

The Adventist HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD **And Sabbath**

"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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FRUIT OF THE SPIRIT.

BY WORTHIE HARRIS.
 (New York City.)

Love came down in sweet compassion,
 Linked the earth to heaven again,
 Bidding joy enshroud each dwelling,
 So that peace with them might reign.

Long he suffered scorn and malice;
 Gentle was his godlike mien,
 While his goodness wove the raiment
 Faith had spun, without a seam.

Meek and lowly still he tarried,
 Self denied for mercy's cross,
 That by temperance in all things
 He might proffer gain for loss.

Then, in holy benediction,
 Left his Spirit for a guide,
 So these heavenly fruits might flourish
 In their hearts, and there abide—

Earnest of the Father's mansions
 After night's brief "little while,"
 When, within his glorious presence,
 Without fault or words of guile,

We may laud Love's grand redemption,
 While his pleasure we enjoy,
 Learning still his wondrous workings,—
 Life for aye without alloy.

Our Contributors.

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

"AM I MY BROTHER'S KEEPER?"

BY MRS. E. G. WHITE.

THE law of God contained in the ten commandments reveals to man his duty to love God supremely and his neighbor as himself. The American nation owes a debt of love to the colored race, and God has ordained that they should make restitution for the wrong they have done them in the past. Those who have taken no active part in enforcing slavery upon the colored people are not relieved from the responsibility of making special efforts to remove, as far as possible, the sure result of their enslavement.

When the duty of bringing the gospel to the colored race is presented, many make the plea that association with the colored people will contaminate society. But this very plea is evidence that means should be instituted to remove from this race the degradation that has been wrought upon them. As a people, we should no longer say by our attitude, "Am I my brother's keeper?" We should arouse ourselves to do justly, to love mercy. We should

make manifest by our actions that we have the faith for which the saints are to contend. We should go forth to seek the oppressed, to lift up the fallen, and to bring help to those who need our assistance. We should remember that many among the colored people who have been entrusted with God-given ability, who had intellectual capabilities far superior to those of the masters who claimed them as their property, were forced to endure every indignity, and their souls groaned under the most cruel and unjust oppression. They were ambitious to obtain their freedom, and sought in every possible way to obtain it. At times their deferred hope caused them to flash out with indignation, and they were forced to suffer such fearful punishments that their courage was broken, and to all outward appearances their spirits were subdued. But others planned for years, and finally were successful in gaining their freedom. Many of these have filled positions of trust, and have demonstrated the fact that the colored race is capable of cultivation and improvement. As a people claiming to be proclaiming the last message of mercy to the world, we cannot consistently neglect the Southern field; for it is a portion of God's moral vineyard. It is not our place to study consequences; but we are to go to the field and labor for the colored people as earnestly as for the white people, and leave results with God. It is our part to work with all our God-given capabilities to redeem the time that we have wasted in planning how to avoid unhappy results in working the Southern fields.

We are God's messengers, and he has sent us forth to work for both the white and the black race without partiality and without hypocrisy. We are to set forth the truth in warnings and entreaties. We are to point out the path of light in plain and simple language, easy to be understood by both white and black. We have no time to build up walls of distinction between the white and the black race. The white people who embrace the truth in the Southern field, if converted to God, will discern the fact that the plan of redemption embraces every soul that God has created. The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God. All will realize that they are to become laborers together with God. Both the Ethiopian and the white race are God's purchased possession, and our work is to improve every talent that has been lent to us of God, to save the souls of both white and black. If men and women of either race refuse the truth of God, they must answer to God for their rejection of Jesus Christ, who died for their salvation. With all our might we must do our work now.

God's object in bringing us to himself is to conform us to the image of Christ Jesus. All who believe in Christ will understand the personal relation that exists between them and their brethren. They are to be as branches grafted into the same parent stock, to draw sustenance from the root. Believers, whether white or black, are branches of the True Vine. There is to be no special heaven for the white man, and another heaven for the black man. We are all

to be saved through the same grace, all to enter the same heaven at last. Then why not act like rational beings, and overcome our unlikeness to Christ? The same God that blesses us as his sons and daughters, blesses the colored race. Those who have the faith that works by love and purifies the soul, will look with compassion and love upon the colored people. Many of those who have had every advantage, who have regarded themselves as superior to the colored people because their skin was white, will find that many of the colored race will go into heaven before them.

Let every one who values the precious sacrifice made by Jesus Christ, lift up his voice in prayer to God, and exclaim: "Behold, O Lord, this poor, oppressed people that have been despised and maltreated by the white nation. Breathe into their souls the breath of spiritual life. If no effort is made on their behalf, they will perish in their sins, and their blood will be found upon our garments. Father of mercies, pity thine offspring. Breathe upon these beaten, bruised, ignorant souls, that they may live. Give thy Holy Spirit to those who shall go forth as messengers to this people. Take not thy Holy Spirit from us in our councils, and enable us to make plans and devise means for the spread of the truth among them."

We need to awaken, and to understand the truth as it is in Jesus. We need to consult the word of God, in order that we shall not seek to evade disagreeable work. When we realize that we are workers together with God, the promises will not be spoken with half indifference, but will burn in our hearts, and kindle on our lips. We shall present them to the throne of God with earnestness, and the Lord will pour out his Spirit upon the devoted, consecrated worker. Those who plead with God, as did Moses, will receive the same assurances that Moses received. When Moses pleaded: "I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest." Again the Lord said to Moses, "Certainly I will be with thee." The same assurances given to Moses will be given to those who go forth to be co-laborers with Jesus Christ in the Southern field. We are not to wait for great men to undertake the work. We are to encourage those who have a burden to go to this field, who are willing to undertake the work. Let those in responsible positions give their sympathy to such workers, and furnish them with facilities whereby they may do the work required. Let not men in our institutions feel that it is their prerogative to tie the hands of workers at every step. Let those who have a mind to work do with their might whatsoever their hands find to do. Let those who take no part in the trying experience of teaching the colored people, unite their petitions with those of the workers, and plead that the Holy Spirit may move upon the hearts of the workers, and aid them in doing successful work for the Master. The Lord God of Sabaoth will hear earnest prayer. He will lead those who feel their dependence upon him, and will so

guide the workers that many souls shall come to a knowledge of the truth.

Truth as it is in Jesus exercises a transforming influence upon the minds of its receivers. Let no one forget that God is always a majority, and that with him success is bound to crown all missionary effort. Those who have a living connection with God know that divinity works through humanity. Every soul that coöperates with God will do justly, love mercy, and walk humbly with God. The Lord is a God of mercy, and cares even for the dumb beasts he has created. When he healed on the Sabbath day, and was accused of breaking the law of God, he said to his accusers: "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him." The Lord looks upon the creatures he has made with compassion, no matter to what race they may belong. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Speaking to his disciples the Saviour said, "All ye are brethren." God is our common Father, and each one of us is our brother's keeper.

THE BATTLE FOR BREAD.

BY ELDER R. A. UNDERWOOD.

(Williamsport, Pa.)

It needs no scholar or statesman to discern that men's hearts to-day are "failing them for fear, and for looking after those things which are coming on the earth." We see "distress" and "perplexity" on every hand. Our financial situation is alarming to all the doctors of finance. It was said, "Repeal the Sherman law, and we shall get well." But have we? Another says, "Give us free silver, and that will save the patient." Another says "high tariff." Another says "low tariff," or "no tariff," or this, or that, will be a cure all for the financial ills of the nation. God has given light upon this question that perplexes so many to-day. Here are some of the causes of our troubles: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. . . . Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:1-5, 8.

Seven tenths of the wealth of this country is in the hands of two per cent of the people, while three tenths of the wealth is owned by ninety-eight per cent of the people. It is said that when Babylon went down, two per cent of her population owned all her wealth. The people were starved to death. When Rome went down, about eighteen hundred people owned all the known world.

In 1850 capitalists owned thirty-seven and one-half per cent of the nation's wealth. In 1870 they owned sixty-three per cent of the nation's wealth. In 1890 they owned seven tenths of her wealth. At this rate we are rapidly following in the steps of the nations that have fallen before us. Chauncey Depew has said that fifty men control the finances and legislation of this country. Mr. Sherman says that the wealth of the country is practically owned by one in sixty of the adult male population. He has predicted that under the present trend of things it will be but a short time before 50,000 people will own the entire wealth of the country. In Great Britain twenty-five landholders own 5,113,500 acres of land, at an average of 204,540 acres each, while teeming millions in that country do not possess one foot of soil. In our own land, at the present prospects, soon the land will be owned by the capitalists, and the toiling millions will either be renters or servants.

In the October *Arena*, the editor, quoting from the Boston *Herald*, under the title of "A Nation of Tenant Farmers," says: "Once the glory of New England was that every man owned his farm and from his broad acres could defy the world; but between 1880 and 1890 in the New England States, the owning farmers diminished 24,117. The number of tenant farmers in Massachusetts was, in 1890, nearly double what it was in 1880. This change, if confined to New England, would be startling, but in the Middle States during this interval the owners of farms have decreased 24,304, and the tenants occupying farms have increased 24,075. In forty-seven States and Territories the number owning farms had in 1890 become 158,951; and the number of tenant farmers had grown to 599,337."

This shows that to-day there are about four tenant farmers to every man that claims to own his farm. At the same time the profits of the farmers have been decreasing. The most of the tenant farmers pay heavy rental for the use of the land, and a large proportion of those who own their land, pay heavy interest on mortgages. The total number of mortgages in this country, according to Superintendent Porter, is 9,000,000, or one to every seventh inhabitant. It is only a question of time when nine tenths of these must give up, and become tenant farmers. There never was a time when there was so much to eat at so small a price as at the present; yet there never was a time when it was so hard for the poor man to find a small pittance with which to supply his family with daily bread.

The Chicago *Tribune* presents the situation in the following manner, under the heading, "What's the Matter?" "Money in the banks accumulating; money in the channels of trade diminishing; business failures increasing; the value of securities rising; the value of property and land falling; tramps multiplying; pauper accounts piling up; the wolf prowling around the hovel of the poor; business struggling for life; crime on the increase; want and misery stalking abroad at noonday; Shylock's millions piling up; the widow's mite melting away; the mutterings of discontent among the people; the sounds of revelry in the halls of Babylon; justice whetting its sword—hark!" No candid looker-on can deny the force of the above. The papers recently stated that William K. Vanderbilt had given to his daughter, the Duchess of Marlborough, a necklace which cost \$1,000,000, containing some of the most precious stones that had ever been found in the world. While the millionaire can bestow such lavish gifts upon a child, thousands of people who have contributed to his wealth are suffering for the necessaries of life. While the farmer sells his potatoes at from ten to fifteen cents a bushel, the present season; wheat in the West at from thirty-five to fifty cents a bushel; oats at from fifteen to twenty cents a bushel; corn at

from ten to twenty-five cents a bushel; and the dairyman must deliver his milk, as it has been the past season, at from five to seven cents a gallon; there can be no wonder why the farmer who has a mortgage upon his land must soon yield to the inevitable. In the *Arena* above quoted, the editor, under the heading, "A Thrifty Merchant and his Prodigal Son," presents in contrast ex-Postmaster-general Wanamaker, of Philadelphia, as paying many of his employees but \$4 a week, while at the same time his son in Paris made a dinner to twenty-two guests, at a cost of \$20,000. Mrs. W. K. Vanderbilt (now Mrs. Belmont) also gave a dinner to a few of the most aristocratic people of New York, at a cost of \$30,000; yet, the editor states, a farmer sent a carload of potatoes for sale to the city of Chicago, and the railroad took all the receipts from the sale of it, and asked the farmer to pay \$28 more than what was received, for the transportation of the same. Not long ago a rich lady in New York made a reception to a poodle dog at the cost of \$5000, while many thousands were suffering for want of the necessaries of life within a few steps of her door. Does not this condition of things make emphatic the prophetic word, that in the last days men shall *heap to themselves* riches, and that they shall live in pleasure on the earth, and be wanton?

(Concluded next week.)

SOME OBJECTIONS AGAINST THE SABBATH CONSIDERED.

BY PHILIP GIDDINGS.
(Georgetown, British Guiana.)

"THE Sabbath was given to the Jews."

And so were the fifth, seventh, eighth, and other commandments. Is that an argument for you to dishonor your parents, or to break those other precepts?

"The Sabbath was made for the Jews."

Right, because the Jew is a man, and the Sabbath was made for man. What are you?

"But the Sabbath, as it used to be, is abolished, or men should be stoned for breaking it."

Then the fifth and seventh commandments are abolished also; for men are no longer stoned for breaking them.

"The Christian is not under law, but under grace."

Is he under grace to steal? Can he steal gracefully? "What then? Shall we sin, because we are not under the law, but under grace?" "Shall we continue in sin that grace may abound? God forbid." No Christian is under grace to break the fourth commandment any more than he is under grace to break any other, but men misapprehend the meaning of the expression, "not under law, but under grace." Let us illustrate: Here is a man guilty of murder. He is condemned to die; but a merciful governor interposes, and pardons the culprit. He is now under grace. Does that mean he has got "indulgence" now to murder? Rather, are not gratitude and love to his benefactor new incentives nevermore to break the law? "Not under the law"—that is to say, not under the penalty of the law; for a man must either be *under* or *above* the law, and he who is above the law is above the Lawmaker. Christians are not under the condemnation of the law; for they have passed from disobedience to obedience. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus [the law of obedience] hath made me free from the law of sin and death [the law of disobedience and death]." Rom. 8:1.

"But the Lord accepts my worship on Sunday."

As he would on Monday. Now, the fifth commandment tells a child to honor his father

and his mother. Do you think if, for some reason, he honors his uncle and his aunt, he is free to neglect the obligation to his parents—to dishonor them?—No more so than any one relieved from the special honor due the seventh day,—“the holy of the Lord, honorable,”—by the honoring of a day for which there is no command. True, respect is due to all our seniors and equals; but there is a special deference we owe our parents. Thus also every day of the Christian should be a holy day, because a sinless day; and so far as time and opportunity allow from our toil, we may worship the Lord in any form, private or public, as we see fit: “but the seventh day [Saturday] is the Sabbath of the Lord thy God; in it thou shalt not do any work;” thou shalt worship.

“I don’t see any difference. One day is as good as another.”

So Nadab and Abihu might have thought about the “strange fire”; but the record in Lev. 10:1, 2 shows there was a difference, after all. But the application of the “one-day-as-good-as-another” theory quickly changes your sentiment. You feel differently to work on Sunday from the way you would feel to work on Monday. The feeling is right, but applied to the wrong day. On the seventh day thou shalt do no work, because it is the Sabbath of the Lord thy God.

“But how do you know the seventh day is Saturday?”

By the same means you know that the next day, Sunday, is the first day.

“Well, suppose we are wrong about Sunday’s being the first day?”

Fortunately, we are not. The Jews are still alive, and dispersed among the Gentiles, and they will tell any one needing the assurance that the seventh day is what we call Saturday, and that the first day is Sunday.

“Any seventh part of time is the Sabbath.”

That is not exactly agreeable to the scripture which says the seventh day is the Sabbath. While the seventh day is always the seventh part of time, the seventh part of time may not be the seventh day; and when the seventh part is not the seventh day, that seventh part is not the Sabbath, according to the commandment.

Again: The seventh-part-of-time theory applied would make each day a Sabbath—seven Sabbaths a week!—for if I have seven coins in my hand, and any one-seventh part of the number is gold, each one must be gold, and therefore I have seven gold coins. Sunday is the seventh part of time; Monday is the seventh part of time; Tuesday is the seventh part of time; and each of the other days is a seventh part of time; and since any one-seventh part is the Sabbath, and there are seven seventh parts in the week, the whole week is made up of Sabbath days! But not so; the solution of this theorem demonstrates an absurdity.

“But what about the good men who kept Sunday as Sabbath?”

They were good men because they did all the good they knew how to do; the things they did in their ignorance God overlooked. What God winked at in their ignorance, he will not wink at in our knowledge. What was not sin to them, inasmuch as they knew no better, would be sin to us; for “to him that knoweth to do good, and doeth it not, to him it is sin.” Let us illustrate this idea: Here is a lemon; but I was taught to call it an orange, and I believed it was an orange. You ask me, “What have you in your hand?” I answer, “An orange.” That is contrary to fact; but I have not lied, morally speaking. I am corrected, and shown what is an orange, and what is a lemon. I know now which is which. You ask me a second time about that lemon: “What have you in your hand?” I answer, “An orange.” I lie this time. I lie against knowledge, against conscience, against morality, against God. I lie thoroughly. It is true that work on Saturday is not a sin to those

who know not the Sabbath; but any man who has been shown, and now knows better, and still works on the seventh day,—this man sins, and is guilty before knowledge and before God.

“Jewish!” Was not Jesus of the tribe of Judah, and therefore Jewish? Is not salvation of the Jews, and therefore Jewish? Do we therefore want another Jesus, another salvation? Fellow Gentile, has not the Lord, through Isaiah 56, been telling us, for over twenty-five hundred years, not to say the Lord has separated us from his people and his Sabbath, and exhorting us to “take hold” of the Sabbath?

But undoubtedly the honest objection is the cross. “It is hard to separate from my church.” “It is hard to lose the former opinion of neighbors and friends.” “It would be difficult to make a livelihood.” “It is hard to differ from the majority.” “It is painful to differ from one’s own household.” But lovest thou these more than Me?

“What a cross I bore for thee!
Canst thou not bear one for me?”

“If any man will come after me, let him deny himself, and take up his cross, and follow me.” “Whosoever doth not bear his cross, and come after me, cannot be my disciple.”

LOVE AND JUSTICE.

BY ALTON V. FARNSWORTH.
(Claremont, N. H.)

NOTHING more surely undermines a government than a failure to enforce its laws, and no government is more firmly established than when its laws are executed to the fullest extent. Yet it is impossible for any earthly government to execute its laws perfectly, with equal justice to all. But not so with the King of the universe, the Judge of all, who is infinite in understanding and mighty in wisdom. “Judgment also will I lay to the line, and righteousness to the plummet.” God is love. He is infinite in love; in all his dealings with his children that love is manifested. But let us not forget that “justice and judgment are the habitation” of his throne. Justice in its strictest sense is one of the attributes of God, and as he is infinite in love and mercy, so he is infinite in justice. To every transgressor of divine law the sentence is pronounced, “Thou shalt surely die.” The sentence was pronounced before the law was violated, and when man yielded to the temptation of Satan and became a transgressor, that law demanded his life. Right here is where we see infinite love and justice combined.

We often hear people ask why God did not immediately blot our first parents from existence, putting an end to sin, and so save all the misery and suffering that sin has caused. To our short-sighted sense of justice this might have seemed the best way, but God “seeth not as man seeth.” He saw not Adam and Eve only. All the created intelligences that peopled the universe were watching to see the outcome of this rebellion. He saw that should the sentence of death be carried out immediately, others of his creatures might think him harsh and unjust, and so be led to serve him through fear and not from love. We were created for his glory, for his pleasure. Isa. 43:7. His great heart of love yearned for some one that could be the recipient of that love, that could love and be loved, that was capable of appreciating the beautiful things of earth, and of glorifying his Creator. The only way this could be done was by creating us free moral agents, giving us the power of choice, that we might develop wills in harmony with his; that we might do his will, not as a machine does the will of its maker, but “doing the will of God from the heart,”—doing it because we love to.

His heart of love and pity went out, not only to those who had not sinned, but to those who

had deliberately chosen the evil, and brought the sentence of death upon themselves. He longed to save them from the results of their disobedience, and the way was provided. It was no hastily devised plan, for Christ was the “Lamb slain from the foundation of the world.” When the law had been broken, justice demanded that the penalty be meted out. Love for the other created intelligences of his kingdom demanded the same, and Christ, “the only begotten of the Father,” offered himself a ransom for all. He would take upon himself the curse of the law that was resting upon man, meet its full penalty, and set us free. Gal. 3:13.

“The wages of sin is death.” Every sin brings death, and in the day of judgment, when we all stand before the judgment-seat of Christ, every one upon whom the stain of sin is found will meet the full penalty which the law demands. “Who then can be saved?”—“He that believeth and is baptized shall be saved.” What must we believe?—“That Christ Jesus came into the world to save sinners; of whom I am chief.” How can he save me when I am such a sinner?—“The Lord hath laid on him the iniquity of us all.” Yes, when we accept Christ as our Saviour, he takes the sins with which we are loaded down, and bears them to the tree on Calvary, that we might live unto righteousness. 1 Peter 2:29.

What! God lay our sins upon his only Son, “who did no sin, neither was guile found in his mouth,” and let him suffer in our stead? “Yet it pleased the Lord to bruise him.” Isa. 53:10. “But he was wounded for our transgressions, he was bruised for our iniquities; . . . and with his stripes we are healed.” Verse 5. “But we see Jesus, who . . . by the grace of God should taste death for every man.” Heb. 2:9. “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” 2 Cor. 5:21. “I will smite the shepherd, and the sheep of the flock shall be scattered abroad.” Matt. 26:31.

The human mind cannot conceive the depths of that love which induced the Son of God to leave the glories of heaven, and at the risk of losing all, take upon him human nature, and with it the curse of sin, that he might redeem a fallen race. Nor was that love any greater than that of the Father, who “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” The Father and the Son were one, and yielding up his Son was like yielding up his own life. In all Christ’s sufferings, the Father suffered with him.

But what will be gained by all this sacrifice and suffering?—The government of heaven will have been maintained; all who would accept salvation will have been saved; and the whole universe of God will have seen the terrible consequences of sin. Above all, they will see the wonderful love of God. It will have been proved that “the love of God is broader than the measure of man’s mind; and the heart of the Eternal is most wonderfully kind.” And when Satan, with all his followers, shall have been destroyed, and the last stain of sin obliterated from this earth, all the redeemed hosts of all ages will unite with the angelic throng to swell that glad song of Moses and the Lamb: “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”

Will the Saviour be satisfied with the results of his sacrifice? Let the prophet answer: “When thou shalt make his soul an offering for sin, . . . he shall see of the travail of his soul, and shall be satisfied.” Isa. 53:10, 11. Reader, have you accepted him as your sin-offering, as your Saviour? If not, I entreat of you, delay no longer. “Seek ye the Lord while he may be found, call ye upon him while he is near.” “Behold, now is the accepted time; behold, now is the day of salvation.”

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.

LOVE.

BY MRS. C. L. WOODWARD.
(Phillipsville, Pa.)

Love never worketh ill
To neighbor, brother, friend;
To any one in need
A helping hand 't will lend.

Love never causeth strife,
For peace will reign within;
But Satan's wicked art
Is sure to make us sin.

Love is the law of Christ,
The law that all obey
Who work for God and right,
And spurn the evil way.

THE LITTLE RIFT.

"I DECLARE," said Mr. John Freeholder, laying down the carving-knife and fork with the air of a martyr,— "I declare I am discouraged! What do you do with this knife, Lucilla, to make it so dull? The best steel which can be bought is ruined the instant it gets into this house. I suppose Bridget cuts the kindling-wood with it. Anyhow, I can't carve roast beef with a thing that has an edge like a hoe. Would it be too much, my dear, to ask you to have the steel brought on the table, so that I may sharpen this knife myself, since you and Bridget appear to have no time to look after so trifling an affair?" The politeness was cutting, if the knife was not.

Mr. Freeholder finished his tirade in a grieved and vexed tone of voice, frowning at his eldest daughter, who looked as if she wished to take her mother's part; and, when the steel was brought by Bridget, he sharpened the knife with much unnecessary emphasis. Mrs. Freeholder, opposite him at the table, flushed and bit her lip. Tears were not far from her eyes, but she was proud, and held them back. Fifteen years of married life with John Freeholder had not accustomed her to his maelstrom of fault-finding, nor rendered her insensible to pain when he made, in public and before his family, sarcastic observations on her housekeeping, her dress, and her management of the children.

Singularly enough, it was only in public that Mr. Freeholder behaved thus unkindly. When husband and wife were by themselves, he was generally affectionate, gentle, and even generous; but before people, though aware that his conduct caused his shy and sensitive wife acute suffering, he persisted in following the impulse of the moment; and if anything had annoyed him at the office, or if he had had losses, then he gave his ill-temper the reins, and everybody at home felt its power. Words can sting like whip-lashes.

Rupert, the seven-year-old son (there were six children in all), was chatting in an undertone with his little sister, and giggled aloud just as Mr. Freeholder, with a flourish, laid down the steel and proceeded to cut the meat. Instantly the boy's father was upon him, fancying the laughter at his expense, and unmindful of Mrs. Freeholder's deprecating excuse:—

"Never mind this time, papa; Rupert forgot."

"Yes," he answered, "that is always the way. Naughty Rupert forgot,—forgot that I have forbidden any child under ten to speak at this table, unless he is first spoken to. Children should be seen and not heard. Rupert, you may leave the table at once. You can have your dinner in the kitchen, sir."

This was a great disgrace. "Well, papa," said Agnes, a pretty girl of fourteen, not in the

least afraid of her father, and very sympathetic with her mother, "I think it would be pleasanter if you could pass over a thing, a little thing, once in a while. Rupert has been so good all day, and Elsie made him laugh. Why didn't you send her away from the table, or me? and why do you get so fretted at any trifling thing?—you called it a trifle yourself just now when you spoke to mother about the knife."

"Agnes, do not be pert and forward," said Mr. Freeholder, sternly, passing his plate for potatoes.

"These potatoes, my love," he added a minute after, again turning to the unfortunate mistress of the feast, "are watery and underdone,—raw, in fact. If Bridget cannot even boil a potato properly, she would better leave; but I do not know that it is wholly her fault—if you would only look after things yourself more carefully."

So the uncomfortable and dreary meal dragged itself through, the father finding something as a peg on which he might hang a complaint, in every dish and every course, the mother growing more and more silent and pale, the children, hardened by the frequency of such scenes, devouring their gooseberry pie at the end of the repast, with as much relish as if they had been seated at a table where everything was cheerful, and serenity reigned.

Well said the wise man, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith," and, "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife."

"Mama," said the oldest daughter, when Mr. Freeholder had stamped himself out of the house to prayer-meeting, shutting the front door with a bang, "what does ail papa? Why is he so worried, so cross, and unreasonable always? He never has a word of praise for us when things are at their best, and he is forever blaming every one when anything is the least bit wrong. I am ashamed of my father. Don't let us go to prayer-meeting. Papa did not wait for us."

"Darling," said Mrs. Freeholder, "don't allow yourself to speak with disrespect of your father. Business worries him, probably. He really does not mean all he says. It is simply a matter of habit into which he has fallen, and, personally, though it used to hurt me, I do not mind it so much now. I am distressed at the impression it leaves upon our friends, because it somehow puts the wife and the home into a false position, when the head of the house indulges in unkind reflections in the presence of guests. When we are alone, I can endure it."

"Yes, mama, you do endure it. Your lip quivers, your eyes are blurred with tears, you cannot help shrinking as if you had been struck, when one of the boys is harshly sent away from the table. When I grow up and am married," said the precocious daughter, firmly, "I will begin right. The first time my husband dares to find a word of fault, I'll crush the thing in the bud. See if I don't!"

Mother and daughter went to prayer-meeting, entering the lecture-room late. Mr. Freeholder, from his seat at the pastor's right, sent them a severely reproofing glance, which the wife did not trouble herself to return, and which the girl did return, with one of defiance. Mr. Freeholder sometimes felt as if he could shake Agnes, she was so lacking in duteous behavior; but she was beyond the age of parental correction, and, at home, he occasionally spanked one of the babies, as a vent for his anger with their sister. That look of hers, across the room, made him very uncomfortable to-night.

"Big as she is," he said to himself, "she'll find that I'll punish her in a way she'll feel. My lady will be ordered to her room, and shut up for a day or two on a diet of bread and water, if she does not learn to control her eyes and her tongue."

Poor Mr. Freeholder! At this instant the pastor, with benignant face and courteous tone, said, gently imperious:—

"We will be led in prayer by brother Freeholder."

It was a beautiful prayer, but not a syllable, not a sentence in its course, aroused any other sensation than that of antagonism in the heart of Agnes Freeholder. Her mother instinctively guessed her state of mind, and was not surprised when, the meeting over, and an opportunity afforded young people to meet the committee and unite with the church, Agnes, who had lately been seriously considering the matter, walked resolutely past the door. She said nothing, but had she spoken, she would have said that her father's crossness and her father's prayer were, in combination, her stumbling-block on the threshold of the kingdom.

Take heed that ye offend not one of these little ones, says the Saviour, and "woe to that man by whom the offense cometh!"

Years after, John Freeholder bore his cross in humiliation, when his sons fled their home as if it had been a prison, his daughters remained obstinately outside the church, and even his wife, patient to the last, treated him with tolerant pity. Unrestrained temper and petty despotism had brought forth their legitimate consequences.

"It is the little rift within the lute,
That, by and by, will make the music mute."
—Margaret E. Sangster, in *Christian Herald and Signs of our Times*.

THE SCIENCE OF CHICKEN-RAISING.

A Fable.

* * *

FARMER LANE's barnyard was inhabited by a very quiet and respectable community of fowls which reared their families in peace, and whose good nature was never disturbed except for a moment at a time,—when, perchance, two hens might dispute over a worm or about the color of their children. Such troubles were quickly settled by a few well-directed pecks from the rooster, whose word or look was law.

Mrs. Brownie, Mrs. Speckle, Mrs. Topknot, and all the motherly fraternity, attended well to their business of laying beautiful eggs, hoping to be rewarded by and by with an interesting family of chicks. Their stores somehow did not increase as they should; for, do their best when they returned to their cozy nest each morning, they gazed in astonishment on one lone egg, where the day before they had left two. When at last their deferred hopes made their hearts sick, they gave up the idea of a numerous family, and settled down upon the idea that one chick is better than none.

Then Farmer Lane would take pity on them, and generally give them back as many of their beautiful eggs as they could cover, which is as many as any wise mother wants. The fine fluffy balls that finally rolled out of those eggs filled the mother hens with pride and solicitude, to the very tips of their feathers. They clucked, scolded, coaxed, chuckled, and scratched continually. To all appearance, they were more absorbed in their broods than they needed to be. They had no time to gossip, nor to stand in the sun with the rooster to show off their feathers. Those baby chicks received constant attention by day, and were brooded safely before it was dark every night, whether there was a concert or not.

But in spite of their best care, some of the dear little ones were killed. A cow stepped on one, some got into bad company, and swine ate them, and one young fellow broke his neck trying to crow as he saw his father do. Mrs. Speckle had very poor luck; and out of thirteen eggs there were but four chicks, one of which proved to be a wandering Turk, and another a

illy gosling that went to sea. Farmer Lane thought he could improve on that way of doing business, and gave the hens to understand that he, having studied the science of chicken-raising, would do the artistic part of the work, if they would do the mechanical part. That is, if they would lay the eggs, he would raise and educate the chicks.

He did not wait a moment for the hens to protest, although there was a flutter and a loud cackle in the barnyard when the announcement was made. Mrs. Brownie looked out of the corner of her eye, and whispered, "We'll see how this new-fangled idea will come out." So the hens did their part faithfully. Beautiful eggs were piled up, and Farmer Lane procured an incubator, which he watched very carefully night and day; and the hens watched it, too. After about four weeks, there was a basketful of bad eggs carried away, and twenty scrawny chicks were looking about for a mother. The hens were on hand, expecting to be called on; at least they thought they would be asked for some advice. But no; Farmer Lane had read all about chicken-raising, and the old hens hadn't. He was equal to the emergency, and had a mother made to order. It was a big, roomy kind of mother, and would accommodate a hundred or more chicks. It was a nice, stately mother, something like an insane asylum. Its warmth was not natural, neither was its food.

Well, the chicks trooped up to the mother, which was named "chicken garden." The hens watched the proceedings with interest. Many were the laughs they had, though really they were much vexed; and they formed an Anti-Scientific-Chicken-Raising Society, at which they decided to lay no more eggs at present prices. If Farmer Lane, they argued, was simply working for science, or for money without regard to their maternal feelings, he should pay well for his material.

Meanwhile the chickens grew, and the "mother" was so anxious that they should progress, that she wore the fuzzy down off their backs, so as to encourage feathers to grow. They looked gaunt and awkward, and when feathers grew, quickly forgot they were chicks, and became old hens at once. They began to learn to roost before their wings were grown, beginning on the highest round; and many of them fell off and were killed or rendered idiotic. Farmer Lane was not going to be beaten by some old hens, so he proposed to have his eggs made by machinery. At this the hens rejoiced; for since the cares of maternity had been taken away, they had learned to go about as the male portion of the community did, to strut up and down the street, and attend public games. They began to cultivate their spurs and to crow, and it was surprising how they transformed themselves.

Farmer Lane bethought himself, when he saw what a pass his once happy barnyard was reduced. His dozen chicks were awkward, forlorn, motherless creatures, whose only forte was roosting high. His hens were idle, useless, vain creatures, which did nothing but eat, and abuse the rooster. He therefore called a meeting, at which there was a free discussion; the hens, yielding to the persuasion of the rooster and the farmer, returned to their places, took up their forsaken duties, laid beautiful eggs which were given back to them for hatching, and the nice plump chicks had mothers that were mothers. But the farmer did not relinquish all interest in the matter. The means he had provided and the knowledge he had gained, were put to a good use in making life pleasant and profitable for both mothers and chicks. He taught them both how to live and become useful; how to grow up strong by roosting first on the ground and then on the lowest round.

At a later meeting, it was unanimously resolved that mothers are a help to successful chicken-raising, and that a sensible farmer is a help to mother hens.

GRAHAM BREAD.

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

THE difficulty of obtaining good flour is one not easily overcome, but we will do the best we can. As a rule, the Graham flour of commerce is minus the starchy portion, so we must supply it in the form of strong white flour. By "strong" flour we mean that which contains considerable gluten. It is granular, and of a yellowish color.

Probably in most cases one will need to use two thirds of white flour to one third of Graham, and then the bread should be made after the recipe for white bread given in a late lesson, unless there should prove to be an acid taste; then it would be well to give it less fermentation. Care should be taken to prevent the fermentation from proceeding too far, as those flours which contain the most gluten decompose most readily. As a rule, Graham bread requires a longer time in the oven, to get thoroughly done, than does white bread.

If one chooses, a tablespoonful of molasses to a loaf will give a more desirable color. All flour should be sifted just before using, for the purpose of increasing its lightness; then the bran of the Graham may be returned to the flour if desired. Much of the gluten is attached to the bran.

In all bread-baking the utensils should be scrupulously clean, since a few germs may produce very unfavorable results.

MAN'S FIRST HOME.

BY M. E. STEWARD.
(Battle Creek, Mich.)

"ALTHOUGH everything God had made was in the perfection of beauty, and there seemed nothing wanting upon the earth which God had created to make Adam and Eve happy, he manifested his great love for them by planting a garden especially for them. . . . This beautiful garden was to be their home, their special residence.

"In this garden the Lord placed trees of every variety for usefulness and beauty. There were trees laden with luxuriant fruit, of rich fragrance, beautiful to the eye and pleasant to the taste, designed to be food for the holy pair. There were the lovely vines which grew upright, laden with their burden of fruit, unlike anything man has seen since the fall. The fruit was very large and of different colors; some nearly black, some purple, red, pink, and light green. They did not trail upon the ground, although not supported by trellises, but the weight of the fruit bowed them down. It was the happy labor of Adam and Eve to form beautiful bowers from the branches of the vine, and train them, forming dwellings of nature's beautiful, living trees and foliage, laden with fragrant fruit.

"Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. The holy pair united with them, and raised their voices in harmonious songs of love, praise, and adoration, to the Father and his dear Son, for the tokens of love which surrounded them. They recognized the order and harmony of creation, which spoke of wisdom and knowledge that were infinite. Some new beauty and additional glory of their Eden home they were continually discovering, which filled their hearts with deeper love, and brought from their lips expressions of gratitude and reverence to their Creator."—*"Spirit of Prophecy," Vol. I.*

We may learn much from the above description of the home the Lord made for man. Although, in some respects, such a home is not now possi-

ble, should we not do well to follow its leading ideas as far as we can? It was the useful, united with the beautiful. "God loves the beautiful." "He hath made everything beautiful in his time." The more we become like God, the more we shall love the beautiful, too.

Beauty of character is of first importance. As character is molded and educated by the surroundings, how necessary that home be made as lovely as possible! Home should, for many reasons, be the most attractive place on earth; but unless a person has something of the art "idea," he is liable to make many blunders in trying to beautify his home.

The art idea is what enables a poet to write a beautiful poem, a painter to make a good picture, a singer to render music, not only correctly, but sympathetically, and an architect to build a fine palace. This idea embraces simplicity and adaptability, with whatever is beautiful and grand; it is "good taste" sensibly carried out. Every lesson learned in any one of the fine arts, cultivates the art idea in every other one of these arts. Thus one cannot be able to paint a good picture, without having a higher conception of poetry, of singing, of architecture, or of beauty in general.

CAUTION TO LOCALITIES WHERE TYPHOID FEVER IS PRESENT.

THE following circular is issued by the Michigan State Board of Health. It is pertinent everywhere:—

"The germs of this disease are now known to be in the discharges from the bowels, and recently have been found in the urine; they are known to be in the spleen, and probably pervade the entire body of a person having typhoid fever. The germs are not rapidly destroyed by drying. Typhoid fever is probably always spread from a person having that disease. It is sometimes spread directly from person to person. All discharges from the body of a person having typhoid fever should be disinfected.

"Public notice of every infected place should be given by placard on the premises and otherwise if necessary, so that no person may unguardedly drink water or take food from a source likely to be contaminated with the germs of typhoid fever.

"HENRY B. BAKER, Sec."

TRUE HOSPITALITY.

A CORRESPONDENT of a recent paper says: "A dinner should be good; one should dine well every day; that goes without saying. The guests at one's board should not be supposed to have either a bigger or a daintier appetite than those who usually congregate there. I might add that the capacity of the human stomach remains quite the same under ordinary circumstances, and requires, and should have, its just modicum only at each dinner, after which it is waste of energy and money to give it more, and not even a kindness to those one is trying to entertain.

"What would one think of a hostess who would say: 'Dear Mr. X, these three extra courses are served in your honor; to be sure, you will have a headache to-morrow, but I thought I must show you the attention of a larger "feed" than it is our custom to have.' Yet is this not precisely what she is doing?

"There is little doubt that we multiply paraphernalia and food at our tables to our own damage, and I hail with delight the simple fashions set us by the royal family, who serve, even to their honored guests, dinners no more elaborate than many a man thinks it incumbent to serve daily. Therein lies the idea of true hospitality, the ideal manner of dinner-giving."

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 21, 1896.

URIAH SMITH,
GEO. C. TENNEY,

EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,
ALONZO T. JONES, WM. W. PRESCOTT, AND LOUIS R. CONRAD.

HE WILL COME AGAIN.

No Bible truth is more explicitly and emphatically taught than that Christ will come personally to earth the second time. The most important event this world has ever witnessed was the personal presence of Christ in the midst of mankind. No doubt it seemed very incredible to the average man that such an event ever could take place. The thought that the Son of God in heaven should be made flesh, and dwell with men, was not within the range of human conception. But that he did so come to earth, partake of our nature, and submit to suffering, humiliation, and to death, is one of the fundamental facts of the revealed gospel.

The prophecies had long foretold his advent, but they were misconstrued, disbelieved, and misunderstood; so that when he came, there were none to welcome him. In his earthly career he carried out minutely the specifications of the prophecies, so that not one word failed of a literal fulfilment. With the most careful regard for detail were the prophecies of Christ's mission to earth carried out.

Before he left his disciples, he promised most faithfully and explicitly that he would come back again. He said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Nothing could be plainer than that. Do we believe it? As he ascended to heaven, two angels appeared to the astonished disciples, and said: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

This coming is not at the death of individuals; for it will be personal, literal, visible, glorious. Nor is it at conversion, for the same reason.

The apostle describes this event in the following plain language: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

In many passages of Scripture the second coming of Christ is positively foretold, and various details of the event are given. It does not matter how improbable the event may seem, how unphilosophical, or how unnatural; the events will take place, and the Scriptures will be fulfilled with the same unerring accuracy as were those which foretold his first advent.

That event draws near. Many of the tokens of Christ's coming have been seen. Thus far events have been true to prophecy. So many of the signal heralds of Christ's coming have been passed that we now may expect it very soon. What a precious thought! What a blessed hope! Not many more seasons will pass before we shall see him, whom, not having seen, we love.

G. C. T.

ABIDING AND WALKING IN CHRIST.*

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. "Abiding" and "walking" are the lessons of this text. As a result of abiding in Christ, we ought to walk as he walked. The first lesson is abiding in Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:4, 5. Christ says, "I am the true vine"—there are a great many that profess to be vines; but I am the real vine, I am the vine that has life. We are the branches. But in the Scripture Christ is spoken of as a branch. "Behold, I will bring forth my servant the Branch;" "behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord." Zech. 3:8; 6:12. "For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Isa. 53:2. "I am the vine, ye are the branches." But the Scripture speaks of Christ himself as the branch. Christ is a branch unto God, that he may be a vine unto us.

Before any branch can grow, there must be some life underneath that does not show itself. So the branch is, after all, only a root which has come up in sight, but which depends for life upon the roots that draw life from the soil. God is the source of all things; but he comes in sight to men in Jesus Christ, the branch, and Jesus Christ the branch, is but the root of God, growing up in sight, that men may see it, and God be manifested. When Jesus Christ came to the world, it was God manifesting himself; but because the root came up out of what appeared to be dry ground, because it did not manifest itself in the way that men thought it ought to manifest itself, they did not recognize it. They thought it was something not to be desired, and so they rejected it; and yet it was a branch springing up from the root of life; it was God manifesting himself to the world, so that he could be seen. Clouds and darkness are round about his throne; yet he manifested himself, so that the world, if they would, might see him in the Branch.

Christ became a branch unto God in order that he might be a vine unto other branches. But the branch abides in the vine only by having a living connection with it. Just as soon as the branch is severed from the vine, though it is put back again with great care, it no longer abides in the vine. It will not abide in the vine except it be grafted, and the success of this grafting depends upon making such a connection that the life from the vine shall flow into the branch again.

And we must abide in Christ as the branch abides in the vine, so that the very life of God shall be our life. Though the branch is full of life, it has no life of its own. So we must present ourselves every day as needing to be filled with life from God. Just the moment the connection is severed between the branch and the vine, just that moment the branch ceases

*From a discourse at the Australian camp-meeting.

to live. That is the lesson of abiding in Christ. As the branch is connected with the vine, filled with life, yet needing all the time to be filled, so we are to be connected with Christ, wholly dependent upon him for life.

That is the lesson; what is the application?—"He that saith he abideth in him ought himself also so to walk, even as he walked." If the branch is connected with the vine, it bears the fruit of the vine. God in Christ is the true vine; but the fruit of the grape-vine is not found directly on the stalk. The fruit is found on the branches. Christ is our vine; and those who, through becoming connected with him, are his branches, will bring forth the same fruit as he did when he was here, a branch himself. That is to say, They will walk even as he walked. This brings before us the thought of Christ, our example.

"He that saith he abideth in him ought himself also so to walk, even as he walked"—not as men say he walked, but as he walked. And how shall we know how he walked?—By reading and studying his life. That is where we find how Christ walked; and there we will find how we ought to walk. We shall walk as he walked, and not wholly as an obligation, but as a result. If one says he abides in Christ, and walks not as he walked, his life is contrary to his profession. We do not get into Christ by trying to walk as he walked; we do not abide in Christ by trying to walk as he walked; but we first get into Christ, and then, as a consequence, just as the branch will bring forth the fruit of the vine, so will the Christian, who really abides in Christ, bring forth the same fruit that he bore, walking as he walked.

If we abide in Christ, we shall walk in his steps; and he has left us an example that we should walk in his steps. There are many people who take it upon themselves to point out what are Christ's footsteps; but his word is the test, and in it we may find whether they are pointing out the right footsteps or not. There are in the world to-day many false conceptions of Christ, which amount really to having a false Christ. It is not what our idea of Christ is, but what he is, that is to be our example; not what we have been taught that Christ is, but what the word says that he is.

It was revealed unto Simeon "that he should not see death, before he had seen the Lord's Christ," and that is what we want to see—not any man's idea of what Christ ought to be, but the Lord's Christ. That is the Christ of the word, and our idea of how Christ walked should be formed wholly by the word.

And now let us test it in that way. It is quite likely that as soon as we begin to talk of walking with Christ, there comes up the thought, Christ walked on the water; and you surely do not expect us to walk on the water! Let me call your attention to an incident at the beginning of Christ's ministry: "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." Matt. 4:18-20. Before Christ walked on the sea, he walked by the sea on the land; and before he saw Peter on the water, he saw him on the land, and told him to follow him, and Peter left his nets and followed him. Later on in Christ's ministry, we find that after he had fed

the five thousand across the lake, he was there in the midst of the wind watching of the ship on the sea, that before he spent the night with waves; he is our ship. And in the morning he came to them walking on the water, and saw him walking, saying, It is I, fear not. But straightway saying, Be of good cheer, Peter answered thou, bid me down out of the boat, to go to Jesus, boisterous, he sank, he cried immediately Jesus caught him, a faith, wherefore 26-31. Christ of faith, but I faith.

"THE

"In the Spring Jan. 3, under following extra editorial summary year:—

"As one life final verge with than common certainty and in all parts of and folly, con- clination to fa- love. The m- of the earth macy which is thoughts and sense of inter- the practical finally the gr- respect to rel- —all these p- really think, the small life interests of ge- tion of spirit- produce, we s- brotherhood that the pres- peoples are must shortly the shuddering burst, devast- heavens and t-

The Repub- encies, always a coloring to truth will pe- quoted seems ful statement- nied. The r- are the mo-

the five thousand, his disciples took ship to go across the lake, but he went apart into a mountain to pray; "and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea." Matt. 14:23-25. But notice that before he walked on the sea, he had spent the night in secret prayer. "But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary." So was our ship. Very likely just now some ship is being tossed by the waves of human tempest. And in the fourth watch of the night, Jesus came to them from his season of secret prayer, walking on the sea. "And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Let him say that to you now. "Be of good cheer; it is I; be not afraid." "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Verses 26-31. Christ's walk on the sea was the walk of faith, but Peter failed because of his lack of faith. W. W. P.

"THE WORLD'S OUTLOOK."

In the *Springfield Republican* (weekly) of Jan. 3, under the above heading, we have in the following extract the opening paragraph of an editorial summary of the events of the past year:—

"As one looks back upon the year on whose final verge we stand, he feels, perhaps more than commonly at this recurrent period, the uncertainty and unreality of the way of the world. In all parts of the globe he perceives ferment and folly, conflict and struggle, and little inclination to follow high purpose and brotherly love. The marvelous opening of all the regions of the earth by steam and electricity, the intimacy which is now ours in regard to the lives and thoughts and purposes of all other peoples, the sense of interdependence in all the needs of life, the practical accord of national interests, and finally the great advance of comprehension in respect to religious faith and common destiny, — all these produce on the minds of those who really think, and who have regard not only to the small life of a generation, but to the greater interests of generations to come, and an intimation of spiritual considerations beyond,— they produce, we say, a conviction of the universal brotherhood of man so strong and so solemn that the present relations between nations and peoples are either like an evil dream, which must shortly be dissipated by awakening, or as the shuddering prelude of a storm which must burst, devastate, and dissolve, to reveal the new heavens and the new earth."

The *Republican* is a paper of optimistic tendencies, always endeavoring to give as bright coloring to this poor, sin-cursed world as the truth will permit, if not more so. The view quoted seems almost prophetic. It is a regretful statement of sober facts which cannot be denied. The newspapers and the religious papers are the mouthpieces of modern "Christian

civilization," which they rarely fail to laud to the skies. The two great Anglo-Saxon nations are placed as the vanguard, leading on to the gradual but rapid subjection of all the world to the refining and elevating of its nations and barbaric peoples to the glories of the millennial age, when this civilization is supposed to reach its climax. The great men of to-day are enthusiastic over this expectation, and seem wonderfully confident of its consummation.

That we are living in a remarkable age of light and knowledge, it would be absurd to deny. This has been clearly foretold by the prophet, and the facts stamp this age as the last generation, living in the closing scenes of the "time of the end." We are all willing, I trust, cheerfully to admit that we enjoy many blessings in this age,—the amelioration of many evils, the wonderful advances in the arts and sciences, the existence of a spirit of liberality and benevolence, and the widespread interest existing in behalf of humanity and civil rights. These, and many other things which we have not space to mention, are great blessings, for which all of us should be most thankful. But events are rapidly occurring which ought terribly to shake the votaries of this modern civilization, and lead them to see its absolute hollowness. It is based on the gravest fallacies, and one of these days it will fall to pieces with a fearful shock to its adherents.

The extract above, from such a very intelligent source, is a remarkable confession. Instead of peace, love, good-will, truth, and righteousness, which are the genuine fruits of true civilization, we have, according to this eminent authority, "in all parts of the globe," "ferment and folly, conflict and struggle, and little inclination to follow high purposes and brotherly love." No doubt we are all surfeited with the horrors of the Armenian massacre, which Turkey is carrying on to destroy that nation. It is one of Turkey's "holy wars" of murder, devastation, and annihilation. The great so-called "Christian" nations of Europe, because of jealousy of one another, stand by and see this awful ruin. It is said that already 100,000 men, women, and children have been thus butchered in cold blood. And this in the close of this remarkable nineteenth century of "Christian civilization."

"But," the optimist will say, "all this occurs in those semi-civilized countries the Christian world is trying to elevate." For the benefit of such, I might give extracts from the editorial notes of the same journal of the same date, showing the outrageous deeds of violence that are taking place in our own country, which we are wont to claim is as highly civilized as any on earth, giving us little to boast of indeed. We learn of no punishment's being inflicted upon the perpetrators of those awful deeds; and if it was of any benefit to present a catalogue of the mobs and Chinese massacres of our Northern States, it would leave their civilization little to boast of.

These are waymarks too patent to be overlooked. Our modern civilization, with all its blessings and high professions, instead of being a harbinger of universal peace and good will to man, bringing in the glorious millennium of Christ's peaceful reign, is more like the fires of a volcano, bursting forth in places, and almost ready to engulf the surrounding region in ruin.

The events of the last few weeks have been a wonderful commentary on the folly of the modern

peace-and-safety cry. Even the men of the world most deeply enlisted in the specious doctrines of so-called "modern progress," which is leading away from the Bible's teachings with terrible rapidity, are forced to admit the facts, as we see by the extract above. How forcible are the closing words of that paragraph! The writer likens the present relations between nations and peoples either to an "evil dream, which must soon be dissipated by awakening," or to "the shuddering prelude of a storm which must burst, devastate, and dissolve, to reveal the new heavens and the new earth." If the terrible evils existing in the world were but "a dream soon to be dissipated," how happy the result, when the nightmare was broken! But, alas! the facts are too plain to admit of this.

The editor's last illustration is evidently the right one, but in a sense far more fearful, thorough, and destructive than the writer dreams of. The "time of trouble, such as never was since there was a nation," closely follows the age of light and knowledge, and precedes the "standing up,"—the reign of Michael, the Prince of Peace. We are rapidly nearing the throes of this world's final dissolution. How can these great, intelligent men fail to see it?—Only because they have freely imbibed the stupefying draughts of worldly popularity and human progress, without thorough conversion to Christ. Popular Christianity is to do great things, when it becomes allied to wicked, selfish civil governments, in bringing about the satanic deceptions of the last day. A little light occasionally breaks upon the world, but it is apt to be soon dissipated by the darkness of error. May God pity a world in moral darkness, and help us to realize the importance of his truth for the last days.

A VISIT TO BASUTOLAND.—NO. 2.

A Post-cart Ride.

At 8:30, at the sound of the bugle, the post cart drove to the hotel where we stopped overnight. The driver carries the bugle, and furnishes rather interesting music while in town and when he is to meet teams on the road, or pass teams, as the right-of-way belongs to the government mail. We chose a two-wheeled cart, with four horses attached to the cart, filled with mail-bags. The mail comes first, and passengers second. We had scarcely been seated, when we crossed the Orange River into the Free State. We rode at the rate of eight miles an hour for nineteen miles, up hills and down through ravines, to Rouxville, where we changed horses; and then again, at the rate of ten miles an hour, we traveled over far worse and more hilly roads, for sixteen miles farther, to a baiting station. From there to Bushman's Kop, a small village where we again changed horses, is twenty-one miles. About eighteen miles farther is Mafeteng, where again we baited the team. This brought us the distance of about eight miles into Basutoland; the other portion of the distance we were in Orange Free State. Language cannot describe the roads,—the hills we went over, the gorges we went through, the steepes we climbed, the ditches we went into in crossing streams, for bridges are unknown in Basutoland. It was dark when we arrived at the last-named place, and soon it began to rain. The Sunday before, throughout all the country, the people had met (save a few pious Dutchmen, who said it would be of no use, as

repentance was first necessary), and prayed for rain.

Imagine our feelings when we learned that the driver had not been over the road for four years — and such a road! There were no guide-posts to go by, — nothing but one's sight and the instinct of the horses; for when one traveled portion becomes impassable, the people widen it, so some of the road must have been six or eight rods wide. The passable portion was to be picked out. We earnestly prayed that the Lord would direct the "leaders" and enlighten the driver. In vain was the candle-lantern lighted and hung in the center under the cart; for the jolting of the cart first to one side and then to the other, as it struck some boulder, would put it out. A number of times the horses stopped, and although spirited, refused to move at severe whipping, even to the straightening of the tugs, until the driver got out and found the path, and directed them to the right way. Then, without any urging, they would make haste to get in the right path, evincing a knowledge of the situation.

The driver seemed at times to be seriously impressed at the action of the horses; and to me there was something more than ordinary in it. "Can it be true," thought I, "that for some wise purpose the angel of the Lord is controlling those horses?" Sometimes, contrary to the reining of the driver, the leaders would spring more than the distance of the width of the cart, and lead the wheel-horses by the right road down into a gully; when, had they gone directly forward, we would have plunged over an embankment, and to all appearances much damage would have been done, if no lives had been lost. At eleven o'clock we changed horses again, and went twenty-five miles farther. It was in this way we rode from Mafeteng to Morijah, the oldest mission station in Basutoland. The post cart went on about thirty miles more to the capital, Maseru.

We found ourselves, after seventeen hours' riding, one hundred and fourteen miles from our starting-place; and we were sore and well-fitted for a few hours' sleep. We had letters of introduction to some native chiefs and others, but no introduction to any one who could give us lodging. We asked for lodging, however, and kindly received it at the home of Mr. Mabilili, a resident missionary. In the morning we found ourselves in a place of beautiful surroundings. Morijah lies nestled among the willows and fruit-trees of various kinds on the hillside; mountain peaks are in either direction. Here is a printing-house and a book-binding establishment. A fortnightly paper is published here in the Basuto language; it has a circulation of eight thousand, mostly in Basutoland and among the Basutos. Its name, translated, is, *A Little Light*. The government printing is also done by the natives at this place. Here are numerous buildings for the education of all classes, from the youth to those receiving instruction in more advanced studies. Manual training is connected with the school work. The manual training is not simply to give exercise, but it is to teach the natives to cultivate a garden or erect a new stone building. The work is done wholly by the natives, even to cutting the stone in the quarry. At this place, however, there are master workmen, who are also natives, but who received their training in one of the industrial schools at Quthing. In having the natives themselves do all the work, it impresses them with the idea that the improvement of the country rests with them. The in-

fluence in favor of civilization is more sensibly felt among the uneducated when the natives are the master workmen, than when Europeans do the work, although the work at first might be done better by Europeans.

S. N. H.

THE INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THERE have been, during the past year, something like fifty-one arrests for Sunday labor. Of these fifty-one cases, four were dismissed; six resulted in acquittal; two are pending; and thirty-nine were convictions. Of the thirty-nine convictions, seven are now pending on appeal. As the result of the sentences given by courts, 1161 days have been spent in prison, 541 days in the chain-gang, and there has been levied, though not paid, over \$1500 in fines. These to any thinking person would indicate that religious persecution is not in any sense dead; for in all the cases that have come under our notice during the year, the testimony has uniformly been that the people who were under arrest were peaceable, law-abiding citizens, except that they would work on Sunday.

The *American Sentinel* has been loyally working during the year in holding before the people of the United States the pernicious results that come from Sunday laws and a union of Church and State. Our church paper, the *REVIEW*, while occupying a little different relation to the people than does the *Sentinel*, has been continually holding before the people the idea that allegiance to God is first and above all.

In looking to the year 1896, there is presented to our minds rare possibilities for the advancement of the cause of God, and chances of sharp conflicts with Satan in some of his manifold forms; but in it all we can claim the victory through our Lord Jesus Christ.

Interesting developments are soon to take place relative to our work in Ontario, and there will be an effort made to amend the statute so that farmers can be reached by Sunday laws; for now it has been repeatedly decided that they do not come within the statute. The decision in the Ontario cases will probably be rendered some time in the early part of February.

The cases of brethren Mc Cutchen and Keck have not yet been decided in the Supreme Court, where the cases were taken on a Bill of Exceptions to the ruling of the Superior Court. Brother Lewis, in Tennessee, in the same jurisdiction as that under which brother King lived, and whose case will be called before the very same judge that sentenced brother King, will be tried the first part of March. A postponement is improbable.

In South Carolina our brethren are being threatened if they do not cease their work upon Sunday; and, although brother Whaley has just finished a term of imprisonment in Maryland, there is positive assurance that other indictments will soon follow. In other places throughout the Union, the spirit is rapidly growing that laws should be made to coerce conscience, and compel obedience to human ideas of the Bible. In our national legislature, the Reform party has come again, with stronger force than ever, having received much stimulus from the various conventions held in the large cities in the East; and some five different bills amending the Constitution have been introduced. Chief among these is the one placing God and

Christ in the Constitution, by amending the preamble; this has been spoken of already in the *REVIEW* and the *Sentinel*.

When there does not seem to be any prospect of getting a severe, strict Sunday law, the Reformers are content to secure a law directed against some certain employment, usually barbers. All these means simply give them an entering wedge, and all the other laws will follow in the due course of time.

Illinois presents a spectacle of a municipality passing a law making a man guilty of misdemeanor whom the State law exempts, and it is a question of but a few months before the State Supreme Court will be called upon to decide whether it is competent for a municipality to legislate beyond and above State law.

But all these things need not frighten us. They need not take away one particle of the joy we feel in the Christian life. All these things are but steps toward the decree that all who will not worship the "beast" shall be killed, and are but gladsome signs of the glorious future which is soon to be given to the people of God. The International Religious Liberty Association, while endeavoring to get men to see what results will come to them if they have any part in causing governments to do that which God has said should not be done, is carrying forward a prominent part of the third angel's message. The warning against the worship of the beast and his image, and the reception of his mark, may be given in many ways; and if, in presenting the true relation of the Church and the State, some eyes may be opened to the true inwardness of all this work, and they thereby are warned of the destruction that shall come to every individual who assists in any way in carrying forward and completing the unlawful union of the Church and the State, the Association will have accomplished one of its purposes.

Another chief end of our existence as an Association is to aid persons persecuted because of religious laws, and furnish them with that assistance which they otherwise would probably not receive, in maintaining their positions before an unenlightened world. If, for conscience sake, the father and bread-winner is taken from his home, we may be bound with him, and being so bound, contribute to the relief of his distressed loved ones. Thus we lighten the anxiety that may be in his heart, and show to all spectators that the religion of Jesus Christ binds men's souls together in him.

In making these statements relative to some of the plans of the Association, we do not wish to ignore a large part of our membership who may not thoroughly agree with us relative to some points of faith, but who yet maintain that a union of Church and State is a pernicious thing, and who gladly join hands with us in trying to get the people to see the end of the course they are pursuing. We would invite all who are in sympathy with the objects of the Association to put their shoulder to the wheel now. If they are not members, let them become such. If they are members, they should see that their dues are paid up; and if they have done all this, they should then aid the Association, by donations, as much as seems to them consistent. We firmly believe that there is a great and important work before us in upholding the true principles of liberty and equality.

INTERNATIONAL RELIGIOUS LIBERTY ASS'N.
Per J. G. Lamson.

Progress of the Cause.

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

THE SCHOOL QUESTION IN SWITZERLAND.

As already reported through the REVIEW, the Swiss school laws are very rigid, and in almost every canton, attendance on the Sabbath is obligatory. As our people became acquainted with the message, it was not difficult for them to see that they could not obey the Lord in keeping the fourth commandment, while sending their children to the secular school on the Sabbath; but this brought them into unpleasant conflict with the authorities. To avoid difficulty as much as possible, the children were sent to private schools, or the parents moved to parts where the law did not conflict with Sabbath-observance.

This state of affairs did not long continue, till all saw the urgent necessity of having a school of our own. The question was quite fully considered at our last Conference, and the Conference committee was authorized to take the necessary steps for opening such a school. At first, it was thought best to open a school at Basel, where we already have the necessary buildings; but as the question was examined in detail, and the "Testimonies" on the subject studied, it was the unanimous conclusion that we could not open the school in Basel.

According to the light that the Lord has given us on the question, schools for youth should not be in a city, but out in nature, where the children would be separated from the corrupting influences of the city, and where they would also have an opportunity for useful physical exercise, as well as a chance for the study of God's works. Our buildings in Basel face the largest park in the city, where all sorts of games, the drilling of soldiers, target shooting, etc., take place,—the extreme opposite of what should be constantly before the minds of the children. It was therefore decided to rent buildings in the country, with some land and fruit-trees.

After diligent search and considerable advertising, no suitable place was found for rent, but an excellent place was found for sale; and as the terms for the place were much below the nominal value, it was decided to purchase the property, as it can readily be sold at any time for the amount paid for it. It is situated in the country, about three miles from Bienne. It is quite centrally located as to our churches, and near the geographical center of Switzerland; and besides being in the country, it combines the advantages of being near a railway center and an excellent fruit market.

The property consists of twenty-five acres of good soil, and has some four hundred fruit-trees of all kinds. The main building is a small castle with sixteen rooms, fitted up for a boarding-school. Other buildings provide a home for the farmer, and also stables, laundry, fruit-cellars, storehouses, etc. At slight expense, one of these buildings is being fitted for a school-room, with capacity for seventy-five. The buildings stand at the south edge of a fine forest of pine, beech, and oak timber; in the midst of these giant trees is a fountain, supplied by a spring some distance higher up the mountain-side. In front of the buildings is a fine stretch of fertile valley, while immediately in the rear rises the main range of the Juras, several thousand feet high. Such a combination of the grand and the beautiful will be a powerful aid to the teacher in impressing the youthful mind with the greatness and power of God.

It is the intention to make this a home for our children, and an industrial school as far as possible. As our people are scattered and too few in number in any city to maintain a local

school, our only alternative is to provide a central school, to which all may send their children. Realizing that it is a very critical matter to take children from their parents, at the age of six, we have taken great precaution to provide the elements of a home as far as possible. In addition to two teachers, there will be a farmer to manage the farm, a "father" to act as steward of the school and have charge of the family, and a "mother" to fulfil to the children, as far as possible, all that this word implies. The present prospect is that the school will open with the new year, with an attendance upward of forty.

We believe that the Lord's hand was with us in securing this place. The property was owned by a family that conducted a private boarding-school. The death of the husband closed the school last spring, and placed it on the market; but the widow desired that the property be used for a good purpose. She was sincere in this, for she refused a higher price than we paid, because the one who offered it desired to make a pleasure resort of it. She believes that the Lord sent us to her in answer to her prayer, and is now happy to see her property used for the purpose for which we purchased it.

The entire property was purchased by the Central European Conference, for \$12,000. Deducting the average products of the farm from the interest of the capital invested, the Conference will have to pay less than \$300 per annum for the use of the property. Both our teachers are in the faith, have state diplomas, and have much experience and a good standing in their profession. We rejoice that this difficult question for our Swiss brethren is so satisfactorily settled. It is a long step in advance, and will doubtless result in much good to the cause.

H. P. HOLSER.

CLAREMONT, SOUTH AFRICA, UNION COLLEGE.

A BRIGHT program of exercises, marking the close of the third year's work of the Claremont Union College, was carried out at a public gathering held in the Claremont Seventh-day Adventist church, on Monday evening, Nov. 25. It was the first public exercise held in connection with the College since it began its work. The church, which seats about three hundred and fifty, was crowded to its full seating capacity. The program, after the opening prayer, was participated in solely by the students; and while it was unique and interesting throughout, it was of such a character as to represent the actual work accomplished during the school year, and the feeling was freely expressed by those present that it reflected great credit upon both teachers and pupils. There has been a marked improvement in both instrumental and vocal music, the former having been taught by sister Grace Amadon, and the latter by brother H. R. Salisbury.

At the close of the literary exercises, visitors accepted an invitation to go through the different parts of the College building, where were displayed the results of manual training. A large variety of articles was exhibited, representing the paper-and sewing-sloyd work which had been done in the primary grades, and a wide range of needlework by older classes. This department of instruction has been carried on by sister Sarah E. Peck, and shows very marked progress, for only one year's work in this line. Brother A. Druillard has instructed a class of boys in the use of tools, and several useful articles were made by them during the year, as proof of the value of this line of instruction. Brother Salisbury, with a class of boys, has made a good beginning in vegetable and flower gardening.

The instruction in domestic work, in connection with the Students' Home, has been conducted by the Misses Maria van der Pole and

H. Webb; the writer, having been a frequent visitor at the Home, can testify to the thoroughness with which this line of instruction and work has been conducted. By mutual consent of teachers and students, a strictly vegetarian diet was adopted at the opening of the school year, and in no instance has it been departed from. There has not been a case of illness during the year, and all found themselves at the close of school in a state of robust health. This is a living testimony to the efficacy of following out the precious light which the Lord has given us in this line, as, in close proximity to the College, as well as in other parts of the colony, an epidemic of several different diseases prevailed for about two months, carrying off, some of the time, scores each day. In one church, about a mile from the College, there were twenty-nine funerals in one day.

The enrolment of students during the year has exceeded that of any previous year. The running expenses of the school have been fully met, and there is a small balance in the treasury, with which to make some necessary repairs and changes before the opening of next year. The school has been under the general management of Mrs. N. H. Druillard the past year. Brother and sister Druillard, who have rendered long and faithful service to the cause in this country, are leaving for America, by the same boat which takes this report. We shall greatly miss their labors, but we are cherishing strong hopes that we shall miss them only temporarily, and that after a short visit to "home and native land" they will return to the work here, with improved health and courage to renew the battle until the conflict is ended.

A. T. ROBINSON.

Claremont, Dec. 18, 1895.

SCANDINAVIA.

THE Conferences held in Norway, Sweden, and Denmark, began the 4th of June and closed the 14th of July. The laborers in these Conferences have all had some success the past year; but although quite a number have been received into the churches, and but very few have given up the truth, by removals, deaths, etc., the total membership has not been increased as much as we had thought. Besides this, we have several companies which have not yet been organized. For instance, in Bergen, Norway, where Elder Clausen and others have labored, we have a company of about thirty Sabbath-keepers, which we hope will soon be organized into a church. The same is the case at Vardöe. The truth had never been preached in those places before. The attendance has not been large, but we think, however, that we can organize a church there. A Disciple minister accepted the truth, and has now received credentials from this Conference. During this last Conference, two ministers from other denominations, also, embraced the truth. There has been a marked increase in tithe in all these Conferences this year, and this is not because it has been an unusually good year, but because the brethren have exercised more faith and have been more prompt. We got out a tract on tithing last year; perhaps that has had something to do with it.

In Sweden the truth has been preached, for the first time, in Göteborg during the past year. The result, so far, has been small; but we shall begin meetings again this fall, and we hope others will be added to the few who love the truth. We intend to hold meetings this fall in Malmö, another large city, in the southern part of Sweden, and to start two church schools.

In Denmark the truth has been preached for the first time in Kallundborg, Nykjöbing, Sjælland, Nakskov, and a few have embraced the truth. This fall brother P. Christensen and his wife began labor in Aarhus, in a private way, and we intend, the Lord willing, to hire a large hall there next fall, and hold public meetings. Aarhus is the largest city in Den-

mark next to Copenhagen, and we have sold many books there, but hitherto have held no meetings in the city. A minister from the Methodist church has embraced the truth in Denmark.

The first year of our school closed very encouragingly, and yet we find it difficult to get as many students as we would like to have, because so few can raise sufficient money. The Lord has blessed us, however, and some have been converted. A number of the students are canvassing during the vacation, and are doing well.

The church authorities in Helsingfors, Finland, held a council to decide what to do in regard to our work; and then they wrote a long article in one of the leading city papers about us, stating when we began our work, who were sent there to work, and the name of every book we have both in Swedish and in Finnish. They also told how much this mission work had cost us, where the money had come from, etc. Two days later another long article appeared in the same paper, by some one who defended us. This article said, among other things, that it would not be difficult for the Adventists to prove many of their doctrines from the Bible, and that if we were hindered in our work, the people would have to endorse religious persecution. I therefore think we shall have a while yet to work in Finland, although we do not know.

We have not yet begun the work of building at Copenhagen, but we have got so far that the master builders have made us offers, and I have been requested to come to Copenhagen this week to help decide.

I have had a letter from a Lutheran priest in Iceland, who, with his family, has embraced the truth, and is going to labor for its promulgation. He asks us to sustain him in this. I have written to him to visit us, and in that way become acquainted with us and our work. He says that he expects to come soon. L. JOHNSON.

FROM NEW YORK TO CHILI.

PURSUANT to the action of the Foreign Mission Board that I with my family should go to Chili, we sailed from New York Aug. 21, 1895. After one week of unpleasantness on a comparatively smooth sea, we reached the port of Southampton. The trip from there to London was very enjoyable. The green fields and the shady nooks of historic old England presented a very pleasing contrast to the "ocean's gray and melancholy waste." We remained in London until Sept. 11, upon which date we went to Liverpool. According to announcement, we should have sailed from that city on the 12th, but owing to some needed repairs to our boat, we did not leave for the long voyage to Chili until the 14th. The name of our good ship is made from two Spanish words,—*oro*, "gold," and *pesa*, "weight,"—"Oropesa."

On our journey we stopped at several ports on the coast of France, Spain, and Portugal, the last being Lisbon. While in Lisbon my mind was carried back to the time of her great calamity of Nov. 1, 1755, when the Lamb opened the sixth seal, and there was a great earthquake. But, alas! how few of her inhabitants have taken warning! I am afraid there is not a voice there to day that is asking the people what they will do in the "day of visitation, and in the desolation which shall come from far." Isa. 10:3. We stopped again at St. Vincent, a new town on one of the Cape Verde Islands. From there we directed our course toward South America, arriving at Rio de Janeiro on the morning of Oct. 3. Here we were made happy by meeting brother and sister Thurston. Our company, consisting of brethren Opegard and Vuilleumier, Mrs. Baber, our son, and myself, very gladly accepted their invitation to accompany them to their home, ten or twelve miles from the wharf. To say that this respite from the rolling sea, and especially from the "bloody

feasts" to which passengers are always invited three times a day, "was an oasis in the desert," is putting it very mildly. Brother Opegard thought best to return to the boat that night; the others of the company remained overnight with brother Thurston. Our vessel was in the port at Rio about thirty-six hours, receiving part of the cargo of the "Britannia," which had been disabled in that port a few days previous.

On reaching Montevideo, we were deprived of the agreeable companionship of brethren Opegard and Vuilleumier, they taking another boat for Buenos Ayres, their destination, while we continued our way toward Magellan's Strait, which was reached Oct. 12. Our cautious captain cast anchor at the setting of the sun, as it is not considered safe to pass through the narrow parts of the Strait at night. The hulls of several wrecked vessels lying at intervals along the Strait, bear sad witness to the danger of going through by night or in bad weather. Sunday, Oct. 13, was spent in the port at Puntas Arenas, or Sandy Point, which seems to be a thriving town of four or five thousand inhabitants.

I will not attempt to depict the grandeur of the scene presented to those aboard the "Oropesa" on the morning of Oct. 14, but will mention some of the things we saw, and let the reader draw his own picture. "Mountains are the beginning and the end of all natural scenery."

"Day glimmered in the east, and the white moon Hung like a vapor in the cloudless sky."

"The whole east was flecked With flashing streaks and shafts of amethyst, While a light crimson mist Went up before the mountain luminary, And all the strips of clouds began to vary Their hues and all the zenith seemed to ope As if to show a cope beyond the cope."

"Night's candles are burnt out, and jocund day Stands tiptoe on the misty mountain tops."

"These are thy glorious works, Parent of good."

As we passed through this great thoroughfare between two oceans, I could not but reflect on the wonderful perseverance and resolution of the man who, on Nov. 28, 1520, after more than a year of diligent search and of almost inconceivable hardships, rode forth upon the bosom of the Pacific—a greater conqueror, a greater benefactor, a greater man, than Alexander, Cæsar, or Napoleon, though his meed of praise be not so loudly sung.

After Magellan had entered the Pacific through the strait that bears his name, he steered toward the northwest in search of the Spice Islands. In recounting his trials and difficulties, Draper says: "He was compelled by famine to strip off the pieces of skin and leather wherewith his rigging was here and there bound, to soak them in the sea, and then soften them with warm water, so as to make a wretched food; to eat the sweepings of the ship, and other loathsome matter; to drink water that had become putrid by keeping; and yet he resolutely held on his course, though his men were dying daily. As is quaintly observed, 'Their gums grew over their teeth, and so they could not eat.' . . . In the whole history of human undertakings, there is nothing that exceeds, if indeed there is anything that equals, this voyage of Magellan. That of Columbus dwindles away in comparison." Let it be remembered, too, that this indomitable man was "irreverently" struggling against a long-established and immutable decree of "the infallible church" that "the earth should be a widespread plain bordered by the waters." This *was*, and consequently *is*, papistical geography. All due honor, then, to the memory of the man who in the face of a lingering starvation, a mutinous crew, and the decrees of the all-pervading church, has conferred such a boon upon humanity!

The roughest sea of the entire voyage was met for three days, at the west portal of the Strait. The seamen said it was unusually smooth; but

I called it rough. We were within sight of the Chilian coast nearly the entire distance from the Strait to our destination, Valparaiso, which port was reached Oct. 19, just thirty-five days from embarkation at Liverpool, and forty-two days from New York—long enough for me.

During our voyage we met other missionaries, with whom we formed very pleasant acquaintances, and with whom we had many conversations on present truth. G. H. BABER.

FROM MATABELELAND.

WE are permitted to make the following extracts from a letter received by Mrs. O. A. Olsen from sister Byron Tripp, one of the missionaries to Matabeleland, South Africa. The letter is under date of Nov. 25. After the introduction, the letter proceeds:—

"I never was so busy before in my life as I have been since coming to Africa. Sister Anderson and I have done considerable sewing for the natives. Some of them seem quite willing to dress like white people. How I wish we had a sewing-machine! In fact, we must have one [one has been sent.—ED.]; for sewing consumes too much of our time. We are constantly making garments for men, women, and children, and hope to start a sewing class as soon as we are able to talk with the people. I like the people here, and some of them are very bright. Some have really fine features. They are very superior in appearance to the representations we have seen of them in pictures. Some of the old women are very loving. They desire to show their affection by kissing and embracing sister Anderson and myself. They probably have never seen white women before, and we are a constant source of wonder to them. Our hair, especially, attracts their attention, and they are curious to know if it can be pulled off or not. Everything we have is a great wonder to them. My dishes they admire very much. The stove they almost reverence.

"The Matabele dress for men consists of a piece of skin in front and one behind, and a string or two of beads around the neck, loins, and ankles. The women wear a very full skirt, which comes just above the knee. They often trim their skirts with beads around the bottom. At the top of the skirt-band they wear strings of beads, from one to a dozen in number. The babies are dressed only in beads.

"We lived in tents until a few weeks ago, when we moved into our houses. Brother Anderson's house and ours are near together. The house of Dr. Carmichael stands a quarter of a mile away, on one side, and that of brother Sparrows, on the other side, at the same distance from us. Our houses are built of crooked poles and mud, the only building material on the mission farm. The roof is thatched with grass, which admits the rain to some extent, but does very well. Our floor is of dry mud. Some of our windows have two lights in them, ten by twelve inches. Our doors are made of the boxes in which we shipped our goods. Lumber is so high that at Buluwayo dry-goods boxes sell for six cents a pound. All the furniture we have is our trunks and two chairs. The men expect to make a few things, when they get their planting done.

"You must not think that we are discouraged, for we are not. We have no desire to leave our field of labor, and return home. We have all worked very hard. The climate is such that it takes one's strength away. We seem to be growing weaker. There has been much grubbing to do, and much still remains to be done.

"As for wild animals and venomous serpents, we have seen none, and feel as safe here as at home, or more so. The natives never roam about after dark, and we never lock our doors. Fruit is very scarce in this part of the world. We have some Sanitarium foods yet, and some dry fruit which we brought from Cape Town. Then

we have flour for bread, and use some of the native seeds for meal. They make nice porridge. We are putting in a garden, and hope to have some vegetables before long, though it does not look very encouraging; for the grasshoppers are here every few days,—the air is filled with them,—and when they alight, they cover everything. A garden in this great wilderness will be only a taste for them. We have some milk, and expect to have more, when we hope to be able to make some butter, which brings from \$1 to \$2 a pound. Eggs are from \$1.25 to \$3 a dozen.”

From the above account, no one will get the idea that our dear workers in that far-away country are having a fine time; and yet it is encouraging to us to learn that they are contented and happy in their work, and becoming attached to the people. How gladly we, who are surrounded with the comforts of our homes, should do all we can to contribute to their comfort by our prayers and our means! The earth is full of such dark and desolate places, where the gospel of truth is sadly needed by the suffering people.

QUEBEC.

I VISITED two Sabbath-keepers at Perth Road, Ont., Nov. 28, who embraced the Sabbath by studying the Bible. When they began the observance of the seventh day as the Sabbath, a year ago, they did not know that there was a person keeping it in Canada. They can give an answer to every man that asks them a reason of their hope.

July 21 the daughter raked some hay. The 22d she was summoned to appear before the magistrate, to answer for the crime of working on the Lord's day, and the 23d she pleaded her own case, with the open Bible in her hand. She pleaded not guilty, and showed from the word of God that, as she had kept the seventh day, she had kept the Lord's day. But the magistrate claimed that she had broken the civil law, and fined her \$1 and costs (\$1), or two days in jail; but he afterward released her, and let her go free.

I held five meetings in the place, and the people gave a good hearing, and seemed interested in the subjects presented. May God give some of them hearts to obey. I visited Stittsville, Ottawa, Anger, and Buckingham, and spent the Sabbath, Dec. 7, in Montreal, and spoke twice.

Dec. 12-15 we held our general meeting at South Stukely. Brother Porter was with us. We enjoyed his brief stay, and if we all heed the instruction given, we shall be better prepared to stand the temptations of these last days. The meeting will be reported by him.

J. B. GOODRICH.

MAINE.

In response to a call from the General Conference, I left the Atlantic Conference some three months ago, and came to the Pine Tree State to labor among the Scandinavians. I have labored in Falmouth near Portland, where there is a Danish settlement. About a dozen Danish Sabbath-keepers live there; they belong to the church at North Deering. One or two have lately been added to their number.

In company with Elder H. C. Basney, I went to New Sweden, in the northern part of the State, the last week in November, to labor among the Swedes. Elder Basney stayed a week with them, and I remained until the close of the week of prayer.

This church received the light of truth some twenty years ago, principally by reading the *Advent Herald* sent them by friends. About fifty began the observance of the Sabbath. About a dozen have remained faithful under most trying circumstances. They have not had the help needed, as they cannot understand

much English, and the American brethren who have visited them have thus been unable to help very much. Our Swedish paper has been their minister. During our stay with them, some most excellent meetings were enjoyed, the Spirit of the Lord being present in a marked manner. Some drops of the latter rain fell upon us. The last day of the week of prayer the ordinances were celebrated, and five new ones were added to the church, which now numbers eighteen. A Sabbath-school of twenty-four members was organized. All the brethren promised to be more faithful in the payment of tithes and other duties. Some said, in the last meeting, that they never had had such a spiritual feast before in their lives.

One of the brethren has begun to canvass for "Prophecies of Jesus," and is meeting with good success so far. We hope, when that good book is read and our brethren let their light shine, we shall see others added to the believers in New Sweden.

P. L. HOEN.

Jan. 1.

INDIANA.

SINCE our good district Conference, I have visited Reynolds, Lyons, Elnora, Petersburg, Pleasantville, Carlisle, and Quinton. Elders J. M. Ellis and H. M. Stewart joined me at Lyons, where we were to hold a joint discussion with Elder W. R. Williams, of the Disciple church. All the necessary arrangements were made for an eight days' discussion, two sessions a day, each session to be two hours long. We were to discuss five propositions, as follows: The Sabbath question, three days; the First-day question, two days; the Holy Spirit, one day; baptism, one day; the kingdom, one day. We desired more time on all these questions, but could not get Elder Williams to agree to longer time. The discussion began, and went well the first day, but the second day Elder Williams was sick, and so we could go no further until his health was better. Elder Stewart then returned home, while brother Ellis and the writer remained in the southern part of the State, visiting Elnora, Petersburg, and Quinton.

At Elnora a Disciple minister, Elder McCarmickle, spoke against the truth, and brother Ellis gave a reply. This created quite an interest, and a few days later we had the privilege of speaking a number of times to good audiences upon the Sabbath question. Four persons united with the church, and two were baptized. Three others are keeping the Sabbath, who, so we hope, will unite with the church soon. At Petersburg the little church has been greatly weakened by apostasy, but a few members are still faithful, and seemed greatly to appreciate our visit. At Quinton we remained over two Sabbaths, and organized a church of ten members. The brethren at this place have erected a neat little house of worship. At Carlisle we stopped only one night, visiting the family of brother White, and holding one service in the school-house near his place.

At Pleasantville brother Kenney has the free use of the Baptist church. We were with him two evenings, and spoke to fair audiences each evening.

Elder Williams wrote us that he would be at Lyons to go on with the discussion, Dec. 10. We met him at that time, and the discussion continued four days, closing the evening of the 13th. The last three propositions were not discussed, as Elder Williams could not remain longer. He acted the part of a perfect gentleman all the way through the discussion. No lightness or relating of jokes to create a laugh was allowed to come into the discussion. A good feeling prevailed all through on our part. We sought the Lord earnestly, and at times when the truth was presented, the Spirit of God rested down upon the audience with power. Those who have recently accepted the truth at Lyons were

greatly strengthened, and we think a decided victory was gained for the truth. We praise the Lord for it.

The work in this State is onward. The laborers are all having fair success, and seem of good courage. Our canvassing force is on the increase, and from what we can learn, we shall expect a good attendance at our canvassers' school, which will begin Jan. 14. We are thankful to God for a place among his servants at such a time as this.

J. W. WATT.

OHIO.

SINCE our last report, we have had the privilege of organizing two Sabbath schools, one at Nashville, with a membership of thirteen. Eight are adults, and all of them are firmly planted upon the true foundation.

The other Sabbath-school is at Pleasant Grove, and had a membership of fifteen at the beginning, but has grown from Sabbath to Sabbath, until there are at present twenty-five. Of this number there are only eight adults, who have taken a firm stand for the truth. We have had to encounter bitter opposition at each place, but the Lord gained the victory.

O. F. GUILFORD,

A. G. HAUGHEY.

TENNESSEE.

ON the 11th inst. I went to Lake county, where brother Lewis was cast into jail on the day of his arrest. Two days later he was bailed out. His offense (?) was working on a fence and a house, on the "venerable day of the sun."

Lake county lies next to the Mississippi River. It is low and flat. When the water of the river is high, it sometimes overflows till the land lies under fifteen feet of water. In the early part of last summer one of our brethren and his partner purchased a tract of this forest land, put up a saw-mill there, and, with several other families who moved there to assist in this enterprise, began work.

The mill and the little village of laborers is so far from civilization, that it would seem ridiculous if anybody should pretend to be disturbed by their Sunday labor. It is certain that any disturbance cannot enter the domain of their religion through the medium of either the eye or the ear. If, as is affirmed by the *Gospel Advocate*, the "soul of their religion" is Sunday-keeping, why not keep it, and let other people alone? Some of the mill helpers are not of the Adventist faith, so the mill has not thus far been run on Sunday; but in obedience to the command of God, "Six days shalt thou labor," the Adventists perform other labor on Sunday.

Brother Lewis is now working on a house, which, if it please God, is to be used as a chapel and school-house by this faithful company.

C. L. BOYD.

HARRIMAN.—I came to this field last April to labor. As the way did not open for tent-work, I began labor among the company of Sabbath-keepers living about seven miles out in the mountains. I also began the circulation of literature in this vicinity, and found some most bitter prejudice. A few would not read a word, and others would read only a little while; yet some seemed willing and anxious to read.

We held meetings Sabbaths and Sundays. Some came in to hear, and by visiting and by the meetings, prejudice was removed from the minds of some. The wife of one of the brethren began keeping the Sabbath during the summer. One family in the city of Harriman are keeping the Sabbath through the efforts of brother and sister Taggart, and through reading. If some brethren who are farmers could come here to show the people how to farm, and at the same time live the truth out before them, it would be a great blessing. Good, partly improved farms

can be had from six to ten miles from Harriman for \$20 an acre. They have here as fine water as any on earth, and a healthful climate. There has been no cold weather as yet this winter.

We have just closed our meetings in the country, where we had some opposition. Two are keeping the Sabbath, and others admit that the Sabbath is the day we ought to keep.

E. L. SANFORD.

TEXAS.

I BEGAN meetings near Omaha, Morris county, Oct. 16, and held twenty-seven meetings the first two weeks. There was a great deal of sickness, consequently the attendance was not large; but the cold wave came and drove the malaria away, and the congregation grew some larger.

The people were very friendly toward me, and were always anxious for me to visit them, which I did daily. Some have taken their stand for the truth, and I hope to see others follow soon. I find many good-hearted people in Texas. It is a good field for work; but the laborers are few, and the harvest is truly ripe, and will soon be garnered in.

This is my first year in Texas, and as 1895 is passing away, I cannot but praise the Lord for his rich blessings. My desire is that the work may be finished, and that we may receive the reward promised to the righteous.

Dec. 19.

J. N. SOMMERVILLE.

MICHIGAN.

MUSKEGON.—It is now about two months since I came to this place. The first few days were occupied in moving my family and getting settled; but I was soon able to begin my work. The few Sabbath-keepers here had had but little labor, so a little time was taken in visiting among them, and encouraging them to take hold with us in the work this winter. A Sabbath school had been in progress before I came; and immediately after commencing my work, I organized a tract and missionary society, in which an excellent interest was taken, and the society now has a club of thirty-five *Signs* and also a club of twelve *Home Missionaries*.

Twelve have already begun the observance of the Sabbath since I came, and a good interest is manifested among those not of our faith. The Lord is going out before our Bible workers here, and we are of good courage in the work.

Our Sabbath-school numbers about forty, and if all the Sabbath-keepers in the place were able to attend, there would be about forty-five. If our people here will take hold with the workers, and I know they will, a good work may be done in this place. We have excellent meetings on the Sabbath, and the interest in the Sunday evening meetings is also on the increase. If the people here continue to grow spiritually, a good church organization may soon be had here. I am glad for the privilege of laboring for Jesus, and my courage in the Lord is good.

Dec. 15.

B. F. STUREMAN.

MEOOSTA AND HERR.—Since our good camp-meeting, we have been at work in the above-named places, one in each place, pushing meeting-houses to completion. They were both begun in the spring. During the busy time of the year the work hung heavily upon the hands of those having it in charge; but with cooler weather the workers rallied, and pushed the buildings to completion.

The house in Mecosta is on Main street, quite centrally located. It is small, having a seating capacity of one hundred and fifteen; but it is neat and comfortable, and the brethren are very thankful to God for his rich blessing, which enabled them to build it.

Sunday, Dec. 8, at 1:30 P. M. the church was dedicated to God. The dedicatory sermon

was preached by Elder I. H. Evans. Elders H. D. Day and the undersigned assisted in the services, which lasted over Sabbath and Sunday. Brethren came in from Lake View, Altona, Blanchard, Horr, Chippewa, and Rodney, and filled the house. A tract society was organized, and a leader appointed. We had much of the blessing of the Lord, which made us glad and gave us courage.

We leave twenty believers in the message, holding aloft the light of God for this time. Sunday, Dec. 15, the church at Horr was dedicated. The sermon was by Elder H. D. Day. This house is in the country, eleven miles north-east of Mecosta. It is twenty-four by thirty-six feet, nicely located and neatly finished, and will seat one hundred and fifty people. Brethren came in from Mecosta and Blanchard, and the rest of the room was occupied by people of the community, till the house was full. A partial organization was effected here, also at Mecosta. There are thirty Sabbath-keepers within reach of this building, and a prospect of more. God's hand has been in this work, and to him be all the glory.

W. C. HEBNER,
O. SOULE.

DISTRICT CONFERENCE OF GENERAL CONFERENCE DISTRICT 6.

THIS meeting was held at College Place, Wash., Dec. 10-16. It was the first district Conference ever held in the district, and was looked upon with some degree of interest as to its results; but before many meetings had been held, several of the delegates expressed themselves as much pleased with the work of the meeting, although the time was too short to accomplish what really ought to have been done.

The attendance was good, considering the distance between the different points of interest in the district. The meeting was first appointed to be held at Oakland, Cal.; but after carefully considering the matter, it was decided to have the meeting at College Place, and all seemed well pleased with the change. The meetings were held in the College, at such hours as would accommodate the largest number of students, of whom there were 220 in attendance.

The Lord is blessing the Walla Walla College, and much good is being done. The faculty have arranged a special course of study, especially adapted to those who can spend only a part of their time in school. This will be a great help to ministers, Bible-workers, and others who can spend a term or two at a time, but who cannot take up a regular course covering a number of years. The delegates had the privilege of meeting the faculty, who outlined the work of the special course, and its results since the term opened; and all were much pleased with the plan.

Elder Olsen, with his son Mahlon, arrived the morning of the second day, and remained until the close of the meeting. Having attended the other district Conferences, Elder Olsen was able to make valuable suggestions, which were very much appreciated. He will spend several weeks on the coast, visiting the different institutions which are located here.

We know of no field better calculated to carry forward the work than District 6. We have a publishing house fully equipped, running night and day a part of the time, and printing in several different languages. We also have a sanitarium, where the sick can be treated and taught the principles of health, as well as two colleges where an education can be obtained to fit one for usefulness in any branch of the work.

We hope our brethren throughout the district will fully appreciate these blessings the Lord has placed within our reach, and that they will work for the interests of these institutions. Only by our working for them can our institutions be expected to do the work for which they were established.

Questions of much interest were studied during

the meeting, and plans were laid that, carried into effect, will advance the interests of the work in all parts of the district. The secretary will furnish a report of the meeting, which will soon appear in the REVIEW. We look upon these district Conferences with much interest. They give time for the consideration of the work in the home field, how to meet the many openings that are multiplying before us, and what we shall do to bring the work up to where it ought to be.

Before the meeting closed, all were unanimous in saying the time had been well spent, and that other meetings of like nature would be profitable to the work.

A. J. BREED.

THE SCANDINAVIAN WORK IN MINNESOTA.

FOR some time I have been thinking of letting our brethren and sisters who read the REVIEW know something of the Scandinavian work in our State. Our Conference laborers at present are two ordained ministers, two licentiates, and three Bible workers. We were favored last year with the help of Elder H. R. Johnson, who labored among the churches till our camp-meeting last spring. At that time he was called home by the death of his father, and was necessarily detained at home for three months. He returned for a time to labor in the tent at Minneapolis, in the place of Elder J. M. Erickson, who was called to teach in Union College. Elder Johnson's work among the Danish-Norwegian churches was very much needed, and was much appreciated by the brethren.

Two ladies, Bible-workers, have been at work in Duluth, and a number of souls rejoice in the truth as a result of their labor. A brother of the writer has been with the tent at Minneapolis as tentmaster. At present he is doing Bible work at Barnesville. One of the licentiates, a promising young man, has been with the tent at Minneapolis during the summer, but at present is attending the Ministers' Bible-school at College View, Neb., to prepare himself for better service in the Master's work. The other licensed preacher has been working alone the last season in the country, where a company of believers rejoice in the truth as the fruit of his labor.

I want especially to speak of a comparatively new feature of the work with the Scandinavians in Minnesota; namely, general meetings. Three such meetings, where nearly every word spoken in English has been translated, have been held this fall. The first was held Nov. 12-18, at Warren, a village in the northwestern part of the State. This was one of the very best meetings I ever attended. It was held in an opera-house, and it was indeed a theater (1 Cor. 4:9, margin) where angels rejoiced to be sight-seers. The brethren wept for joy because of the liberty they experienced in Jesus Christ.

The second meeting was held Nov. 19-25, at Artichoke, in the country, in the western part of the State. The church has built a large house of worship at this place, which was dedicated during the meeting. One elder and two deacons were ordained. The outside attendance was good, and the Spirit seemed to bring conviction to the hearts of many. This church has a membership of about sixty. Peace and harmony prevail, and this is a power for good.

The third meeting was held Dec. 16-22 at Cambridge, in the northeastern part of the State. This church has a membership of fifty-six, and there are as many more keeping the Sabbath, but not identified with us. Some are Seventh-day Baptists, some are Dr. Lee's adherents, and others are of no settled conviction. The brethren have been troubled some by this, and also by the tobacco habit, which shut some off from church fellowship. The outside interest seemed to be good at the meetings, as the house was crowded all the time. The preaching was searching and powerful. God gave liberty in present

ing the truth, and souls rejoiced in the liberty of Christ.

At this meeting we realized, as never before, that we are living in the shaking time; but we rejoice that the power of God is able to save to the uttermost all who seek him. The present outlook is good among the brethren, and calls are coming for labor from many new places, where some have even started to keep the Sabbath, by reading. What we need is more consecrated laborers to follow up these calls, and a fresh baptism of the Spirit of God.

JOHN HOFFMAN.

NOVA SCOTIA.

INDIAN HARBOR AND HEAD HARBOR.—I have been here the past three weeks, holding one, two, or three meetings with the church almost every day. They have truly entered into the spirit of the message, and with but two or three exceptions, all expressed gratitude to God for his presence with them. Some of the young people were led to take a more active part in the meeting.

At Indian Harbor the meetings were held in private houses, except two which were held in a hall, when good congregations of townspeople were present, and collections were taken up for our missionary work. Liberal offerings were made by both our churches here, and all felt thankful to God for the week of prayer and the spread of the message.

H. G. FARMAN.

A WONDERFUL SIGHT.

SEEING, with thanksgiving to God, the growing interest, among God's chosen people, in the work of feeding the hungry, clothing the naked, and bringing those who are cast out to our houses, I have decided to write a short account of the Christmas evening entertainment, given by the workers of the Medical Missionary College Settlement, to the children attending our cooking, sewing, physiology, and kindergarten classes. How heartily all connected with the mission worked to make this one particular evening a time to be remembered by these poor street-trained children!

At length everything was ready. The Christmas tree was planted, and from its many boughs hung present after present for the children themselves, and also many articles made by the little ones, in their classes, as gifts to their parents.

"Doors open at half-past seven!" Long before that time, even as early as four o'clock, the eager children began to assemble at the door, patiently waiting for what to them was the pleasantest event of the year. The hour arrived; ushers and doorkeepers were in their places, and the doors were opened wide. In they came, and we could not but thank God, as we saw their eager, happy faces. Soon about three hundred little ones were seated, and scattered here and there were a few parents who had come to live for one evening, at least, with their children.

In no way could the thorough training received by these little ones at the Settlement be more clearly demonstrated than by their singing and their recitations. Practically all the numbers were given by the children, sometimes in classes, more often individually. The renderings would certainly have done credit to boys and girls of twice the age.

Then followed the distribution of gifts from the Christmas tree. The cheerful hubbub of that hour caused joy among the angels of heaven. Christmas evening is over, but what lessons God would have us, as a people, learn from that night's work! Think of it!—three hundred children, attending the classes and entertainments of the Medical Missionary College Settlement! Nor is prejudice aroused; for our work is purely philanthropic. Daily the scope of this work opens before us more and more, and yet there is far more work beyond.

You, too, are deeply interested in these children of the streets, because you are Christians. Let me suggest a way in which you can send us help. A great many growing lads and young men live in the neighborhood of the Settlement. We could not explain to you the moral wickedness of this class. All smoke; all swear; all fight; all drink more or less heavily; nor do they stop at these milder sins and crimes. Some of them are steeped in the vilest iniquities. Our mission workers have such a burden for the souls of these young men, that they cry daily to God to prepare the way before them. A reading-room has been opened, and is so well patronized that many have to be turned away, because we have neither room nor books enough for them. Think of it, God's people, whose sons and daughters our Lord has provided with comfortable homes!—the lads from the streets of Chicago *beg* to be allowed to enter our reading-room, and we are compelled to refuse them because we have neither enough books nor enough room.

We ask your sons and daughters to look over their books, and send us all they can. Books of travel, of invention, of general information, of biography, and even light stories, will be very acceptable, and will do a great work for the Master. This week a society will be organized among these young men, with the purpose of putting a stop to the evils practised by them. Such a work will need fervent prayers to God for wisdom. The greatest zeal and care and the most earnest study will be required to keep the interest of such boys and men. *A fund of money must be maintained, and this means oft-replenishment;* for many articles and many books should be bought to assist in entertaining and saving these poor beings for whom Christ died.

My brothers, my sisters, for Christ's sake send us money and send us books, so that those whom God has sent to the front may not be hampered in their great work. We invite you to share with us in the sacrifice, that you also may share with us in the great reward. Books and money—and we *plead* for them—can be sent to brother E. N. Slade, manager of Medical Missionary College Settlement, 744 W. 47th St., Chicago, Ill. DR. E. R. CARO.

THE TRACT AND PAMPHLET WORK IN EASTERN ONTARIO AND MONTREAL.

WITH the exception of one full week and a few odd days now and then, I have been working steadily at this work for a year and almost ten months in this district, and have sold over eight hundred and sixty social purity pamphlets; over seven hundred and seventy copies of "His Glorious Appearing," over one hundred and fifty "Steps to Christ," and between eight hundred and one thousand copies of "Christ and the Sabbath," besides others of our books and tracts in English, French, and German. I have passed through many precious experiences, and have seen unmistakable evidence that God is working on the hearts of both Protestants and Catholics. I am now selling Bibles and Testaments to the French Catholics here in Montreal, and am having good success. Protestants and Catholics, French and English, are taking our denominational works. I have received money from Catholics to help me, and have been fed and lodged by them free of charge. I have seen a little of the sorrows of that priest-ridden people, and God surely knows *all* their sorrows. It is enough to make one's heart ache to see so little done for them when the way is open to do so much.

I am so deaf that I cannot hear a steam whistle, unless it is only a few rods from me; yet God has used me to bless darkened minds with thousands of pages of precious truth. Now if the work is so important, will not God use others here if they will come? I believe there are many in our ranks who, if they could hear the

agonizing prayers, and see the tears and the pale, trembling lips of those who are bound in chains of darkness, superstition, and fear, would be moved to come and help us. Does any one imagine that the English and the Protestants are the only people on earth that God can save, or that are worth saving? Do we not know that there are many tender-hearted, truth-loving, faithful ones, dear to our heavenly Father, yet in the Catholic Church? Do we not know that God has put the same deep, tender mother-love in the hearts of those to whom he has given the care of the little dark-eyed foreigners, as he has in the hearts of our own mothers? Do we realize that those French mothers have never had the light to give to their children that our mothers had to give to us? Now may the Lord stir up the hearts of some to come and help us. Those whom God sends must expect hard work, self-denial, and opposition, but success is sure to those who endure hardness as good soldiers, and the blessing of God, more precious than words can tell, is for them.

A. FORD.

IT BRINGS COMFORT.

FOR three or four years the undersigned has been in correspondence with a leading Congregational minister. During this time, as we have brought out new books, sample copies have been sent him, and he has kindly written notices in regard to these books for some of their church papers. Recently I wrote him a letter, and sent him among other recent issues of our publications, a copy of the revised edition of the "Gospel Primer." In acknowledging the receipt of these publications, he states that his little daughter Helen, aged six, had to be taken to the hospital two days before, very dangerously ill with diphtheria. He is allowed to see her once a day (through double glass), by ascending the fire-escape. He says he takes her something each time he goes. When he opened the package of publications which we sent him, he saw first the "Gospel Primer," and thought at once that he would take that to her. On glancing it through, he says, "My eye first caught the picture of Jesus healing the daughter of Jairus, and the words, 'My little daughter lieth at the point of death. I pray thee, come and heal her.' It brought a thrill of comfort, like a voice from above, for I remembered that he did come and heal."

This is only one of the many evidences that we are receiving day by day of the comfort and help that our publications are bringing to people. We see that even the pictures with the Scriptural texts under them are having their effect, and doing their work. These things should encourage us to go on with the good work of spreading our publications abroad.

A. O. TAIT.

WEEK OF PRAYER.

THE Lord came very near to our little church at Fargo, N. Dak. We began our meetings Friday evening, and had two meetings each day until the close. The readings that were sent out for the week of prayer were so good that they came right home to our hearts, and seemed to give us just the help that we all so much needed.

We had the readings in the daytime and in the evening, and we all came together and studied God's holy word for one hour each night, and enjoyed much of the blessing of God. Love and union seemed to flow from heart to heart. At the close of the meetings, brother J. P. Stewart, the elder of the church, being present, we held the quarterly meeting. The ordinances of the Lord's house were celebrated, and the Lord blessed us greatly.

Three were added to the church, and we believe that more will unite with us soon. Officers were elected, and the church enters upon

the new year's work with a full determination to let the light of truth shine brighter and brighter until the end. The donations in cash were about \$30, and one young sister, a teacher in the high school, gave a fine organ to be sold, one half to be given to the foreign mission, and one half to the Southern mission. Another sister gave some gold relics that she had been keeping for some time. Truly the Lord is blessing the work at Fargo.

J. F. GRAVELLE.

News of the Week.

FOR WEEK ENDING JANUARY 18, 1896.

NEWS NOTES.

It is announced that a beautiful Kentucky lady has been selected by Secretary Herbert to christen the new battle-ship "Kentucky," that is soon to be launched. Instead of the usual bottle of champagne, the lady will break a bottle of Kentucky whisky over the bow of the new ship. Certainly no one can charge Uncle Sam with being narrow in his ideas of religion and morality, so long as he opens his Congress with prayer and dedicates his war-ships to Satan with a bottle of whisky. Probably there is not much difference in the performances, as far as practical results go.

The principal event in Turkish affairs last week was the refusal of the sultan to permit the distribution of food, clothing, or other relief by the Red Cross Society, means for which have been collected in this country by Miss Clara Barton. This action excited an outburst of indignation, and from what we know of the Turkish government, we must say it is just like them. However, there may be some reason which in a measure justifies this refusal, though what it can be is not clear. The United States is taking a more active interest in Armenian matters, and appeals officially to the powers to ascertain if something cannot be done to stop the terrible persecution and destruction of the helpless Armenians. At the same time there is an ominous move of United States forces in that direction, as if something were about to be done.

The South African muddle, though by no means settled as yet, is comparatively quiet, to what it was a few days since. The United States has acknowledged England's claims to precedence there, but Germany insists upon ignoring it. English authorities have sought to extend protection to American citizens, some of whom have been imprisoned. An arrangement in regard to the prisoners captured has been made, by which they, including Dr. Jameson, will be handed over to British authorities for trial. England declares she will permit no interference with her suzerainty of the South African Republic. Preparation for war on the part of England has not been abandoned, and it is said that if Germany really wants trouble, there will be trouble. Cecil Rhodes has returned to England. The general impression is that war will be averted.

The newspapers say that Ballington Booth, head of the Salvation Army in this country, has been ordered to report to his father, the "General," in London, to give account of his stewardship. The announcement of his resignation will, it is said, soon be made. The reported reason for this action is that the lieutenant has Americanized the Army to an extent that is very displeasing to the founder and head. He evidently feels that the affair is slipping out of his grasp in this country. The Salvation Army is not incorporated, and the vast properties are held in the names of the Booths. The General is owner of almost incalculable interests throughout the British empire. The property in this country is in the name of Ballington Booth, so it is reported; and he and his wife became naturalized American citizens a year or so since, and it seems that this has not pleased the "General." But the younger Booth and his wife are much esteemed in this country, and there is likely to be a strong protest. They have published notice of their recall, but state that they have no intimation of the reason for it.

The attitude taken by this country favoring Great Britain's position in South Africa, has apparently done very much to soften the feelings of hardness over the Venezuelan question. It is reported that Great Britain is more reconciled to the idea of arbitration than formerly, and this will, it is hoped, be brought about in an amicable way, and friendly relations between the two countries thus for the time, at least, be restored. The London *Times* recently said: "England is willing for any direct settlement, but Venezuela must take the initiative. The obvious course is for Venezuela to ask the

United States to place her once more in communication with Great Britain. If President Cleveland acceded to such a request, it would go far to restore the feelings of amity that subsisted between England and the United States prior to his message. We are gratified at the spirit displayed by America in the face of Germany's attitude, and it is remarkably encouraging that Washington sought England's good offices in the Transvaal." The *Chronicle* says: "There is reason to believe that England will endeavor to resume negotiations with Venezuela on the basis of a consideration of the rights to the settled districts lying between British Guiana and Venezuela. The question of the actual line of demarcation would be made subordinate to preliminary investigation as to the settlement."

In Cuba matters continue as they have been. The insurgents maintain their position around Havana, which is practically in a state of siege. Martial law prevails there, and numerous arrests are being made. Gomez's men are burning and devastating the territory, their aim being to prevent the making of sugar, thus crippling the resources of the country. Some fighting is taking place, but nothing decisive, as Gomez says he has not sufficient arms and ammunition at his disposal to risk the loss of a general engagement. The battles generally result unfavorably to the rebels. Strenuous efforts are being made to secure the recognition of the rebellion by this government, and there is ground for belief that it will be granted before long, if the rebels maintain their present stand. But this is extremely critical, and by many it is thought that Gomez will not escape from the place he is now in.

As a sequel to the day of prayer for Robert Ingersoll, it has been currently reported that he has been converted and has joined a church. We have seen no confirmation of the rumor. A few days since he was in the neighboring city of Kalamazoo, where there is a new Unitarian church, presided over by a lady, and which is provided with all the facilities for social enjoyments, whose rule of faith places no restriction upon creed or character or conduct. The building is a fine one. Colonel Ingersoll is reported to have approved of this church, and to have said that if there were such a one in his town, he would join it. Very good; he could do it, and not be converted in the least. The pastor of the Church Militant in Chicago has sent an invitation to the Colonel to preach for him some Sunday morning. He says that many of his members share Ingersoll's views, while some are Christians, and he thinks it proper that all should be treated alike. If these are the evidences of Ingersoll's conversion, we may as well believe that the Devil is converted. And from the intimate relations which he sustains to many of them, it is evident that either he is converted to the church or that the church is going over to him. Which is it?

The following resolution, with preambles, was introduced in the House of Representatives of Congress on the 13th inst. by Mr. Morse:—

"Whereas, The most mournful tragedy of the nineteenth century has been and is now being enacted, under the apparent sanction of the sultan of Turkey, by which hundreds of thousands of Armenians are being ruthlessly slaughtered in cold blood, women are being driven into a captivity worse than death, and inhabitants who have fled to the mountains are dying of cold and starvation;

"Whereas, The blood of these martyred dead cry to Heaven for justice,—

"Resolved, That the Committee on Foreign Affairs consider the expediency of reporting forthwith some expression by this government in denunciation of these atrocities, and if they find as a nation we are powerless to act, that we invoke the cooperation of the allied powers to wipe the Turkish government off the face of the earth, and secure the freedom and independence of Armenia."

This may be considered rather pugnacious for Congress, but it expresses quite well the prevailing sentiment on the subject.

ITEMS.

—Ex-President Harrison is to be married to Mrs. Dimmock, a niece of his former wife. The marriage will take place after Lent.

—The whereabouts of Schlatter, the reputed healer, continues to be a mystery, which many are anxious to solve. The Santa Fé Railway has notified its agents to keep a sharp lookout for him, and if discovered, to notify headquarters at once. He is profitable to the railways.

—Peter Hougaard, or Jens Hansen, a Dane, turned on all the gas-jets in his house in Chicago, and thus killed himself, his wife, and five beautiful children. He had been in good circumstances, but had been speculated and swindled out of his money, and had left creditors in Denmark who were troubling him.

—A Methodist minister, nearly eighty years of age in Iowa, has just settled a breach-of-promise suit by paying the aspiring Miss \$500. She wanted \$2000.

—A woman in Kansas, named Hildebrandt, whose husband is dying of cancer, and who had been reduced to poverty, poisoned to death her seven children and hanged herself.

—There is fierce trouble in Perry, Oklahoma, over the school question as to the attendance of colored children with the whites. The schools were closed, and a mandamus was issued ordering them to go on. The school board is threatened with arrest, and the jail is threatened with destruction.

—Sir Philip Currie, the British ambassador to Constantinople, has reported to Lord Salisbury that thirteen local committees to distribute relief in Armenia have been established under consular officers and American missionaries. He adds that from \$250,000 to \$300,000 will be required before spring to save the Armenians of Anatolia from starvation.

—The Catholic propaganda under the leadership of Archbishop Corrigan, is assuming the aggressive in this country. A mission to Protestants, consisting of a band of able workers, has already begun operations in New York, with good prospects of success. One of the rules of the meetings has been not to admit a Catholic unless he were accompanied by a Protestant.

—The attempt to raise a \$100,000,000 popular loan on government bonds promises to be a complete success as the amount, and more, too, has already been promised. This is a defeat of the syndicate of bankers, who thought, by controlling the gold market, to compel the government to sell its bonds to them at a profit of several millions, and a corresponding loss to the country.

—Captain-General Martinez Campos, in charge of the Spanish forces in Cuba, has been recalled by the unanimous vote of the cabinet in Madrid. While entertaining a high personal respect for General Campos there is a universal feeling that his management of the war has not been a success. His successor has not been announced, and it remains to be seen whether he will do any better.

—There is a split among the "Christian" churches of Indianapolis. The pastor of one of the churches has taken to admitting members without immersion, which has ever been a very fundamental consideration with the denomination. Thereupon other churches raise the heresy cry, to which the offending church replies that "whoever believes in Christ is a Christian; that the individual Christian must interpret the Bible for himself, and allow every one else the same privilege; that faith in Christ implies obedience to him according to the measure of the person's knowledge of his will; that baptism should not be made a test of fellowship, but the person should be left to obey, as his understanding leads him."

Appointments.

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

No providence preventing, we will hold general meetings in Ontario and Michigan as follows:—

Selton, Ont.,	Jan. 30 to Feb. 2
Albana, "	Feb. 6-9
Willis, Mich.,	" 13-16

We also expect to hold general meetings at Hillsdale, Jefferson, Prattville, and Coldwater, as soon as we can arrange the time to suit the convenience of these churches.

First meeting at each place, on Thursday evening, at seven o'clock.
R. C. HORTON,
C. N. SANDERS.

THE annual meeting of the Seventh-day Adventist Educational Society will be held in the chapel of the REVIEW AND HERALD Office at four o'clock p. m. on Feb. 24, 1896. Business: Reception of the annual reports, and the transaction of other business that may properly come before the meeting.

G. C. TENNEY, Secretary.

Special Notices.

MICHIGAN, NOTICE!

WE want agents everywhere in the State, to sell the new book, entitled, "Christ Our Saviour," by sister White. This book is just from the press, and is adapted to both old and young; but it is especially interesting and attractive to the children. Besides the most excellent reading-matter which the book contains, it is beautifully illustrated. If you wish to interest your children in the life and works of Christ, you can do nothing better than to place one of the above-named books in their hands. We desire to assign territory

each church to canvass for the sale of this book, and will give liberal terms on books ordered by librarians. Ask your librarian for information about it, and if you are so situated that you cannot arrange with a local society for territory, write to the undersigned, who will be glad to give any information desired by any one in the State of Michigan.

J. S. HALL, Sec. Mich. Tract Soc., Battle Creek, Mich.

NEBRASKA, NOTICE!

In view of the many urgent calls for ministerial help throughout the Conference, especially from those places where but little has been done, it has been thought best to withdraw the appointments for general meetings at Curtis, Peckham, and Aurora. The appointments for Shelton and Grand Island remain as stated in a recent number of the REVIEW. W. B. WHITE.

Publishers' Department.

"STEPS TO CHRIST."

We are now prepared to furnish "Steps to Christ" in the following languages besides the English:—

- Italian, — Illustrated, Bound in Cloth, \$.50
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Bohemian, " " " " .35
Portuguese, " " " " .60
Holland, " " " " .60
Swedish, " " " " .60
Danish, " " " " .60
German, " " " " .60

The Spanish edition is well along, and we shall soon be ready to give orders for the same.

As this work is so well known, it is unnecessary to speak of its merits, or to urge the importance of its circulation. We trust all will cooperate with us in our efforts to further its sale. Usual terms to publishing houses.

Pub. Dep't General Conference Association. W. O. PALMER.

JOSEPH DOAN, of Leutz, Mich., publishes a perpetual calendar, showing at a glance the day of the week for any date in any year in the past. It also contains a compendium of useful information, tables, etc. Price ten cents. Address the publisher.

ADDRESSES WANTED.

The following-named persons, from whom we can obtain no report, are on the Noblesville church-record: Freeman Wolfe, Hannah Wolfe, Daniel Graber, Mattie Abram (or, Mattie Cole), and Minnie Hildred. Any one knowing anything concerning their whereabouts will confer a favor by sending such information to Ethel Priddy, Noblesville, Ind.

ADDRESS.

THE address of Elder R. H. Brock and Mrs. M. L. Brock is now Arkansas City, Kan.

NOTICES.

MRS. M. L. BROCK wishes to thank those who have been sending papers for missionary use, and to say that she will require no more, as she can now obtain them through the State Tract Society.

FOR SALE.—Farm of sixty acres, with good orchard, plenty of water, good buildings, thirty acres under cultivation, three and one-half miles from Sabbath-school. Terms easy. Address Peter Rogers, Needmore, Ind.

CORRECTION.—In the REVIEW of Jan. 7 was an advertisement of property for sale in Pueblo, Col. The address of the owner was given by mistake as Mrs. J. W. Franklin, Griggsville, Tenn. It should have been Graysville, Tenn.

Obituary Notices.

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

ALDRICH.—Died at his home in the village of Lyons, Sauk Co., Wis., March 25, 1895, of dropsy and old age, James W. Aldrich, aged eighty-two years and three months. He leaves a wife and eight children to mourn. Discourse by the writer, from Job 14: 10-14. J. W. WESTPHAL.

MUNSON.—Died March 28, 1895, near Ramona, S. Dak., sister Rebekah Munson, in her sixty-sixth year. Sister Munson accepted the truth under the labors of Elder A. D. Olsen, now deceased, and has ever since been a member of the Spring Lake church. Discourse by the writer, from Job 14: 7-14. C. P. FREDERICKSON.

NOTE.—These obituaries were misplaced, and have long lain unobserved.

STINSON.—Died at Goodrich, Mich., Nov. 3, 1895, Frances C. Stinson, in her sixty-seventh year. She was born in Ontario county, New York. She embraced the third angel's message through reading, and united with the church at Flint in 1888. She was an earnest missionary, and found pleasure in Christian work. C. N. SANDERS.

MARSH.—Died Aug. 28, 1895, of apoplexy, my wife, Laura A. Marsh. She was born March 17, 1806, in Syracuse, N. Y. We moved to Saginaw, Mich., in 1854, and were the first, so far as I know, to embrace the Sabbath in Saginaw county. We lived together, in love and without contention, forty-nine years. Elder Campbell spoke comforting words at the funeral. ALVIN MARSH.

DRYER.—Mabel C. Dryer, daughter of Frank and Mary Dryer, died at Battle Creek, Mich., Dec. 30, 1895, aged one year and five months. Funeral took place at Flint, Mich., attended by the writer. Text, Jer. 31: 16, 17. F. D. STARR

ROBBINS.—Died in Springport, Mich., Jan. 9, 1896, of cancer, Elizabeth Robbins, aged nearly seventy-four years. With her husband, who survives, she had been an observer of the Sabbath over twenty years. Her sufferings, though intense, were patiently borne. Funeral attended by the writer. Text, 1 Thess. 4: 15-18. F. D. STARR.

MILLER.—Died in Battle Creek, Mich., of tuberculosis, Jan. 1, 1896, brother Hickman Miller, aged nearly seventy-nine years. He embraced present truth in 1856, in his native State, Ohio, and located in Burlington, Mich., in 1862. In 1879 he removed to Battle Creek, and since that time has been a prominent member of this church, serving on important committees. His life of sobriety, steadfastness, and devotion has ever been a worthy example. In 1848 he married Miss Elizabeth West, who, with four children, three sons and a daughter, still remain, sustained by the hope of a glorious reunion in the near future. With Elders M. B. and Howard Miller, many of our readers are well acquainted, also with Prof. E. B. Miller, now teaching in Walla Walla College. The daughter, Mrs. Vince, is connected with Battle Creek College. During the closing sickness of brother Miller, dating from Sept. 9, 1895, his patience and faith remained unshaken. Funeral at the Tabernacle, Jan. 5. Remarks from 2 Cor. 4: 16-18. U. S.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes train numbers, departure times, and arrival times for various stations like Chicago, Valparaiso, South Bend, etc.

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

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 24, 1895.

Table with columns for EAST, WEST, STATIONS, and various train services. Includes times for Chicago, Detroit, Ann Arbor, etc.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a. m. daily except Sunday. Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 6:30 p. m. daily except Sunday.

The Title of our last Publication is

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This Work is Written in Clear, Comprehensive, yet Simple Language.

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We see him in his early ministry in his acts of mercy and love. He heals all who accept him as "the Lamb of God, which taketh away the sin of the world."

His sufferings are recounted, and from the way in which he bore them, we learn that when we are reviled we should not revile again.

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HEAVY TAG-BOARD COVERS, in colors, .35

Address orders to our TRACT SOCIETIES or PUBLISHING HOUSES, as usual.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 21, 1896.

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We were misinformed in reference to the change of the faculty of the Health Retreat, as will appear by a reading of Elder Olsen’s report, which was received too late for insertion in its usual place. We are glad to know that Dr. Maxson’s strength will enable him to retain the responsible and laborious position he has so acceptably filled in the past.

Elder Holser sends us a report of the general meeting that has just closed in London. It was an interesting and profitable occasion. At its close Elder A. T. Jones went to Southampton to visit the church there, and will probably visit most or all of the churches in that field before starting for this country, which he intends to do Feb. 29. Elder Holser will reach New York this week, on his way to the General Conference Council which convenes in this city next month.

As this paper goes to press, the senior editor is on his way to the evergreens of Florida. Having been urged to devote considerable time to the revision of his books, he has chosen the quiet retreat of the pine forests, and the genial climate of the South in which to perform this work. We have no doubt that such surroundings will contribute much to the success of his work, and at the same time to the recuperation of his physical strength. We miss brother Smith very much, and in his absence much weightier duties rest upon those who remain.

Among the current secular papers we have seen no truer, stancher friend of religious liberty and civil equality than the *St. Albans, Vt., Messenger*. This is a journal of high and dignified standing, established in 1837. During nearly sixty years it has stood as the champion of right; and in the great question of the union of Church and State, it still stands true to its principles. In several leading articles recently it has espoused the cause of those who for conscience’ sake have suffered the rigor of the law’s penalties. Those who for no other crime than obeying the plain command of God have been thrust into jails or impressed into chain-gangs, have found in this paper an able defender. So

far as its influence extends, people will not be ignorant of the truth on this vital question. May its voice still be heard. We would that there were more papers as clear sighted to discern and as fearless to defend the right.

Brother and sister A. Druillard, who have been in South Africa since 1889, arrived in Battle Creek on the 14th inst. We were all glad to see them, and to see that time and Providence have dealt so kindly with them since twenty years ago, when we used to know them in Wisconsin. They passed on to Nebraska to visit waiting relatives, after a stop here of two days. They have been intimately connected with the rise of the work in that far-off land; and, as brother Robinson states in his report, we have no doubt they will be greatly missed there.

Several reports of week-of-prayer services have been sent in, among others from Pascagoula, Miss., Forestville, Cal., and several places in Michigan. These all speak of special blessings that were received during that season. One of our ministers writes that he hesitates to tell what great blessing they are receiving in their general meetings as he goes from place to place, lest some would feel that he was too extravagant. But he fully believes that the time of refreshing is very near. We think that we should not repress what God is doing for his people. We ought to be receiving great things at the hand of God. It is time for him to work, and his blessing awaits our demand and reception; and when we receive it, we will give God the praise.

We have had the privilege of copying from the reports of those laborers in distant fields who have sent in annual reports to our foreign mission secretary, and this has contributed to fill our Progress department. Besides, some of our brethren in the ministry have been sending in quite frequent reports of their labors, and we have to lay over a few reports that should appear this week. But they are all good, and good matter will generally keep. We are pleased to present an unusually large number of reports this week, though we thereby crowd out “Special Mention” and one page of “Contributors.” Our paper is too small. The message is growing; it wants more room. Let the reports come; they will be printed, even though we do give preference to distant fields.

In a note last week relating to the two full moons which occurred last December, we stated that the calendars of a few years past would doubtless show that such an occurrence was nothing remarkable. Several of our friends who have back calendars have looked the matter up, and kindly reported. One sends us a table showing that there were two full moons in the months of October, 1868; July, 1871; May, 1874; December, 1876; December, 1884; July, 1890; January, 1893; and December, 1895. He adds: “Seeing how many times it has occurred in these few years, we can estimate how many times it has happened since the time of Christ.” We are not able to verify this report, but presume our correspondent has been careful to avoid mistakes. It shows how small a foundation a rumor requires in order to receive credence.

IN CALIFORNIA.

The last report left me at St. Helena, whither I had come, together with Dr. Kellogg and brethren Henry, Breed, McClure, and others to attend a meeting of the stockholders of the Health Retreat. The business of the meeting passed off harmoniously, and the desired arrangements were made in a way that gave satisfaction to all. There has been for some time a desire on the part of the board and stockholders as well as among others connected with the institution, to have it placed more directly under the supervision of the General Conference and Medical Missionary Association, and according to this desire, such an arrangement was effected at this meeting.

Little change was made in the faculty. Dr. W. H. Maxson continues to be superintendent and associated with him as physicians will be his wife (Dr. Hattie Maxson) and probably Dr. A. J. Sanderson. It seemed best to call Elder A. J. Burden, who has served acceptably as business manager, to other work, and brother Irving Keck, formerly of Florida, was appointed to take his place.

I spent the week of prayer with the Retreat family, enjoying the privilege of becoming acquainted with the helpers, and seeking the Lord with them. The Holy Spirit came very near to our meetings, and altogether we had a most profitable time. The present patronage is not very large, but an excellent spirit seems to prevail, and doctors and helpers as well as the friends of the institution generally, are full of courage and hope. I think there is reason to believe that the future history of the Health Retreat will be marked by increased usefulness and prosperity.

The privilege was also granted me of meeting with the churches of St. Helena and Calistoga. After leaving the Retreat, and spending a day or two at Oakland, I went up to Healdsburg, and spent several days at the College. There opportunity was given me on several occasions to meet with the students and members of the church, and much time was also spent in consulting with the faculty. The attendance at the College is larger this year than it was last, and the general outlook is quite encouraging. Students and teachers were greatly blessed during the week of prayer, and they now take up their work with new courage.

On returning to Oakland, Sunday, the 5th of January, I spent some time in consultation with the brethren in regard to our missionary ship, the “Pitcairn,” which returned to this country several weeks ago. The vessel needs some repairs. One of its officers will visit his family in Norway, from whom he has been separated for three years, and a new company of missionaries will have to be provided; so it was thought best not to set out on the next voyage till the coming month of August.

Leaving Oakland, Jan. 9, in company with Elder McClure and my son, I filled an appointment at Fresno the evening of the same day, after which the journey was continued to Los Angeles, where we remained over the Sabbath, holding meetings with the church there and also at Pasadena, a neighboring city. The work is onward in all of these places, and the laborers had most interesting experiences to relate of the way in which the truth was being received by the people. We are now on our way to Keene, Tex. *Fort Worth, Tex., Jan. 15.* O. A. O.