

# The Advent Review and Sabbath Herald

ELIHU SMITH 758 BOX 686

THE HOLY BIBLE IS THE FIELD OF THE WORLD

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

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### SUMMER IN THE HEART.

BY VIOLA E. SMITH.

(Castana, Ia.)

THE cold north winds before their fierce breath drift  
The white snow everywhere,  
And solemn trees mutely toward heaven lift  
Their branches brown and bare;  
But winter's chill can have no power to harm,  
Nor touch with icy dart,  
Those who, with hopeful thoughts and feelings warm,  
Keep summer in the heart.

In forests which erstwhile with gladness rang,  
Vast silence reigns alone;  
The choirs that 'mid their leafy coolness sang,  
To other lands have flown.  
Yet open wide the sky-light of the soul,  
Toward God's bright summer-land,  
And let celestial music inward roll  
From the angelic band.

Thrice blessed they who have an inward ear  
Attuned to songs above,  
Who hear, beyond earth's discord, sweet and clear,  
Voices of heavenly love.  
In vain for them the ice-king's arrows range  
The earth from day to day;  
For in their hearts, secure from season's change,  
The summer reigns for aye.

## Our Contributors.

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

### THE BIBLE THE COLORED PEOPLE'S HOPE.

BY MRS. E. G. WHITE.

THE Bible is the most precious book in the world. It is the only guide to direct the soul to the paradise of God. The apostle says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is a precious treasure. It should be in every home, not to be laid away or put upon a shelf, but to be diligently studied. The Bible is the hope of both the white and the colored race. The idea is disseminated that common people should not study the Bible for themselves, but that the minister or teacher should decide all matters of doctrine for them. This is the doctrine that is taught to the colored people; but the Bible is the poor man's book, and all classes of people are to search the Scriptures for

themselves. God has given reasoning powers to men, and by bringing our mental faculties into connection with the word of God, the spiritual powers are awakened, and common people, as well as teachers and clergymen, may understand the will of God.

Christ said to the people, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Many of the colored people are unable to read, and as it is necessary to understand the word of God, it is necessary to teach these people to read. During the days of slavery, the colored people were not generally taught to read, because through this accomplishment they became more fully awake to the degradation of their condition. In attaining knowledge, their desire was increased to have liberty, that they might still further pursue their search for knowledge. They saw that it was their right to be subject to no man, but to obey God only. The proclamation that freed the slaves in the Southern States, opened a field into which Christlike workers should have entered to teach those who were hungering and thirsting for knowledge, that they might know God and Jesus Christ whom he has sent. There were precious jewels of truth that should have been searched for as a man would search for hidden treasure.

The Lord has given the Bible to us, and it is our privilege to read it for ourselves. It is our duty to search it diligently, that we may receive more and more light from its sacred pages. As we search the Bible to comprehend the truths of salvation, angels of God are present to strengthen the mind, and to aid us in understanding that which will be a benefit to us and to others. We are to explore the sacred volume as a miner explores the veins of ore in the earth, and finds the precious seams of gold. While time shall last, we shall desire to know what the Bible has to say in regard to our relation to Jesus Christ, our responsibility to God as free moral agents. We must search the Scriptures, so that we may know how to accept our responsibilities, and how to impart the knowledge we have gained to others who are in need of comfort and hope. We must know by experience what it is to have Christ for our sin-bearer, in order that we may intelligently say to others, "Behold the Lamb of God, which taketh away the sin of the world!"

The opinions we have received through listening to the traditions of men must not be permitted to bar the way so that we shall not receive the light that requires reformation and transformation. Enter your closets with the Bible in your hand, and there commune with God, having an ear to hear what the Spirit saith unto you. Let your heart be humbled and teachable, softened and subdued by the Holy Spirit. If you find that your former views are not sustained by the Bible, it is for your eternal interest to learn this as soon as possible; for when God speaks in his word, our preconceived opinions must be yielded up, and our ideas brought into harmony with a "thus saith the Lord." Christ said, "Sanctify them through thy truth; thy word is truth." With submissive spirit you are to obey the truth at any cost, knowing that the precepts of the Bible are the word of the eternal God.

An experience that brings us into harmony with the word of God will cost the sacrifice of self. It will require humility of mind and a realization of utter dependence upon God. But those who gain this experience will realize the need of working for others, that they also may believe and rejoice in the truth. Very much depends upon the manner in which the truth is presented. The human heart is a hard field to work. Let the missionary ever keep the word of God upon his lips. Those who talk the truth will have light upon the word of God. Contemplating the word of Christ is beholding Christ by the eye of faith. The word of God is quick and powerful, and coming in contact with the faculties of men, the human mind becomes strong and vigorous, and able to exercise its powers in learning the lesson of sinking self into Christ.

The Bible contains the living bread for the soul. Shall this book, with its treasures of wisdom, be opened to those who are unlearned, and especially to the vast numbers of the colored people who are scattered through the United States? Shall we be justified in withholding this precious word from the ignorant and depraved, when by partaking of it by faith is eternal life? Shall we expend labor most largely for those who know the truth? Shall weeks be occupied in seeking to work up a greater interest among those who have heard the truth of salvation over and over again, and leave those who have never heard it with no effort for their enlightenment? How much more appropriate would it be for those who have been thus privileged, to expend their time, talent, and money in imparting that which they understand to those who do not know God, and have never had the Scriptures opened up before them,—in presenting the special message that is to be given to the world in these last days! Gather up the precious fragments of truth, and go to work to present them to those who are starving for the word of life.

Through the study of the word of God, a great work may be done for the Southern people. The colored people, though emancipated from physical slavery, are still in the slavery of ignorance. They are led to believe that they should do just what their ministers tell them to do. Unless their minds are enlightened so that they may understand the Scripture for themselves, and know that God has spoken to their souls, they will not be benefited by the preaching of the truth; for they are in a condition to be deceived easily by false teachers. In reaching the colored people, it is best to seek to educate them before presenting the pointed truths of the third angel's message. Let missionaries work quietly for both white and colored people in the South. Let them work in a way to help those who most need help, who are surrounded with influences that are misleading. Many of them are under the control of those who will stir up the worst passions of the human heart. The priests and rulers in Christ's day worked most successfully in stirring up the passions of the mob, because they were ignorant, and had placed their trust in man. Thus they were led to denounce and reject

Christ, and to choose a robber and murderer in his place. The work in the South should be done without noise or parade. Let missionaries who are truly converted, and who feel the burden of the work, seek wisdom from God, and with all the tact they can command, let them go into this field. Medical missionaries can find a field in which to relieve the distress of those who are failing under bodily ailments. They should have means so that they may clothe the naked and feed the hungry. Christian Help work will do more than the preaching of sermons. There is a great need that a class of workers should go to this field who will do this kind of work. Let them meet together and relate their experiences, pray together, and hold their services, not in a way to attract attention to themselves, but in quietness, in meekness, and lowliness. But while they pursue this humble course, let them not sink down into cheapness in conversation, cheapness in manners and ways. Let the workers be Christlike, that they may by precept and example exert an elevating influence. Let them furnish themselves with the most appropriate, simple lessons from the life of Christ to present to the people. Let them not dwell too much upon doctrinal points, or upon features of our faith that will seem strange and new; but let them present the sufferings and the sacrifice of Christ; let them hold up his righteousness and reveal his grace; let them manifest his purity and holiness of character. Workers in the Southern field will need to teach the people line upon line, precept upon precept, here a little and there a little.

As men and women embrace the truth in this field, there will be abundant opportunity for relieving their pressing necessities. Unless this can be done, the work will largely prove a failure. To say, Be ye warmed, and be ye clothed, and be ye fed, and take no steps to bring these things to pass, will have a bad influence upon our work. Object-lessons will be of far more value than mere precepts. Deeds of sympathy will be needed as well as words that will touch the heart, and leave an uneffaceable impression upon the mind. Small schools should be established in many localities, and teachers who are tender and sympathetic, who can, like the Master, be touched by suffering, should be engaged to educate old and young. Let the word of God be taught in the simplest manner. Let the pupils be led to study the lessons of Christ; for the study of the Bible will do more to enlarge the mind and strengthen the intellect, than will any other study. Nothing will so awaken the dormant energies, and give vigor to the faculties, as coming in contact with the word of God.

There is much talent among the colored people. Their minds must be aroused, their intellects quickened into activity, that they may grasp the precious truths of the plan of salvation. Their minds have become dwarfed and enfeebled, because they have been called out and exercised upon commonplace matters, and have been occupied with low, cheap ideas. But as elevating truths are repeated, their minds will expand, and their ability increase to take in and comprehend the subjects with which they become familiar. A field left uncultivated will soon be filled with unsightly weeds and thistles. The mind left uncultivated will be filled with that which is unsightly, and where seeds of truth are not sown, there will be no fruit of a heavenly order. The colored people have been left in ignorance, and the minds of many have lost the ability to expand. But many are not satisfied. They hunger for something they have not. Were they educated so that they could read the Bible, they would draw comfort from the plan of salvation as it is revealed in Jesus Christ. The influence of truth would work for the enlargement of their minds and the strengthening of their faculties. Thus they would be enabled to grasp other branches of knowledge, and prepared to receive information of a general character.

### THE COMING STORM.

BY H. C. CARMICHAEL.  
(Bloomington, Ind.)

I HAVE been reading "Great Controversy," and have finished the chapter entitled, "The Impending Conflict." How full of truth and warning! And yet that impending conflict comes nearer and nearer. And as I was reading "Passing Events and Comments" in the REVIEW, I was deeply moved as I saw the dark cloud rising and gathering over us,—the greatest storm the world has ever known,—soon, so very soon, to break upon all. Let us, brethren, draw closer and closer to God, that we may know, more perfectly, "his name,"—that name of forgiveness, mercy, and love, even toward those of whom it may be said, "They know not what they do."

I am glad that I have been called, and that I have accepted the call, to assist in warning the world of the coming storm. Again, I reflect, how many might and ought to engage in the work who have not taken hold of it, at least as fully as they should. Are we not drawing near to the final conflict? We need no longer look for "floating straws," for surely the storm-cloud is now in sight. Awake, and put on the whole armor of God, that you may be able to stand.

### CHARACTER OF CHRIST,

As Presented in the Gospels.

BY THOMAS DEMMON.

(Concluded.)

It follows, then, that Christ was, in truth, a divine teacher, and his religion the gift of God. There is nowhere to be found such important information and such just and noble sentiments concerning God and religion as in the Scriptures of the New Testament.

They teach us, in the first place, that there is one Almighty Being, who created all things, of infinite power, wisdom, justice, mercy, goodness; that he is the governor and preserver of this world, which he has made; that his providential care is over all his works, and that he most particularly regards the affairs of men. They teach us that we are to worship this great Being in spirit and in truth, and that the love of him is the first and great commandment, the source and spring of all virtue. They teach us, more particularly, how to pray to him, and for that purpose have supplied us with a form of prayer called the "Lord's prayer," "which is a model of calm and rational devotion, and which, for its conciseness, its clearness, its suitableness to every condition, and for the weight, solemnity, and real importance of its petitions, is without an equal or a rival."

They teach us, moreover, what we all feel to be true, that the human heart is weak and corrupt; that man is fallen from his original innocence, that he is restored, however, to the favor of God and the capacity of happiness, by the death and mediation and atonement of Christ, who is the way, the truth, and the life; and that he will be assisted in his sincere though imperfect endeavors after holiness, by the influence of God's Holy Spirit.

They teach, in fine, that there will be a resurrection both of the just and the unjust, one thousand years apart. In the first, the righteous will be raised to life and immortality, to enjoy the free and full fruition of their hopes; and in the second, those that have scoffed at these and kindred truths, and all the wicked, will be raised to meet their reward, which will be eternal death.

Superior to all other rules of life are the moral precepts of the gospel. Our divine Master, in the first place, laid down two great leading principles for our conduct,—love to God,

and love to man,—more particularly embodied in the ten commandments. With respect to God, we are commanded to love, fear, worship, and obey him; to set him always before us; to do all things to his glory; to seek first his kingdom and his righteousness; to resign ourselves wholly to his pleasure; and to submit with patience, cheerfulness, and resignation to everything he thinks fit to bring upon us. With regard to our neighbor, we are to exercise toward him the duties of charity, justice, equity, and truth; we are to love him as ourselves, and to do unto all men as we would they should unto us,—a most admirable rule, which comprehends the sum and substance of all social virtue, and which no man can mistake.

As to those duties which concern ourselves, we are commanded to keep ourselves unspotted from the world, to be temperate in all things, to keep under our body, and bring it into subjection, to preserve an absolute command over all our passions, and to live soberly, righteously, and godly in this present world. These are the general directions given for our conduct in the various situations and relations of life. More particular injunctions are given in various parts of Scripture, especially in our Saviour's admirable sermon from the mount, where we find a multitude of most excellent rules of life, short, sententious, solemn, and important, full of wisdom and dignity, yet intelligible and clear.

But the principal excellence of the gospel morality, and that which gives it an infinite superiority over all other moral instructions, is this: It prefers a meek, yielding, complying, forgiving temper, to that violent, overbearing, inflexible, imperious disposition which prevails so much in the world; that it regulates not merely our actions, but our affections and our inclinations, and places the check to licentiousness exactly where it ought to be, that is, on the heart; that it forbids us to covet the praise of men in our devotions, our alms, and all our other virtues; that it gives leading rules and principles for all the relative duties of life,—of husbands and wives, of parents and children, of Christian teachers and their disciples, of governors and subjects; that it commands us to be lights in the world, and examples of good to all; to injure no man, but bear injuries patiently; never to seek revenge, but to return good for evil; to love our very enemies, and to forgive others as we hope to be forgiven; to raise our thoughts and views above the present life, and to fix our affections principally on that which is to come.

But besides all this, the manner in which our Lord delivered all his doctrines and all his precepts; the concise, solemn, weighty maxims into which he generally compressed them; the easy, familiar, natural, pathetic parables in which he sometimes clothed them; that divine authority and those awful sanctions with which he enforced them,—these circumstances give a weight and dignity and importance to the precepts of Holy Writ, which no other moral rules can boast.

If, now, we ask, as it is very natural to ask, who that extraordinary person could be that was the author of such uncommonly excellent morality as this, the answer is that he was, to all outward appearance, the reputed son of a carpenter, living with his father and mother in a remote and obscure corner of the world, till the time that he assumed his public character. "From whence hath this man these things? and what wisdom is this which is given unto him?" He had evidently none of the usual means or opportunities of cultivating his understanding or improving his mind. He was born in a low and indigent condition, without education, without learning, without any ancient stores from whence to draw his wisdom and his morality, that were at all likely to fall into his hands. His fellow-laborers in this undertaking, the persons who assisted him during his life and into whose hands his religion came after his death,

were a few fishermen on the lake of Tiberias, as unlearned and uneducated, and for the purpose of framing rules of morality as unpromising, as himself.

Is it possible, then, that such men as these could produce such perfect and incomparable rules of life as those of the gospel, so greatly superior in purity, solidity, perspicuity, and universal usefulness, to all the moral lessons of all the philosophers upon earth put together? Every man of common sense must see that this is absolutely impossible, and that there is no other conceivable way of accounting for this, than by admitting what these persons constantly affirmed, that their doctrines and their precepts came from the fountain of all perfection, that is, from God himself.

#### HOW OFTEN.

BY W. R. PATTERSON.  
(*Unita, Tex.*)

How oft my feet grow weary  
In toilsome ways of life;  
How oft the days are dreary,  
How full of toil and strife.

How oft to shame and sorrow,  
By sin my soul is brought;  
How bright I've found the morrow,  
When to His blood I've sought.

How oft the Lord has found me  
When wandering from his love;  
How often he has drawn me  
With mercy from above.

How oft I've proved his power,  
From sin to cleanse and save;  
To keep my soul each hour,  
To rescue from the grave.

Lord, teach me how to love thee,  
Thy goodness how to show;  
And let thy Spirit move me,  
And guide me here below.

#### A DIALOGUE.

BY ELDER J. F. BALLENGER.  
(*Grand Lodge, Mich.*)

*Neighbor A.*—"Say, brother B, did you see this from the *Republican*? 'A wild deer passed through the Marlette neighborhood last Sunday; but it being the Sabbath, none of the citizens would undertake to molest it.' What do you think of that? Does n't that show respect for the Sabbath?"

*Neighbor B.*—"I think it was lucky for the deer that the people of that neighborhood had a misguided zeal for Sunday. But what do you think about it?"

*A.*—"I think it shows great reverence for the Lord's holy day. An opportunity to capture a good fat deer nowadays is a great temptation, and any community that would resist such a temptation on Sunday must have great respect for the Lord of the Sabbath."

*B.*—"Suppose there had been a strict Sunday law in that neighborhood, and a man who had kept the day before, or the seventh day, had come along with a gun on his shoulder, following that deer on that Sunday. Do you think he would have got off as well as did the deer?"

*A.*—"He ought not to."

*B.*—"Why not? would his conduct in passing through the neighborhood be any more tempting to the people to chase him down and capture him, than was that of the deer?"

*A.*—"Yes; he would be insulting the majesty of the law."

*B.*—"What law?"

*A.*—"Why, the Sabbath law, of course."

*B.*—"Do you mean a divine Sabbath law or a human Sabbath law?"

*A.*—"A divine Sabbath law, surely. What sacredness could there be to a merely human Sabbath law?—Just none at all."

*B.*—"Then I understand that you think a man who, with a gun, would follow a deer on Sun-

day would be breaking the Sabbath law of the Bible?"

*A.*—"Yes, sir, I do, and I think the civil law ought to punish him for it, too."

*B* (handing him a Bible).—"Will you turn to and read the law for keeping Sunday?"

*A* (turns to Ex. 20:8, and reads).—"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But t-h-e—b-u-t t-h-e—"

*B.*—"But the what? Why don't you read on? Why do you stop to *but* so long at the day?"

*A* (reads on).—"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

*B.*—"Which day does the law say we should remember to keep holy?"

*A.*—"The Sabbath day."

*B.*—"But which day does the commandment say is the Sabbath day?"

*A.*—"The seventh day, of course."

*B.*—"Is Sunday the seventh day?"

*A.*—"N-o-o. Well, ye-es, if you call Monday the first day of the week."

*B.*—"But *is* Monday the first day of the week?"

*A.*—"Our minister says it makes no difference where you begin to count. All the law requires is that a seventh day be kept after six of labor; so you can call Monday the first day of the week, and that will make Sunday the seventh day."

*B.*—"Who is your minister?"

*A.*—"Why, the Rev. Dr. Comeshort, a graduate of a theological college, and a very learned man."

*B.*—"What reason does Dr. Comeshort give for keeping Sunday?"

*A.*—"To commemorate the resurrection of Christ."

*B.*—"On what day does he say that Christ rose from the dead?"

*A.*—"On the first day of the week, of course; the Bible tells us that."

*B.*—"Then the learned Dr. Comeshort tells you that you can begin to count from any day of the week you choose, only so you rest one day after six days of labor, and *thus* commemorate the resurrection of Christ?"

*A.*—"Yes; that is what he told us in his sermon last Sunday."

*B.*—"Very well, then; let us begin to count from Tuesday; that would make Monday the Sabbath. Did Christ rise from the dead on Monday?"

*A.*—"W-h-y, n-o-o. How is that? I do not see into that. Surely Christ did not rise from the dead on *every* day of the week, which would be the case if we could keep any day to commemorate his resurrection. I must confess I am getting a little tangled up on this Sabbath question."

*B.*—"You can see very clearly that if Christ rose on the first day of the week, and Sunday is the first day, you cannot call any other day the first day of the week."

*A.*—"That is clear enough; anybody can see that."

*B.*—"Well, then, if Sunday is the first day of the week, and all the calendars in the world and all the nations of the earth count, and always have counted, Sunday as the first day of the week, which day is the seventh?"

*A.*—"Why, Saturday, of course; any child who knows the names of the days and can count seven can tell that."

*B.*—"Then which day does the law say is the Sabbath day?"

*A.*—"The seventh day. Of course it does."

*B.*—"Then if the law says the seventh day is the Sabbath, and Saturday is the seventh day, which day is the Sabbath?"

*A.*—"Saturday, surely. How plain that is!"

*B.*—"Then what about your statement that a man ought to be fined and imprisoned for hunting deer on Sunday?"

*A.*—"Well, if Sunday is only a human ordinance, and has no divine command for its observance, it would be wicked to punish a man for doing any legitimate work on Sunday."

*B.*—"Yes, after a man has kept the seventh day ('the Sabbath day according to the commandment,' Luke 28:56), to punish him for doing honorable work on Sunday would be nothing less than persecuting him for doing just what God has commanded him, or at least given him permission to do, or for conscience' sake."

*A.*—"Indeed it would. But why does n't our Dr. Comeshort see the right of this Sabbath question? He said in his sermon last Sunday that there is a class called 'Seventh-day Adventists' that are teaching the people to keep the seventh day and destroying their respect for Sunday, and he hoped we would soon have a law in this State to stop these people from their evil work. But he violates justice, mercy, and truth when he tells his congregation that Sunday is the seventh day, that it is the Sabbath day according to the commandment, and that we ought to have a civil law to fine and imprison people for not keeping Sunday."

*B.*—"But you must be gentle and deal kindly with the doctor. It may be you can show him his error. No doubt there are some of the ministers who are honest and sincere, and who would gladly receive light on this great question. Let us hope so at least."

*A.*—"Well, I suppose you are right, and I shall take your advice. I thank you, brother B, for the light you have given me on the law of the Sabbath. I think I shall act upon it."

*B.*—"I hope you will, and that you will soon be keeping the day that the Lord rested upon, blessed, and hallowed—the seventh day."

*A.*—"I think I shall. Remember me in your prayers."

*B.*—"Indeed I will."

#### THE OLD TESTAMENT GOSPEL.

BY B. L. DIFFENBACHER.  
(*Sioux City, Ia.*)

IF we are faithful ministers of Christ, can we confine ourselves to just that portion of the word which suits us and our hearers? or does the gospel of Christ take in the Old Testament as well as the New? and does our salvation depend on believing and living "by every word that proceedeth out of the mouth of God"? Paul preached the gospel, and in so doing reasoned from the Scriptures. He thus preached the word of God, and preached Christ and him crucified. From what scriptures did he do all this? "He . . . persuaded them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Acts 28:23. But could he not reason from the New Testament as well?—Yes, had he had one from which to reason. But for several years after Christ ascended, there was not a word of it written. Christ said, "Go ye into all the world, and preach the gospel to every creature." Did he not know the only gospel they could preach was the gospel of the Old Testament scriptures? that he was to be made manifest by the scriptures of the prophets? Rom. 16:25, 26. "Having therefore obtained help of God," he says, "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Act. 26:22.

It was the Holy Scriptures of Moses and the prophets that Paul referred to when he said to Timothy, "Which are able to make thee wise



unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. Men to-day have so far lost sight of Jesus in the old Bible that the man who claims that part of the Scriptures of truth as a divine revelation of Christ to man, is called foolish. The sect to which Paul belonged was spoken against everywhere (Acts 28:22), but Paul had united to the sect of which Jesus Christ was leader, and was not preaching to please men. Gal. 1:10. In his defense he said: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14. Paul believed it was contrary to God's will to worship idols; therefore he taught the people at Thessalonica to turn from them, and serve the living and true God. But the law of this same living and true God in whom he believed, says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; . . . for in six days the Lord [God through Jesus Christ. Col. 1:12-17] made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord [Jesus] blessed the Sabbath day, and hallowed it." Ex. 20:8-11. "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Paul could not believe in Christ without believing in the Sabbath law of Christ, and believing in the Sabbath law of Christ, it was his manner not only to preach on that day, but also to practice what he preached (Acts 17:2); for "the object of Christ's law to all believers [in Christ] is righteousness." Rom. 10:4, "St. Paul's Epistles in Modern English," by Farrer Fenton.

By comparing Heb. 11:26, 27 with Ex. 13:21, 22; 14:19, 24; 1 Cor. 10:1-4; Ex. 20:12-17, it will be seen that Christ was the invisible leader of Israel, and that the one who led them from Egypt gave the law. Therefore, it is properly called Christ's law, the fourth commandment of which says, "The seventh day is the Sabbath of the Lord thy God." Paul could not preach the law and the prophets except he preached the gospel, and this Sabbath is the gospel Sabbath of our Saviour. Man cannot preach the gospel without preaching God's gospel Sabbath, which is the seventh day of each week. (See Gal. 1:8, 9.) Many have an idea that their soul's salvation does not hang on keeping a day. That is true, but their soul's salvation does depend on obeying the voice of God; for it is written, "Man [all mankind for whom the Sabbath was made] shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

Reader, do you believe Christ? Do you believe you are to live not only here but hereafter by every word that came from his mouth to man? If you do, and we find that the Sabbath commandment came from his mouth, then you are to live by those words as much as by any others. When Christ spoke these words, how much of the New Testament had his hearers? — Not one word; for this was at the very beginning of his ministry. Then he referred again to the Old Testament, quoting from Deut. 8:3.]

The apostles preached the gospel from the Old Testament, and referring to the book of Isaiah, the Lord, by the mouth of Peter, says, "This is the word which by the gospel is preached unto you." 1 Peter 1:25. And in that book we find these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words then shalt thou delight thyself in the Lord; . . . for the mouth of the Lord hath spoken it." Isa. 58:13, 14. Did not

Jesus say at the very beginning of his ministry, as we have already noticed, that man is to live "by every word that proceedeth out of the mouth of God"? The first ministers believed it and preached it. They understood that the seventh day is the Sabbath. Not one who to-day keeps the first day as the Sabbath will understand that the seventh day is the Sabbath until he has faith in the word of God that teaches this fact.

In the past I thought I understood that Sunday was the Sabbath, but as soon as I was willing to trust the Lord with all my heart and lean not unto my own understanding, but bow my ear to God's understanding (Prov. 3:5; 5:1), I found God had not instituted the Sabbath as I understood it. And as he had made it, I was sure I could trust to him to tell me what he understood about it, and I know that God's understanding is the right one. So if you, reader, will let God give you his understanding by faith in his word (Ex. 20:8-11; Mark 2:27, 28), you will understand, as God understands, that "the seventh day is the [gospel] Sabbath of the Lord thy God."

#### "NOT OF FAITH."

BY ELDER F. D. STARR.  
(Battle Creek, Mich.)

WHAT is not of faith? — "The law is not of faith." Gal. 3:12. But do we not read that "whatsoever is not of faith is sin"? — Yes, indeed, we find it so stated in Rom. 14:23. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." "Moreover the law entered [French, "intervened"], that the offense might abound. But where sin abounded, grace did much more abound." "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." (See Romans 5, 6, and 7.)

The force of Paul's words proves very conclusively that the law is not sin, but that it is the very opposite of sin; but if whatsoever is not of faith is sin, and the law is not of faith, why not conclude that the law is sin? — Because the law is exempted by the very fact of its superiority and supremacy. That is evident. Let us illustrate that point. David said, by inspiration, concerning man, "Thou hast put all things under his feet." Ps. 8:6. Paul, in commenting on this text, says, "But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him." That is certainly a very manifest truth; and when it is said that whatsoever is not of faith is sin, it is clearly manifest that the law that shows what sin is, is not included in this statement; it is excepted.

But why is the law not of faith? Has it nothing to do with faith? Let us see. The Saviour said to the Pharisees: "Ye . . . have omitted the weightier matters of the law, judgment, mercy, and faith." Matt. 23:23. Then why is the law not of faith? — Because faith is of the law. Judgment is a matter of the law, so is mercy — "showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:6. So is faith just

as clearly a matter of the law. To say that the law is of faith would be getting things as much out of their true order as to say that the man is of the woman. "For the man is not of the woman; but the woman of the man." 1 Cor. 11:8. How so? — "For Adam was first formed, then Eve." 1 Tim. 2:13. Just so we cannot say that the law is of faith; for the law, being the reflection of the character of God as manifest in the life and character of Jesus, is of prior, — yea, eternal, — existence. But how say we that faith is of the law? This idea is not an innovation. The law requires faith in God. To please him we "must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. Have we not often sung: "God's law demands one living faith"? It would be impossible to keep one precept of that holy law in spirit and in truth while disbelieving the Author of that law. God's law is fundamental. It is "the eternal and unchangeable rule of his moral government." ("Baptist Church Manual," Art. 12, p. 55.) The teachings of Christ, in which he magnified the law, constitute the secure foundation upon which to build. Only he that doeth them is on the everlasting rock. He is not under the law; the law is under him, his everlasting defense and support. He is under grace, which, like the heavenly Shekinah of old, rested upon the camps of Israel, — the emblem of divine favor.

To the strange question, "Do we then make void the law through faith?" and its associate queries, the apostle has five times repeated the emphatic disclaimer: "God forbid." Far be it from us to make void that sacred word. "Thou hast magnified thy word above all thy name" — "thou hast made thy name glorious above all, through thy word [German.]" This is pre-eminently true of the ten words spoken upon the mount. "Abraham believed God, and it was accounted to him for righteousness," — the very thing the law demanded.

#### FRAGMENTS.

BY P. GIDDINGS.

"THE question," says Shakespeare, "ought not to be, Art thou in the nobility? but, Is the nobility in thee?" The gold-fish may brag its beautiful scales over the ugly oyster, but within that common-looking mollusk there is the "goodly pearl," more valuable than scales. Not what we have *on*, but what we have *in*. It is not the outward man dressed in costly apparel, but the "hidden man of the heart," robed in uprightness, that is of great price.

We would be nearer Heaven, if, instead of oblique roads, we traveled on the perpendicular; for that is the shortest distance between two points.

The natural law of gravitation attracts downward. The spiritual law of the Sun of Righteousness attracts upward. The one is the "first man of the earth," and draws earthward; the other, "the second man . . . from heaven," and draws heavenward. Christians are governed by the spiritual law. Being risen with Christ, they seek those things that are above.

The Lord asks us to give to him, that he may give our gifts back, blessed and multiplied. He takes our five loaves, blesses and returns them to us increased abundantly above that which we gave to him.

Trust and toil have the promise of Heaven. "Seek first the kingdom of God, and his righteousness; and all these things [food, raiment, and shelter] shall be added." It is after all these that the Gentiles seek, but the children of God must abstain from "all appearance of evil" if they would obtain the reward of the Master.

## Special Mention.

### PASSING EVENTS AND COMMENTS.

**Men are Impressed.**—Those who make a specialty of the study of the prophecies are not the only ones who perceive a solemn significance in the events that are now occurring in the Eastern world. We doubt if there ever was a point in human history so carefully scanned as the present juncture. An obscure preacher in Indiana, reputed to be a Seventh-day Adventist, an obscure sect, gave his views to a reporter, and his name and views have been blazoned from one end of the land to the other by scores of papers. We take this opportunity to remark that Mr. Ebert is not a Seventh-day Adventist, and does not correctly represent the views held by them. But the remarkable feature of the circumstance is the avidity with which the world at large seizes upon any possible solution of the present problem. Nor does the world seem unwilling to learn what the truth of the matter is.

Mr. Gladstone recently said, while speaking of these things: "I wish to add that, in my opinion, no cause more sacred and none more urgent than that of the Armenians has ever been brought before the citizens of our humane and enlightened century. It is for the moment enveloped, so far as the public is concerned, in uncertainty, but yet there are indications that the handwriting on the wall, which warned one ancient despot of his coming doom, has again been traced visibly enough to betoken some approaching crash of a system of government far more impious and iniquitous."

**National Reform Association.**—Their meeting was held in Baltimore, Dec. 12 and 13. The usual subjects of God in the Constitution, uniform divorce laws, public schools, and the Sunday question, were up for discussion. Baltimore was chosen as the place of meeting, as being near the national capital, where it was hoped the influence of the meeting might be felt. The first address was entitled, "Christian Government Our Safety from Present Perils." And the bent of the entire convention was along that line, looking to an intimate union of Church and State. The thin mask under which this association at first paraded, is now so worn and tattered that their design to overthrow the principle of religious freedom in this country is no longer hidden from open view. One speaker declared that "we exaggerate the dangers of a State church."

But the sailing of the convention was not altogether calm. Some of the members were not blind to the iniquity of the scheme. At the close of a speech by J. M. Foster, in which he declared among other things that "political acknowledgment of Christ is the only means of freeing ourselves from the charge of dishonoring him," C. A. Fulton, pastor of the church in which the conference was being held, jumped to his feet, and said: "I have accepted an invitation to preside over to-night's meeting, but if I thought for an instant that the gentleman who has spoken, represented the views of this gathering, my own feelings and my conscience would compel me to decline to take any part in it."

Another surprise was sprung upon the meeting by the reception of a letter from Mr. E. Livezey, of Baltimore, which contained the following sentiments:—

"The purposes of the National Reform Association are thoroughly revolutionary, as they are to change entirely the character of our Constitution. This Constitution was wisely framed by the fathers of this republic. The name of God was omitted because they wished to establish religious liberty and a purely secular form of government; Church and State were to be forever separate.

"It was declared that Congress should make no laws for the establishment of any religion. Religion, as Madison declares, was not within the 'purview of government,' and Washington affirmed in the treaty of Tripoli 'that in no sense whatsoever is this government founded upon the Christian religion.'

"These are the foundation principles of our government. The question arises, Is it policy to change our form of government and inaugurate a new scheme? make this a religious government? and put God and Christ and the Bible in the Constitution, and radically reform its spirit and purpose?"

Dr. Mc Allister replied with the worn-out argument that this country was discovered by Christians coming hither with the open Bible in their hands. This proves, as has been shown repeatedly, that if it is therefore a Christian nation, it must be a Catholic nation as well; for such were its discoverers.

**Fred Douglass's Successor.**—To Booker T. Washington, president of the Tuskegee Industrial Institute, belongs by general consent the place made vacant by the death of Fred Douglass, the famous leader of the colored race. Professor Washington recently lectured in Chicago, and his speech was one of the purest and most eloquent appeals for that brotherly charity which our Saviour introduced on earth, that we have ever read. The following sketch of his early life, given by himself in that address, will be of interest:—

"I was born a slave on a plantation in Virginia in 1857 or 1858, I think. My first memory of life is that of a one-room log cabin with dirt floor and a hole in the center that served as a winter home for sweet potatoes; and that I was in a few rags on this dirt floor, I spent my nights, and clad in a single garment about the plantation, I spent my days.

"The morning of freedom came, and though a child, I recall vividly my appearance with that of thirty or forty slaves before the veranda of the 'big house' to hear read the document that made us men instead of property. With the long-prayed-for freedom in actual possession, each started out into the world to find new friends and new homes. My mother decided to locate in West Virginia, and after many days and nights of weary travel, we found ourselves among the salt furnaces and coal mines of West Virginia. Soon after reaching West Virginia, I began work in the coal mines for the support of my mother. While doing this, I heard in some way, I do not remember how, of General Armstrong's school at Hampton, Va. I heard at the same time, which impressed me most, that it was a school where a poor boy could work for his education, so far as his board was concerned.

"As soon as I heard of Hampton, I made up my mind that in some way I was going to find my way to that institution. I began at once to save every nickel I could get hold of. At length, with my own savings and a little help from my brother and mother, I started for Hampton, although at that time I hardly knew where Hampton was, or how much it would cost to reach the school. After walking a portion of the distance, and traveling in a stage coach and cars the remainder of the journey, I at length found myself in the city of Richmond, Va. I also found myself without money, friends, or a place to stay all night. The last cent of my money had been expended. After walking about the city until near midnight, when I had grown almost discouraged and quite exhausted, I crawled under a sidewalk and slept that night. The next morning, as good fortune would have it, I found myself very near a ship that was unloading pig iron. I applied to the captain for work, and he gave it, and I worked on this ship by day and slept under the sidewalk by night till I had earned money enough to continue my way to Hampton, where I soon arrived, with a surplus of fifty cents in my pocket. I at once found General Armstrong, and told him what I had come for, and what my condition was. In his great, hearty way he said that if I was worth anything, he would give me a chance to work my way through that institution.

"While at Hampton, I resolved, that if God permitted me to finish the course of study, I would enter the far South, the Black Belt of the Gulf States, and give my life in providing, as best I could, the same kind of chance for self-help for the youth of my race

that I found ready for me when I went to Hampton, and so, in 1881, I left Hampton and started the Tuskegee Normal and Industrial Institute in a small church and shanty, with one teacher and thirty students. Since then the institution at Tuskegee has gradually grown, till we have connected with the institution 800 young men and women, representing nineteen States; and, if I may add the families of our instructors, we have on the grounds constantly a population of about one thousand souls."

**The Venezuela Dispute.**—Matters in this controversy are approaching an acute stage. Venezuela lies on the northern shores of South America. Adjoining it on the southeast is British Guiana. The boundary line between these two countries has been a matter of dispute for half a century. For a long time Venezuela has been pleading for arbitration as the only means by which that small country could obtain what it regarded as its rights. Great Britain does not look upon the matter as one to be arbitrated. That which belongs to her she claims as her own, without any interference of a third party.

Lately the matter has been pressed more closely, and the Venezuelans arrested some British police on the disputed territory. This was a cause of grievance, and Venezuela offers to make reparation. In August, Secretary Olney sent to Mr. Bayard, U. S. ambassador to England, a communication for the British government, urging that settlement by arbitration be adopted. The ground for this action of the United States, was the celebrated Monroe doctrine, which holds that the aggrandizement of the European powers in the western hemisphere, by unjust means or by force, is inimical to the welfare of the United States.

**The Latest Aspect.**—In his reply, Lord Salisbury, the English premier, was not disposed to accede to the suggestions of this country, but did not render a final answer, though on the whole it is regarded as unsatisfactory. On the 17th instant, President Cleveland sent a message to Congress, in which he referred to this matter in very sober and positive language, reaffirming the position that had been taken. He recommended an appropriation of money for the use of a commission, to be appointed by himself, which should proceed to Venezuela, investigate the grounds of dispute, "and report upon the matter with the least possible delay." And he continues: "When such report is made and accepted, it will, in my opinion, be the duty of the United States to resist by every means in its power as a willful aggression upon its rights and interests, the appropriation by Great Britain of any lands, or the exercise of governmental jurisdiction over any territory which, after investigation, we have determined of right belongs to Venezuela."

The reception of this message stirred Congress very deeply, and there was a very unanimous approval of the stand taken. But there is no real occasion for talk of war or bluster. We are confident that each party will be disposed to act calmly and considerately, rather than precipitate a trouble for which there is no sufficient ground on either side. The British papers and many people on this side think that the position of President Cleveland is scarcely tenable since Great Britain is a resident of America, and holds more territory on the western hemisphere than is held by the United States; and that the dispute with Venezuela is no affair of this country, consequently interference is impertinence. The better people of both countries are averse to war. Even the talk of it is sickening.

## 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 FATHER."

BY EDGAR S. CARO, M. D.  
(Sanitarium.)

"FOR I know him, that he will command his children and his household after him." God's words of commendation to Abraham would apply with equal force at the present day. To the father belongs the important work of ruling the entire house, of manifesting justice and judgment, and above all, of turning the hearts of the children unto the Lord. Just as the family and servants of Abraham depended upon him as their head, and in so doing met God's approval, so, now, the Lord will uphold that man who takes his place at the head of his household, and rules with mercy and with equity.

A wise father will make himself one with his children. His daily business over, he will return to his home with a prayer to God that he may carry with him a ray of sunshine. Strong in his determination not to let worldly cares mar the happiness of his home, he will heartily enter into the harmless pastimes and social enjoyments of his children. In turn they will give him their confidence, and will grow up to look upon their father as their truest and best-loved friend. Few fathers know the power of a father's smile. How few realize the harm that an unjust frown will do. Each son, each daughter, is a soul to be lost or won. Patiently God waits to hear the father commit his loved ones to divine keeping, and each prayer receives its answer a hundred-fold. As sons and daughters grow to years of discretion, such a father will be amply repaid by beholding the fruits of his children's right-doing.

### THE "CIVILIZATION" OF JAPAN.

THE Japanese are an apt nation. They are fully impressed with the idea of catching up with the rest of the world after the long Rip Van Winkleslumber in which they have so long been wrapped. Very rapidly the little island empire is adopting the ways of modern civilization, as we call it; though what they gain by some of their changes it is hard to perceive.

But there are some features of "Christian culture" that they cannot adapt themselves to without a very severe struggle. Indeed, they have not yet "risen to the occasion." One is the habit of kissing. A young Japanese student in a Yokohama college wrote an essay on the habit of kissing, of which the following is an extract: "What is kiss?—Kiss is a salute by touching the lips closely together, and use when express a strong sympathy. Now let me tell you the reasons of it. First, it is physically dangerous. Toothache, consumption of the lungs, and other diseases transfer by certain means to other persons. The kiss is the best interposition among certain means of transferring certain diseases. Take a lady who has disease in her lungs, for instance, and I kiss her; her disease may transfer to me, and I may become a sick man. This is the first disadvantage. Secondly, it does not seem fair to Japanese eyes. When I see people kiss, I feel disagreeable, and therefore all Japanese feel disagreeable. I am sure in such reasons, I dare say, it is quite bad to introduce that custom in our country."

We believe the young man is quite right; and that much more might be said in the same line. It certainly must be a grotesque if not a disagreeable sight to those who, like the Japanese, never practice it. At any rate we who kiss have no particular ground for ridiculing the Maori custom of greeting by rubbing of noses, as shown in the engraving.

Another custom to which the Japanese women cannot bring themselves, is that of restricting their waists with the murderous and abominable corset. Their ideas of "shape" and symmetry do not run that way any more than ours do to the cramped and pinched feet of the Chinese belles,—not nearly as much, indeed. A foreign lady whose waist was constricted to a very small diameter, and whose shoulders were broad and roomy, went into a restaurant in Japan, and proceeded to stow away a very large lunch. One of the waiter girls looked on in astonishment, and finally asked, "Where does she keep her stomach?" No one was able to answer. "Very strange," said the pretty waitress; "she must keep it just under her throat, where she is so big."

### HOW WE ADOPTED THE TITHE.

WHEN Dennis mentioned the matter for the first time, I was almost indignant. We were sitting at the fireside one evening,—he had been reading the paper, and I was almost dozing over a dull book,—when he looked up quite suddenly, and said: "I have been thinking, Clara, that you and I should begin giving systematically."

"Giving systematically to what?" I asked

whom we had become interested in, as a child, in the Orphans' Home. I knew she had had experience in attending the sick, and rather unwillingly consented. Maggie was a capable, well-trained girl, and had a peculiarly gentle and pleasant voice. I loved to hear it so well, that during my convalescence I kept her talking on one pretext or another most of the time. In this spirit I asked her rather languidly one day what she kept in a little pasteboard box I had several times noticed in her hands.

"This is my tithe-box," said Maggie, turning her honest blue eyes full upon me. "I was just counting the money over to see how much I have for the missions next Sabbath."

"Why, child," said I, "come here and sit by me; I want to talk to you. Do you mean to tell me that you give a tenth to the Lord?"

The girl was rather surprised at my vehemence; but she answered simply, "Why, yes. I am very sorry it is so little I can give, having only my earnings. Sometimes I think it would be nearer right if I, whose whole is such a trifle, should give one fifth. There is so much need of money, you know. It is different with rich people; one tenth of their money is a great deal, and so much good can be accomplished with it."

I winced under Maggie's ingenious argument,—such a decided inversion of mine,—

but she, sweet child, all unconscious of my thoughts, went on to tell me of the good matron at the Home, who had taught her, when a little child, that she had a Father in heaven ready to be more to her than the father and the mother she had lost. "She told me," said Maggie, "that when Jesus left the earth, after his resurrection, he put the missionary work he had been doing for three years—and for that matter, all his life, the matron said—into our hands to do for him; and he said plainly that we



THE MAORI GREETING.

From "Land and Sea,"  
by A. C. T.

in genuine surprise, and endeavored to look wide-awake and interested.

"Why, to the church and missions and hospitals and so on," explained Dennis.

"Give what?" I asked again, setting my lips a trifle firmer, and making it just as hard for poor Dennis as I could.

"Money, of course," he answered. "You know what I mean, dear. Suppose we keep a tithe-box. At present we really give nothing worth speaking of."

"Whatever are you thinking of, Dennis, to talk so soberly of giving, when you know we have not nearly enough to live on as it is? It is more a problem every day, with our income, to make ends meet."

I looked meaningfully around the plain little room, with its modest, homely looking furniture, and reminded Dennis of the rent which was overdue, and the many things we both needed. I even quoted Scripture, to the effect that if any provide not for his own, he is worse than an infidel; and being fairly started, soon talked both him and myself into a very dissatisfied frame of mind. It all ended in Dennis's saying, "Oh, well! no doubt, as you say, what is impossible, is impossible, and that ends it. But I do wish we were able to give something."

A serious illness came to me, and, as I needed constant care, Dennis, who was very busy in the office, proposed that we send for a young girl

who love him should show it by what we do of the work he loved. If we cannot preach, or teach, or give all our time to him here or over the seas, we can at least give a part of our money to him. She liked to give a tenth, because that was God's own plan for the people he loved, and so must be the division of one's money that pleases him best. "It is right," the dear matron said one day, "to give a tenth of our all; and after that, if we can spare more, we can call it a gift." She gave us a tithe-box, and the very first money I earned, all my own, I put a tenth into it.

"So your matron thought that every one should give a tenth to the Lord, Maggie?"

"No," was the quiet answer; she did not say we ought to; she did not think of it in that way. But she said that, like the other plans the good Lord has made for our every-day living, it is really all to make us good and happy. We are so glad when once we begin to give in that way, and the nine tenths which we keep are blessed of him with the one he accepts, and are lifted above being ordinary money, and do us far more good."

My mind was busy with those sweet words long after Maggie had left me, and the question came, If she can give out of her pitiful poverty, what is my excuse? Yes, I saw clearly now. I had been in the wrong and a stumbling-block to my husband. So in the evening as we sat cozily by the fire again, both happy in my returning strength, I said to Dennis, "I



have learned a lesson which makes my illness a blessing, dear. Shall I tell you of it?" And then I told him of Maggie's ministering to my soul as well as to my body, and showed him a little box on which was written "tithes." Dennis did not speak at first, but a glad look shone in his eyes, and he clasped my hand very tenderly.

"The Lord's hand is in this, Clara," he said at last. "We will pledge a tithe of all God ever gives us, over this little box, won't we?"

It would be half a truth to say that we never miss that money. It has brought us a blessing. Though we are not rich, and probably never shall be, we are content, which is far better, and need to fret about matters no more.

"O Dennis," I said the other day, "how well worth heeding that suggestion of yours has proved."—*Woman's Home Missions.*

#### TEACH THE CHILDREN TO HAVE SOMETHING IN VIEW.

BY ELDER J. P. HENDERSON.

ACTIVITY is the product of life. Vitality flows out more freely in the beginning of days than in later years, as is manifested by all the animal kingdom. The kitten, the lamb, and the child, in their full vigor, are equally frolicsome. This overflow of life must expend itself, and can be made a foundation of great usefulness if properly influenced. The activity of childhood is not to be restrained, but directed; not crushed, but controlled. To check the natural instinct of "doing something" is to dwarf the growth of usefulness, and inculcate idle habits, an evil for which parents are often responsible.

To provide amusements just for the purpose of keeping the children "out of mischief" or of "killing time" is not always best. To tear up paper, cut rags, or whittle sticks, without an object before the mind, begets wastefulness. Children should be taught, even in their amusement, to work with something definite before the mind. When the boy builds cob houses, makes mud fences, or whittles out toys or articles for use or ornament; when the girl cuts paper into models of birds or animals, makes rugs, dresses dolls, or sews quilts, always having an object in view, usefulness is encouraged. Children thus become men and women ready for every emergency of life, for they learn usefulness in childhood.

A gentleman of prominence once accepted a young man for his son-in-law, who was without family or fortune, and of whose reputation he knew but little. When expostulated with for his apparent careless concern over the future of his daughter, he replied: "I have watched this young man. He is a constant whittler when away from his business, and I have observed that he always produces a result that is ornamental or useful, and sometimes both. A man with such a habit of hand and brain will surely make a living for any woman."

It is true that machinery and inventive genius have filled the market with articles of use and ornament, many times cheaper and perhaps better finished than hand can produce; but those articles made by the ingenuity and deft fingers of the dear ones at home are of inestimably more value in comparison. Even clothing thus made seems to wear longer, mittens and stockings have an extra touch of warmth. The brackets, the crayon work, ornaments which are the product of thought and labor, the quilt pieced by delicate fingers, the rug on the floor, the stool by the fireside,—all, somehow or other, seem to make things so much more homelike when wrought by loving hands, than when purchased from a store. In fact, every article produced by the use of saw, hatchet, knife, scissors, pen, or needle, sweetens the memory, endears the ties of friendship, and gives home a luster of love and happiness that money cannot buy.

It has been demonstrated in many families that such a course of usefulness acts as a safeguard against vice and immorality. The idler's brain becomes the "devil's workshop," but the tempter cannot use those who always have "something to do." "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22:29.

#### DISINFECTION OF THE SICK-ROOM.

BY A. B. OLSEN, M. D.  
(Medical Missionary College.)

A ROOM that has been occupied by a sick person for a time, becomes unhealthful and unfit for use. This is especially so when the disease has been a contagious one. If the room is not thoroughly disinfected, those who come to live in it are very likely to take the same disease.

Merely scrubbing the floor with soap and water is not sufficient. More thorough and drastic measures are required to purify the room,—to free it from germs. Although at all times invisible to the naked eye, germs are present in the room. They infest every article of furniture, every piece of clothing. Being microscopic in size, they enter the smallest cracks and crevices, and thus are often lodged in places where they cannot be reached by the scrubbing-brush. Therefore, other means than a thorough house-cleaning must be resorted to.

Perhaps the cheapest as well as the easiest way thoroughly to disinfect a room, is to burn sulphur in it. Sulphur costs but a few cents a pound, and can be obtained from any druggist. First measure the room, and ascertain its cubical contents. Suppose it were fourteen feet long, twelve feet wide, and ten feet high. These figures multiplied together give 1680 feet as the cubical contents of the room. Now, 1000 cubic feet require three pounds of sulphur. This room being more than one half larger, would require about five pounds.

To prepare the room for fumigation, close all the windows and openings into it. The small openings between the windows, under the doors, etc., must also be sealed up. This is easily done by pasting long strips of paper over the cracks. If flour paste is used, it can be removed later by washing, without any damage to paint or varnish. All articles of furniture must be opened up, and taken apart as much as possible, in order that the sulphur fumes may penetrate everything. Pull out the drawers, open wide the doors of cupboards, take the bed to pieces, and open up and spread out everything in the room.

Then boil a kettle of water in the room for several hours, in order that the air of the room may become moist. This will render the burning sulphur much more efficacious in its work. After all these precautions have been taken, and the room is tightly sealed up, so that the sulphur gases cannot escape, prepare the sulphur. Put it in a strong old kettle, place this on several bricks in a tub or large dish-pan containing three or four inches of water. Place this in the center of the room on the floor, and light the sulphur by means of live coals. Wait till the sulphur is well afire, then leave the room, and seal up the door from the outside by pasting strips of paper over the cracks and the keyhole.

The sulphur will burn out in a few hours, and the resulting fumes will penetrate and permeate everything. These fumes are poisonous to the germs, and are sure to destroy them if sufficient time is given. The room should be left in this condition from twelve to twenty-four hours. Then open the doors and windows, and give it a thorough airing. Now is the time to begin scrubbing the floor, walls, and ceiling, and articles of furniture. Everything should receive a thorough cleaning. And it would be an excellent thing if the floor and woodwork could be

painted, and the walls and ceiling papered anew. Then everything is fresh and clean, and no fears need be entertained about living in the room.

#### SEVERAL KINDS OF FLOUR.

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

OF all questions in regard to our dietary, none are more perplexing to answer than those relative to the different mill products. Sometimes we think there are as many kinds of flour as there are millers, if not more. But perhaps there are a few suggestions which may be useful to inexperienced housekeepers. From what has already been said, it will be readily concluded that we are going to tell you that the flour used should contain the whole of the wheat kernel. Of course we say it, because the needs of the system demand it, so why throw away or feed to the calves the better part, while the children starve trying to live on that in which there is so little to build up waste tissue and promote growth?

Graham flour, when properly made, contains all parts of the wheat in varying degrees of fineness, from the starch to the coarse, flaky bran. The best graham flour in the market is, however, only a robbed article, having the starch removed to be sold as "fancy patent," or pastry flour, which is also a robbed article, in that the outer portions are not in it. There are some other acknowledged methods of manufacturing graham flour, such as mixing bran and a poor grade of white flour together, grinding the screenings, or shrunken wheat, and also palming off the sweepings of the mill. No better graham flour is to be had than that manufactured by the old stone process, of good sound wheat, with no part of it removed. There seems to be more life in it, especially for the aerated breads. Whatever may be the case with other flour, it is true that graham deteriorates with age.

As for fine flour, the whiter it is, the more carbonaceous is its nature; but on the other hand, if it has a yellowish color, it contains a good portion of gluten. Among the best flours of this kind we would mention "Pillsbury's Best," "Washburn's Superlative," and the "Gold Medal," all manufactured in Minnesota. But these are only samples of others probably equally good. They are among the best of those known as "bread" flours, in contradistinction to "pastry" flour, because they contain gluten enough to make a light, spongy bread.

Tests for white flour are: If it has a yellow tint, is granular, and falls loosely from the hand when pressed, it may be counted good; but if it retains the print of the fingers, it is of little value as a tissue builder. It is simply carbonaceous, and will not do much more than supply fuel to the body. Another test is to chew a portion, and if a considerable quantity of gum, or gluten, is found, it may be counted good.

When wheat is subjected to a pulverizing process, the portion containing the least gluten is made finest. This is the starch, and the whole is passed over a fine sieve, removing the starch. This is pastry flour, and is frequently, yes, quite commonly, called the best. The remaining coarser portions are then passed over a sieve not so fine. The flour which passes through it is known as "seconds," and contains more gluten than any other one product of roller mills. It is not identical with the shorts, middlings, or *canaille*, of the stone mills. It is inexpensive, and with the addition of some clean bran, makes a good substitute for some grades of graham flour. "Whole wheat" flour is not graham, but still it contains the same elements minus the outside flinty bran only. The manufacture of this flour requires special machinery to pulverize the glutinous part of the wheat, and so it is more expensive than other flour.

## The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 24, 1895.

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### ADIEU—WELCOME.

It is customary to bid the dying year farewell with words of appreciation, and to hail the coming year with hope and good cheer. In passing from 1895 to 1896 we cross the middle line of the last decade of the most remarkable century of this world's history. It is a cause of devout gratitude on our part that we live in this age. We walk in the light of all past experiences. Around us shines the accumulated glory of former achievements. All that men have gained we enjoy. The fruit of the struggles and triumphs of the past is ours. Liberty and progress have quickened genius, which in turn is rapidly producing and improving in ten thousand forms, works that minister to comfort and to luxury. In every branch of investigation, active minds are pursuing knowledge, and on every hand knowledge is increasing. But above all other blessings peculiar to this age is the flood of light that beams upon us from the Word of God. Never did gospel truth shine with such glory as now. Never was Christian duty and privilege so clearly set forth or so freely enjoyed. It is true that sin abounds as never before; but it is also still true that "where sin abounded, grace did much more abound."

The year 1895 has been a memorable one. Though it has passed "like a swift flying cloud," it has left deep and lasting impressions upon the destiny of us all. During its flight the prophecies have been rapidly fulfilling. The nations of earth were marshaling for the final onset. Society was being bound in bundles, sin filling its measure, and the truth was rapidly accomplishing its work. We thank God for the blessings and mercies of the year. We deplore its mistakes and failures. Its record now goes to Judgment, where we are glad to have a mighty Advocate, and a Judge who knoweth our frame and remembereth that we are dust.

We approach the threshold of a new year with a reverent prayer that God will help us each to perceive and improve its opportunities, and do faithfully and well our appointed work. We know not what it may have in store, nor would we know. We can better trust the future with Him who doeth all things well, than to fret over dangers or calamities that may await us.

But a few more years remain. How few we hardly realize. Where the close of 1896 may find us, we know not; but God is leading his people, and that is all we need to know.

G. C. T.

### THE EASTERN QUESTION IN PROPHECY.

HAVING glanced at the present aspect of the Eastern Question, that glance is sufficient to show how closely the nations are involved in its solution. That this solution will be a peaceful one, is an idea that no one seems to entertain. The vast armaments supported by those nations is good evidence as to how they anticipate that it will be settled. The final result is not left to speculation, with the careful student of the

Bible, for prophecy has spoken very clearly upon that point. The measures by which that end will be reached are left for development, but the end is distinctly indicated.

In Rev. 9:15-19 and 16:12, the Turkish empire is clearly alluded to under the figure of the "River Euphrates," which is to be "dried up, that the way of the kings of the east might be prepared;" and according to the prophecy, this drying up of the Ottoman empire will be preliminary to the great battle of Armageddon. (See Rev. 16:12-21.) In connection with this time, Christ cries out in warning, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments."

But it is to the eleventh of Daniel that we will more particularly turn, though within the limits of this article we can do but little more than glance at the wonderful unfolding of history here portrayed. This chapter forms a brief outline of general Old World history from the time of the prophet to the end of probation. The facts are not disguised in symbolic figures, but are given in plain terms, with the ordinary names omitted.

Starting with the Persian kingdom, under which Daniel wrote this chapter, the prophet quickly passes to the Grecian conqueror, Alexander, in verse 3, and then to the breaking up of his kingdom into four parts. Two characters are introduced,—the king of the south, and the king of the north,—and these are carried through the entire story. Alexander's kingdom, though at first divided into four parts, soon resolved itself into these two great divisions, represented by the Ptolemies of Egypt and the Seleucids of the north. With the passing of these dynasties, the sections of the world over which each reigned, retained in the prophetic narrative the sobriquet given them by inspiration. The territory over which the rulers of three parts of the Alexandrian empire reigned, corresponds very closely with that which comprises the Turkish empire. Consequently, the Turkish empire inherits the title, "king of the north."

In Dan. 11:36-39, France, under the Revolution, is brought to view. In verse 40 we read that "at the time of the end shall the king of the south [Egypt] push at him [France]; and the king of the north [Turkey] shall come against him [France] like a whirlwind." This was abundantly fulfilled in the Egyptian campaign of Napoleon Bonaparte. If, then, we rightly apprehend this meaning, trouble was to spring up between Egypt and France, and between Turkey and France. The first will make a comparatively feeble demonstration, while the last will come against the French with great vehemence. Let us see.

On May 19, 1798, Napoleon sailed from Toulon with a fleet of thirteen ships of the line, fourteen frigates, seventy-two brigs, and four hundred transports, bearing 36,000 soldiers and 10,000 sailors. Calling at Genoa, Ajaccio, and Civita Castellana, he was joined by the squadrons located there. Malta, with its great fortress, by previous secret arrangement, surrendered to Napoleon without a fight. On July 1, Napoleon reached the shores of Egypt, and the next day took possession of Alexandria. The Egyptians made but a feeble resistance to the French arms, but Lord Nelson, the British admiral, made havoc with the French fleet in the battle of Aboukir, thus cutting off hope of retreat. The Turks were mustering their forces, and Napoleon decided to advance into Syria.

He captured Jaffa on his route, where he butchered four thousand prisoners in cold blood.

Pursuing his route to Acre on the coast, he found a formidable fortress ably defended. His attacks were bravely repulsed. An army of 30,000 Turks harassed his rear. This army he defeated at Mount Tabor and then returned to the siege of Acre. "On the evening of the 7th of May, 1799, an unknown fleet was seen on the verge of the horizon, and both besieged and besiegers were in the greatest anxiety to learn its purpose and destination. It was soon ascertained that the ships, thirty in number, were the Ottoman [Turkish] fleet, dispatched thither to aid in the defense of Acre." Napoleon redoubled his efforts, but could not succeed. The siege had already cost him half his army; and he beat a painful retreat into Egypt, where he left the remnant of his army to General Kleber, because affairs in Europe demanded his attention. The English troops became the allies of the Turks, and the French army dwindled to two handfuls shut up in Cairo and Alexandria, where they capitulated in 1801. The king of the north thus fulfilled his part of the prophecy, for he came against him [France] "like a whirlwind, with chariots, and with horsemen, and with many ships." He entered "into the countries," overflowed, and passed over. Dan. 11:40. Not only so, but the Turkish power literally fulfilled the specifications of verses 41, 42, 43: "He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps." Egypt was laid under a tribute of 376,000 pounds sterling, annually, which in 1866 was increased to 720,000 pounds.

Verse 44 says: "But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many." This prophecy has been abundantly fulfilled, whether we look back to 1853-56, the time covered by the Crimean war, or look at the dreadful events now taking place. Looking at the former, we see Turkey agitated over the attitude of affairs in Persia; while in the north, Russia is plotting for the dismemberment of the Ottoman empire. It was Czar Nicholas who, while talking to Sir Hamilton Seymour, English ambassador in St. Petersburg, called Turkey a "sick man" whom no doctor could help, and said that therefore it was time to come to some agreement over his remains. The plan he suggested was to make Servia, Bosnia, and Bulgaria independent, while Moldavia and Wallachia should be placed under Russian "protection." If England wished to swallow up Egypt and Candia, Russia would not object; and as he considered Russia and England the only two countries interested, none others need be consulted.

This scheme did not please England, and the tidings of it "troubled" Turkey. Russia sent a peremptory and insulting demand for a protectorate over all members of the Greek Church in Turkish dominions, which was resented; and in October, 1854, Turkey declared war against Russia on condition that the Danubian provinces were not evacuated. Russia answered by a



declaration of war; and the Crimean war ensued, involving Turkey, England, France, and Austria against Russia. In this war the Turks fought with desperation.

In these days also tidings from the north and east trouble the sultan. Russia is still on the track of its victim. The Turkish empire is rent by schisms and jealousies by the eastern Mohammedan tribes, which are in revolt, and the only available satisfaction is the butchery of Armenians and Christians within the range of the sultan's power. The awful news comes to us that 100,000 have been murdered within the past few months; 500,000 more are homeless and destitute wanderers; and the bloody work goes on uninterrupted by the powers whose duty it is to act as guardians of the defenseless victims. A general massacre is imminently feared. The current papers are lurid with the horrible accounts, which we need not rehearse here. He is now making "away many."

We are, then, in the plainest manner, with the most vivid testimony of current events, brought down to verse 45 of Daniel 11. This is the next step: "And he shall plant the tents of his palace between the seas at the glorious holy mountain." This is the reading of the Revised Version, with margin.

The one referred to is still the king of the north, or Turkey. The locality is evidently Jerusalem. The earthly "holy mountain" is there. It is "between the seas." The Dead Sea is on the east, and the Mediterranean is on the west. Here stood the temple revered by Mohammedans as well as by Jews and Christians. With its sacred places and associations, Jerusalem is to the Mussulman a second Mecca. In all human probability, the next step toward the destiny of the Turkish power will be its expulsion from Europe. The language does not indicate a permanent establishment,—the tents of the palace shall be planted there. The prophet therefore adds: "Yet he shall come to his end, and none shall help him." Hitherto the nations *have* helped him. Now he has been driven from Constantinople, his European possessions and probably Armenia, with a good share of Asia Minor, are gone, and why should any one "help him"?

The Russian power has even now a strong grasp on Jerusalem. In the city and its environs the various points of vantage are crowned with Greek churches. Land is being stealthily bought, buildings erected, and the position now held by Russia in the Holy Land is such that it will require but a step to place her in full possession of Jerusalem. What will then become of the Turk?—He will come to his end. Thank God! is the universal reply.

But the prospect does not stop here. Another step ushers in the glorious Prince of Peace, the King of kings. "At that time shall Michael [Christ] stand up [reign], the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. 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." Dan. 12:1, 2. No human comment can add anything to that language. No explanation is required. It is the glorious coming of Christ our Saviour. The reign of sin, of oppression, and of death is over. The

Eastern Question, and all other questions, are settled. Russia no longer pushes her claims. England no longer protests. The Turk is no more, and the voice of crying is hushed. The kingdoms of this world have become the kingdoms of Christ, and he shall reign forever. Do we realize how near that time approaches? We do not necessarily conclude that these events will be crowded into a day or a month or even a year. He will plant his tabernacles; he will come to his end; and *at that time* Christ will rise up to reign. "That time" is indefinite; and while we do not feel warranted in making these things the events of the next few days, yet that the end is drawing very near, is made so clear as to admit of no doubt. "All things are now ready." The remainder of this prophecy may be fulfilled in a very few months; and we see not how it can be delayed much longer than that. Of the day and the hour we know not. But as the budding fig-tree tells of summer, so we know that it is near, even at the door.

G. C. T.

#### MISSIONARY ENTERPRISES NEEDING HELP.

As the week of prayer approaches, when our people will make their annual contributions to the foreign missionary work, it will be interesting to know where their help is needed, and I therefore take this opportunity to mention some of the important enterprises now in hand.

##### MATABELELAND.

A mission has been opened among the natives of Matabeleland, interior Africa. About a year and a half ago, the first party of our people entered that country, and selected a mission farm. At our last General Conference Elder G. B. Tripp and his wife, brother and sister W. H. Anderson, and Dr. A. S. Carmichael were selected to go to that place, and begin missionary operations. They reached there in safety, July 26, and have been very busy since. They will cultivate the land, and teach the natives the knowledge of the true God, and the art of raising crops and providing for themselves. Brother Tripp writes that he finds the natives kind-hearted and willing to learn. The following incident shows the longing desire they have to be taught the worship of God and right habits of living: A native chief came a long distance to brother Sparrow, and with tears in his eyes besought him for a missionary to teach his people. The chief was so urgent that he would not leave till he received a written promise from brother Sparrow, stating that as soon as the missionaries came, they would do what they could to send him help. These people are in gross darkness. The Lord has turned their hearts to seek for light. Now he calls upon us, his people, whom he has made co-workers with himself, to impart the light and blessings we have received to this benighted race. Shall we obey the summons? It will require sacrifice. Money must be provided to erect the necessary buildings and support the laborers who have been sent, until the work can be made self-supporting. All cannot go in person to the field, but all can share equally in the work by self-denying effort to give liberally to its support.

##### WEST AFRICA.

For several years urgent calls for help have been coming to us from the Gold Coast, West Africa. Present truth was introduced there by means of our publications. About two years ago, brethren Sanford and Rudolf were sent thither.

The former was obliged to return on account of severe illness; the latter remained, and continued the work. This summer Elder D. U. Hale, brother and sister Kerr, and brother Riggs joined him, and all report encouragingly. These laborers have gone to a country which has a very unfavorable climate. The place has been called "the white man's grave," and many missionaries have there given up their lives. Shall we not loyally support our brethren in their efforts to give the bread of life to the poor, hungering souls on this far-off coast?

##### INDIA.

Sister Georgia Burrus went to India about a year ago, and began at once to study the language and prepare for the work. The Lord has greatly blessed her efforts. At the last General Conference Elder D. A. Robinson was appointed to take general charge of the work in that field, and he is now on the ground, with his wife and some other workers. More laborers will have to be sent there soon. When a suitable location is found, we shall send physicians, and open up a medical mission. This will require a considerable outlay of means; but India has a population of 287,000,000 to whom the third angel's message must go.

##### SOUTH AMERICA.

South America is a very favorable field for missionary work. We now have Elders Westphal and Vuilleumier in Argentina, Elder Graf in Brazil, and Elder Baber in Chili. Besides these, there are some colporters and Bible workers. The readers of the REVIEW have read the cheering reports of brother Westphal and others, and know something of the remarkable interest which the people there have to learn of the present truth. Surely God has prepared them to receive the message for this time, and it is our privilege and duty to give it to them. Our missionary work in South America must be greatly extended.

##### MEXICO.

In this country a medical mission and a school have been in operation for about a year, and the work is in a prosperous condition. The last General Conference voted \$1500 for the school and \$12,000 for the building of a sanitarium. A suitable site has been secured, and money is needed at once to erect the buildings, but we do not have it on hand. Here is a worthy object toward which to contribute. The people of Mexico are ignorant and priest-ridden. They need the light of the gospel, and the Lord is opening the way for us to give it to them.

##### ISLAND MISSIONS.

Our missionary ship, the "Pitcairn," is making regular yearly trips, and carrying the messengers of truth to the peoples of the Pacific Ocean. We now have missionaries located on the islands of Pitcairn, Norfolk, Tahiti, Raiatea, Tongatapu, Samoa, Fiji, Hawaii, Rurutu, etc. Last spring the vessel left this country with a load of missionaries, and it has just returned to start out again the coming spring. Means are required to run the ship and support the laborers in the field. The isles wait for the law of God. Shall we disappoint them?

##### HAWAII.

A mission has recently been opened in Honolulu, and Elder E. H. Gates has it in charge. Brother H. H. Brand and wife are assisting him. Funds will be needed to carry the work forward successfully. The way is opening in a very encouraging manner, and more laborers will be needed here soon.

## JAMAICA.

Elders A. J. Haysmer and F. I. Richardson have for some time been laboring on this island. They report very encouraging openings, and call for more workers. Brother W. W. Eastman and family have recently located there. Elder E. Van Deusen and wife have recently visited Jamaica, and will soon engage in work among the Lesser Antilles.

## TRINIDAD.

Elder E. W. Webster and wife, and sister Stella E. Colvin, missionary nurse, have lately located at Trinidad, and have taken up the work left by our lamented brother A. E. Flowers. There is also a native worker here who seems to be laboring to good acceptance. The work at Trinidad is opening up prosperously.

## AUSTRALIAN SCHOOL.

The General Conference has voted to appropriate \$12,500 toward a school in Australia. A part of the money appropriated has been sent. A suitable piece of land has been purchased, and the buildings are now in course of erection. The remainder of the money for the enterprise is needed at once. Let our brethren and sisters bear this matter in mind, in making their donations. In the midst of many difficulties, the work is making encouraging progress in Australia. The school is greatly needed. Professor Prescott is now with the brethren there, and will assist them in starting this important enterprise.

Now I have only mentioned missionary enterprises which have been started but recently, and which demand funds additional to those which are needed for our regular missionary work. There are many other enterprises equally important, which depend upon the General Conference for support. The truth is making rapid headway in Southern Europe. Amid much trouble and many difficulties it continues to gain ground in Turkey. The growth of the work in that field now demands that we purchase a mission building in Constantinople. This will require money. A church building is also to be erected in Copenhagen, Denmark, and a piece of church property paid for in Southampton, England.

I have referred to these different calls for money, in order that our people may keep them in mind, and realize how great are the wants of the cause at the present time. For the carrying forward of these and other enterprises, and the starting of new ones, we look to our annual offerings to foreign missions, and rely on the loyalty of our people, to whom God has intrusted his message for this time. We say to them, These missionary enterprises are your own, and you cannot but feel a burden to care for their necessities, and see them succeed. You have sent these different laborers into far distant lands, and now they look to you for your sympathy, your earnest prayers, your hearty support. They ask you to share with them the responsibility and the joy of bringing the gospel to lost and perishing souls. Can you, under such circumstances, refuse to sacrifice your own ease and pleasure, in order to answer the call for means to be used in God's work?

It may further be said that should the contributor feel a special interest in any one field, and desire to have his gift go to it, this fact may be stated on the envelope or otherwise indicated, and the money thus marked will be used for the purpose named. Where it is de-

sired to divide the contribution into several parts, to go to as many different enterprises, this may also be done. In every case the wish of the donor will be respected. The church treasurer or whoever may have charge of taking up the collection and forwarding it to the General Conference office, should note the directions on the envelopes, and report the money accordingly. Where no special directions are given, the money will be used in the interests of the missions mentioned above and the foreign missionary work in general.

I now leave the matter with you, my dear brethren and sisters. Pray over the matter earnestly, and do your duty in the sight of God. The amount of the offerings received during the week of prayer will considerably affect the plans for the work of the coming year. It is in your power to say by your liberality that the message shall go with increased power, and many more laborers shall be sent forth in response to the urgent pleas for help. I know that none will for a moment think of contracting the work, when the providence of God is going before and opening the way so wonderfully. May God be with you, and may yours be the blessing of the cheerful and liberal giver, is my prayer.

O. A. O.

## AQUILA AND PRISCILLA.

THE apostle Paul found Priscilla and Aquila at Corinth. They had left Rome under the command of Claudius, for he had "commanded all Jews to depart from Rome." They were natives of Pontus, the last of the independent States of Asia Minor. By occupation they were tent-makers, and because Paul was of "the same craft, he abode with them, and wrought." Corinth at this time held the keys of commerce, and swarmed with a crowded population. It had immediate connection with Rome and the western Mediterranean, with Thessalonica and Ephesus in the Aegean, and with Antioch and Alexandria in the East. Her colonies were spread over different coasts, and at this time ships came from every sea to her harbors. Thus this city became the common resort and the universal market of the Greeks. At a very early date we find Corinth celebrated by the poets for its wealth. It was therefore one of the most important cities from which the light of truth would emanate to all parts.

The apostle remained at Corinth "a year and six months, teaching the word of God among them." "He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." It should be remembered that this was at least thirty-three years this side of the cross; and he labored with Aquila and Priscilla, who were Jews, at tent-making, and consequently observed the seventh day as the Sabbath, while there is not the slightest intimation of any observance of the first day as the Sabbath. Yet it appears that Aquila and Priscilla were converted, and became, like Paul, self-supporting missionaries. We have no account of their preaching, in the common acceptance of the term, but when Paul left Corinth, they accompanied him to Syria. "And he came to Ephesus, and left them there," and after entering into the synagogue, and reasoning with the Jews, he "bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus." Of the labors of this man and his wife, who were

left at Ephesus as self-supporting missionaries, but little is said; but one incident is related which shows that these Jews were thoroughly instructed in the Christian religion: "A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." It would seem also that at this time a small company had embraced the gospel, for when Apollos left, "the brethren wrote, exhorting the disciples to receive him." We are not told in just what manner Aquila and Priscilla labored in the cause of Christ. Undoubtedly, their labor was done quietly; while supporting themselves at their trade, they gave Bible instruction, and held meetings in their house; for in one of the letters of the apostle, he briefly alludes to this: "Aquila and Priscilla salute you much in the Lord, with the church that is in their house."

We also observe, from the few allusions to them, that they frequently traveled on the Asiatic coast as we trace them on two distinct occasions, separated by a wide interval of time. We have found them where they embraced the gospel at Corinth, in the year of our Lord 55; and eighteen months later at Ephesus, opening the work there; and, a short time subsequent to this, we find them in Rome. Paul thus makes mention of them: "Greet Priscilla and Aquila, my helpers in Christ Jesus; who have for my sake laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house." Just before the martyrdom of Paul, we find them again at Ephesus. 2 Tim. 4:19.

Now, shall we conclude that these facts are recorded as a mere accident, or that this was written for our instruction? For our sakes was this written, that we might learn from it important lessons. What are the lessons we gather from these items concerning the last years of Paul's life, and his relation with Priscilla and Aquila? 1. They were self-supporting missionaries who had given their lives to the cause of God. 2. The great apostle could leave them in some of the most important cities of Asia to open up the work and gather a few around them, so there would be a church in their own house. 3. They were ready, at their own expense, to go to any place where it appeared to the church and themselves that they could accomplish the most good. 4. They were able to instruct those who had not had the advantages of the light and knowledge of others, although they were "mighty in the Scriptures." 5. The work of God is closing on the earth. There are hundreds of fields which have never been entered; and there are openings for thousands of such missionaries in cities, and, still more so, in such countries as Africa, Australia, and the islands of the sea, where the English and almost every other language is spoken, and where teachers and tradesmen of various kinds could be self-supporting. Then shall we not in this brief record of Aquila and Priscilla, recognize a call from God? and shall not many at once place themselves at the disposal of the cause of present truth, to fill any

place which seems most feasible? Many have stood idle even until now, the eleventh hour; and the word from the Master is, "Why stand ye here all the day idle?" "Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

S. N. H.

## 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.

### DOINGS IN CONGRESS.

ALTHOUGH Congress has been in session but a few days, the usual bills for religious legislation are forthcoming. Representative Morse, of Massachusetts, introduced on Dec. 6, "a bill for the protection of the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia." The provisions of the bill are as follows:—

"Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, that on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements for gain, or entertainments for which admittance fees are charged; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

"SECTION 2.—That the penalty for violating any provision of this Act shall be a fine of not less than \$10 for the first offense; for second or subsequent offenses, a fine not exceeding \$50, and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer.

"SEC. 3.—That this act shall take effect upon its passage."

This bill will also be introduced in the Senate in the near future. On Dec. 16, Senator Frye, of Maine, introduced in the Senate a joint resolution which is No. 28 of the Senate file. This resolution provides for an amendment to the Constitution of the United States. This is the old "God in the Constitution resolution" that has been introduced several times before. The resolution will be introduced in the House by representative Morse as soon as an opportunity is offered. Another District Sunday law is prepared, and will be introduced in the near future, which covers rather more ground than the one already introduced. Wilbur F. Crafts has been appointed by the National Reform Association, to act in the city of Washington as "Christian lobbyist," and he has already entered upon his work. Dr. George, the field secretary, is also exerting all his power and influence with the members of Congress to secure favorable action upon the measures that have been and will be introduced.

At the convention of the National Reform Association held in the city of Baltimore on Dec. 12 and 13, Mr. H. H. George stated that arrangements had already been made for a hearing before the Judiciary Committee of the House and also of the Senate. He also stated that the personnel of these committees would be such as to warrant the belief that favorable action might be secured. ALLEN MOON.

### NASSAU, BAHAMAS.

At the request of the general canvassing agent and the Foreign Mission Board, the writer came here eight months ago to engage in canvassing and general missionary work. During these months this colony has experienced the dullest times that it has had for years. But the Lord has opened the way for all actual

wants to be supplied, and much of the precious truth has been carried to a hungry people.

About a year before I arrived, brother C. H. Richards and wife spent several months here, and sold a good many books, awakened a good deal of interest, and, naturally enough, some prejudice. But no real fruit then appeared. However, the first Sabbath after I landed, one brother for whom they had labored began to keep the Sabbath. His family, consisting of his wife and four children, has since had all doubts removed, and is rejoicing in the truth. Thus far our Sabbath-school consists of these.

Many other persons who are almost persuaded might be mentioned. In fact, two others say they are keeping the Sabbath. I am holding weekly Bible readings with one of these, who is a minister and a chairman of the native Baptist Conference. I am much pleased with the teachable spirit he manifests, and I believe he will do much good when he begins to make public his clearer light.

One more case I must mention is that of a business man who has been a member of the colonial legislature. He has read "Great Controversy," and now has "Bible Readings." He plainly sees the truth of the Sabbath and man's nature. I believe he will soon obey the message.

I have done a little work on the island of Eleuthera, and for the effort put forth have found it more interesting and satisfactory than here in Nassau. But these islands are all small, mostly long, narrow keys, and the facilities for travel are so unsatisfactory that selling books is not very lucrative. Nearly all of the people on the "out islands" want books, and they will read them, too, but they say with sadness, "The money, Mister." Sometimes they apologize for not calling at my lodgings to buy a book. But things are looking a little brighter now, and I am about to return to Eleuthera, as I hear that money is being paid in for this year's pineapples. My wife arrived here four weeks ago, and with her assistance I hope to see good results come faster. I quite enjoy June weather in December, and find my health improving. CHARLES F. PARMELE.

### CENTRAL AMERICA.

THE work in this field is assuming such shape that there is serious need of help from other more enlightened lands. In the past I have written for the REVIEW and other papers, stating the need of families' coming to these fields to locate, where there are companies, and be leaders and helpers for these inexperienced people. I will say that there have been several offers to come by people who have the work at heart, and who are of a class that the Spirit of the Lord seems to impress. The reason they do not come, is because they are unable to do so, as most of them have only means enough to pay their way to this field, and they would be left with no means to get any start so they could make a living. We could not recommend such families to come to places of this kind. I write this article to say a word to those who have means, and the ability to work and support themselves and at the same time teach the people.

I know personally many families that could come to this field and settle with the companies and assist them, and perform acceptable missionary work, if they were willing to sacrifice the comforts of a more civilized and enlightened land. O that the Lord would bring it to bear on the minds of those families that could come, to come, and locate where their light might shine to his glory. We need men who could be placed over churches, as elders, who could lead the people in their meetings, conduct Sabbath-schools, prayer-meetings, missionary meetings, and give the work a mold. This would give the minister an opportunity to go to other openings, and feel that the work he had been doing

would not be likely to be undone for the want of some one to give it tone and life. There is something that nearly any energetic man can turn his hand to for self-support, if he has enough to give him a little start. I shall be glad to correspond with any reader of the REVIEW who is impressed to take up this work for the Master.

F. J. HUTCHINS.

Belize, British Honduras, Central America.

### ONTARIO.

DARRELL.—An uncommon interest has been awakened in the REVIEW readers by the late persecutions which have occurred at that place. During the summer of 1894 Elder Leland and brother Hebner held a tent-meeting there, but did not see much visible fruit; yet the people continued to attend to the close, and wanted them to return the next season.

As they could not do so, brethren P. M. Howe and William Simpson put up the tent again, and good attention was paid to the word. When sufficient fruit appeared, it was decided to put up a set of church buildings. Before a stick of timber was on the grounds, threats came that the buildings would be burned, but this did not stop the progress of the work. About \$50 worth of lumber was burned before it had been on the grounds six hours. The Methodists have a church about one and one-half miles away. They have been very bitter, and troublesome in almost every way. They have the reputation of cutting the tent ropes, and rotten-egging the tent. It is they who have formed an Epworth League, appointed a committee to watch the Adventists on Sunday, and raised a fund with which to prosecute them in the courts.

The readers of the REVIEW are already familiar with the fact that brethren Howe and Simpson were sentenced to forty days' imprisonment in Chatham jail and the writer to sixty days. We have moved in the court of Common Pleas at Toronto to have these sentences quashed. Our persecutors thought that as we were poor men, we could not get bonds if we wished to appeal, and boasted of it. The Lord has raised up warm friends to the truth in this province. Opposition to the message is quite determined. The following conversation between one of the brethren and his neighbor, who is a prominent member in the Church of England, took place a short time after the Ridgeway trials:—

George.—"Well, Robert, what I told you about the 'Advents' has come true."

Robert.—"Yes, George, it is true that 'all that will live godly in Christ Jesus shall suffer persecution.'"

G.—"Well you see what trouble it has brought into the neighborhood; it has caused neighbors to fall out, put enmity in families, and caused trouble between husband and wife."

R.—"Yes, George, that is what the Bible says true religion will do. 'Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.'"

G.—"You will lose all you have by going surety for these Yankee preachers. I am sorry for you, that these men have brought so much trouble to you, you will also lose all your property."

R.—"Yet, George, you need not be sorry for me, for I have had more peace of mind the last year than I had in all my life."

G.—"A man came into the bush last week where I was working, and told me that when the trial was going on at Ridgeway, it only needed a leader to put a rope on old Burrill's neck and bring him out" (implying that I should have been lynched).

Quite a number of councils have been held to devise some means to drive us out of this prov-



ince, but that Hand which holds all things has kept us. We have not a few friends who do not keep the Sabbath. The Lord has a people in Ontario. By our appealing these cases to a higher court, we shall get the Lord's-day Act interpreted so that we may know what it does mean. This persecution is doing us all good. We can now see what is just before us. We were much encouraged during the trials by the presence of Elder Evans, president of the Conference, and brother J. G. Lamson, representative of the I. R. L. A. A. O. BURRELL.

#### NORTH CAROLINA.

HICKORY.—The meetings at this place still continue with good attendance and interest. Our first place of meeting was too small, so we secured a vacant store-house and seated it for the meetings. It has been well filled most of the time, and frequently all cannot get in. Six have begun the observance of the Sabbath since these meetings began, and a few were keeping it before. Nearly all acknowledge the truth, and we hope that a number of others may yet obey. □ We have held meetings every Sabbath with an attendance of from twenty-five to fifty. I have many invitations to visit, and I follow up the interest all I can in this way. Donations have amounted to \$3.50. I am of good courage in the Lord, and praise his holy name for all the rich blessings I am receiving from his bountiful hand. B. F. PURDHAM.

Dec. 4.

#### SOUTH CAROLINA.

LAURENS.—Nov. 6 I moved my family from Greers, where we had the tent, to Greenville. After getting a house, I began holding Bible readings, visiting, and preaching. During the month I have sold 11,200 pages of books and tracts, and made seventy-seven visits, held seven Bible readings, and preached eleven sermons. I also visited the church at Brushy Creek, spending two Sabbaths with them. We are trying very hard to erect a church building at this place, but the work moves slowly. However, we have the deed to the land, and work on the house began last week. The brethren at Greenville now meet every Sabbath for worship. I think, with a little more labor, a prosperous church can be organized there.

Dec. 5 I came to this place to assist in a series of meetings which we have begun in the court-house. It is too early yet to predict the result of this effort.

Dec. 9.

J. O. JOHNSTON.

#### WYOMING.

SHERIDAN AND BIG HORN.—When we last reported from Northern Wyoming, we had just pitched our tent and begun our meetings. Our interest increased until we would sometimes have our tent nearly full. We never had such perfect order and so manifest an interest.

In our work we deviated somewhat from the usual routine, and in the midst of our effort, worked on the revival plan, and showed the people what true Christianity is. All seemed well pleased, and in response to our calls quite a number gave their hearts to God for the first time; and those who had been some time in the way were much encouraged.

Just six weeks from the day that we pitched our tent, we took it down; and fortunate were we in doing so, for the next morning the air was full of falling snow, and it has lain ever since. After striking our tent, we held meetings in private houses, instructing the people, and helping them to take hold of God. The Lord came very near by his Spirit, and, driving the darkness away, let the sunlight of Christ shine upon us.

Sabbath, Nov. 30, we organized those who

had confessed their faith in keeping God's commandments and the faith of Jesus into a church. Seventeen adult members were taken into the organization, four of whom were keeping the Sabbath when we came here. Others who are interested will soon follow. This is the first Seventh-day Adventist church in Northern Wyoming. Pray for its success. After organizing we proceeded to the creek, where eight repentant souls followed their Lord in the solemn ordinance of baptism. We had to cut through six inches of ice, in order to baptize, and on account of the cold weather some others wished to wait awhile for their baptism. During our stay in Sheridan we distributed over a thousand pages of tracts, and sold over \$20 worth of Bibles, besides lending a number of our own books. Our donations from the outside were over \$12, and covered nearly all our expenses. To the Lord be all the praise for what is being done.

Dec. 1 we came from Sheridan to Big Horn, and began meetings in the Congregational church, which was offered to us for our meetings. There seems to be a willingness on the part of the people here to investigate the truth. Pray for us, that we may be able to give it to them.

O. S. FERREN,

H. F. KETRING.

#### WISCONSIN.

JULY 6 and 7 it was my privilege to hold quarterly meeting with the Grand Rapids church, at which time eleven were added to the church,—eight by baptism, one by letter, and two by renewing their faith. This increase was the fruit of brother S. G. Schwarz's faithful labor. I then labored in the vicinity of Pittsville six weeks, when sickness confined me at home about six weeks. As the fruit of my labor, two were converted, who, with their children, made an addition of five to the Sabbath-school; and besides, prejudice was removed, and many houses opened which before had been closed.

On partial recovery, by request of the Conference, I visited Pardeeville, Columbia Co., and Chat, Lincoln Co. At Pardeeville I organized a church of thirteen members; this organization was largely the fruit of brother Malcomb Campbell's faithful labor. Five were baptized. At Chat we organized a church of twelve members. Five were baptized; two were prevented by sickness from receiving the ordinance. The organization of this church is largely the result of the faithful labors of brother L. D. Mathe. The interest is good at both the above places, and we are hopeful others will yet be added to their numbers. S. S. SMITH.

Dec. 8.

CASHTON.—Oct. 10 I was with this church in quarterly meeting. I rode some distance on the train with a noted lawyer of Vernon county. Soon the conversation turned on the religious questions of to-day, and he made the statement that a day of rest could be enforced by the State for the health of the people, and not infringe on the rights of any people. He said that Thursday might be taken for that purpose. I asked him if they could not, on the same reasoning, pass a law for the general good of the people that they should work a little every day. He answered, Yes. He said if I would not obey the law of the State, I should go to some other place. I asked him if he kept any day as a sabbath, and he answered, No. Then I suggested that he act on his own advice; for the State requires that one day be kept.

We had a good meeting; one was added to the church. Oct. 19 I held meeting with the La Grange church with a good interest. On Nov. 1, I went to Valley, where I am at the present time. There are a few who seem to be interested. A great many are sick, and cannot attend. I hope some will obey.

R. J. WHITE.

#### OHIO.

DAYTON.—This is a prosperous city of about eighty thousand inhabitants. It has been quite thoroughly canvassed for our subscription books. There was one course of lectures given in the city last December and January. The attendance was good until the testing truth of the message was presented, when many turned away their ears from hearing the truth.

□ These public meetings were held in a hall, or store; and as our attendance became quite small after six weeks of meeting, and as our expense was large, we decided to continue the work, by holding Bible readings from house to house. This we found to be a good way to get the truth before the people.

□ There have been two Sabbath-schools in operation in this city during the past year, with a combined membership of fifty. They were held about four miles apart, one in the east, and the other in the west end of the city. Oct. 19 these two schools voted to unite and meet in the center of the city. We secured a hall, and now have a school of fifty-one members.

There was no church organization here until Oct. 5, when Elder I. D. Van Horn was present and completed an organization. Thirty-one expressed a desire to become members of the church. Four of this number were absent at the time of organization. Nine were members of other churches, and wished to unite by letter. Eighteen were new converts to the faith. Oct. 4, fifteen were buried with their Saviour in baptism, and we trust rose to walk in newness of life. Since our work began in this city, three of those who have accepted the truth, have moved to other places. Two of them have been baptized, and have united with other churches, and one has engaged in the canvassing work.

We hope and pray that this little company will be as a city set upon a hill, that cannot be hid; and may the light of the third angel's message, which is to lighten the earth with its glory, penetrate into the darkened hearts of the people of this city. Thanks be to God for the progress of his work, and may it continue in his appointed way until all that will, shall heed the blessed invitation, "Come unto me, all ye that labor and are heavy laden."

W. L. ILES.

#### MISSOURI.

COLLINS.—When I last reported, I was holding a tent-meeting at Simmons. I closed the meeting at that place, Sept. 30, to attend the State camp-meeting, after which I returned and spent a few days with the interested ones. Several were deeply interested, but none would yield to the claims of God's law, for it seemed too hard to let go of the world. Oct. 12 and 13, I spent with the Willow Springs church in quarterly meeting. The ordinances were celebrated, and an excellent spirit seemed to prevail.

Nov. 1 I started to visit the churches in Southern Missouri. Nov. 1-4 I spent with the church at Antler, Wright Co., and held five services with them. This church was intending to elect officers and have them ordained, but as the church was not fully enough represented, this work was postponed for the present. Nov. 8-10 I spent with the Springfield church. Five services were held. The word spoken seemed to give courage and hope. Nov. 11 and 12 were spent at Republic. One service was held with this company. There are but few here, yet if they will connect with Jesus, they may be a power for good. Nov. 13-19 was spent with the church at Carthage. Here Elder Hyatt joined me in labor, and twelve services were held with the church. The importance of the church and its work was the theme presented at this place. The truth presented was appreciated, and many of the brethren obtained higher ideas of the church and its importance. One

was received into the church, and two were baptized. This church ordered 500 of the new tract, "New Testament Sabbath," to use this winter in missionary work. Six subscriptions for the *Home Missionary* and three for the *Medical Missionary* were obtained. Nov. 20 I held one service with the Nevada church.

Nov. 21-26 I was with the Clear Creek church, and held four services. While there the weather was very inclement with rain, sleet, and snow, which prevented a full attendance. The words of truth were appreciated by the few who ventured out. Nov. 27 to Dec. 2 I spent with the Lebeck church. Nine services were held; although the weather was bad, the attendance was good. Two united with the church by baptism, and an elder was chosen and ordained. The church ordered some tracts to use in missionary work. The words spoken gave courage and strength. W. S. CRUZAN.

#### REPORT OF DISTRICT COUNCIL FOR DISTRICT 1.

THE second biennial session of the Conference of district 1 was held in Rome, N. Y., Nov. 5, Elder R. C. Porter in the chair. The chairman gave a short and very interesting and earnest address on the importance of the meeting, and the many things which should come before the council. After choosing a secretary, the chair appointed the committees, which were announced as follows: On the Needs of the Field, the presidents of the several Conferences, with Elder Webber; on Resolutions, Elders Place, Purdon, Huffman, Smith, and Cobb; on Books, brethren Calkins, Wilcox, Cottrell, Covert, and Lukens.

The Committee on the Needs of the Field submitted the following recommendations: That a Bible school be held in connection with the South Lancaster Academy. That the school begin Jan. 1, 1896, and continue six weeks, or twelve weeks if thought advisable by the managers. That we adopt the following course of Bible instruction: Book study; the gospels, two years of Christ's ministry; four weeks in Isaiah; the Acts of the Apostles; and that special attention be given church work and organization. Topical study: The prophecies of Daniel, chapters 2, 7-9, 11, 12; Matthew 24; the Holy Spirit, its offices and gifts; the everlasting gospel; Christian and religious liberty; life in Christ; resurrection; punishment of sin. That we adopt the language course of the General Conference Bible school of Battle Creek, Mich., as applied to the English department, and that the time for each study be subject to modification by the managers according to the length of the school. That the tuition be \$5 for a term of six weeks, \$10 for a term of twelve weeks, or \$3.50 a month. Board and room will be furnished at the regular Academy rates to students. That all ministers, licentiates, Bible workers, canvassers, church elders, and all others recommended by the Conference committee be granted free tuition, except \$1 incidental fee. The following preambles and resolution were also adopted with the report:—

"Whereas, District 1 contains several very important cities which need continued ministerial labor to call the attention of the millions in the great centers to the last gospel message; and,—

"Whereas, The rent of suitable halls or other places for this purpose is very expensive, and the use of tents practicable only a short period of the year; therefore,—

"Resolved, That we ask the General Conference Committee to take under advisement the matter of securing suitable movable tabernacles, made of wood or iron, to meet this demand."

The Committee on Books submitted the following report: That our churches be encouraged to canvass all the territory possible for the various numbers of the *Religious Liberty Library* and *Bible Students' Library*, doing thorough, systematic work. That this Conference urge the General Conference Committee immediately to provide

one or more subscription books adapted to the needs of inexperienced agents; of such size and quality as will readily sell for \$1 or \$1.50, and that such books be issued simultaneously in the English, German, and Scandinavian languages. That our tract societies be urged to circulate more extensively the *Signs of the Times*, *American Sentinel*, *Good Health*, and our German and Scandinavian papers, (1) by mailing them to interested readers; (2) by personal distribution of them among the people; (3) by soliciting subscriptions for each and all of these valuable periodicals. That each Conference, if deemed expedient, select one or more men to devote all their time to the circulation of our periodicals among those not of our faith, and also to labor in the local tract societies instructing the librarians and others in the methods of soliciting subscriptions and circulating our periodicals. That our churches be urged to engage in canvassing for our small bound books, doing systematic and thorough work in territory assigned them at their request either by the State agent or the secretary of the State society. That as there is a great need of properly trained agents to engage in the sale of our subscription books among leading men and women in our large cities; and as there is a great dearth of competent laborers for this kind of work; each Conference should put forth earnest, persevering efforts to select, train, and develop canvassers to circulate our bound books among leading men and women of all classes.

The Committee on Resolutions submitted the following:—

"Whereas, The General Conference has recommended that each Conference employ one or more workers from the Medical Missionary and Benevolent Association to visit churches and give instruction in Christian Help work; therefore,—

"Resolved, That we approve of the recommendation, and urge that it be carried into effect throughout the district as far as consistent.

"Whereas, The work of elders and other church officers has very much to do with the spirituality and growth of our churches; and,—

"Whereas, Many of these officers are in great need of instruction upon their respective duties to the church and their relation to the individual members; therefore,—

"We Recommend, That this council give the matter careful attention, and suggest plans for educating these officers more fully concerning the sacred responsibilities resting upon them, and how they can meet them with divine acceptance, and thus the churches be brought upon a higher plane.

"Whereas, The new prophetic charts have failed to meet acceptance with our laborers; and,—

"Whereas, Numerous calls are coming in for the old charts; therefore,—

"Resolved, That this Conference ask the General Conference to reprint copies of said old charts to meet these demands.

"Whereas, There are from time to time calls coming for church or Conference schools from the different Conferences; therefore,—

"Resolved, That all such matters be submitted to the conference committee having charge of the territory from which such calls may come, and that the Conference committee, if in its judgment it thinks it should receive further attention, present the matter to the General Conference Committee for its consideration.

"Resolved, That we take up the canvassing work in State and general meetings, and present its importance not leaving this work for the State agents alone, but that presidents and ministers help by their influence.

"We Recommend, That settlement be made with the State agent on the same basis as other laborers of equal capacity.

"We Recommend, That when a canvasser is found who has met with special adversity, he be helped out as we would help any other laborer under the same circumstance.

"We Recommend, That the extra labor of the leader of a company be acknowledged and recompensed.

"Resolved, That this Conference urge all our churches carefully to study and carry out the instructions of the Bible and the Testimonies with reference to the worthy poor, and that each Conference plan to assist in this work in isolated cases, where the church or company is unable to bear the burden; and that each Conference also support an endowed bed, if consistent with their financial condition.

"We Recommend, That as ministers travel from place

to place among the churches, they give a proper amount of their time and attention to the Sabbath-school work.

"We Recommend, That the canvassing work also receive its due share of attention, and that suitable persons be encouraged to enter the work."

It was moved by Elder Cottrell to tender a vote of thanks to the New York Conference for the kindly manner in which it had entertained the delegates; also that a copy of the proceedings of this meeting be submitted to the REVIEW AND HERALD for publication.

R. C. PORTER, *Chairman*.

H. C. BASNEY, *Sec.*

## News of the Week.

FOR WEEK ENDING DECEMBER 21, 1895.

### NOTES.

In Milwaukee last week a procession headed by a Scottish bagpiper, frightened a horse so badly that after a plunge or two he dropped dead. The owner of the horse sued for damages, and the jury decided: "That the doodle-sack is not a musical instrument; that the said horse, being of a nervous temperament, was scared to death by an unearthly noise from the said doodle-sack; and that the plaintiff shall recover from the defendants for the horse the sum of \$125." We are glad to have the first question decided. But as Milwaukee is a decidedly German city, it is not improbable that the jury might have been biased in its decision that the "bonny pipe" is not a musical instrument. But we have always had doubts on that point.

The Venezuela dispute has been transferred from Venezuela to the United States. There is a good deal of talk and bluster in the papers about war, and some people are acting very foolishly about it. One man in New York has opened an enlistment station, and proposes to fit out a regiment to fight England. For our part we do not believe that the people of either country desire war, nor that there will be any war over so small a matter. But the talk and excitement threaten to precipitate a financial crisis even more disastrous financially than a brief war would be. If this issue should be pressed to a war, England would be sure of the sympathy of all European powers, for the Monroe doctrine is a direct thrust at each one who holds territory west of the Atlantic, or intends to hold any. On the other hand, the interests of the American powers would be to uphold the doctrine, hence we may well anticipate a universal struggle if it comes to blows on this question.

The financial situation of the country may be regarded as very critical. The public treasury is being rapidly depleted of its gold reserve because of a decline of U. S. securities in foreign markets. Notwithstanding the vast resources of the country, the unlimited production of agricultural, mineral, and mechanical products, the amassing of untold private wealth, the universal prosperity of business, the state of our finances borders closely upon ruin. The public receipts fall far below expenditures, the public debt is increasing in a time of peace, and when the army numbers not over 20,000 men. Our head has been kept above water by issuing bonds which sink into the quagmire and disappear. The vast tide of treasure is pouring into the Old World and into the pockets of bankers and capitalists in this country, who bleed the land without compunction that they may heap riches to themselves. Men in high places make gain of the public exchequer, and each effort to extricate the country is swallowed up in enriching private individuals. Congress dallies along, and refuses to act lest it should endanger the political success of the party. Public welfare is forgotten in the scramble for personal gain.

Another thing that renders the situation more critical just now is that many of our government securities are held by British capitalists, and this talk of war makes them afraid that they will lose their money. It would not look well for England to furnish the money for the United States to fight England with. There is, therefore, strong talk of making a demand for the gold which those securities call for. Should this be done, its effect would be a severe blow, as all acknowledge. Congress, with its accustomed indifference to the country, proposed to take a three weeks' recess for the holidays, and leave the public to its fate while it ate turkey and pudding. But President Cleveland objected to being left in that situation, and undertook to upset the calculation by sending an urgent message, expressing the hope that Congress would not take a recess until some measures had been taken to relieve the situation.

No one thinks the nation insolvent; but private greed and political demagogism are allowed to rob and embarrass and hamper prosperity to the very border of ruin.

No decisive battle has yet taken place in Cuba, though from present appearances it seems imminent. The conflicts which so far have taken place between the Spanish and the forces of Gomez and Maceo have not been general or significant; but the insurgents are pushing forward, and General Campos is preparing for a great struggle. It will be a relief to have the devastating, wearisome strife over with. The Venezuelan matter is absorbing the attention of Americans just now, and Spain will doubtless be happy if it continues to do so until she has settled this little affair with Cuba, her oldest daughter. Should a general battle take place, it is likely to prove decisive; and the papers seem to think there is a good prospect for the insurgents being victorious.

The large French ocean steamer "La Champagne" was struck at sea by a monster wave while on her way from Havre to New York at four o'clock on the morning of Dec. 13. The captain was on the bridge at the time, and saw the mountain of water coming. He was able to save himself from being swept overboard, but the deck of the vessel was swept of everything movable. The skylights were broken in, and great volumes of water poured below. The gangway door was stove in, and water was instantly three feet deep in the saloons and the state-rooms. Naturally, the passengers were terribly frightened, and to add to their terror the electric-light plant was disabled by the wash, leaving the ship in total darkness. Crying and prayers were heard everywhere, but finally confidence was restored. No one was killed or drowned, but many were bruised, and we predict none will forget the experience.

The city of Philadelphia was plunged into the throes of a great strike last week by the refusal of the street-car men to operate, or allow others to operate, the cars on nearly the entire system of the city. Chestnut street and other main thoroughfares became the center of the outbreak. The cause is the old, old story of oppression. The gigantic corporation has watered its stock so profusely that in order to make what the managers regard a fair per cent, they have to screw down the poor employees to the point of desperation. Motormen and conductors were paid \$2 a day for twelve hours, including an hour for dinner. But lately the hour for dinner was disallowed. Eight thousand men went on the strike, which, like most other similar demonstrations, is resulting in the greater damage to the strikers. The latest news is to the effect that the company has offered to arbitrate matters with the employees.

#### ITEMS.

—The German ship "Athena," on a voyage from New York to London, with a cargo of naphtha, exploded at sea, and fifteen of her crew perished.

—There lives but one baker to each seventy families, one grocer to every eighty-nine families, and one liquor saloon to every thirty-five families.

—Mgr. Satolli has received his red hat, and by a simple private ceremony has been vested with a cardinalate, so that henceforth he will be Cardinal Satolli.

—A plot to kill the czar has been discovered at Moscow. Some bombs have been seized, and several men and women, including a Nihilist leader, have been arrested.

—The most extensive rain for several years visited this portion of the country last week. It extended over the Lakes Region and the Mississippi Valley, and lasted several days.

—Herr Dowe, formerly a tailor at Mannheim, Germany, who invented a so-called bullet-proof coat, is dead. He was a native of Westphalia, and was about thirty-five years of age.

—M. Adrien Lachenal has been elected president of the Swiss republic for one year. He acted last year as vice-president, and is chosen chief this year in accordance with ordinary usage.

—The New York *World* printed and distributed as its Sunday edition for Dec. 15, over 532,000 copies. This required 500,000 pounds of paper, which would make a stack thirty-two feet square and 400 feet high.

—A caravan comprising 1200 men, while en route from Eldom, was attacked by Chief Massais's followers while passing the latter's kraals on the night of Nov. 26. Over one thousand of the men with the caravan were killed.

—Experts report that it is impossible to send a telegraphic dispatch through the Hoosac tunnel. It has been tried with all kinds of wires and with ocean cables, but in vain. Consequently the wires have been carried over the surrounding mountains. A careful exploration of the tunnel has been made, but no magnetic or other ore has been found to interfere with the transmission of a message.

—A dispatch from Constantinople to the *Frankfurter Zeitung* says that the porte has ordered Mustapha Remzi Pasha to attack the city of Zeitoun with 10,000 troops and two batteries, and to bombard and destroy it, and to massacre the 12,000 Armenians in the city.

—A Kansas City missionary, lately returned from China, says that Li Hung Chang, the great Chinese statesman, sent by him a message calling earnestly for more missionaries to be sent to that country, promising help and protection for them. He doubtless thinks he sees where Japan got the start of China.

—The main steam-supply pipe of the starboard engine of the steamship "St. Paul," of the American Line, burst at her wharf in New York. The steam which roared from the fifteen-inch pipe, killed five men instantly. Four others died in the hospital. Two men escaped with comparatively slight injuries.

—Paris will spend 20,000,000 francs on the 1900 exhibition, the total cost of which is estimated at 100,000,000 francs, or about \$20,000,000. Such a sum of money as this placed in the hands of the best artists of France ought to produce an exhibition worthy of the great festival which is to open on the dividing line between the centuries.

—Of the rain of last week a Chicago paper said: "This rainfall is without precedent at Chicago. The last shower which lasted a complete day and night, measured 5.48 inches on the dead level. This came on top of nearly an inch, which fell the twenty hours just preceding. It stands without equal in the history of the local signal office."

—A missionary in Georgetown, Demerara, was visited recently by about twenty aboriginal Indians, led by a converted Portuguese. They had traveled over one thousand miles, and it had taken them seven weeks to make the journey. They came seeking baptism, and pleading hard for a missionary, guaranteeing a congregation of 1000 persons every Sunday.

—The Pacific Cable Company, with a capital of \$1,000,000, has been incorporated in New Jersey, and a bill introduced in Congress authorizing the laying of the cable to the Hawaiian Islands. It is planned to begin cable construction in the spring. The cable will be laid from San Francisco to Honolulu, and it will eventually be extended to Japan and Australia.

—Evaporated potatoes is the latest Minnesota industry, and by next fall two big evaporating establishments will be in operation near Duluth. The potato crop of the past season was so vast that millions of bushels went to waste, and during the past week experiments have demonstrated that the tubers can be treated and preserved in much the same manner as apples.

—In the year 1778, Voltaire gave his opinion, in the presence of a large assembly, that before a half century was passed, the Bible would run its course and be no longer heard of. Instead of this, whereas then the Scriptures were issued in fifty different languages, they are now found in 300 tongues and dialects, and nearly four million copies were sold by the British and Foreign Bible Society alone during the past year.

—A new apparatus has been constructed to prevent collisions at sea. The invention consists in so constructing and stationing a set of electro-magnetic coils on board a vessel, that they will influence a chemically prepared needle a good distance away on board of another vessel, to that extent as to release a spring that sets a bell to ringing as a warning of danger. A test has been made that covered the distance at sea of six miles.

—The National Spiritualist's Association resolved at its convention, held in Washington, in October, 1895, to create a fund for the defense of the mediums. The Spiritualists protest against the insinuation of unbelievers, that all mediums are frauds. For the instruction of mankind "Sunday-schools" will be held in different larger cities, to give instruction about the condition of the departed souls, etc. Also a "national school" is planned.

—The Mammoth Cave of Kentucky doesn't appear to be the largest in the world, after all. A still bigger one has recently been explored in the Black Hills region of South Dakota, which is fifty-two miles long, and contains nearly fifteen hundred rooms, many of which are over two hundred feet high. There are streams, waterfalls, and thirty-seven lakes within its gloomy recesses; and the little subterranean world is 400 feet below the surface of the earth and 6000 feet above sea level.

—A man named Richard Rich, who has been for years employed in a manufacturing establishment in Anderson, Ind., was betrayed to the authorities as an escaped convict from a State prison. He had gained a good repute for honesty, and was universally esteemed by all who knew him. The one who informed against him was a fellow-workman named Caldwell, who, it is said, received \$100 for doing so. Rich was returned to prison. The factory men were so exasperated at Caldwell's course, that they had him arrested for bigamy, and he is now in jail, while a petition for the pardon of Rich is being circulated.

—One sixth of the pagan population of the world is found in Africa; five hundred of her languages and dialects have never yet been reduced to writing. From Senegambia, 4500 miles across to Abyssinia, are 90,000,000 people, and 100 languages into which the word of God has not been translated.

—In speaking about the drifting of the Episcopalians into Romanism, the *Lutheraner* (organ of the so-called Missouri-Lutherans) mentions, among other things, that the "priests" from the "church of the Holy Virgin Mary," in New York, have received in a single month written requests for prayers in masses for the dead, for not less than one hundred and eleven departed souls. The *Lutheraner* thinks that the false doctrine about the office of the ministry is the root of this papal shoot in the Episcopal Church, out of which root grew the papacy; but it also considers every false doctrine a poisonous root, from which nothing good can come.

## Appointments.

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

### APPOINTMENTS FOR NEBRASKA.

ELDER D. NETTLETON and the writer will hold general meetings with Nebraska churches as follows:—

Liberty,	Jan.	3-8
Beatrice,	"	8, 9
Superior,	"	10-13
Red Cloud,	"	14-16
Ragan,	"	17-21
Alma,	"	21, 22
Beaver City,	"	23-28
Curtis,	"	30 to Feb. 4
Peckham,	Feb.	6-9
Shelton,	"	10-12
Grand Island,	"	13-17
Aurora,	"	18-22

We expect these meetings to be seasons of great profit, and trust there may be a general attendance. Will the brethren where these meetings are to be held circulate widely the appointment, that all scattered ones may have an opportunity to attend. These church institutes so far have proved very profitable, and we trust that the winter's work may be greatly blessed of God.

W. B. WHITE.

### NOTICE!

For some time we have been considering the advisability of establishing a free reading-room in Winnipeg. Now the way seems to be open, and with God's blessing, I believe it will be an excellent means of bringing people to a knowledge of the truth. If any who read this have any of our standard works, or historical, biographical, or scientific books, books of travel, exploration, etc., which they are willing to donate for this purpose, I shall be glad to correspond with them. Do not send without first corresponding with me, as we do not wish too many copies of the same book. All books should be sent in packages by mail post-paid, such packages not to exceed four pounds in weight unless it consists of a single book. We can also use bound volumes of *Signs, Sentinel, Review, Instructor, Good Health, and Pacific Health Journal*. Also if any desire to subscribe for any of the above papers to be sent to the reading-room, I shall be glad to hear from them.

I also desire copies of the above-named papers with which to do missionary work, but do not want any that are older than 1895. Do not send soiled or torn copies. Do not send *Sabbath-School Worker, Little Friend, nor Home Missionary*. We cannot use them. Send papers for missionary work by mail in small parcels. Address W. H. Falconer, 320 Colony St., Winnipeg, Manitoba.

### NOTICE!—WANTED.

EMPLOYMENT.—F. D. Pruden, of Hartford City, Ind., would like to obtain employment as blacksmith, engineer, farmer, or office. He is accustomed to either. He wants work where he can observe the sabbath.

A FARM TO WORK.—I want to get a farm to work on shares. Indiana or Eastern Illinois preferred. W. D. Moore, Box 58, Brookston, Ind.

FOR SALE.—The hygienic boarding-house, Ann Arbor, Mich. Equipment sufficient for boarding sixty-six persons in first-class style. Fifteen hundred quarts choice canned fruit. Three cows if desired. Terms easy. 11 Maynard St. J. E. FROMM, J. M. CRAIG.

WANTED.—A good locality for a mason who can plaster and do stone work. I desire a place where I can be among Sabbath-keepers and work at my trade. I can give good references. Address W. D. Mc Mickle, Highland, Mich.





# The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 24, 1895.

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The annual meeting for the British mission field will be held in London beginning about the first of January. Elders A. T. Jones, H. P. Holser, and probably other European laborers will be there. After that meeting it is expected that Elder Jones will return home, but it is not definitely settled that he will do so as far as we know.

Reports that come to us from the camp-meeting at Melbourne, Australia, tell of a very successful meeting. On account of the extraordinary interest awakened, the meetings were continued another week. Professor Prescott, Elder Daniels, and Mrs. E. G. White remained to continue the meetings. During the camp-meeting twenty were baptized. We are glad to hear these good reports.

There is a greater demand for the "Week of Prayer Readings," than ever before. There were 18,000 copies printed, and they have been sent to all parts of the world. The week is being observed in Battle Creek by the church in general and all the institutions. Prayer-meetings are held in the Office chapel each morning at 6:45; and a general meeting for the reading in the Tabernacle at 7:30 each evening. During the day at various points other meetings are being held.

Throughout the latter part of November and the first part of December the weather maintained in this region a steady winter rigor with ice and sleighing. We had settled down to the idea of a long, cold pull with Boreas. Last week a rain came on which extended over about four days, and grew warmer continually. Just at present we have the balmy climate of spring. The grass is green, and a few days of this will bring out the buds and blossoms.

It is suggested in connection with the printed Week of Prayer Readings that the collection for missionary work be taken on Sunday, Dec. 29. Of course if there should be another more favorable time, that should be chosen. The earnest appeals that are being made by those in a position best to understand the wants of the cause should have deep weight. Our own knowledge of the exigencies of the present hour should move each one to do his utmost to help. There are plenty of means in the hands of professed Seventh-day Adventists to supply the demands of God's cause, else God would create other means. He calls upon us now as never before. It is true, doubtless, that many of us are strengthening our hold on the world. Larger houses, larger farms, finer furniture and carriages, finer dresses, and more expensive food; and all the while the receipts of the Lord's treasury are lessening! It should cause us most seriously to inquire when this matter is to stop, and when are we going to render to God that which is his own, of which we are but stewards. Business men, farmers, and others among us are adding to their earthly

store. Brethren, it is time to "sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." There should come in gifts of fifties, hundreds, and thousands. O how easily some of our men of means could lift these heavy burdens and make earth and Heaven glad! The time has come to cut loose, and get ready, for the end of all things is at hand. Large gifts should be numerous; and smaller ones should come from those less able. May the Lord bestow upon us the grace of giving as good stewards.

It is interesting to note the plausible manner in which the Sunday bill presented in Congress, as indicated in Elder Moon's letter, seeks to show toleration for observers of the seventh day. "Except . . . work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others." The shallowness of this specious cloak of toleration is plainly demonstrated when our people come to trial, and people swear that the mere knowledge that some individual who has carefully observed the seventh day is at work on Sunday half a mile away, disturbs their peace, and on that statement conviction follows. Or a policeman will pry around the back yard and peer into windows to discover whether there is an old man inside who is disturbing (?) the people who are at church far out of hearing. The fact is that people are always disturbed in seeing others doing that which people know to be right, and which condemns those who look on and have no good excuse for their own wrong-doing. The gist of the whole matter is this: Here is an honest, upright man who rests on the Sabbath according to the commandment. Those who observe his course feel rebuked, because they know he is obeying the Scriptures, and they are not. When he works on the day following, they even up their consciences by punishing with civil penalties as a disturber of their peace, him who, in obeying God, disturbs their sense of security in doing that for which they have only the sanction of human law and custom. So far the law has upheld their complaints, and condemned the innocent. We are much obliged for the good intentions of Representative Morse, but they offer no protection from bigotry.

We receive word as we close this paper that the following "joint resolution" was introduced in the U. S. Senate by Senator Frye, of Maine:—

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two thirds of each House concurring therein), That the following amended form of preamble to the Constitution of the United States be submitted for ratification by conventions in the several States, which, when ratified by conventions in three fourths of the States, shall be valid as a part of the said Constitution, namely:—

"We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs), in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

The portion inclosed in parenthesis is the amendment proposed.

Elder D. T. Jones proposes to establish a small monthly paper in the Spanish language in connection with the mission work at Guadalajara, Mexico. He estimates that the cost over receipts will not be over \$50 a year. The paper will be printed by other parties. The Foreign Mission Board has approved of the step, which certainly seems a very desirable one.

As the issue that was recently being pressed in Basel, Switzerland, has for the present subsided, measurably, at least, it has been decided to ask Prof. W. H. McKee to transfer his work to London, England.

A note from Elder J. F. Hansen, who recently returned to the Old Country to labor, announces his safe arrival after a pleasant voyage on the steamer "Paris."

Brother Miguel Placencia, of Mexico, has been with us since last General Conference. He has now returned to Guadalajara.

We receive, at the last moment, the painful news that brother Byron Belden, of Australia, died suddenly while engaged in the Master's work. Particulars in our next.

We are in receipt of numerous letters and inquiries as to the representations of the Eastern Question by Elder W. H. Ebert, of Indiana, who, it is reported, speaks as a Seventh-day Adventist. We judge that this is the reporter's mistake, as Mr. Ebert is not a member of our body, nor does he hold us responsible for his views. We refer those interested in that subject to the articles in the preceding REVIEW.

## THE MORAL LAW.

STUDENTS of the Bible, before they are pressed into an issue by some error which they wish to maintain, as naturally take the right position on the moral law, as a heavy weight adheres to the ground by the power of gravitation. Thus, in the Bible Lessons in the July (1895) *Sunday-school World*, E. W. Rice, D.D., says:—

"The ten commandments, or strictly 'ten words,' as the Hebrews termed them, are generally spoken of as the moral law. The civil and ceremonial laws of the Hebrews were limited in their scope, and applied to the Israelites; the moral law presents principles applicable to all the human race, and binding upon all."

After further commenting upon the extraordinary manifestations of God's presence and power attending the proclamation of this law from Sinai, and the fact that the commandments were written by the finger of God upon two tables of stone, he adds:—

"They were preserved with great care in a golden chest placed in the sanctuary, and were accepted as the unchangeable foundation of all right social order and upright living."

There is nothing further to be claimed respecting this law, than what is here admitted; namely, that it is applicable to the whole human race, is binding upon all, is unchangeable, and is the very foundation of all righteousness. If all men had always adhered to these true principles, there would never have been any controversy over the law or the Sabbath; and if all who hold them now, would still cling to them, it would lessen the controversy greatly. But how many, when pressed with the fact that this law demands the observance of the seventh day, not the first, as the Sabbath, will turn completely around, and deny that this law is applicable to all, binding upon all, is unchangeable and perpetual. But their change and their denial, do not alter the facts in the case. U. S.

## PERSONAL.

HAVING been released, for the present, from editorial work in connection with the REVIEW, to give, by invitation of the Board, my undivided attention to book work, I would say to correspondents that all letters pertaining to Office matters, should be addressed, not to me, as has heretofore frequently been the case, but to the REVIEW AND HERALD. All manuscripts, queries, and suggestions, to be answered privately or through the paper, should be directed to the Office, not in my name. Only letters of a personal nature should come to my address. URIAH SMITH.

## SEE HERE, PLEASE.

THE date of the Atlanta Institute was misstated in the last REVIEW. It will begin Jan. 3 instead of Jan. 30. The mistake was caused by misreading a character in the MS. It is to be regretted, but we hope none will be prevented from attending the meeting. The institute will hold from Jan. 3 to Feb. 15, a good long one.

## DID YOU READ IT?

THE last week's REVIEW had a paragraph or two in regard to the special number of our Scandinavian papers that will be issued early in the new year. We told also about the extremely low prices that the publishers have made, etc., etc. Did you read that notice? If not, we trust that you will get last week's REVIEW and read it. We hope that not only our Scandinavian people, but our English brethren all through the field may take a deep interest in the matter, and that we shall see thousands upon thousands of these papers placed in the homes of the Scandinavian people. A. O. TAFT.