stagnation and putrefaction would result, and ptomaines would be formed, and produce all their characteristic symptoms.

What shall we do? keep on taking all the food we like; drink tea, coffee, chocolate, anything that tastes good or makes us feel well? If we wish to get well, the answer is simple, We must be temperate. If the stomach digests slowly, we must take more time to chew and insalivate our food. Long cooking of starchy foods promotes their easy digestion, and it is the trouble with starches that causes most of our dyspepsia. I would also recommend a decided limiting of the foods rich in albumen. Some foods, like meat and eggs, may, in some cases, have to be cut off entirely. To make up for these, use the grains largely, rather than those woody, starchy vegetables which are difficult of digestion. On days when the work or worry come in like a flood, go slow, eat sparingly, and you may tide it over.

Remember it is yourself that needs the cure, the reforming, not the disease. Have faith in God, also obey him. He has given us much advice along this line of "keeping under our body."

TREATMENT OF BRUISES.

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

THE desire among the great majority of young people for coasting, skating, and other outdoor recreations, which this season of the year affords, seems so strong that it can almost be looked upon as a natural instinct. Although many of these exercises taken in moderation are highly beneficial (for they tend to physical development in a variety of ways, and outdoor exercise in the crisp, frosty air of winter is a tonic to the entire system), yet they are all more or less fraught with danger, and many sad accidents and mishaps are continually occurring in connection with them. A famous coasting-place will soon become notorious for the crop of broken bones, bruised heads, and various other accidents which are continually being developed.

The majority of bruises and sprains incurred at such a time, however, would not be nearly as serious, if they were treated promptly and properly afterward. If we understand clearly the condition of such a wounded part, we shall not be at a loss to know what is the proper treatment. The tissues are more or less mangled; the blood-vessels partially crushed, so that the blood current through that part tends to stag-

nate, and some of the blood finds its way into the tissues, giving rise to the characteristic black-and-blue spots.

Now, knowing this to be the condition, anything that will stimulate the flow of healthy blood through these parts, will act beneficially; for the weakened blood-cells will be carried away, and new blood brought there to repair the wounded parts. We find that heat is a natural stimulant; it is heat that causes vegetation to bloom in the spring, and it is likewise heat that causes animals to shake off the condition of storpor in which they have been during the winter months. This is illustrated by taking an animal like the squirrel, in its seemingly dead condition, and bringing it into a warm room. One will be struck at the remarkable signs of activity which soon manifest themselves.

Remembering these facts, they are a suggestion to us, when we find a part of the body which has been weakened by severe injury, to apply artificial heat to that part. Apply hot fomentations or moist heat in any form continuously for hours, not merely over the wounded part, but over the greater portion of the injured limb. If there seems to be considerable inflammation, a brief application of cold may be used. Perfect rest should be required for a few days, and the applications of heat repeated at intervals each day.

If this treatment is promptly and faithfully carried out, one will be rewarded and surprised with a most rapid recovery, without any of the usual soreness and stiffness incident to such injuries. The inflammation can also be relieved by a gentle rubbing in the direction of the heart; this will tend to relieve the congested blood-vessels of the stagnated blood in them. Liniments owe their chief efficiency to the fact that the directions always speak of rubbing. It is impossible that any medicinal substance merely applied on the outside can begin to compete with nature's great restorative, heat, when properly used.

BREADS.

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

PROBABLY the best way in which to use the grains is in the form of bread. Several obvious reasons might be given, but we will mention only two: First, a larger quantity of the grain may be made into bread at a time, and so be ready to use for several days; and, secondly, bread calls for more thorough mastication than if cooked in some soft form. There are numerous methods of preparing bread, and as in other processes, some are very much superior to others. While we should relish the food we eat, yet palatability is not the prime object. The needs of the system should be considered.

One method in common use is that in which chemicals, such as saleratus, soda, and baking-powder are used to produce the desired state of lightness. These are not to be recommended, since their use interferes permanently with the digestive processes. Also, they are not necessary for porosity. It may be obtained by other and cheaper methods. "Soda should never enter the human stomach."—*Testimonies*. All the above-mentioned chemicals are included in this statement, for soda enters into each.

Leavened bread is that which is made light by the introduction of a portion of dough reserved from the preceding baking. Such bread is usually light and spongy, but it is likely to have an acid taste not pleasant to the consumer, and probably prejudicial to the best interests of the system.

Fermented bread is of two kinds; yeast and salt-rising. Each is the production of a germ specifically its own. In the former the germ feeds on the starch, while in the latter, the gluten is the principal food for the little eater.

It is estimated that at least one seventh of the real food material is actually broken down in the fermentive process, and must be treated as so much waste matter by the eliminative organs.

□ Aërated breads are those made light by the introduction of air, and are of two classes; namely, unfermented dough bread and unfermented batter bread. As indicated above, the first-named class is made into a dough, the latter into a batter, and in each case a great variety of grains of varying degrees of fineness may be used, and almost any kind of liquid which is good for food. In these aërated breads there is no loss of material by fermentation, no loss of digestive energy on account of chemicals, and no discounting the pleasure to be derived in the eating, for they are very palatable.

Next week we shall give a lesson on yeast and its uses.

ONE OF THESE LITTLE ONES.

PROBABLY there is no city of any size which does not contain some residents, of the female portion, that lavish much time and attention as well as money upon dogs and cats. While it seems a great act of charity to treat dumb creatures kindly, it is well to remember that they are not capable of appreciating so much devotion; they are only animals after all. But there are children to be found in every community that really suffer for clothing and food. Not many days ago, a little maiden of seven years called at a home in this city; she was scantily clad, her thin dress being in tatters, but the childish spirit was evinced by a large, roomy pocket of mosquito-netting, which the little fingers had basted to the ragged skirt, and which she displayed with much pride. She did not know A from X, and was anxious to have at least decent raiment, in order to attend school. The kind-hearted woman called the little one to a chair by the fire, and soon returned from the attic with a bundle of warm clothing. It was eagerly seized by the child, and pressed to her lips as she lovingly murmured: "O you dear clothes, I love you." She was soon opening the door in her eagerness to go home, and show the pretty things to mama. As the little one was passing out, she suddenly turned, and lifting her great blue eyes to the woman whose neck was quickly encircled by two arms, implanted a loving kiss upon her lips, and exclaimed passionately, "Dear woman, I love you, too!" This is only one of many instances which happen every winter. Is it not more satisfying to one at all inclined to philanthropic work to hear the thanks lisped by one of God's little ones than the whine or purr of contentment from dogs or cats?—*Battle Creek Journal*.

In Australia the motto with working people is: "Eight hours for work; eight hours for sleep; eight hours for—." The blank is filled out by different individuals to suit themselves. Most people call it "recreation." Eight hours of close, diligent application to work on the part of each individual would undoubtedly accomplish all the work that this world needs to have done, and give to all a reasonable support. Eight hours' sleep is a liberal allowance, but possibly none too much for the average person. But what shall we do with the other third of our time? Perhaps it may be only six hours, of which one fourth is required for meals, and another fourth for exercise or extra work. There still remain at least three precious hours each day! How are we using them? One thousand hours a year; what possibilities they contain! But O how often they are frittered away in idle chat, in foolish reading, in aimless running about; and the passing years see us rusting out, losing what we once knew.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 10, 1895.

URIAH SMITH,
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PRAYER.

To the Christian, prayer is communion with God. It may seem to him a duty. We are told that "men *ought* always to pray;" but if it be so, it is a duty which men owe very largely to themselves. Such duties are really privileges; and the privilege of prayer is perhaps the greatest and most precious that religion affords. We would not encourage praying by rule or schedule, for true prayer is the spontaneous language of a heart burdened for expression. Formalism does not meet the demand of a heart longing to pour out its emotions at the throne of grace. At the same time, prayer should be intelligent as well as fervent. For confused and senseless prayers are not only distasteful to God, they produce an ill effect upon those who offer them. Genuine faith is full of intelligence. It is full of eyes before and behind. It looks downward as well as upward. It considers the petitioner and his needs as well as the Lord and his bounty. From a sense of his own situation, the intelligent Christian seeks to offer acceptable prayer to One whom he cannot comprehend, of whom he only knows that God is infinite;—infinite in his character and in his bounty.

Thoughtless prayer leads to bad habits in prayer, for even prayer may become a matter of habit. Perfunctory, mechanical prayer is a characteristic of cold-hearted religion. The subjects or objects of prayer should be considered. They are, principally, praise, thanksgiving, confession, supplication. These are always appropriate as elements of prayer. Praise and gratitude should always be uppermost in our hearts, and first upon our lips, as we approach the mercy-seat. Said the apostle, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." And, "By him therefore let us offer the sacrifice of praise to God *continually*, that is, the fruit of our lips, giving thanks to his name."

However deep our present need or distressing our circumstances, it is proper that we should preface our requests by a grateful acknowledgment of blessings already received. Praises and thanksgiving belong to God. Nothing so prepares us to receive the blessings we need as a heartfelt appreciation of what we receive.

A little observation of our own prayers will show many of us that our prayers are thoughtlessly selfish. The apostle says, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks; be made *for all men*; . . . for this is good and acceptable in the sight of God our Saviour." But we often manifest an interest that is expressed by pronouns in the first person. It may be they are in the plural number, but they always include "I" and "me."

God will not forget us even if we should happen to forget ourselves once in awhile in our solicitude for others. To be forever imploring and begging, with scarcely a recognition of the good things we have had, dishonors God and

dwarfs our own souls. Let the heart expand with gratitude to make room for greater blessings, and God will fill the space to overflow.

G. C. T.

MEETINGS AT ANN ARBOR.

It was our privilege to attend the special meetings at Ann Arbor, Mich., as appointed for Nov. 29 to Dec. 1. There are some sixty of our people who meet together for worship in that city. The Michigan Conference has recently purchased a neat little church, formerly used by the German Methodists. It has a fine location midway between Main street and the University, having been built in 1847, since which time the city has grown up around it. The brethren have largely refitted the interior, seating it with one hundred and twenty-five chairs, and making it a very pleasant meeting-place. For our own people it is ample for present needs, and furnishes a place which will accommodate quite a number from without who may be desirous to hear our views.

Sunday evening, although the weather was very unfavorable, the house was well filled, and the people listened attentively to a brief synopsis of the reasons for the position we hold on the questions of the Sabbath and the soon coming of Christ. Elder Fargo spoke sixth-day evening, and Dr. Kress, of the Sanitarium at Battle Creek, Sabbath afternoon.

Most of the Sabbath-keepers there are those who are in attendance at the University, largely in the medical department, preparing for medical missionary work. They have formed themselves into associations for missionary work among the students and in the city, Christian Help work, and other avenues for doing good, and are meeting with not a little success. They find hearts susceptible to good impressions, and some interested in the themes which we deem so important for the present time. There is quite a religious element in the University, so much so that a Y. M. C. A. organization is maintained, and religious services are quite well sustained. Of course in a school, the students of which number three thousand, there is the irreligious element, and the reign and riot of evil among certain classes, especially the so called fraternity men; but it is possible so to fortify the young in sound Christian principles that they need not fall under the evil influences with which they must come in contact. This is a world of evil; and ruinous vices, infidelity, and godlessness, are found in all the walks of life, as well as in the schools; and the only safety for the youth is to be carefully taught around the home fireside, in Christian principles, and rooted and grounded in moral integrity, so as to be able to stand anywhere against contamination from the reeking rottenness of this polluted world. The New Haven woman who said that she would just as soon send her son to hell as to send him to Yale College, was quite severely taken to task by the New York *Independent*, by the remark that that did "not speak very well for the home training the woman had given her son."

It is the opinion of our brethren and sisters attending the University in Ann Arbor, that a large class of the students are in moderate circumstances, and are there for earnest study, and to make the most of their opportunities, and hence are not inclined to the wild and reckless in college life.

Ann Arbor is an important point, and there needs to be a good, solid church of permanent

residents, and not merely transitory students, located there. This can be done by one, or better, by both, of two ways. (1) Have families of good standing in the truth move in to make it their home there; and (2) To bestow labor and bring out a church from those already there. Brethren Froom and Craig are conducting a well-patronized hygienic boarding-house; but they feel that the care of such an establishment interferes too much with their studies, and they are thinking of retiring from the business. If the right kind of a family, that could give all their attention to the business, could move in, and take it off their hands, it is our opinion they would do well.

During the summer vacation is the best time to secure the attention of the people of Ann Arbor; and at a business meeting, Sunday forenoon, the brethren voted to appeal to the Conference to secure suitable labor for that place. The meetings were profitable, and the occasion throughout was a very pleasant one. We were comfortably cared for at the Sanitarium Home.

U. S.

THE SUPPORT OF OUR MISSIONARY WORK.

Immediate Action Necessary.

THE growth of our missionary work is somewhat phenomenal, and well in keeping with the importance of the time in which we live, and the rapid progress which the gospel of the kingdom is making. We have always believed and advocated that this message was to be world-wide in extent. The first missionary sent out by our denomination was Elder J. N. Andrews, in 1874; later, others were sent to different countries, and while the number was comparatively large, yet previous to the year 1893, it did not reach one hundred. During the year following the important General Conference of 1893, sixty-two missionaries were sent forth, and in 1894, sixty-five persons were sent to twenty-three different fields. As all can see, this was a large and rapid increase, and meant much in the extension of the work and the proclamation of the message.

But the number sent out the present year is so much greater than that of any previous year, that a comparison scarcely need be made. But consider: Since the close of the General Conference last March, one hundred and forty persons have gone forth to extend the knowledge of the gospel to other lands. This number includes a few children, members of the families sent. Such a large number of missionaries means much more than one at first would be likely to realize, and it has real significance in the advancement of the work and the fulfillment of the Saviour's words, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The different workers sent out the present year have gone to Mexico, to the West Indies, to five or six of the different countries of South America, to different countries of Southern Europe, to the West Coast of Africa, to the interior of Africa, to India, Australasia, and to several of the South Sea Islands. It will be seen by this statement that the workers have been spread over a large portion of territory. This is a source of great joy, for we have verily reached the time when the truth *is going* to nations, tongues, and peoples, and this is only another indication that we are nearing the close of the work.

But the large increase in the number of our

missionaries and other workers, calls for a like increase in contributions and funds with which to support the laborers, and carry forward the work. This must not be overlooked. We have always in the past found our people ready to take hold and help in every time of need; and now is the time to render assistance. The perils of the last days are rapidly increasing on every hand. This is not a time to place our minds on earthly things; earthly treasures are perishable, as they ever have been. Neither is this a time to seek comfort and convenience, but rather to deny self, and to follow the Lord with all the heart.

We are in immediate need of funds to meet the demands on our treasury. A long winter is before us, and it is with many of our workers in distant fields as it is with us who are at home,—they need, at this time, more funds to provide actual living necessities, than at other seasons of the year. Beloved brethren and friends, while you are taking pains to make your families and homes comfortable for the winter, can you with ease and complacency cherish the thought that our missionaries who have left home and friends, and gone to far-off lands, where, at the best, many privations and hardships have to be met, have to endure increased hardships because they cannot be supplied with the funds with which to meet their necessities? Rather let us deny ourselves, and sacrifice with them, thus showing our love for Christ, our sympathy for our brethren, and our interest in the work in which we are engaged.

We ask our friends to give this subject immediate and thoughtful attention; for just now assistance will be much appreciated, both by the Foreign Mission Board that is set to look after the work, and by our brethren and their families, who are in the field earnestly laboring for the salvation of souls.

Send all contributions to W. H. Edwards, Battle Creek, Mich. Questions for information on any part of the work will be cheerfully answered. We make this call with confidence, being assured that our friends will respond both promptly and liberally. Soon, if faithful, we shall hear, "Well done," spoken from the lips of the Master.

O. A. O.

TRINE IMMERSION.

1. We promised last week to show that trine immersion is three baptisms, which is contrary to the scripture which says that there is only one baptism. This will appear upon a brief examination of the subject.

Trine immersionists never sprinkle, because they hold that the Greek word "*baptize*" means only to immerse. On this point, then, we stand upon common ground, that baptism and immersion are synonymous terms; that only immersion, or being buried in the water, is baptism. But we turn to Eph. 4:5, and there we read that there is "one Lord, one faith, one baptism." Inserting the equivalent term "immersion," it would read as follows: "One Lord, one faith, one immersion." But trine immersion means three immersions, whereas the apostle admits only one.

It may be urged that inasmuch as the Greek Church practices trine immersion, we ought to follow them in the interpretation of their own language. There would be more force in this claim if they were consistent with themselves; but while they are evidently true to the lan-

guage when they immerse, because the commandment is to be baptized, they just as clearly depart from it by adopting three immersions, when Paul says there is but one; for trine immersion, as already noticed, is in reality nothing but three baptisms. To say that it is only one baptism with three immersions, is a contradiction of language, if baptism means immersion as they admit. It is equivalent to saying, There is one baptism with three baptisms, which would be absurd. To decide otherwise would be to admit that baptism is not identical with immersion; but that would be to throw the whole subject of the *mode* into doubt, and leave that question yet to be settled.

It further appears that their practice is not consistent with their theory; for they say that baptism is three immersions; and hence they could carry out the commission of Christ only as follows: "Go ye therefore, and teach all nations, baptizing them [thrice immersing them] in the name of the Father, and baptizing them [thrice immersing them] in the name of the Son, and baptizing them [thrice immersing them] in the name of the Holy Ghost." And thus nine immersions, instead of only three, would be necessary to fulfill the commission. Trine immersionists cannot possibly avoid this conclusion, unless they admit that they truly and properly baptize in each name by one immersion. But to say that one baptism is truly administered by one immersion, is fatal to their theory.

In favor of a plurality of baptisms, Heb. 6:2 is sometimes quoted ("the doctrine of baptisms"). This certainly refers to a plurality of baptisms. Then why do they deny that they practice three baptisms? Where is the necessity for them to twist language into such a contradictory form as to say, "One baptism with three immersions"? Paul is correct in speaking of baptisms (plural), for there is more than one. There is the baptism of the Spirit, baptism of water, and baptism of suffering. To say there are three of any one kind, is to contradict the plain statement of Paul. There is only one baptism of the different baptisms spoken of.

Tertullian mentions three baptisms, by which it appears that the practice of trine immersion was beginning to be introduced as early as his day. The matter, however, is put in its true light, if Professor Stewart correctly quotes him as saying, "Thence we thrice immerse, answering (that is, fulfilling) somewhat more than the Lord has decreed in the gospel."—*De Corona Militis*, § 3. Here he gives the whole practice away, by admitting that it is more than the Lord decreed; and the language of the gospels plainly shows that the Lord never decreed three baptisms, but only one. And when Paul emphatically says there is only one, to introduce more is to go beyond the word of the Lord.

2. We have said also that the practice of trine immersion is entirely out of harmony with the form of baptism set forth by Paul in Romans 6. There the apostle says that we are "buried with him [Christ] by baptism into death;" and again, verse 5, "Planted together in the likeness of his death." Christ died for our sins, was buried, and rose again. 1 Cor. 15:3, 4. Then death, burial, and resurrection, is the order brought to view, and which baptism is meant to represent; for, as being buried in the water is the likeness of Christ's burial, the coming up out of the water is "the likeness of his resurrection." That Paul has reference to this order in Romans 6 is evident, for he speaks first of our

being dead to sin (verse 2), then being buried into Christ's death by being buried with him by baptism (verse 4), then coming up from the water in the likeness of his resurrection. Verse 5. And we might ask right here with reference to the foregoing proposition, Did Christ die three times? was he buried three times? was he raised from the dead three times? And in the likeness thereof must the sinner backslide and die to sin three times? and be baptized three times? and be raised up out of the water three times?—Yes, according to the view of the trine immersionists, but not according to the Scriptures.

But trine immersionists plunge the candidate three times, face forward, into the water. Is that a likeness of Christ's death and burial? The practice of the Jews must govern our ideas in this matter of form, and they laid their dead decently on the back in the tomb, not face downward. It would be repugnant to all our ideas of propriety, to bury our dead face downward. Christ was not so buried, hence that is not the form of baptism to be followed according to Romans 6.

To justify the forward action, it is sometimes said that Christ bowed his head upon the cross and gave up the ghost, and that makes the forward movement in baptism appropriate. If this be so, then the candidate should go into water of sufficient depth, so that simply bowing the head would cause the immersion of the whole body; but this is hardly possible. On the other hand, in trine immersion, we understand (for we have never witnessed the ceremony) that the candidate kneels down in the water, and then the whole forward portion of the body is plunged forward three times under the water. The Saviour did nothing of this kind on the cross, hence there is not here the least likeness of Christ's death. Thus, from every point of view, our proposition is established, that trine immersion is contrary to the form of baptism set forth by Paul in Romans 6, and in all the Scriptures.

3. In trine immersion the significance of the ordinance is entirely lost. If the foregoing propositions have been proved, as we confidently submit that they have been, the one now before us follows as a matter of course. The significance of baptism lies in the showing forth of our faith in the death, burial, and resurrection of Christ; and the form of baptism must be such as to resemble, as nearly as may be, those great facts. If we go through a ceremony which has no resemblance to the burial and resurrection of Christ, the significance of our act as indicating that faith, is lost. The forward action and the three plunges, having nothing in common with the burial of Christ, cannot be the form to be followed.

It is sometimes said that baptism is the "door into the church." If this be so, it is against the forward plunging; for in that case the candidate is raised up backward, and goes into the church in that manner. But one does not usually, when he goes to the house of a friend, and the door is opened, turn around and back into the house. We must have the backward movement in the burial in baptism, to have the forward movement in being raised up out of the water.

As to the \$500 prize for proof of a single use of the backward action in baptism for several hundred years after Christ's time, as noted in the question of our correspondent last week, we can

just as safely offer a prize of \$5000 for proof of a single instance of the forward plunge during New Testament and apostolic times, which is the only safe and reliable period in the history of the Christian church. As we have already said, we care not how nearly an error can be traced to apostolic times, if it does not actually reach them, it has no ground for a claim of truthfulness. We care no more for the practice of the Greek Church on this point, than we care for the practice of the Roman Catholic Church in sprinkling, purgatory, Mariolatry, saint worship, Sunday-keeping, and a hundred other superstitions, which can be traced back to the very early bogs of apostasy in the Christian Church. A man may accept, and begin to advocate, the most monstrous errors in half a day's time, if he will give himself up to his own vain imagination, and to the suggestions which the evil one is ever ready to instill into minds which are ready to receive them.

When we come to history on this subject, it deals only with these apostate times. Much is made of history by trine immersionists, for, as in the case of all traditions, their proof for their position is found only there. But history, even, does not sustain them, but in reality disproves their claims. To those who wish to examine this subject further, we commend the excellent work on Baptism, by the late Elder J. H. Waggoner, published at this Office, which thoroughly deals with the subject from both the Scriptural and historical point of view.

U. S.

OUR ISLAND WORK.

OUR missionary work in the islands of the sea is assuming a most interesting phase. Results are beginning to appear, and every month it becomes more apparent that the seed sown in these out-of-the-way places will bear as abundant fruit as when scattered in the more populous portions of the earth. Our island work to-day could perhaps be treated under three different heads; namely, that in the West Indies, the work in the Bay Islands off the coast of Central America, and the work in Polynesia.

WEST INDIES.

At the present time we have some half-dozen laborers in this island field. Two of these are located in the Greater Antilles, one in the Bahamas, one in the Lesser Antilles, and two in Trinidad, which perhaps might be classified under the last-named group.

The strongest foothold in the West Indies has been gained in the island of Jamaica. There is a reason for this; it is an English colony, and largely Protestant in religion. These features favorably dispose the people toward the acceptance of the truth. Elder A. J. Haysmer and wife have been laboring in this island for several years. At the present time the membership of the Kingston church numbers something over one hundred, and accessions are constantly being made. In addition to this there are several out-stations in the island at which work is being carried forward; several individuals have taken hold of the truth in consequence.

The work in Jamaica presents a very encouraging prospect at the present time. With the addition of Elder F. I. Richardson and brother W. W. Eastman and family, who have gone to that field since the last General Conference, our laboring force will be very materially strengthened. Brother Richardson has recently gone to

Grand Cayman Island to open up labor there. This island belongs to Jamaica.

In the Bahama Islands brother C. F. Parmele is devoting a portion of his time to Bible work, and the remainder to canvassing for our publications. Brother C. H. Richards and wife sold a large number of books in this group one year ago. In consequence of the combined labor thus performed, several have begun the observance of the Sabbath. It will not be long before an ordained minister will have to be sent to this field.

Several years ago brother D. A. Ball, of the Pennsylvania Conference, was sent to the Lesser Antilles; in consequence of his labors a church was organized at Kingston, Barbadoes, the capital island of the Windward group, and another company of Sabbath-keepers was established at Antigua, the capital island of the Leeward group. Both of these companies have remained faithful. Although to some extent weakened by death and from other causes, additions have been made from time to time, so that in these two islands to-day we have something over fifty brethren and sisters who are observing the Sabbath of the Lord.

Brethren Beans and Hackett have been doing an excellent work in the sale of our publications in the island of Barbadoes. Elder E. Van Deusen and wife, father and mother of sister Haysmer, of Jamaica, are now visiting their daughter in her island home, and with the beginning of the new year they expect to go to the Lesser Antilles to carry forward the work begun by Elder Ball. A warm reception will await brother and sister Van Deusen in this field.

In the early part of 1894 Elder A. E. Flowers and wife, of Missouri, went to Trinidad. Brother and sister Grant, of Maine, joined them soon after their arrival in that field to engage in the sale of publications. It was in this island that Elder Flowers met his sad death from yellow fever, which is periodical in Port-of-Spain, the capital of the island. But this did not occur until by the faithful labors of himself and wife, aided by brother and sister Grant, some twenty-five or thirty had been established in the observance of the Sabbath. Brother and sister Grant returned to this country on account of the failure of their health, and the brethren and sisters on the island of Trinidad have been left without help until since the last General Conference, Elder E. W. Webster and wife, and sister Colvin, a medical missionary, have been sent to their assistance. During this long time they have remained faithful, being encouraged by the untiring efforts of brother C. D. Adamson. Brother Webster reports a growing interest, and he expects soon to organize a church of some twenty-five or thirty members, in Couva, near the center of the island.

In addition to these regular openings in this vast field, scattered Sabbath-keepers are to be found in many other islands. Earnest calls for the gospel worker further to instruct them and other interested souls in the gospel message, are often received.

BAY ISLANDS.

It is only three years ago that Elder F. J. Hutchins and wife, in answer to an interest that had been awakened by reading-matter, went to this field to carry the light of truth. From the very first, the Lord has abundantly blessed the efforts that have been put forth. A company of Sabbath-keepers now exists at Bonacca, off the coast of Spanish Honduras, another small company at Ruatan, another at Utila, and more

recently a growing company is being brought out in Belize, the capital of British Honduras. At Bonacca a mission school has been started under the direction of brother and sister W. A. Miller. It is having a salutary effect in the influence it is exerting both from an educational and spiritual standpoint. In the establishment of this school the Bonacca brethren responded most liberally in the erection of a school building. They have likewise built a neat house of worship. Since the General Conference, Elder James A. Morrow and wife, of Kansas, and brother Frank Mosebar have gone to that field to assist in the work. Our present membership in the field is something over one hundred.

To make up for the lack of facilities in traveling and communication between the various towns and islands, the building of a mission schooner has been contemplated. Already our Sabbath-schools have contributed of their means for this purpose, and at no distant day some \$2000 or \$3000 will be invested in a missionary boat for this field.

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

(Concluded next week.)

In the Question Chair.

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

548.—COMPARING TEXTS.

How can Gen. 13:14-16; Eze. 34:22-26; Isa. 35:21-25; 11:8; Dan. 7:14-27; Mal. 4:8; Acts 3:21, be harmonized with Luke 20:35, 36; 1 Cor. 15:50?

R. B. G.

Answer.—We see no lack of harmony between these texts. Genesis 13 is a promise of Canaan, the type of the new earth, to be given to the seed of Abraham. All the other texts refer to the immortal state, when this earth shall have been renewed and given to the people of God for an everlasting possession. The "Tower of the Flock," to whom the "first dominion" shall be given, is Christ, who has purchased the kingdom for his people. Luke, and Paul to the Corinthians, show that those who are counted worthy to obtain the world to come and the eternal inheritance, will not have bodies composed of flesh and blood, like the bodies of the human family in the present state; but they will have spiritual bodies specially fitted to the enjoyment of all the promised blessings of the immortal condition.

549.—THE 1290 DAYS.

Please explain Dan. 12:11: "And from the time that the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

D. L. M.

Ans.—"Sacrifice" is a supplied word in the foregoing text, and the word "daily" refers to a desolating power, the counterpart of "the abomination that maketh desolate," spoken of just below. The "daily" evidently refers to paganism, the persecutor of the people of God from Cain to the papacy, and "the abomination that maketh desolate," to the papacy itself, a power still more oppressive upon the church. Paganism had to be taken out of the way, to give the field to the papacy; and the 1290 days marks the time when this was done, in 508. But the papacy was not then set up, but thirty years later, in 538; and the taking away (that is, restraining or destroying the power) of paganism, was to prepare the way for, for the purpose of (as the margin reads) setting up the papacy, which was accomplished in the thirty years following, as stated above. Thus the 1290 days mark the taking away of paganism in 508, to make way for the papacy, and the 1260, the setting up of the papacy, in 538; and both periods ended together in 1798, when the papacy received its deadly wound. Rev. 13:3, 10.

U. S.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

HOURS.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

Hours of study when all is fair,
Hours of pleading with God in prayer,
Hours of sorrow for inbred sin,
Hours of seeking a soul to win,
Hours of toil, and hours of sleep,
Hours of hoping some sheaves to reap,
Hours of planting, sowing, hoeing,
Hours of plowing, reaping, mowing,
Hours of study, and hours of rest,
Hours of looking to Christ, the blest,
Hours to think of our own lost home,
Hours of thought of the world to come,
Hours to think of the good and pure,
And seek the prize e'er to endure.

HONOLULU, HAWAII.

THOUGH it has been several months since I reported through the REVIEW, it has not been for lack of interest in the work of the Lord, but from physical indisposition. At the time of my last report we had just secured a house for our services and for the Chinese school. A few weeks after that we were favored with a visit from Professor Prescott, accompanied by his family, whose labors among us were highly appreciated by all our people here.

The attendance at the Chinese school, conducted by brother and sister Brand, though small at first, increased till it reached about thirty. This was held in the evening, and consisted of boys and young men. Sister Brand had a day school of fifteen small Chinese children, most of whom attended the Sabbath-school. Suddenly, a little past the middle of August, the cholera broke out in town, which broke up the school, stopped church services, and paralyzed business generally. Providentially, the efforts of the board of health got the upper hand of the disease, but not till there had been sixty-two deaths, principally among the natives. It was not till Oct. 7 that the schools could be started again. Since then the school has reached about its former number. Sister Brand also has about ten young Chinese in her day school, who are more advanced in their studies than those in the evening school. It is a slow, tedious process to teach the truth to the heathen who know little or nothing of our language. Mrs. Gates is at the same time conducting a private school of eighteen pupils. This was at first intended to be only for a few of our brethren's children, but others earnestly requested us to take their children, and some would not listen to a refusal. This school is a curious mixture of nationalities,—Hawaiian, German, English, Canadian, Japanese, Pitcairn, half-castes, and in one case, a mixture of American Indian, Portuguese, and East Indian. The children are all taking a lively interest in Bible study, and some of them from outside families are attending our Sabbath-school. I am satisfied that this kind of work will in time tell for the spread of Bible knowledge. We have room to accommodate fifty or more pupils, and are hoping for the time to come when we can have another teacher.

Our Sabbath-school attendance has more than doubled since we began, but of course it is not large yet. We have, in addition to our Sabbath services, a preaching service on Sunday night, and on Wednesday night a prayer and missionary meeting. Very few outsiders have attended our meetings, as it requires a good deal of courage to attend an Adventist meeting here. Something has been done in the way of tract and periodical distribution, and about twenty copies of "Steps to Christ" have been sold. Since the epidemic we have had some of our "Health

Science Leaflets" translated into Hawaiian, and are circulating them among the natives, who are utterly ignorant of the laws of health. "The Way to Christ," by sister White, has also been translated, and will soon be printed. I expect to visit the other parts of the island soon, accompanied by one of our brethren, an intelligent half Hawaiian, who occupied a leading position under the monarchy, as interpreter. When health again returns, I hope to visit the other islands of this group, and see what can be done to establish the truth there. The Catholics are rushing teachers into all parts of this group, and will soon have control of everything. The imposing services of that church seem to have an attraction for the native mind, which nothing else does. Mormonism is also gaining ground here rapidly among the natives. Now is our time if we ever expect to do anything for this people. Though the work goes very slowly here, we do not despair, for we have learned something of the power of God. Brethren, pray for us, that God may give us fruit among these benighted people. E. H. GATES.

SOUTHAMPTON, ENGLAND.

By the aid of the General Conference, the company here now has a church building in which to meet. It is known as the "Academy," and is a well-built and presentable place, situated on a main thoroughfare, with the trams passing the doors. It stands in its own ground, which is freehold. The cost was £865, and we have spent £50 in redecorating and seating it. The lecture hall holds some two hundred and thirty, but can be made to accommodate many more if necessary. At the back of the main hall is a large room for Sabbath-school, which is connected with the auditorium by a sliding door. Then back of this again are the kitchen and offices.

Since moving into this chapel, our Sunday services have been well attended. Last Sunday every seat was taken, and some had to stand throughout the service. We also have a public meeting every Thursday evening, when there has also been a full house. A few are taking hold of the truth from time to time. The company now numbers nearly one hundred and twenty. FRANCIS HOPE.

BRITISH HONDURAS.

BELIZE.—We reached this field in May, since which time I have labored in this city. From May 21 to July 8 I assisted Elder Hutchins in a tent effort. Our meetings were fairly attended, and eight began the observance of the Sabbath. Some of these have fallen away, and others have taken their places, so that our numbers are increasing. From July to January the seasons are thought to be too wet for tent-meetings, so we took down our tent, and Elder Hutchins and wife left for the Bay Islands. We moved our meetings into one room of the house in which we live. Here we hold four regular preaching services each week. Our attendance is small outside of those who have accepted the message, owing largely to the power the ministers have over the people. If a person does attend our meetings, he meets such taunts that few have the courage to return. But notwithstanding all this, the grace of God is leading souls fully to accept of Christ. Yesterday we had the privilege of seeing five willing souls buried with their Lord in baptism. We hope soon to organize a church. After the close of the tent-meeting, I began regular tract and Bible work from house to house. I have loaned over ten thousand pages of tracts, and sold \$80.81 worth of books. The donations and tithes since Elder Hutchins left have been \$65.19.

The principal industry in this colony is wood-cutting. Mahogany and logwood are extensively exported. Large numbers of the men

that have been employed in the interior cutting wood will come here to spend a month or two during the holiday season, so we believe this city to be a good field for some time yet.

I wish here to express gratitude to God for the excellent health my wife and I have enjoyed since coming here. With the exception of a slight attack of fever in August, our health was never better. Our courage in God and his work is good. JAMES A. MORROW.

NUEVA PALMYRA, URUGUAY.

□ I HAVE now been in this place three months, having arrived here July 26. The third Sabbath after arriving here two of my brother's family joined me in keeping the Sabbath after having had a few readings. The next Sabbath, one more of the family was of the same mind. So within three weeks from the time I came, there were four of us on the Lord's side as far as the Sabbath was concerned. The next Sabbath there were seven more of another family, consisting of a widow and six daughters, the youngest being sixteen years old. I went to their house and held readings.

The next Sabbath, Aug. 31, we had our first Sabbath-school, with an attendance of twelve, this being the first Protestant meeting ever held in this place. The Lord wonderfully blessed us. We have had our Sabbath-school every Sabbath since, with an increasing interest and attendance. My heart is glad as I look into the faces of those for whom Christ died, and who were, such a short time since, wholly ignorant of the third angel's message. Last Sabbath there were twenty who had begun the observance of the Sabbath of the Lord. But the priest had the missionaries for his text once or twice, and said that whoever listened to that little woman's teachings was a fool. One of the families with whom I have been reading are Catholics, and it seems for the present that it will have some effect upon some of them at least. Seven in this family have been keeping the Sabbath for three weeks, and are delighted with the lessons which they are learning from the precious Word. I am sure the good seed has been sown, and I know the One who has begun the good work is able to finish it, and bring some of these precious souls into his heavenly garner.

Up to Sabbath, Oct. 19, I have been alone in my work here as far as our people are concerned. Feeling the need of some one to counsel with, I wrote brother Westphal to ask brother Vuilleumier to help me as soon as he arrived. I am glad to have had him with us for the past two Sabbaths. I think he will stay some time, as he has aroused quite an interest among the French- and German-speaking people; and now, while the iron is hot, is the time to strike. Our Sabbath-school membership is sixteen; last Sabbath there were eleven visitors, making in all twenty-seven, some coming three miles. In teaching some of the people, and, in fact, the most of them, I am obliged to call on some one to interpret for me; but I find ready help in the dear young people. Up to this time one of my nieces has done the work for me, but as she is going to Buenos Ayres in a few days to attend school, I shall have another young lady interpret for me. It does me good to see these young girls giving themselves to the Master to be used as he sees best. I hope soon to see at least two of these young people going out to teach the people these precious truths, but of course it will take some time for them to fit themselves for the work. O how much we need a few consecrated workers in this field, who can speak the Spanish language, to feed these poor, hungry souls. Could our people in the States only sense the wants of the cause, I am sure there are more who would give themselves to Him who knows all about it, and let him use them as he wishes. Is there

not a family that wants to come down here and live and help this little company when it becomes my duty to leave them and go to another field, which I must do sooner or later? Come, dear brethren, for the Lord wants some one who will hold up the light by precept and example. Any question in regard to the country or people I shall be glad to answer.

I have sold several Bibles and some other books, and have also obtained subscribers for some of our periodicals and distributed some Spanish tracts. Our *great* need is literature in Spanish. My brother has offered to give a beautiful plat of ground for a church if our people will build on it. I cannot begin to tell you how the Lord has blessed me in my work since coming here. There are some ten or eleven who desire baptism, but we do not want to hurry this matter. My prayer is that every Bible truth for these times may so shine into my own heart that I may be able to give it in its purity to others. I can say that I never enjoyed my work better in my life than I have here, and never felt God's presence more. I find Jesus the same tender, loving Saviour here as in North America.

In some respects it is much easier to work here; but there are some things which seem hard for the people to see any harm in. One is the common custom of drinking and spending much of their time at the saloons. The morals of the people are extremely low on account of the teachings of the priests. I will cite one case for example: A couple wished to marry, and went to the priest for that purpose, who told them he would marry them for \$30. They told him they did not have the money. The priest said, "Never mind, then, just live together until you get the money, then come to me, and I will marry you." So many are living in this wicked way, until it is looked upon as right by the majority of the people, but not by all.

This is a lovely country to live in, and the people are very genial and kind. We need your prayers every day, as there are many things which come up to try us. You must not get the idea that the Devil is not here, because the Lord is doing so much for us, for he makes us feel his power whenever he can. Pray for the work in this great field, and for us, that we may have much of God's love in our hearts so we shall be able to understand his will at all times. My address is Cassilla del Correo 481, Sociedad de Tractados, Buenos Ayres, Argentina, South America.

LUOY POST.

Oct. 18.

ALABAMA.

SELMA.—Six years ago my wife and I accepted the truth in St. Louis, Mo. At that time I was an employee of the Wabash Railroad Co. They were kind enough to give me the Sabbath off. I was getting good wages, but I could not rest contented. I went to the Lord, and he showed me plainly that I could come South among my own people, and engage in some branch of this great work.

I came South at the first opportunity, to canvass for our subscription books. I am a native of Mississippi, and wanted to go there to work; but it was thought best by the brethren at the Atlanta institute for me to work in Alabama. The Lord was with me and gave me success in that branch of the work. I was soon able to get my family South. We traveled from place to place for more than four years, and scattered many thousands of pages of books and pamphlets containing present truth.

Finally we came to Selma to canvass. Selma is near the center of the Black Belt. We have five good colored schools here. The town and county are well watered, with many artesian wells. Just as I had finished canvassing for "Great Controversy" in Selma and vicinity, the Lord saw fit to change my work. By the last Gen-

eral Conference I was granted missionary license to engage in Bible work among my people. Since I began giving readings here, nine have accepted the truth. Three of these have entered the canvassing work. We have an organized Sabbath-school of twenty members. We have joined the Sabbath-school association, and are sending small donations quarterly for the several mission fields. Those who embrace the truth have many fiery trials; but, praise the Lord, all are holding on and gaining strength. We have had one visit from brother H. S. Shaw. He expects to visit us again after the Atlanta institute. We hope by that time to be ready to organize a church here. We are glad the Lord is moving the hearts of our white brethren to help us in this great struggle for more light on the gospel of Christ. We welcome you, brethren, in the name of the Lord; come over and help us.

T. B. BUCKNER.

IOWA.

THE work is onward in this State. We have recently organized a church of seventeen members at Sheldon. Their church building was also dedicated to the Lord. At Modale, where brother J. W. Adams and others have been laboring, I had the privilege of baptizing twelve precious souls. We expect that a church will soon be organized at that place. At Glenwood a church of thirteen members was organized. Others will soon join them. At Eureka it is expected that a church will soon be organized, and their new church building dedicated. We receive good reports from all our workers throughout the State. We hope that much work may be done by the members of our churches this winter. We are of good courage in the Lord.

E. G. OLSEN.

MINNESOTA.

WE have received a report from brother Geo. W. Wiese, of Winona, who has been laboring at Nicollet the past summer, with Elder J. J. Graf. They closed their meetings there Nov. 1, and expect soon to return and resume it. Brother Wiese has visited Sterling Center, where O. O. Bernstein has a good interest. A Sabbath-school of nineteen members was organized, and he took four subscriptions for the *Signs*.

Brother Wiese has labored near Good Thunder, and on the last Sunday held one of the best meetings he ever attended, about five miles from Good Thunder. The Spirit of the Lord came in in power. He expects to continue work in that vicinity if a house can be obtained. If not, he will visit some churches near by, and then join brother Kuehl in labor at Owatonna.

COLORADO.

AMONG THE CHURCHES.—Soon after our good camp-meeting at Delta, I left home to visit churches and scattered Sabbath-keepers. I spent a few days with the Alamosa church, and did what I could to encourage them. I then went to La Veta, where two families of our people lately located, and as a result of their faithful labor, several needed only a few sermons to enable them to take their stand for the truth. I organized a class of fourteen members.

Nov. 12, I began labor with the Trinidad church. Our people have a neat little church building here, and a company that love the truth; but for a few years Satan has been working to divide the church, and had so well succeeded that a number living close to the church were not attending meetings.

I remained nearly three weeks, visiting and holding meetings, and through God's blessing confessions were made, and the whole church was united. After the church got out of the way, I began laboring for those outside that

were interested, and as a result, seven dear souls were baptized, and united with the church. I held a number of children's meetings, which I enjoyed very much; and three of those baptized were children from twelve to fourteen years of age. Sabbath, Nov. 30, we celebrated the ordinances, and many said they had enjoyed more of God's blessing in the past few days than ever before. I left them, Dec. 1, of good courage.

GEO. O. STATES.

WISCONSIN.

AFTER a few days of preparation at home, I began a protracted meeting at Sand Prairie, Nov. 15, which was to continue two weeks; but as I was called upon to attend the general meeting at Milton Junction, that took a week out of the middle of the protracted meeting. Hence the meetings failed to accomplish all that was planned for, yet there was much good done. The church was encouraged, and several families are almost persuaded to accept the truth. I should have continued the meetings longer, but I had an engagement for a ten days' meeting at Waterloo, to begin Dec. 6. Then I shall return to Sparta to attend the meetings of the week of prayer at Sparta and Cashton; and after that I shall remain in Sparta and do some Bible work, as I believe the time has come for some special work there. There is also some work to be done east of Cashton, so I expect to be kept very busy all winter in Sparta and vicinity. I am so thankful that openings are seen in almost every neighborhood for labor in this the best of all causes in this world. And I pray that all who love the truth may have a real burden for labor.

I. SANBORN.

CALIFORNIA.

PETALUMA.—Elder E. E. Andross and the writer pitched a tent in this place early in June. It will be remembered that this was the first place that heard the third angel's message in California, from Elder Loughborough, over twenty-seven years ago, when a company of Sabbath-keepers was brought out by him, some of whom remain here still and rejoice in the blessed hope. Since Elder Loughborough's effort, there have been two tent-meetings held here, but little or nothing was accomplished only to make those who oppose the truth seemingly more bitter, so that when we came, every inch of the ground had to be contested. The Lord gave wisdom and power in presenting the testing truths, and as a result, seven dear souls gave their hearts to the cause of God. Heretofore they have had no church building of their own to meet in, but now a neat little building 26ft. x 40ft., is nearly completed, and will be dedicated in the immediate future. Others are interested, and we hope to baptize more soon. We praise God for a part in the closing work, and when it triumphs, we desire to be more than conquerors through him that loved us.

GRANT ADKINS.

OUR last camp-meeting for this year, now in the past, was held in the city of Los Angeles, beginning Oct. 31 and closing Nov. 10. This meeting comprised all the Sabbath-keepers in Southern California, and was the largest and best meeting ever held in that part of the Conference. There were about one hundred and twenty-five tents on the ground and five hundred campers. Many of the city members were not camped, but increased the attendance to nearly six hundred of our own people. Families came with teams for more than one hundred miles to the meeting. From the very first, the peace of God rested on the encampment, showing that the people had come from their homes bringing the Lord with them. The first early morning meeting was a good one, and each day there were increasing interest and drawing near to God.

The last Sabbath, in closing the spiritual work for souls that had been kept up throughout the week, when a call was made for all who desired to make an advance movement to come forward, about three hundred did so. There were many who took their stand for the truth for the first time. About fifty went forward for baptism, but all were not baptized at the meeting, some preferring to have the ordinance performed at their homes. The power of God was manifested in healing the sick, nearly a score being relieved in answer to prayer. There was no excitement nor even much comment over the matter; all seemed to feel that it was the fulfillment of the promise for the last days.

Our brethren left for their homes of good courage in the Lord. There has been a large increase in membership during the past year in Southern California as well as in other parts of the Conference. The work has been pushed out into new fields in our Conference this year as never before. Several tents have been operated, besides meetings in school-houses and other places. We are looking forward to the time of our ministerial school at Healdsburg, which begins Jan. 8, and are expecting much of the blessing of the Lord.

N. C. Mc CLURE.

INDIANA.

HARTFORD CITY.—After the District Conference at Indianapolis, it was decided that I should return to Kosciusko county about the middle of November, to engage in labor. I went home, and then went to Summitville, but seeing nothing that I could do, I went to Fairmount, and procured the use of a church. In a few evenings I saw that I was wasting time, so I closed the meeting, and went home, thinking I would remain there until I went to the northern part of the State; but when I awoke on Sabbath morning, the first thing in my mind was to go to Hartford, which I did. There I found a few gathered for Sabbath-school. The Tuesday before, they had met to see if they could not get together in the Lord's work. They had a good meeting, and decided to pray that the Lord would send them a minister. When I came, they felt that he had answered their prayers. We went to work in earnest, seeking the Lord, and he blessed, some confessions were made, and the work began in earnest. The congregations became larger, and the Spirit of the Lord came in to convict and to convert. Up to this time fifteen precious souls have united with the church, and a number of others are deeply interested, whom I hope to see in the church before the meeting closes.

F. M. ROBERTS.

Dec. 2.

MASSACHUSETTS.

DENNIS PORT.—Since my last report, there has been a combination of circumstances which has finally resulted in depriving me of the use of the chapel in which I had been holding meetings for the past three months. Prejudice, mingled with a spirit of persecution, has been rampant for the past week or so; and those who make no profession of Christianity are quite indignant because the chapel is closed against us. A short time since, I received a notice from the selectmen of the village, requesting me to discontinue my meetings because of an epidemic of diphtheria in the village. At the same time the Crusaders, who were holding forth in the Baptist church, were allowed to continue their services. I visited the selectmen for an explanation for such discrimination, and was informed that their jurisdiction did not extend to the Baptist church. Nevertheless, it was closed shortly afterward, but opened yesterday, as usual, for Sunday services.

After the closing of the chapel I sought to propagate the truth by visiting from house to

house and holding readings with those who would listen to the blessed word. But in one instance even that privilege has been denied me. I have been holding Bible readings with a family that are upon the point of accepting the truth. The head of the family recently resigned his office as clerk and treasurer of his church, in order to unite with us. Last Friday night we had a most interesting time with them in studying the word. Some of the neighbors came, and best of all, Jesus came to the feast. But I have no words to express my surprise as I passed the house the following day and saw a red flag nailed thereupon [by the authorities we suppose.—ED.], though no member of the household has the diphtheria or any symptoms of the disease, neither have they in anywise been exposed to it. But the red flag says, Keep out.

The chapel which we supposed was only temporarily closed, has been unceremoniously taken from us, and held for the use of the crusaders later. The chapel is owned by those professing holiness. This last move has brought forth a protest from the business men of the place. Even infidels and skeptics have interested themselves to procure a place where our meetings may be continued. Notwithstanding the deep prejudice and bitter opposition which has been encountered, God has blessed the work in this place. As I go to Vineyard Haven to open up the work there, I leave behind me an organized Sabbath-school of eight members, and others will unite with them next Sabbath. A few weeks ago our school numbered seventeen. Diphtheria, removals, and other causes account for our reduction in numbers. Sister L. A. Granello, of Boston, has rendered most efficient help.

MINARD WOOD.

OHIO CONFERENCE.

DAYTON, WHEELERSBURG, AND BOWLING GREEN.—Immediately following the District Conference at Indianapolis, Ind., I went to Dayton, O., Oct. 29, where I remained five days. Elder W. L. Iles has labored in this city the greater portion of the past year, and quite a company have embraced the truth. During my stay there, we had excellent meetings. On Sabbath, Nov. 2, sixteen willing and well-prepared candidates were baptized, and the next day a church of seventeen members was organized, with an elder and a deacon elected and ordained. Four more will soon join by baptism, and ten more by letter.

From Nov. 6, I stayed eight days with the Wheelersburg church 115 miles up the Ohio River from Cincinnati. I held two meetings each day. Quite an outside interest arose, so that a few were almost inclined to obey. The church itself received much encouragement, not only by the practical instruction received, but by additions to their number. Six united with the church, three of whom were baptized. There was much rejoicing when the son and oldest daughter of sister Howell decided to take their stand with the church and were baptized. Three of brother Kennedy's children united with the church, and a sister Barber from Portsmouth.

The Ohio Ministers' Institute began on Friday evening, Nov. 15, and continued ten days, till Sunday evening, the 24th. The Bowling Green church cheerfully opened the way to entertain the meeting, and for all who attended, a bountiful provision was made. Eleven ministers and four licentiates were present and took an active part in the discussion of the following important subjects: Religious liberty; what has the ministry to do with the canvassing work? the best way to work for our churches; how best to give the message in new fields; how best to work in our cities, and to conduct city missions; the ministers' duty in the Sabbath-school work; their duty in church organization and in the ordinances; their duty in tithes and

offerings both for local Conferences and for the General Conference.

There was a lively interest taken in all these questions, and many good thoughts were brought out, and as these subjects are taken to the different churches and out into the field, much good will be done. Elder J. H. Morrison, the district superintendent, was with us the first three days of the meeting, and gave us good counsel. We regretted much to have him go so soon, for all wished him to stay through the entire meeting, but other appointments made it necessary for him to leave.

Plans were laid for the week of prayer so as to have the ministers visit as many churches as possible at that time. Distribution of labor for winter work was also arranged as far as could be at that time. The best of harmony prevailed through the entire meeting. We feel assured that all will go again to their fields of labor with new courage and with new interest in the work of the Lord.

I. D. VAN HORN.

Nov. 29.

GENERAL MEETING IN PENNSYLVANIA.

THE general meeting for Pennsylvania was held at Williamsport, Nov. 12-17. The attendance was larger than was expected, and the time was well occupied. The spirit of the council was that of studying to know the best plans to advance the work of the Lord, and it was both a pleasant and a profitable meeting. Elder Olsen was in attendance at the first of the council, and his visit was very much appreciated. The only regret expressed was that on account of other appointments it was necessarily so short.

Plans were laid to push the work vigorously during the winter, and as there are to be held soon a Prophetic Conference and a National Reform Convention in the State, a company of canvassers was sent into the cities where these meetings will be held, to supply them in advance with literature touching the points to be considered. This is certainly a wise thing to do. The minds of the people will be turned in the direction of such topics, and many will be glad to study them. It is well to give them this opportunity before the meeting convenes.

On Sunday five were baptized in the baptistry of the Baptist church, and the needs of the work were presented, and pledges and cash were taken to the amount of over \$200. This nearly completes the fund of \$3000 that this Conference began to raise last spring. On my way to the Rhode Island meeting I stopped a few hours in New York City. I was much pleased to learn that the meetings in the city which began in a hall last Sunday night, were so well attended. After all the standing room was occupied, many were turned away from the opening meeting for lack of room.

The work in the Academy is progressing, and the work in the district is steadily onward. We rejoice in the love and goodness of the Lord, and desire to renew our zeal in his work in these opportune times for its advancement.

R. C. PORTER.

FROM THE CANVASSERS.

Two of our agents canvassed in a factory in North Carolina. They secured forty-one orders, and set their delivery the day following pay-day. When they returned to the place to deliver, they found that the paymaster had gone on a trip of several days, and being puzzled to know what to do, they took the matter to the Lord. When they came to visit the people who had ordered books, the canvassers found that they had obtained the money of their friends, for they knew the paymaster did not want them to get the books. The agents delivered their books, and also sold and delivered six extra ones that day.

A little girl sixteen years of age, who had just started on "Glorious Appearing," sold 112 copies in ten hours, value \$28, making a profit of \$16.50, or an average of \$1.65 an hour. These books were sold for cash in a country where crops were short.

"Marvel of Nations" was sold to an infidel in a city in Louisiana. The book lay on his table unread for two or three years. A friend, while visiting him, read the book through, became interested, and finally accepted the truth as the result. He carried the truth to his home, and did missionary work there, and so far three have accepted the message as a result of his labor. Last summer he entered the canvassing work where he is still engaged.

F. L. MEAD.

News of the Week.

FOR WEEK ENDING DECEMBER 7, 1895.

NOTES.

The latest news from Turkey is that the sultan's ministers are deserting the court of their master. Said Pasha, minister of State, fled to the British embassy for safety, as he had been threatened with arrest and imprisonment by the enraged sultan; and he believed that he would lose his life. Tewfik Pasha has also fled, it is reported. The rage of the sultan is said to be maniacal. The offense charged to Said Pasha is that of conspiring for the overthrow of the sultan, Abdul Hamid. When he had fled, every art and device was used to induce him to return to his place, but his confidence in Turkish honor is not sufficient to enable him to place himself in jeopardy of hanging or poison. This turn of affairs threatens the internal disintegration of the Turkish empire. The foreigners in Constantinople are thrown into a panic, and say they must have additional protection from the fanatical Mohammedan mob which is likely to break forth upon them.

A man in New York was charged before Recorder Goff with a serious crime, and on the testimony of a woman was convicted. He was remanded to jail to await sentence, and called up to receive it. The penalty was twenty years' imprisonment, and he expected nearly the full sentence. The magistrate refused a motion for a new trial and proceeded as if to pronounce sentence. Before doing so, he told the prisoner that he had been fairly tried and convicted on the plainest testimony; that his own evidence had done more to convict him than anything else. He gave him a moral lecture on character, charging him with having lived a most vicious life. The judge brought up many things that were not in evidence, and gave the trembling culprit a very black reputation. When he was quaking with dread of a fearful sentence, the court in a very dramatic manner told him that in view of information that had come to light, he stood acquitted, and he was told that he was free, except that he was detained as a witness in a case of perjury against his accuser, who confessed that she had sworn falsely in her accusation, and could not endure to see a man sent to prison for years on her false testimony. She was lodged in jail, and there is a prospect that she may have a good share of the penalty the other party so narrowly escaped.

The following report comes from South Carolina by telegraph to the press: "Details of a double lynching in Colleton county, which took place, Dec. 2, came to light Thursday, when the bodies of Isom Kearse, a Negro, and his aged mother, were found, stripped of all clothing. They had been beaten to death with buggy traces. The man's offense was the alleged stealing of a Bible and some pulpit furniture from a church, although there was nothing to show that he was guilty. His mother was beaten to death because she could not give testimony to prove her son guilty. The wife of Kearse, seventeen years old, with her baby, five months old, were dragged to the scene of the lynching, and she was terribly beaten, but will survive." We are loath to credit these dreadful details; but if they be not denied, we shall have no alternative. If they are true, then we ask, Where in China, Armenia, Africa, or any other place this side of the infernal regions, do we find anything more barbarous and devilish? If the whole civilized world is justified in disciplining the Turk for outrageous cruelty, then certainly our Southern ports ought to bristle with foreign arms, come to teach this country some lessons in the common principles of humanity. Roasting, skinning, whipping, shooting, defenseless colored people, ought to be stopped by such a protest as will reach the ears of the mob and lynch element of this country.

Gil Gonzales, a leader of the Cuban insurgents, was captured by the Spaniards, tried by court-martial, convicted, and shot. He was regarded as a robber and murderer rather than an honorable foe. The insurgents threaten destruction to the plantations and other property which they can reach. Already they have done a great deal of that work. They seem to be better adapted to the work of plundering and burning than of fighting. So far the only victories they have gained have been when they overpoweringly outnumbered the Spanish. Even then they have failed to follow up their advantage. Their only hope seems to be in wearying and wearing out the country. They should yield to the proposal of Spain to grant them home-rule government, for it seems exceedingly doubtful as to whether they possess the elements of separate national life.

ITEMS.

—The New York *World* presents a diagram of 7th and 8th avenues in that city for one mile, showing the location of 130 saloons in that distance

—Judge Rufus W. Peckham, of Albany, N. Y., has been nominated by President Cleveland for the position on the Supreme Court bench made vacant by the death of Judge Jackson.

—Washington City is to witness the experiment of a street-car propelled by compressed air in the near future. It is said that sufficient air can be stored in a tank to run a car twenty-five miles.

—The four boy train-wreckers in Rome, N. Y., were committed on charge of murder in the first degree to the grand jury which meets next month. They are jovial and brazen in their assurance.

—The saloon and the school are not far apart in their race, though just now the former is a trifle ahead. In the United States there is one saloon to every 278 of the people and one school-house to every 286 people.

—The report that Baron von Koeller, the Prussian Minister of the Interior, has been dismissed on account of the recent extreme measures he has taken against the Socialists by ordering the closing of their clubs and the searching of their residences, is confirmed.

—A Rome dispatch says that in the next issue of the Jesuit organ, the *Civiltà Cattolica*, the Vatican will publish an official note blaming retrospectively the Chicago Religious Congress, and condemning the idea of a similar congress at the next Paris Exposition.

—A dispatch from Naples says Mount Vesuvius is in eruption. Three distinct torrents of lava are flowing from Atrio del Cavallo, burning chestnut groves along their downward path, and falling into the Vetrana precipice, between Monte Somma and Colline del Salvatore.

—Mrs. Olga P. Bagaley, who was an Italian countess, has just filed in the Washington courts a reply to her husband's replication in the proceedings for divorce. Mrs. Bagaley charges that her husband frequently drank twenty bottles of beer and ten quarts of champagne in twenty-four hours.

—To the inquiry, How is it that one half of the people of this country think President Cleveland to be a profound statesman, and the other half believe him to be a consummate failure? the forcible reply is made that each party reads only its own partisan papers, and believes all it reads.

—The correspondent of the London *Daily News* at Odessa says that a private dispatch from the peninsula of Anatolia announces that the Kurds in several districts have renounced obedience to the Turkish empire and declared a religious war, the extinction of the Armenians being the avowed object.

—C. H. Hedler, pastor of the Second German Methodist church of Milwaukee, caused an uproar in the Ministers' Association meeting by declaring that ministers had no right to meddle in secular affairs, and that the cause of religion would be a great deal better off if the ministers would confine themselves to preaching the gospel.

—A Rio de Janeiro dispatch says that the Brazilian council of ministers has decided to refuse to submit either the Trinidad dispute with England or the Amaha dispute with France to arbitration. The Trinidad dispute relates to the sovereignty of the little island of Trinidad and the Amaha dispute to the boundary line of French Guiana.

—Dec. 4, United States Marshal Harmon seized the ticket office of the Lake Erie and Western Railway at Lima, O., and seven engines in the yard, on an execution in favor of Bert Craig, formerly a brakeman in the employ of the company. Craig secured a judgment recently for \$13,000 for the loss of both legs in an accident on the road, but the judgment was not paid.

—Between 500 and 600 Scandinavian-American farmers, principally from the great Northwest, sailed from New York on Wednesday. They are on a Christmas excursion to their old homes. The Christmas holidays on the Scandinavian peninsula begin Dec. 18 and last till Jan. 13. In the past few weeks 5000 Scandinavians have sailed to enjoy their holiday festival in their fatherland.

—A German chemist has made the discovery of a new compound body said to possess the peculiar quality of solidifying under the action of heat, and again to revert to the liquid state at a temperature below 32° F. To this substance the name of "crostase" has been given. It is supposed that up to the present time no body possesses this remarkable property of liquefying when cold and solidifying when hot.

—Antonio Maceo, the insurgent leader in Cuba, has crossed the military line at Ciego de Avila and Moron, and is advancing in the direction of the province of Santa Clara, which, it is believed, will enable him eventually to join forces with Maximo Gomez, who is understood to be near the frontier of the province of Santa Clara and somewhere in the vicinity of the Santi Spiritus district. Maceo is said to have a strong force of insurgents with him.

—The proprietor of the *Christian Herald* received the following communication from Mr. Olney, Secretary of State, in reference to the representative of that paper, who is trying to reach Van, in Armenia: "I have to inform you that our minister at Constantinople has been advised by the Turkish government that Mr. W. W. Howard will not be permitted to proceed to Asiatic Turkey. The reasons given for this decision are Mr. Howard's alleged hostility to the Turkish government, his attacks against it and the Mohammedan religion in newspapers of the United States."

—Dr. Herman Ahlwardt, of Berlin, the celebrated anti-Semitic agitator, has arrived in this country. He says he came over on the solicitation of some New York and Milwaukee men, and expects to give lectures in New York, Chicago, and other cities. It is said that his mission to America is to start a campaign against the Hebrews, his doctrine being that they are encroaching upon the wealth of the world, and are a menace to the prosperity of other races of the earth. He does not believe they should hold office, enjoy the rights of citizenship, or have any share in public affairs. This country has no good use for such men.

Special Notices.

TO KANSAS.

A Call for Aid for the Poor.

To all of the Seventh-day Adventist churches and companies in the Kansas Conference, as well as the isolated members, we wish to say that we have appointed Sabbath, Dec. 14, as a time to take up a general collection for the relief of the poor in our Conference. Just about one year ago now, we called for a collection for that purpose, and we were much pleased to see how nobly our people responded to the call. At that time there were about \$300 sent into the office for that purpose, and it was the means of relieving many that were actually in need and suffering for the want of the necessaries of life. Now this fund is nearly all gone, only \$12 being left, and that is called for, so the necessity of a call for such a purpose is clearly seen. The winter is upon us, and there are worthy ones among us who are in need of food and fuel and clothing to keep them from suffering.

The Lord says, "The poor shall never cease out of the land," and, "He that hath pity upon the poor lendeth unto the Lord." "Orphans, widows, and invalids are in the church to be a blessing to the church."—"*Testimonies for the Church*," Vol. II.

Let all donations be sent to T. J. Eagle, 821 West Fifth St., Topeka, Kan.

KANSAS CONFERENCE COMMITTEE.

HOW EVERYBODY CAN HELP.

A READING-ROOM for boys has been established in connection with the Medical Missionary College Settlement at Chicago. The boys are showing a very great interest in the reading-room, and devour eagerly the literature which is placed before them. There is no library and no funds with which to buy one. It has occurred to us that we can make a library of scrap-books.

The purpose of this note is to call the attention of the friends of the work to this need, and to ask all who are interested to send in scraps and second-hand books. Simply written histories, travels, interesting biographies of men who have made a success of life, picture-books, books of animals, illustrated magazines, moral and religious stories,—anything which a boy will like and which will do him good,—will be most acceptable. The scraps, as received, will be carefully assorted, classified, and arranged in scrap-books, which will be just as interesting and helpful to the boys as the most beautifully bound volumes. In fact, there is a sort of fascination about a scrap-book which boys appreciate.

A few nice pictures, especially of animals, will also be very acceptable. In many of our homes there is a superabundance of these things which make life pleasant for children, but of which the boys who visit the Chicago Medical Missionary College Settlement know

nothing; for many of them live—or rather stay—in the dreariest homes imaginable, without a ray of either mental, moral, or physical sunshine.

Books, magazines, and heavier articles should be carefully boxed and sent by freight. It would be well for several friends who are interested to put their contributions together so as to make their package weigh one hundred pounds, as the charge for sending one hundred pounds is no greater than for a smaller amount.

Scraps may be sent either by freight with books and magazines, or if carefully wrapped, may be cheaply sent by mail, the charge being one cent for two ounces for printed matter; but no writing must be inclosed in packages mailed by this rate.

A good way to send scraps would be to put them into an envelope and pass a thread through the envelope, scraps and all, tying on one side. The envelope should be sealed, then opened at one end, so the postmaster can look in and see the character of the contents.

Address scraps or books to the American Medical Missionary College Settlement, 744 Forty-seventh St., Chicago, Ill. Be careful to prepay the freight. Send freight receipt to the same address, inclosing with it the name and address of the sender, as we shall be glad to know who are interested in this work.

NOTICE!

WANTED.—Clean copies of REVIEW, Signs, Sentinel, Sendebud, Vaktöre, and Hausfreund, post-paid. Address Illinois Tract Society, 324 Dearborn St., Chicago, Ill.

WANTED.—Work with Sabbath-keepers by a young man aged nineteen. Address A. N. Alkire, Gilliam, Saline Co., Mo.

WANTED.—Work as a tailor with a S. D. Adventist. Address N. Christensen, Box 432, Chatfield, Minn.

Publishers' Department.

HOW IT GOES.

A GREAT many of our people have received a sample copy of the new tract, "America's Crisis." Others have seen the advertisements we have given it through the REVIEW and our other denominational papers. No doubt many of our people, after having read the tract, will say it is a most important one, and should receive a wide circulation, and will be asking the question, How is it going? To all such queries we are glad to respond by saying that we at first printed an edition of 20,000. We thought that the tract was a valuable one, and that our people would be interested in circulating it, and so printed this edition to feel our way, and see how our people generally would regard the tract. That 20,000 edition was not much more than off the press, when we found it necessary to print another edition of 50,000. Just after we had lifted the plates from the press after printing the 50,000 edition, we found it necessary to put in another urgent order for 100,000 tracts to be printed. This makes 170,000 copies of this tract that have been printed, although the tract has been announced only a few weeks.

In connection with this tract, the new tract entitled, "The New Testament Sabbath," is also receiving a wide circulation. We have printed 70,000 of this tract. Both of these tracts are illustrated, and bear upon very important questions that are prominently before the public mind at the present time. They are eagerly sought for, and we know that as they are read, they will do a great deal of good. If you have not seen these tracts, you would better order a supply from your State secretary. We are sure that you will want to assist in circulating them. The Michigan Tract Society alone has already ordered 30,000 of "America's Crisis," and the secretary informs us that he expects to have to order a good many more.

A NEW BOOK BY MRS. E. G. WHITE.

It is expected to have ready for the market about Dec. 20 a little volume of 160 pages, octavo size, entitled, "Christ Our Saviour." It embraces an account of the earthly life of Jesus, told in simple language that will be easily understood by children or people of meager education. It will also be read with the deepest attention by those of maturer minds. The child life of Jesus forms a large portion of the book; and the scenes connected with the close of his mission are also dwelt upon at length. The type is large and clear. There are over seventy engravings, mostly original, and made especially for this book.

It is printed on heavy, calendered paper, and bound in four styles, with prices as follows:—

- Presentation edition, white and brown vellum cloth, bevel edges, beautifully embossed, gilt top, \$1.25
English cloth, embossed cover, .85
Heavy board, handsome design in colors, .65
Heavy tag-board cover, printed in four colors, .40

This is a book which no family can afford to do without. The author's name, together with the nature of the subjects considered, should be a sufficient guaranty of the desirability of the book.

The simple manner in which the subjects have been treated makes it a book of wonderful interest to children, while the method of presentation renders it equally interesting to older minds. The large, clear print makes the reading of it a pleasure.

"Christ Our Saviour" is especially appropriate as a holiday present. Send your orders at once to your State tract society, or to any of our publishing houses.

Obituary Notices.

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

WE WILL TRUST HIS WORD.

BY MRS. M. E. YOUNG. (Hastings, Mich.)

THE little ones we've laid away Are sleeping, "hid with Christ in God." He'll raise them in that glorious day, We trust his everlasting word. "She is not dead, she is asleep." They mocked our Saviour when he spoke; Yet when he took her by the hand, And said, "Arise!" the maid awoke. Just so it is with us to-day; Men laugh, and mock our perfect trust; But we, who know the "better way," Resign our loved ones to the dust, Knowing that this same mighty Friend, Whose promises are ever true, Will come again, and raise our dead. The promise is to me, to you.

"The resurrection and the life, Am I, and whoso'er believes, Though he were dead, yet shall he live," This is the promise Jesus gives. Then we'll not mourn, but search his word, And trust in him who died to save; Prepare to share our loved ones' rest, And life with them, beyond the grave.

RICH.—Died at Peckham, Neb., Oct. 9, 1895, sister Nettie May Rich, daughter of G. N. and S. J. Rich, aged nine years and seven months. Although young, her prayers, bright smiles, and kind deeds will be remembered by all who knew her. We laid her away, having the blessed hope that Jesus will call her forth at the first resurrection. ROBERT ATKINSON.

CORNELL.—Died at Boulder, Col., Oct. 20, 1895, of pneumonia, Roxanna Cornell, aged fifty-eight years. Sister Cornell will be remembered better by the pioneers in the message by her maiden name, Roxanna Bacheller. When quite young, she was connected with the REVIEW Office at Rochester, N. Y., and when it was removed to Battle Creek, she moved with it, where she worked till her marriage to brother Cornell, in 1857. She lived to make others happy, and died as she had lived, praising the Lord. Words of comfort were spoken by the writer. T. M. THORN.

EVELSIZER.—Died in Bloomington, Ill., Nov. 3, 1895, Amos Evelsizer, in the thirty-sixth year of his age. His death was the result of a complication of diseases, though his final illness was very brief. He leaves a wife and seven small children. May the widow's God remember them very tenderly in their deep affliction. Beautiful floral offerings, contributed by loving friends and neighbors, were a testimonial of the deep regard for the one who had passed away. Funeral services were conducted by the writer, assisted by Dr. Edwards, of the Grace M. E. church. Discourse from Job 14:14. L. D. SANTEE.

OSGOOD.—Died in Battle Creek, Mich., Nov. 16, 1895, Calvin A. Osgood, aged seventy-nine years. He was born in Oneida county, N. Y. At an early age he united with the Baptist Church. His mind was called to the work of the ministry, and he began a course of study for that calling. Soon his attention was called to the Bible Sabbath, and about the year 1854 he took his stand upon this important truth. Seven years of his life were spent in Canada, where he went to labor for those who had fled for refuge during the enforcement of the Fugitive Slave Law in the United States. With his wife he came to the James White Memorial Home in January, 1893. The life of brother Osgood has been marked by sincere devotion to the cause of truth. While he rejoiced in its material prosperity, he also manifested in his life its living principles. Many can testify to the encouragement they have received

from his visits. His wife survives him. The writer, assisted by Elder L. McCoy, conducted the funeral services. 2 Tim. 4:7, 8 formed the basis of remarks made on this occasion. F. M. WILCOX.

CLICK.—Died at Springfield, O., Oct. 4, 1895, of cancer in the stomach, Warren B. Click, son of James and Phebe Click. His kind and amiable disposition endeared him to all who knew him. We mourn, but not as those that have no hope. Services by the writer. J. G. WOOD.

McCLELLAN.—Died at Springfield, O., Oct. 21, 1895, of bone cancer of the hip, Charles A. McClellan, in the thirty-first year of his age. He was baptized and gave himself fully to the Lord several weeks before his death. Although a great sufferer, he was never heard to murmur or complain, but quietly fell asleep in the blessed hope. Funeral service conducted by S. G. Haughey. J. G. WOOD.

SMITH.—Died of typhoid fever, at the home of his sister in Newburg, Mo., Nov. 2, 1895, George W. Smith, aged forty-one years. He embraced present truth and was baptized by Elder George I. Butler at Rolla, in 1875. Through great discouragement he afterward gave up the Sabbath, but two weeks before his death, he said that if his life was spared, he would again keep it, and serve the Lord. He gave bright evidence that his sins were forgiven. He leaves a wife and nine children and a large circle of relatives to mourn their loss. MRS. E. C. SLAUSEN.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 24, 1895.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N. Y. & Bos. Spl., Eastern Express, Atlantic Express, etc.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Jackson east at 7:27 p.m. Trains on Battle Creek Division depart at 8:10 a.m. and 4:35 p.m., and arrive at 12:40 p.m. and 6:35 p.m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, GOING WEST, and various train times and stops.

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

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 10, 1895.

CONTENTS OF THIS NUMBER.

POETRY.—Inconstant, L. D. SANTEE—Unfailing, F. BOLTON—The Power of a Spoken Word, E. M. COLSON—Hours, J. CLARKE—We Will Trust His Word, M. E. YOUNG.....	785, 787, 790, 795, 799
CONTRIBUTORS.—An Appeal for the South.—E. G. WHITE—The Return of the Jews, J. O. CORLISS—Education of Workers, T. B. SNOW—A Confession and an Acknowledgment, M. E. KELLOGG—The Situation in Turkey, S. H. LANE—The Bible and the School, J. G. LAMSON—Maxims for Tilters, J. P. HENDERSON.....	785-788
SPECIAL MENTION.—Passing Events and Comments, T.....	789
HOME.—A Christian Home, T.—Speaking the Truth to Children, F. HOPE—Sick-headache, E. L. PAULDING—Treatment of Bruises, D. PAULSON—Breads, F. A. FITCH—One of These Little Ones, <i>Battle Creek Journal</i> , 790, 791	
EDITORIAL.—Prayer, G. C. T.—Meetings at Ann Arbor, U. S.—The Support of Our Missionary Work, O. A. O.—Trine Immersion, U. S.—Our Island Work, F. M. WILCOX—In the Question Chair, U. S.....	792-794
PROGRESS.—Reports from Honolulu, Hawaii—Southampton, England—British Honduras—Nueva Palmyra, Uruguay—Alabama—Iowa—Minnesota—Colorado—Wisconsin—California—Indiana—Massachusetts—Ohio Conference—General Meeting in Pennsylvania—From the Canvassers.....	795-798
NEWS.....	798
SPECIAL NOTICES.—To Kansas—How Everybody Can Help.....	798, 799
PUBLISHERS' DEPARTMENT.....	799
OBITUARIES.—Rich—Cornell—Evelsizer—Osgood—Click—Mc Clellan—Smith.....	799
EDITORIAL NOTES.....	800

We learn with regret of the severe illness of Elder Roderick S. Owen, of California. The news is rather old, and we sincerely hope he may have recovered by this time.

We learn that the cases of brethren Keck and Mc Cutchen, charged with Sunday labor and appealed to the Supreme Court of Georgia, will not be tried before next spring, and possibly not then.

Elder O. A. Olsen, accompanied by his son, Mahlon E. Olsen, is on an extended trip in the West. He will visit Walla Walla, Portland, and Oakland. He does not expect to return before the holidays.

See Special Notice on a preceding page, headed, "How Everybody Can Help." And when you have read it, reflect as to how you can help and join with your neighbors in helping this most worthy cause. We have an interesting article from the Settlement, which will appear in the Home department next week.

Elder G. H. Baber writes of the safe arrival of himself and family in Valparaiso, Chili, after a voyage of five weeks from Liverpool. He relates quite a number of interesting experiences met on the way and after arriving in that strange country. He finds the prices of living necessities very exorbitant there, and has not much to say of the inviting appearance of his new home from first sight. But we hope to hear directly from him shortly.

Brother F. C. Gilbert, 45 Waverly St., Everett, Mass., has issued a little tract for the benefit of his Hebrew brethren, entitled, "Hebrews and the Rights of Conscience." We hope it may result in calling the attention of many of that people to the true principle of Christianity, which does not ignore the law or the prophets, but only expands the truths of the Old Testament into what are known as the distinctive features of the gospel of Christ.

The committee appointed by the General Conference Committee on locating educational work in the South, has performed its duty. The committee consisted of Elders O. A. Olsen, G. A. Irwin, and brother Harmon Lindsay. After visiting Decatur and Huntsville, Ala., and other localities, they decided to select a farm near Huntsville, which was purchased for the purpose of establishing an industrial training-school for the colored people. Probably the committee will favor our readers with a more full account of their work. This is a step in the right direction, and will, we feel sure, receive the hearty approval of our people. The committee availed themselves of the assistance and counsel of others who have for some months been investigating the matter.

Again death has stricken down one of our faithful workers. This time the victim is brother C. N. Perrin, who was acting as general agent of canvassing work in Jamaica, W. I. He was taken down of fever. At first the treatment worked successfully, and the fever was broken, when other complications intervened, and death soon followed. One sad feature of the case is that he was married but ten days before his death. Brother Eastman, who had just arrived in Jamaica, nursed him, and was taken down with the fever, but was well on the road to recovery.

Brother Alfred Bacon, manager of the publishing office in London, writes that the authorities have seized the light furniture of the offices, a quantity of paper, 1000 books, and the gas engine, to satisfy the fines imposed by the court. The lighter articles were taken as being easier to move. The taking of the engine puts a stop to the manufacturing work. The printing they have heretofore done will now be let out. Considerable machinery is left on hand, which may be again set in motion at a future time or not, as the directors may decide. It is quite possible that more stringent amendments may soon be added to the Factory Act, by which it will be impossible for us to conduct manufacturing at all.

We are always sorry to do any one an injustice, and always glad to do all we can to repair damage after we have done so. In noting the Atlanta fire we intimated that the fire was set by an enemy, and alluded to the burning of our church building there some months since from the same cause. We are now informed that the church was burned from an accidental cause, attributable to our own people. The origin of the more recent fire is a mystery, there being no evidence in the matter. It started in or near the floor, and apparently from the outside. But brother Reavis writes that it is not known to our people there that they have an enemy in Atlanta. Glad to know it. We have in each case followed what we had reason to regard authentic report.

From brother J. G. Lamson, who attended the trial in Ridgeway, Ont., on the 5th inst., we obtain the facts of which a brief outline is given on this page. A more full account will appear next week, after the other cases are called. There were four of our brethren arrested: Elder A. O. Burrill, brethren P. M. Howe and William Simpson,—all laborers in the Conference; and Thomas Griffith one of the local citizens. The latter was charged with cutting wood, and the others with building on Sunday. The Epworth League and other Methodists were prosecutors. On the date mentioned, the cases of the two first-named were tried, and a conviction was secured in both cases. Elder Burrill was fined \$20, or sixty days in jail, and brother Howe \$10, or forty days' imprisonment. They have ten days in which to pay the fine. The courtroom was crowded with those who sympathized with the prosecution, and the justice shared the prejudice of the crowd. He permitted loud cheering and demonstrations of joy each time the decision was averse to the defendants. The final verdict was received with boisterous approval. Those men should realize that it is not the helpless Adventists they are persecuting. Their jeers do not harm our brethren. It is the law of God that is on trial. These cases will all be reviewed before a Judge from whom there is no appeal, and who is not affected by the clamor of the multitude. The two remaining trials come off Thursday morning, Dec. 12, and the brethren make a special request that our people pray on that morning that the Lord will give wisdom and grace. We should pray especially for the enemies of the truth, for really they are ignorant of what they are doing. Of course our people do not want to go to jail; it means a long, tedious confinement; but they are even more anxious that God should glorify himself in this matter.

AN OLD S. D. A. BOOK.

The writer of the following (just received on a post-card), calls attention to a very ancient Seventh-day Adventist work. In response to the call for those who have received the faith we hold from reading, to state what reading first called their attention to this matter, brother C. D. C. writes as follows:—

"My attention was first called to the Sabbath and kindred truths by reading a book which must be a Seventh-day Adventist work; for on carefully reading it

through, I find it filled with that doctrine; yet it is very interesting, and I love to read it. The title on the cover is "Holy Bible."

This is good testimony that the faith of Seventh-day Adventists is according to the Bible. But let no one get the idea that we have a Bible peculiarly our own, for it is the same old Bible that is common to Christendom; and many have been led to the Seventh-day Adventist faith by reading that alone. U. S.

OUR OFFER EXPIRES.

MANY of our readers will remember that some months since we made a special offer of the "Encyclopedic Dictionary" as a premium for the REVIEW. The four large volumes that compose this really marvelous work were offered for three new subscribers and \$5 extra (\$11), or free for twelve new subscribers (\$24), freight or express to be paid by the one to whom the books were sent. We have been somewhat surprised that so few should avail themselves of this offer, really one of the most advantageous ever presented by any paper. The book cost \$750,000 in its preparation. It is the most recent and complete dictionary in the world. It is true it is of English origin, being edited by the world-renowned scholar, Dr. Robt. Hunter, assisted by Huxley, Morris, etc., but this edition has been quite thoroughly Americanized. It is a cyclopedia as well as a dictionary. It contains over 250,000 words to Webster's 140,000, and the Standard's 200,000. There are 5000 pages and 3000 illustrations. But our chief object in relating these things is to remind our friends that all this year they have neglected a remarkable opportunity. The books cannot now be bought as formerly. For some months the price has been \$16 per set, and Dec. 24 they cannot be had, we are informed, for less than \$42. (They are cheap at that.) Now we have just a few sets left, and no one need take them who does not want to; but our original offer is good till Dec. 20. Here is an opportunity that our laborers should appreciate.

PUBLISHERS.

"FIELD LABORERS' DAILY RECORD."

THE General Conference issues a diary especially suited to the needs of all our workers. It has spaces for items that the General Conference and State Conference laborers, of all grades, will find necessary to report to their auditing committees, and in all respects it is conveniently arranged, and has space for much matter that might be desired to be kept besides that required by our auditing committees. It is very easily kept, and we are sure will meet the demands of our laborers for a convenient diary. We have reached the season of year when our ministers and workers of different grades will want to supply themselves with an article of this kind, and it is offered at the following reduced prices, post-paid:—

Russia, red edges, with pocket, - - \$.65.
" " " " " and flap, - - .75.

Address REVIEW AND HERALD, Battle Creek, Mich.
O. A. OLSEN.

INTERESTING.

THE readers of the REVIEW have noticed the request recently made, that those who have accepted the truth through reading-matter should write the undersigned at Battle Creek, Mich., stating what publications were first placed in their hands to attract their attention to the truth. Quite a large number have responded to this request, and among these we find that a large number received their first impressions through reading "Thoughts on Daniel and the Revelation." I would still be glad to hear from all who have been led to present truth through reading-matter; but—

A WORD FURTHER.

The tract, "America's Crisis," is written by Elder U. Smith, the author of "Thoughts on Daniel and the Revelation." It is one of the most recent numbers of the *Bible Students' Library*, and gives a brief outline of the United States in prophecy, as shown in Revelation 13, and then shows how this prophecy is being fulfilled. Our missionary workers find it a most valuable publication. Although it has been advertised only for a few weeks, we have already printed 70,000 copies. We hope that all who have not seen a copy of this tract will immediately order samples from their State secretary, and we know that when you have read it, you will want to assist in circulating it. A. O. TAIT.