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

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HIS CONDESCENSION.

UNWORTHY, Lord, unworthy all are we
 The latchet of thy sandals to untie;
 Yet thou, O God, from thine eternity
 Didst come forth clothed with our humanity;
 Most wondrous of all wondrous mystery—
 The Maker, and yet servant, of our race,
 Who, in the awful grandeur of thy grace,
 Bending before us on thy human knee,
 Dost wash the dust of sin from our poor feet,
 That they may tread, unchallenged, heaven's street!
 —A. E. Hamilton.

Our Contributors.

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

LOVE TO GOD AND MAN.

BY MRS. E. G. WHITE.

"THOUGH I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass or a tinkling cymbal. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing."

In God's sight the life that is destitute of the grace of love is a failure. No good can be accomplished unless the Spirit of the God of love pervades every action. Zeal in religious lines cannot supply its place; nor can the talent of speech, used in this direction, profit anything unless love for God and the purchase of his blood prompts the words spoken. This spirit of love is to be brought into our daily lives, and exercised toward our fellow men. It was the love revealed in our Saviour's life that made his intercourse with humanity a savor of life unto life. He came to our world to manifest the character of God. His professed followers may make great achievements, may do works wonderful in the eyes of their fellow men; but in the eyes of God it profits nothing if love has not prompted the actions; if they have been tainted by selfishness, and mingled with unsanctified and unholy ambitions. While professing to be the children of God, their hearts are destitute of his love. Such are a misrepresentation of the character of God.

And what are some of the characteristics of this love? Let the word of God answer the question: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

The soul who does not love God supremely and his neighbor as himself, allows self to stand in the way. He is virtually saying, Stand on one side; I am holier than thou. Your works can bear no comparison with mine. This the apostle calls being "puffed up." But love "doth not behave itself unseemly," is not self-centered. It can discern the value of others' virtues, and as a sure result, "is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."

When fault is found in a brother, or misfortune befalls him, the one in whom true love dwells will not seek to make it public, saying: I told you how it would be; I told you he was not to be depended upon. I worked to disconnect him from that position of influence; for I knew he was not to be trusted. By thus dwelling upon his weakness, you cultivate a spirit of suspicion; you give to your brother no spiritual help, no tenderness, no love. That cold, self-tainted atmosphere is as a spiritual malaria; and the erring brother feels in his heart the sentiments that are cherished toward him. He in turn becomes discouraged, loses faith in his brethren, and grows careless and indifferent.

But this is not the way we are to treat those who are weak in the faith,—those who have not much strength of character. Our course of action is clearly marked out for us: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Those who have, through their own error of judgment, pursued such a course as to discourage one of the Lord's children, should go to the word of God for themselves; they should heed the admonitions given by the world's Redeemer,—he who took our human nature, and was in all points tempted like as we are, that he might be able to succor them that are tempted. In Matt. 18:1-14 is contained a lesson of the highest importance to those who are striving for the crown of eternal life. There we read, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Calling a little child to him, Jesus said: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. . . . Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

In Rev. 2:1-3, Christ presents many excellent qualities which the church at Ephesus possessed. He says: "Unto the angel of the church of Ephesus write: . . . I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."

But though there was much to commend, one thing was lacking. "Nevertheless, I have some-

what against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen; and repent, and do the first works.

. . . He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." It is evident that the Lord here has reference to the love that should be cherished in the hearts of the members of the family of God for one another. Something which they had they have lost, and the Lord calls upon them to repent without delay. He will not approve of work that is destitute of his Spirit and his love.

Christ taught this principle of love. On one occasion "a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Christ had been presenting to the people truths which, because they were true, were as cutting as a two-edged sword, and the priests and rulers could not gainsay them. With murder in their hearts, yet fearing to speak themselves, they urged the lawyer to tempt Jesus with this question. Jesus understood their motives; for he could read men's hearts, and he said to the lawyer: "What is written in the law? how readeest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said unto him, "Thou hast answered right: this do, and thou shalt live." These are the two great principles upon which hang all the law and the prophets.

Would it not be the safer plan, my brethren and sisters, to keep the commandments of God in the spirit and in the letter? Obedience to the first four, in which is enjoined supreme love for God, will lead us to love our neighbor as ourselves; "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is because so many members of the church do not bring the commandments of God into the daily life that there is so little of the love of God manifested one toward another. And the absence of this love makes the church weak and inefficient.

The church militant is not the church triumphant. Satan is actively working; he is watching the character of each one, to find out whom he can most successfully tempt to dishonor God by departing from his holy commandments. Christ says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." The love here commended is not so clothed with selfishness that it is not discerned. "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth." Darkness has blinded his eyes; he is deceived by the enemy; and as a result the spirit of the arch-deceiver actuates his works,—works of such a character as to hurt, misjudge, and destroy.

"Let that therefore abide in you, which ye

have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." What is the message we are to receive and practise? "For this is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." This cruel spirit will be manifested toward those who advocate the principles of Christ. But let not this spirit discourage those who have the truth for these last times.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

When the truth is enshrined in the heart, it will be manifested in the daily life. The truth of the psalmist's words will be realized: "The law of the Lord is perfect, converting the soul." "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness." The home will be sweetened by its influence, and the business transactions will be entered upon as if in full view of the heavenly universe.

"If ye love me, keep my commandments." All the proud boasting of righteousness avails nothing. "He that doeth righteousness is righteous." "If a man think himself to be something, when he is nothing, he deceiveth himself." All the self-righteous claims of the professors of religion will have no weight with the man who possesses that wisdom which is from above; which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

"The Lord taketh pleasure in them that fear him, in those that hope in his mercy." How precious are these words from the Lord! They irradiate the pathway of the Christian amid all his toils and burdens. He has a heavenly Friend to whom he may turn for guidance and help in every time of need.

REDEMPTION OF THE FIRST-BORN.

BY ELDER J. O. CORLISS.
(Battle Creek, Mich.)

God's promise to Abraham gave the land of Canaan to the promised seed of Abraham. In his haste to see that promise fulfilled, the patriarch indiscreetly took matters into his own hand, and the result was the birth of Ishmael. In that fervent expression before God, "O that Ishmael might live before thee!" was revealed the hope that, after all, this son of unbelief might be counted as the promised seed. But this was not to be;

Ishmael was a child "born after the flesh," but the true heir was to be born "by promise." So after Isaac was brought forth, and the Lord desired to test Abraham's faith a little further, he one day said to the patriarch: "Take now thy son, thine *only son* Isaac, whom thou lovest, . . . and offer him there for a burnt offering." Gen. 22:2.

The expression "thine only son" shows that Ishmael was not counted as Abraham's seed. Isaac was, in God's mind, the first born, and the one alone through whom the seed of Abraham was to be reckoned. Jacob, the son of Isaac, with his family, went to Egypt to sojourn. At the end of two hundred and fifteen years, the Lord undertook to bring out of Egypt the descendants of Abraham and Isaac, notwithstanding they had forgotten God, and so lapsed into idolatry of the grossest kind.

But though many of these people were veritable heathen, they were still the descendants of Isaac, the promised son of Abraham, through whom the nations of the earth were to be blessed. So when God sent Moses to demand their release, he told him to say: "Thus saith the Lord, Israel is my son, even *my first-born*: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." Ex. 4:22, 23.

Pharaoh not only refused to let the Lord's first-born go, but he haughtily asked, "Who is the Lord, that I should obey his voice to let Israel go?" By the hand of Moses, God wrought many signs to convince the stubborn monarch of his mighty power, but the king remained unmoved. At last the destroying angel was commissioned to take the lives of all the first-born of Egypt, from the first-born of the king to the first-born of the lowest servant, and also of the first-born of the beasts. Ex. 11:5.

All this was done in one terrible night, and a great cry went up throughout all Egypt. The first-born of Israel, however, escaped, and through them, as representatives of the whole people, all Israel was saved. They were saved by each household's slaying a lamb, and taking of its blood, and putting it upon the lintel and door-posts of their houses. This blood being in sight, the destroying angel passed over the houses where it was found, and thus the inmates were saved alive.

This salvation of Israel's first-born was the setting of them apart to be the Lord's. The Lord therefore commanded: "Sanctify unto me all the first-born, . . . among the children of Israel, both of man and of beast: it is mine." Ex. 13:2. He says again: "All the first-born are mine; for on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast: mine shall they be." Num. 3:13.

Under the earlier patriarchal economy, the first-born son was the priest of the family. But when Israel was redeemed from Egypt, God chose the tribe of Levi for the priesthood, instead of the first-born of each family. Num. 3:12. Therefore every first-born, from that time forward, must be redeemed with some sacrifice, as prescribed by the law. Ex. 13:12-16.

All this carried a double signification. It kept in mind that the first-born belonged to God, as his special representative in the family relation; and the payment of the stipulated price preserved the original right of that child to the position given him of God. But it was more; it was a memorial of the preservation of all the first-born of Israel when God delivered his people from Egyptian bondage. Further than this, it was also a reminder of God's promise to the seed of Abraham, which was to be fulfilled through the first-born and only begotten Son of God, of whom Isaac himself was the type.

So the presentation of a first-born before the priest, and offering the sacrifice prescribed by

the law on such occasion, came to be a type of another and more precious passover sacrifice, the blood of which was to be sprinkled upon the hearts of men, to save them from the destroying angel at the final deliverance of God's people. The apostle recognized this far-reaching symbolism of those offerings when he said, "For even Christ *our Passover* is sacrificed for us." 1 Cor. 5:7.

As the seed of Abraham, the infant Lord himself was brought to the temple, and the usual offering was made for his recognition as the first-born. He was the true seed of Abraham, yet he said, "Before Abraham was, I am." John 8:58. Tracing his pedigree from Abraham, he was David's son and heir, yet he proclaimed himself the "root" and "Lord" of David. Rev. 22:16; Ps. 110:1. And while he was Mary's first-born, he was also the first-born of every creature. Col. 1:15. So also while he was an infant in arms, he was the One "whose goings forth have been from of old, from everlasting," or as the marginal reading has it, from "the days of eternity." Micah 5:2.

And here the figure stops—gives way to the substance. This is the end of all the shadowy ceremonies of the days of old. What the people had to be content with seeing in the distant future, as through a glass darkly, we see as face to face, and reap the benefit of all the knowledge of ages past. May it prove to be our eternal life.

"ACCORDING TO YOUR FAITH."

MATT. 9:29.

BY J. B. SCOTT.
(Shamrock, Wis.)

THE writer once stopped with an isolated family to hold a meeting. An invitation was sent to the neighbors to attend. As the hour for service drew near, the good sister at whose home the meeting was to be held began arranging seats for the people, when I remarked, "Surely you do not expect enough people to fill all those seats. I shall be surprised if one half of them are occupied."

"Yes," she replied, "I think they will all be occupied." Imagine my surprise, at the appointed hour, to see every seat filled. At the close of the meeting I said to her, "Well, your hopes were realized, after all."

"Yes," she quietly said, "and if we had provided more seats, the Lord would have brought more people to the meeting." How true it is that we receive just what we grasp by living faith. Just before the battle of the Wilderness, our regimental sutler proposed to deal out to the "boys," free of charge, several barrels of very fine cranberry sauce. The barrels were rolled out, and the soldiers invited to come and share his bounty. All came running with such vessels as were at hand. Each in turn was served, and every vessel presented was filled, whether great or small. Like the good sutler, our Heavenly Father has prepared a "great supper" for his famishing children. A pressing invitation is sent to them, "Come; for all things are now ready." He turns none away. Whosoever will may come; all may share his bounty. Every vessel brought to him will be filled, and he will mete out no scanty measure, but "good measure, pressed down, and shaken together, and running over."

The Corinthian church abounded in faith, and the battle-cry of the "remnant" is, "The commandments of God, and the faith of Jesus"! The Lord is not pleased with a faint-hearted service. He says, "I would thou wert cold or hot." We should press the battle to the gates, remembering that his banner of love always bears the same inscription: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Let every heart be cleared of all rubbish, to make room for the outpouring of the Spirit of God. Isaiah wrote: "Then

thou shalt see, and flow together, and thine heart shall fear, and be enlarged." There is a kind of heart-enlargement that ends in death, but this kind swallows up death in victory, and ends in life eternal.

LOOKING UNTO JESUS.

BY MRS. WORTHIE HOLDEN.
(Washington, D. C.)

Looking unto Jesus,—not to self and sin.
He of faith the author doth thy life begin;
See him as thy Saviour, and he enters in.

Looking unto Jesus when the strife begun,
Thou wouldst surely falter ere the day is won;
Know him as the Victor. *He hath overcome.*

Looking unto Jesus when by grief oppressed,
Life's allotted burden through him will be blest.
Sorrow-laden traveler, find in him thy rest.

Looking unto Jesus, that his joy may be
Thine e'en now,—an earnest of eternity,—
And the Saviour ever then will dwell with thee.

Looking unto Jesus till the race is o'er,
He sustains and keeps thee, makes the triumph sure.
Life immortal be thy laurel evermore.

"WHICH SPIRITUALLY IS CALLED SODOM."

"Neither Did She Strengthen the Hand of the
Poor and Needy."

BY PROF. P. T. MAGAN.
(Battle Creek College.)

It was Jesus who said, "The poor always ye have with you;" and it was the design of God that the poor should be a perpetual blessing to the rich. He who sees in the poor man his "own flesh," and hides not himself from his "own flesh," will be blessed of God. But in France before the Revolution, not only did the rich not assist the poor, but they did everything in their power to make them poorer. The text says, "Neither did she *strengthen* the hand of the poor and needy." No; on the contrary, she *weakened* the hand of the poor and needy.

It is easy to see that when one half of the wealth of a country whose total population numbers twenty-six million souls, is lodged in the hands of 270,000 persons, the remainder are liable to be none too well off. Not only was this so in France, but the lot of the poor was rendered almost unbearable by the conduct of the wealthy.

The noble lords and ladies of France were exceedingly fond of hunting. The entire territory for thirty miles around Paris was a game preserve. This ground might have been growing food to sustain the life of man; but it was kept in a wild condition to make covert for partridges, which were shot by the clergy and nobility at their pleasure. A single forest kept for this purpose contained thirty thousand acres; there game, protected, replaced, and multiplied, swarmed for the pleasure of the king.

Almost all the clergy were sportsmen, and for their amusement they brutally maltreated the peasants. In the bailiwick of Pont-l'Évêque in 1789, four instances are cited "of recent assassinations committed by the gamekeepers of Mme. d' A—, Mme. N—, a *prelate*, and a marshal of France, on plebeians caught breaking the game laws." In twenty villages in the neighborhood around Oisy, the Count d' Oisy hunted, always on horseback and across the crops. "His gamekeepers, always armed, have killed several persons, under the pretense of watching over their master's rights. . . . The game consumes annually all prospects of a crop, twenty thousand *razères* of wheat, and as many of other grains." In one county during one season the game is said to have destroyed everything "up to the very houses." We read that around Domfront "the inhabitants of more than ten parishes are obliged to watch all night for more than six months of the year in order to pre-

serve their crops." In the parish of Vaux, near Meulan, the rabbits ravaged almost a thousand acres of cultivated land in a single summer, and destroyed the crops of two thousand four hundred *sétiers* (three acres each); that is to say, the supply of food for eight hundred persons. At La Rochelle herds of deer and stags devoured everything on the poor man's fields during the day; and at night even invaded the small gardens of the inhabitants, consuming their vegetables and breaking down their young trees. In the territory around Fontainebleau, the community, to save their vines, were obliged to maintain a gang of watchmen, with dogs and drums, to make a hubbub all night, from the first of May to the middle of October.

Numerous were the edicts which existed, prohibiting hoeing and weeding, lest the young partridges should be disturbed; mowing hay, lest the eggs should be destroyed; taking away the stubble, lest the birds should be deprived of shelter; manuring, lest their flavor should be injured. The peasant was not allowed to put up fences without permission, and that was not easily granted; a broad, continuous strip of land had always to be left free for the hunt to pass. During the hatching season of the wild fowl he was forbidden to put a foot on his own meadows, and still more to cut any grass, even if his cattle starved. Well did the father of the great Mirabeau say, "Agriculture, as practised by our peasants, is a veritable galley slavery."

At the mill belonging to the lord of the manor the poor man must grind his flour. Should he dare to build one for himself and neighbors, it would be demolished. At the lord's oven he must bake his bread, and pay a heavy toll for so doing. At his master's wine-press he must press his grapes, and at his slaughter-house he must kill his cattle. Any construction of any kind which might compete with the rich man, was immediately abolished. Thus every nobleman held the same iron grip upon the people that is at present held by monopolies and trusts. Individual Cæsars were the order of that day; corporate Cæsars are the order of this day.

Again: in the matter of taxation the poor suffered most grievous vexations. The rich paid only about one half their rightful tax, while the poor were taxed in the most iniquitous manner. The salt tax was one of the most obnoxious of these imposts. This tax was the highest in those provinces which nature had supplied most abundantly with this indispensable necessity. Under severe penalties the people were forbidden to let the cattle drink sea water, or to water them in a marsh, or any other place containing salt. Should they do this, the cattle would be confiscated, and their owners fined three hundred livres. To buy at least seven pounds of salt annually for every member of the household over seven years of age was obligatory, and these seven pounds must be used for cooking purposes and on the table. If a villager should use the salt of his soup to make brine for a piece of pork with a view of winter consumption, his pork would be confiscated, and he would be fined three hundred livres. "Two years before the outbreak of the Revolution, Calonne had, in an official report, the following story to tell about the consequences of this glorious tax device of this most paternal government: Four thousand seizures, thirty-four hundred imprisonments, and five hundred sentences to whipping, exile, and the galleys, *annually*. What an admirable device for breeding and educating a class of hardened, habitual law-breakers! How well those who had been through this school—and the *ancient régime* had half a dozen of equal efficacy—would know how to lead in the dance when a political revolution opened the flood gates of a social revolution, ushering in a day of reckoning, when the masses had it in their power to square all old accounts."¹

¹ Von Holst, Lowell Lectures on the French Revolution, Lecture 1.

Nor was Rousseau far wrong when he described the pact forced upon the poor by the rich, in these words: "You need me because I am rich, and you are poor. Let us, then, make an agreement together. I allow you the honor of serving me on condition that you give me the little that remains to you, for the trouble I have in governing you. I make an agreement with you wholly at your expense and to my advantage, which I shall respect as long as I please, and which you shall respect as long as it pleases me." Yes, and with still more truth did that same French philosopher observe, "When the poor have nothing else to eat, they'll eat the rich."

How correctly did the Bible describe the character of the French capitalists, calling them Sodomites, one of whose leading sins was that they strengthened not the hand of the poor and the needy.

PLAINLY AND TREBLY WRONG.

BY LOYD J. CALDWELL.
(Wimborne, Ia.)

To keep the midnight bounded, state-enforced Sunday is a threefold error, by plain Bible proof.

1. It is measured in a wrong and impossible way, and is part of two days.

Proof.—"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. "And the evening and the morning were the first day." Gen. 1:5, 8, 13. On the Sabbath Jesus entered into the synagogue and taught. "And at even, *when the sun did set*, they brought unto him all that were diseased." Mark 1:32. Therefore Bible days begin and end at sunset; and the first day embraces the time from sunset of Saturday to sunset of Sunday, and *no more*. But the Sunday is a man-made sandwich of daytime between two half nights, whose exact limits no man can fix by nature and few by art. It is of a piece with the midwinter Christmas and New-year festivals. If Sunday were the true Sabbath, it is broken by every one who works during Saturday night.

2. To enforce or obey a civil law for the observance of any religious institution is a wicked hypocrisy on both sides. The true Sabbath was never enforced by civil law upon outsiders or outside nations even under the Mosaic theocracy; much less may a pagan-papal counterfeit be so enforced in His name who said, "My kingdom is not of this world." But to wink at Sunday labor done by professed Sunday-keepers, while specially persecuting those who keep the true Sabbath, and work on Sunday from conscience of right or duty to work thereon, is a system of Heaven-daring hypocrisy worthy of its ancestral source—the Inquisition, which put God's saints to death "*Dei majoram gloriam*" ("for the greater glory of God")!

3. *Sunday is the wrong day*; it is a day too late, besides being measured and enforced in the wrong way.

Proof.—"Six days shalt thou labor, . . . but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:9, 10. "Six days may work be done; but in the seventh is the Sabbath." Ex. 31:15.

"The gate of the inner court that looketh toward the east shall be shut the *six working days*; but on the Sabbath it shall be open." Eze. 46:1. "Now when the even was come, because it was the preparation, that is, the *day before the Sabbath*, Joseph . . . took him down, and wrapped him in the linen, and laid him in a sepulcher. . . . And Mary Magdalene and Mary the mother of Jesus beheld where he was laid. And when the *Sabbath was past*, . . . very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 15:42-47; 16:1, 2. "And the women . . . returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the

morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 23: 55, 56; 24: 1.

These holy women kept the seventh day, and worked on the first day, after the crucifixion; and Mark and Luke, who wrote their Gospels a third of a century afterward, evidently approved and followed the same practise. The Holy Spirit, that inspired them, still calls the day before the first day by its sole and constant name, and called the seventh day "the Sabbath." John, who wrote his Gospel after another third of a century, calls the two days by the same names, "the Sabbath day" and "the first day of the week." John 19: 31; 20: 1. Christ's religion is never in anything one of force, but always of free choice. A compulsory Sunday law is the wickedest of papal ways of enforcing the worst of pagan days, measured in the worst and most unnatural, unscriptural way.

KEEP OUT OF TEMPTATION.

BY ELDER A. WEEKS.
(Lakeview, Mich.)

It is far better to keep out of temptation than to be obliged to resist it. This our Saviour taught in that part of the prayer he gave his disciples, which says, "Lead us not into temptation, but deliver us from evil." The surest way to be delivered from evil is not to come in contact with it.

What would be thought of the drunkard who, in his efforts to reform, should frequent grogshops, listening continually to the sound of revelry, and viewing the "wine when it is red, when it giveth his color in the cup"? Surely such a course would be nothing short of presumption. It would be placing a sword in the hands of the enemy, with which to wound himself. It would be tempting the devil to tempt him. "Watch and pray, that ye enter not into temptation." "Keep thy heart with all diligence; for out of it are the issues of life." "Let thine eyes look right on, and let thine eyelids look straight before thee. . . . Turn not to the right hand nor to the left: remove thy foot from evil."

UNCLE ELKINS AND HIS NEPHEWS.

A Conversation.

BY ELDER J. N. LOUGHBOROUGH.
(Fredrikshavn, Denmark.)

Nephews.—"Uncle, there are some things we have been anxious to learn, and concerning which we thought you could give us some information. If agreeable to you, we would like to converse with you a few evenings, believing we shall be profited by so doing."

Uncle.—"I am sure it would be a pleasure to me thus to spend a little time with you. I doubt not it may be of benefit to us all. We may as well begin to night if you are ready. What is the special point on which you wish to converse?"

N.—"There are several subjects; but before we ask the first question, we will tell what led us to desire this interview. It was some things we have read in the Testimonies concerning the early days of the cause. From this reading we received the impression that a better understanding of those times would be of benefit to us. Knowing that you had been privileged to associate with many who were early engaged in proclaiming the message, it seemed to us that you could tell us of some of those times, and that it might be a help to us."

U.—"It is certainly a benefit to the Lord's people to call to mind his dealings with them, and especially how his providence has attended them, and his goodness and mercy have been manifest in their behalf. When Moses was to be taken away from Israel, he said to them:

'And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.' Deut. 8: 2. You observe he did not tell them to call up what they had passed through, to laud themselves for the great sacrifice they had made. If they had given their substance and strength for the furtherance of the cause, they could better speak of it in the manner in which David spoke of his liberal preparation for the building of Solomon's temple. He said: 'But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. . . . O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.'"

N.—"Yes; we see David did not mention what he had given as though he had made a great sacrifice, but still he told what he had done. Was it not right to tell what he had done, with the humble spirit in which he related it? Would not such a rehearsal prompt others to use the substance the Lord has entrusted to them for the forwarding of his cause in the earth?"

U.—"It is certainly good to speak of the Lord's dealings with us, and thus make our boast in the Lord. In Ps. 103: 2-5 and 30: 1-4 David offers praise to the Lord for his benefits and tender mercies."

N.—"It seems from several statements in the Psalms that one reason that the children of Israel were so apt to wander away from the Lord was because they did not more often think over his dealings with them, and remember how his power had been manifested in their behalf."

U.—"Yes; there are some very striking expressions in the Psalms, which set forth that fact. We read of the children of Israel that they 'forgot his works, and his wonders that he had showed them. Marvelous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan,' etc. Ps. 78: 11-16. In verses 42-55 we read how God wonderfully delivered his people from Egypt, and led them safely into their inheritance."

N.—"It would surely seem as though they would always have remembered the merciful kindness that had been manifested to them, and that their hearts would have been filled with such praise as is set forth in the words of David: 'Giving thanks unto the Lord; for he is good: for his mercy endureth forever.'"

U.—"We might think so, but the Lord has said: 'Their heart was not right with him, neither were they steadfast in his covenant.' Ps. 78: 37. In the same psalm we read that the Lord thus wrought for them, and gave them his written law, 'that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.' Verses 7, 8. Instead of remembering that all these benefits enjoyed and the goodly inheritance they possessed were direct gifts from the hand of God, they fell into the same danger they had been warned of before they came into the inheritance."

N.—"It is wonderful how much there is in the Psalms concerning the Lord's dealings with the children of Israel and of their wanderings."

U.—"Yes; and this seems to be very fully set forth in the 105th and 106th psalms. It is interesting and profitable to read those psalms often. I read in a special testimony a few weeks since, that it would be good to read those two psalms once a week. I said to myself, Surely that is good advice, and it is in harmony with the testimony of the apostle Paul. When he was writing to the Corinthians, he spoke of the

course of the Israelites, and what happened to them, and said: 'Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.' 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.'"

N.—"We do not see how we could be admonished by those things unless we kept them in mind; and how can we keep them in mind except by a frequent reading of them, and by meditating upon them? If we should think we were strong to stand without such food being furnished to the mind for meditation, how forcibly would come the words of the apostle, 'Wherefore let him that thinketh he standeth take heed lest he fall.'"

U.—"I see we have consumed our hour this evening, and I have not come to the point involved in your question. Before we go any further, it would be well, I think, for you to read carefully the 105th and 106th psalms. As we do so, you may be better prepared next week to listen to what I have to say on your question."

N.—"We will read those psalms at once. Thanking you for this interview, we hope to meet you again next week."

CHRIST'S SACRIFICE FOR US.

BY MRS. J. P. KETRING.
(St. City, Kan.)

Do we know what it means? He who has made it has sounded its meaning to its deepest depths. No language can convey to our minds an adequate idea of it. Who of us can conceive what it meant to Him who "knew no sin" to live among hypocrites and sinners for a lifetime? What sympathy can span the days and nights of woe and anguish which came to him from bearing the sins of the world?

Think of the tears of agony, the lonely midnight pleadings, the lack of sympathy from all about him; for even his own brethren believed not on him. Think of the sneers and scoffing of cruel enemies, the painful scourgings, the desertion of those who should have been true to him. Think of his drops of blood, his broken heart, and that sad, sorrowful death on the cross, with his Father's face hidden away from him. And these are only a part of the sacrifice he made for us. He "poured out his soul unto death," not for friends, nor those who loved him, but for bitter enemies. And what language can convey to our minds a faint idea of all he sacrificed when he left the glory of the Father and took on him our nature?

And in return for all this he only asks our love,—only asks that we give him our sins and take his righteousness instead. Amazing love! Let us seek more fully to comprehend it. No more let us be guilty of the thought that what we can do for him or his cause can be called a sacrifice. Only let us rejoice that he has given us the privilege of being laborers together with him in the work for which he paid so great a price,—the salvation of precious souls. Let it be our one thought and aim in life, to which we bend every energy of our being, to do faithfully the work he has called us to aid him in doing. Then to God shall be all the glory, that he gives us the privilege of being co-workers with him in advancing the message of love and mercy.

TRUTH IN BREVITIES.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

TRUTH, like its Author, never did, never can, and never will, change; for it exists as a principle in every rational mind.

When duly appreciated, truth leads to a hatred of all forms of deception.

In its widest sense, truth has an elevating tendency. All true science elevates and ennobles.

Special Mention.

NOTES ON CURRENT EVENTS.

Dangers in Battle-Ships.—The enormous weight of the modern ships of war makes them much more dangerous as sailing vessels than the old-fashioned wooden vessels which, under close-reefed sails and with creaking rigging, outrode many a tempest. These great iron ships, built especially to withstand battering, are poor sailers. Not long since, the "Indiana" encountered a severe storm, and her great guns, breaking loose, threatened the destruction of the ship. At the lurch of the ship the five-inch hawsers used to secure the guns snapped like a thread, and it was only by the most tremendous efforts that these engines of destruction, designed to destroy an enemy, were prevented from ruining the ship they were on. The "Texas," sister ship to the "Indiana," has also had her share of disasters. A little while ago she was on a reef, and was likely to be lost. November 9, while lying in dock in the Brooklyn navy yard, through some accident or bad management, the water poured into her hold and completely submerged her, so that she actually rests on the bottom! It is expected that the water will be pumped out, and that she will be raised; but think what this accident would have meant at sea! And even had she been but a few more rods from the wharf, a calamity like that which once befell the British "Royal George," "when Kempenfelt went down, with twice four hundred men," would have been experienced.

Lack of Honor.—It has been said that there is honor among thieves. Whether this is true or not, one thing is certain,—there appears to be little honor among nations. The recent revelations made by Prince Bismarck's organ, the *Hamburger Nachrichten*, makes it plain that Germany and Russia were conniving together some years back in a most surprising manner, and squarely against Austria, which power was in alliance with Germany. It seems that at the very time when Germany and Austria were fast allies, Germany concluded a secret treaty with Russia, by which it was agreed that if Austria should attack Russia, Germany would not assist her, and if France attacked Germany, Russia would take no part. This evinces that Bismarck, who was the active agent of these agreements, played a dishonorable and double game with Austria at a time when Germany and Austria were supposed to be the closest allies. Upon the retirement of Bismarck, this treaty ceased to be operative by the opposition of his successor, Caprivi, who refused to sanction it. Then the Russian czar, Nicholas, father of the present czar, reached out his hand to France, and made a treaty with that country. Emperor William has found it necessary to write an explanatory letter to Francis Joseph of Austria. The same paper above referred to declares that by a secret understanding between Russia and Denmark, in 1894, it was agreed that in case of war between Germany and Russia, or between Russia and France against the Triple Alliance, Denmark was to join Russia and France with all her forces, and Copenhagen should be at once placed at Russia's disposal. These revelations show that little dependence can be placed on treaties, and that in the event of war, no nation knows to a certainty with whom it will have

to fight. Germany is especially affected by these disclosures; her allies distrust her, and she seems on the road to an isolated position among the nations.

Sectarian Scheming.—Rome never sleeps, and Jesuitical scheming and trickery for the purpose of gaining advantages for the Catholic Church are never allowed to cease. The separation of church and state is a fundamental principle of the United States government, and it is held, at least in theory, by the American people. Roman Catholics claim to agree to this principle, but they do not hesitate to act contrary to their profession upon any and every opportunity. They have lately made a move on West Point, N. Y., which is as distinctly traitorous and treasonable as was Arnold's attempt to seize it for the British government. This is what they have done. The government has built a chapel there, on government ground, for the benefit of the military students and officers. It is occupied at various times by ministers of different denominations. Lately a Catholic priest has started a subscription to raise money to build a Catholic church on government soil there. No power but Congress can grant any one the privilege of building on government land, though the secretary of war can give leave for temporary buildings. The Catholics evidently expect to gain permission of the secretary for a temporary building. But will they build a temporary building?—O no! they propose to build of stone and in the most thorough and expensive manner, and then trust to their skill to get Congress to make the temporary grant permanent. Then what? If other denominations cannot get the same privilege, the Catholic Church becomes the favored church—the American Church! This move is a good illustration of the way that church has always advanced itself, and it bids quit likely to be successful in this, its latest effort.

His Last Chance.—Under the determined pressure of the powers, the sultan of Turkey has made one more promise of reform in his administration in reference to Armenia and the Armenians. It appears from a late speech by Lord Salisbury, the British premier, that Great Britain will not act alone in reference to Turkey, as Mr. Gladstone has so earnestly insisted that it should do. Lord Salisbury declares that it is no loss of prestige to Great Britain that she is not willing and ready to oppose her single will and power against that of all the great powers of Europe. The last plan is that France, which has not heretofore taken so much interest in Turkish affairs as either England or Russia, shall be allowed to try her skilful diplomacy to curb the murderous Turk. England makes this concession under Russian influence. M. Hanotaux, the most clever of French statesmen, has now taken the sultan in hand, has succeeded in thoroughly frightening him, and has extorted another pledge of good behavior. He has evidently impressed the sultan that this is his last chance. The sultan may be honest in his promise of reforms, but there is no probability that he can carry them out. The Armenian revolutionists will give him no rest. It is independence, and not reform, that they are after. Strife cannot long be delayed. His days and the days of his empire are rapidly drawing to a close.

M. E. K.

A CASE OF RELIGIOUS PERSECUTION.

THE above is the title of an article in the *Independent* of Nov. 5, by Dr. H. L. Wayland, of Philadelphia, until very recently one of the editors of the *Examiner* (Baptist) of that city. It is for the principles enunciated rather than the specific allusions that we value the article:—

The only safety for religious liberty lies in the absolute and entire severance of church from state. The disposition to persecute seems inherent in human nature. Archbishop Whately once quoted the nursery rhyme,—

'Up-stairs, down-stairs, in a lady's chamber,
Find an old man there who won't say his prayers,
Take him by the left leg and throw him down-stairs,'

and added the comment: "See in these lines, dating back from time immemorial, the antiquity of religious persecution and the inveterate disposition of mankind toward it." The comment (like the same author's "Historic Doubts as to the Existence of Napoleon Bonaparte") was both witty and forcible.

Men love to persecute; they will persecute if they get the chance. The only way to avoid the extreme of persecution is to guard against its beginnings.

Recently three Christian ministers of the Seventh-day Adventist denomination, held meetings in Kent County, Ontario. Their success aroused the jealousy of members of other denominations, and a society was formed to watch them, which reported that they had been seen laboring on Sunday, putting up a meeting-house for their denomination. It was not pretended that any one was disturbed by their labors; but a complaint was entered. The queen's counsel held that the law in the case was not clear. Justice Forham refused to issue a summons, saying that, sooner than do so, he would resign his office. At last a compliant magistrate was found. The law forbade men to "exercise their ordinary calling." It was urged in defense that slacking lime and mixing mortar were not the "ordinary calling" of these ministers; but this ground was overruled. The defense urged the proclamation of Queen Victoria, 1858, as follows:—

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that they shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

But this royal proclamation the magistrate promptly waived aside as not applying. The defense urged this very strong ground, which we have never seen taken before: God commanded men to sanctify the seventh day. In the belief of the defendants this command has never been modified. In giving to the first day the same honor with that given to the seventh day, they believe that they would be robbing the divinely appointed Sabbath of its pre-eminence. But all was vain. The magistrate convicted them, and sentenced them to fines of ten dollars and fifteen dollars respectively, with costs, and, in default of payment, to serve out their sentence in jail at twenty-five cents a day. An appeal was taken to the higher court, and the case was argued before Chief-Justice Meredith and two associate justices. The judgment of the lower court was affirmed, but *without costs*, which leaves the costs to be paid by the prosecutors. This action of the supreme court was equivalent to saying that the court considered that the case was one of petty persecution, and, while the prosecutors had a *legal right* to carry on the case, they must do it at their own expense. The chief-justice added: "We think there is evidence by which we might have come to another conclusion had the case been before us at the first." But the sentence remained in force. Two of the ministers served their time in the Chatham jail; the third, for some reason, has not yet been imprisoned. Will not all friends of religious liberty in the Province of Ontario and the Dominion of Canada proclaim the great principle which forbids persecution for religion's sake, and which refrains the state from enforcing religious observances?

There is a lesson here worthy of being heeded, at a time when excellent but misguided men are advocating an amendment to our national Constitution, by which God shall be recognized as ruler of the universe, and the Lord Jesus Christ as king among the nations. It will hardly be claimed that its advocates mean it as anything more than a form of words. They do not intend to disfranchise the Jew, the Unitarian, the agnostic, the non-Christian; but if the amendment is not to mean what it says, why say it? If, however, the amendment is to mean anything, then it may be made the cover of just such persecution as has been above described. The amendment is either futile or oppressive.

The Home.

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

A LETTER FROM SISTER WHITE.

YESTERDAY Sister Mc Enterfer accompanied me to Ashfield. We were pleased to meet Brethren Farnsworth and Israel at the station. Brother and Sister Farnsworth have just ended their long voyage over the Pacific Ocean. They did not have a pleasant or enjoyable trip, and were glad to feel solid ground once more under their feet.

On Sabbath Brethren Israel and Farnsworth attended the morning meeting in the Paramatta church. At the same time a meeting was being held in Sydney, in a hall which is hired by the Sydney church. I spoke to the people in Ashfield. The service was held in their new church, and I felt grateful to our Heavenly Father for such a neat little chapel where we could worship God upon his holy Sabbath. Brother Semmens opened the meeting with prayer. The Lord gave me freedom to speak to those assembled. As I looked upon the earnest, interested faces of the children, my heart was touched, and I addressed myself to them, encouraging them to do service for God.

In their early years, children may be useful in God's work. They are the younger members of his family, and he will give them his grace and his Holy Spirit, that they may overcome impatience, fretfulness, and all sin. Jesus loves the children. He has blessings for them, and he loves to see them obedient to their parents. He desires them to be his little missionaries, denying their own inclinations and desires for selfish pleasure to do service for him; and this service is just as acceptable to God as is the service of grown-up children.

The Lord Jesus received the mothers who brought their children to him for his blessing. He appreciated their earnest desire that in their early childhood their children should be brought to him, that he might put his hands upon them and give them his blessing. What comfort and encouragement this should give parents to teach their children that Jesus loves them and will receive and bless them. Parents, teach your children that Jesus has given his own precious life, in order that they may come to him and receive his blessing.

Children should pray for grace to resist the temptations which will come to them,—temptations to have their own way and to do their own selfish pleasure. As they ask Christ to help them in their life-service to be truthful, kind, obedient, and to bear their responsibilities in the family circle, he will hear their simple prayer. When very young, children may be taught to be useful in the home life, to live to please Jesus, that they may become members of the family above. They may be missionaries in the home, relieving, as far as possible, the weary mother, who has so many cares and burdens to bear.

Parents, help your children to do the will of God by being faithful in the performance of the duties which really belong to them as members of the family. This will give them a most valuable experience. It will teach them that they are not to center their thoughts upon themselves, to do their own pleasure, or to amuse themselves. Patiently educate them to act their part in the family circle, to make a success of their efforts to share the burdens of father and mother and brothers and sisters. Thus they will have the satisfaction of knowing that they are really useful.

Let only pleasant words be spoken by parents to their children, and respectful words by children to their parents. Attention must be given to these things in the home life; for if, in their character-building, children form right habits,

it will be much easier for them to be taught by God and to be obedient to his requirements.

Children as well as those of older years are exposed to temptations; and the older members of the family should give them, by precept and example, lessons in courtesy, cheerfulness, affection, and in the faithful discharge of their daily duties. Children must be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for; and they must respond to these many mercies by bringing all the happiness possible into the family of which they are members. Thus they become children of God, missionaries in the home circle.

If parents neglect the education of their children, they deprive them of that which is necessary for the development of a symmetrical, all-sided character, which will be of the greatest blessing to them all through their life. If children are allowed to have their own way, they receive the idea that they must be waited upon, cared for, indulged, and amused. They think that their wishes and their will must be gratified. Educated in this way, they carry through all their religious experience the deficiencies of their home training.

God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an object-lesson of what families who love God and keep his commandments may be. Christ will be glorified; his peace and grace and love will pervade the family circle like a precious perfume. A beautiful offering, in the child life of Christian missionaries, will be made to God. This will make the heart of Jesus glad, and will be regarded by him as the most precious offering he can receive.

May the Lord Jesus Christ be an object of worship in every family. If parents give their children the proper education, they themselves will be made happy by seeing the fruit of their careful training in the Christlike character of their children. They are doing God the highest service by presenting to the world, well-ordered, well-disciplined families, who not only fear the Lord, but honor and glorify him by their influence upon other families; and they will receive their reward.

MRS. E. G. WHITE.
Ashfield, Sydney, N. S. W., Sept. 4, 1896.

EDUCATION OF ENVIRONMENT.

BY ANNA C. KING.
(Battle Creek, Mich.)

THE power for good or evil exerted by the influence of association and environment which surround every life, is perhaps not fully appreciated by any, yet environment is one of the most important factors in education, molding the character and shaping the destiny. Education begins with the beginning of life, and the destiny of many has been fixed by the pre-natal influence of environment. When we were incapable of receiving education from any other source, impressions were made upon the mind through the senses of sight, hearing, and feeling,—yes, tasting and smelling. Every touch, sight, and sound, made its impression upon the wax-like mind, and each repeated impression helped to mold it into permanent shape. For this reason we are all largely what circumstances, environment, and mode of life have made us. Inherited tendencies have caused different development in different individuals surrounded by the same environments, yet heredity itself is but the transmitting of the fruits of environment from one generation to another.

Different kinds of seed will produce plants after their kind while growing in the same soil and under the same sunshine and cultivation; but the best of seed will not produce a good plant unless cared for by supplying suitable soil

and proper moisture, giving it free access to the air and sunlight. If, when the tender plant has sprung into life, a weight is placed upon it, its branches will grow crooked and one-sided. If it has not sufficient sunlight, it will grow up pale and sickly, ready to die with the first blast of wind or scorching heat of the sun. If a seed not adapted to produce so good a plant, has proper cultivation, it may spring forth into beautiful foliage and bloom, excelling the parent stock for variety. We see in this some analogy to human life; many times has it been seen that when persons with a questionable heredity have been taken from their unfavorable surroundings, and placed under circumstances favorable to the growth and elevation of mind and morals, the inherited tendencies to evil have been obscured.

By beholding, we become changed. How literally this is seen in our own life and the life of others, as the things by which we are surrounded are reflected in our actions and conversation. The mind, like a mirror, reflects whatever is placed before it; yet, unlike a mirror, it often retains the image long after the substance is removed. Perhaps the mind might more properly be compared to the plate used in photography. The image falls upon the glass, and an exact picture is photographed, yet certain processes of development are required before a good photograph can be obtained; so it is often the case that impressions must repeatedly fall upon the mind before a permanent impression is made, yet many are the pictures fastened there forever by the instantaneous process.

The first impressions that give mold to the mind are received in the home. Here, as nowhere else, are the impressions continuous and oft-repeated, and they have never failed to fix a picture in the mind, which time can never efface. Other memories may be—yea, oftentimes are—forgotten; but the memory of home, with all its influences for good or evil, is fixed in the mind while life lasts. Not only fixed in the mind are its memories, but fixed in the character is the mold received during those early years. If the home has been a peaceful and happy one, these elements of good will be reflected in the life, and give enjoyment to all upon whom the rays fall. Every one realizes in later life the truthfulness of this, especially if he has had to labor to overcome some tendency or habit, has tried to reshape some part that has long grown in a wrong mold. We have only to think of our own childhood to realize the effect upon our lives that even the arrangement and order of the home have had upon us. These things have everywhere left their mold.

The playthings of the child are each day leaving lines and traces that will be clearly defined many years later. If left to play with odds and ends, picking up broken bits here and there, with never a plaything perfect or whole, this will surely leave its imprint upon the character, and the child will grow into a mold in real life with a tendency to be disorderly and slack, never thorough in any undertaking, and satisfied with a low grade of work. The little girl's doll with one arm gone, one foot broken off, eyes fallen out, imperfectly dressed, garments incomplete and poorly made,—all these things stamp imperfection upon the work of the child, and it will take years of radical and steady training in thoroughness to effect a reformation. The little boy with his hobby-horse broken, a wheel of his wagon gone, his harp out of tune, and the string to his top lost, if contented with these things, will grow into the man whose fences are broken down, gates off their hinges, and garden and farming implements out of repair. In many other ways is it seen that the playthings of a child have a molding influence upon his character. Give the boy a gun and a sword and a sling-shot, teach him to become an expert in their use by practicing upon the birds and domestic animals, and then see if it is an easy matter to teach him to be kind to his fellow beings, and to have a just

respect for their personal rights and liberty. The picture-books upon which children feast the eye, and the pictures upon the wall, inspire desires for good or ill, according to the scene presented, and there is no doubt that the course of many a life has been shaped by the influence of these things.

The happiness or misery, the enlightenment or ignorance, of every individual, depends largely upon the influences brought to bear upon the child life; and the destiny of nations has been determined by the early education and environment of some mother's boy.

WAIT, AND MURMUR NOT.

BY MRS. L. J. BUTTERFIELD.

(Wells, Minn.)

How many who have sung these words have ever stopped to think how much it means to "wait, and murmur not"? They sound well, and it is an easy matter to sing them. But who, let me ask, has tried to put them in practise in every day life? Did such find it as easy to practise them as to sing them? In Ps. 37:7 we read, "Rest in the Lord, and wait patiently for him," and in verse 9 it says, "Those that wait upon the Lord, they shall inherit the earth." Also in Lam. 3:26, "It is good that a man should both hope and quietly wait for the salvation of the Lord." Many other scriptures might be quoted to the same effect, but the writer has in mind another kind of waiting,—one which some have to experience almost every day of their lives, and in which they must exercise patience and meekness if they would be classed with the waiting ones spoken of in the above scriptures.

In many families there is one member that is very slow, always behindhand, and no matter how urgent the case may be, all concerned are obliged to wait this slow one's time. But what shall we do? Shall we get out of patience, and wish there never was a slow person?—No, not by any means. That slow member is very likely as dear to us as any member of our family, and perhaps the trials which we are called to pass through on his account are just what we need to prepare us to meet greater trials in our future life. I think I hear you say, "I can never stand it to be tried in this way all my life," and perhaps you could not in your own strength. But let us pray for that slow one, and then do all we can to answer our prayers by patiently helping him in every way we can to overcome this disposition. We may be sure that if we ask in faith, we shall receive help. Perhaps there will be an improvement in the slow member; if not, God will give strength to bear patiently with him.

To the slow ones I would say, Don't make your disposition an excuse for all your failings. You may be naturally slow, and yet by taking a little thought, and by doing a little judicious planning, you can save others a great deal of worry as well as labor. To you I would say, as to the waiting ones, Go to Jesus; he will help you in this as in everything else. Don't think this failing of too little consequence to take to him. Perhaps there is a lesson for you to learn by bearing that sorrow. Be patient, then, and "wait, meekly wait, and murmur not."

HOW TO CLEAN FRUIT.

DAY by day it is proved that bacteria make the larger proportion of the air we breathe, the water we drink. Caution, however, is another matter, and belongs to all who have common sense. It is specially required in dealing with modern dirt, which is, in many cases, synonymous with bacteria at their worst. The human animal is, unluckily, an extremely dirty one, and the fruit which has passed through the hands

of the "great unwashed" should never be eaten without cleansing. Street dust itself holds foul forms of dirt, and when to this is added the handling of scores of people, it is plain that these surfaces unwashed are not for any rational human stomach. Even strawberries cannot be exempt, but they must never soak; only let water run on them, a wire basket being the best method of securing its immediate passing off. Grapes require the same treatment, but in either case only enough should be washed at once for a meal.—*Selected.*

RICE.

BY MRS. E. E. KELLOGG.

(Sanitarium.)

FOR many hundreds of years rice has been among the most commonly cultivated of all the cereals, and is used as a staple article of food by a large number of the Oriental nations. If we examine a grain of rice under the microscope, we shall find that it is composed almost wholly of starch, hence it does not rank high in nutritive value; nevertheless this lack is counterbalanced to some extent by the fact that it is more easily digested than most other foods, so that, although it is lacking in nutritive value, it is an excellent food. In the countries where rice is used very largely as a staple article of diet, it is generally used in connection with some food which supplies the lacking nutritive elements. In India, where rice is so largely depended on for food, it is used in connection with lentiles. It is served by piling the rice on a plate, making an indenture in the center, and filling this with lentile gravy. In this way each one who is served receives some of the gravy. Lentile gravy is an excellent accompaniment for rice, and is prepared as follows: Cook the lentiles until soft, put them through a colander, then add sufficient liquid to make the desired consistency, and season with salt and cream or nut butter or nut meal; boil a few minutes and serve. If nut meal cannot be purchased, it can be prepared at home by taking such nuts as walnuts, hickory-nuts, butternuts, or almost any kind of nuts, and, after chopping them fine, pressing them through a colander or fine sieve.

There are a great many varieties of rice. In Japan alone about one hundred different varieties are found. Some are much richer in gluten than are others. Rice is a food which is readily and easily prepared for the table. It should be thoroughly washed, sometimes through three or four waters, to take away the woody taste which is a common characteristic of rice. After it has been washed, it is a good plan to dry it in the oven. I find it is a very good plan to put the rice in the colander in a deep pan of water, and rub the rice up and down, lifting the colander in and out of the water, and then place it on tins in the oven to dry.

The best way to cook rice is to steam it. To one cup of rice which has been washed and dried, add two cups of boiling water, put it into the dish that you intend to serve it from on the table, and steam it for one hour. It should then be a light substance and perfectly dry.

Rice may be served in a great variety of ways. It may be cooked in fruit juice instead of water, and we then have red rice, which is a very palatable and pleasing variety. Sometimes it is cooked in tomatoes, which we call "tomato rice." This is a common way of serving it in Mexico. Perhaps there is no better way in which it can be prepared than by browning it before it is cooked. By this method it becomes even more digestible. After it has been washed, place it in a moderately hot oven, and stir it occasionally, until each kernel is browned to about the color of well-ripened wheat. Cook it in the same way that unbrowned rice is cooked, by adding two cups of water to one cup of rice, and steaming for an hour. All the attention it will require is

to see that the water is kept boiling in the vessel in which it is steamed. A shallow dish is preferable to use in cooking rice, as the kernels are very tender and easily crushed, and when a deep dish is used, the weight of the top kernels crushes the lower ones.

MANUFACTURE OF KEROSENE.

EVERYBODY knows that in its crude state the oil comes out of the earth. Several products are drawn from the crude material. Naphtha, benzine, gasoline, and kerosene, the last often called "coal-oil," or "illuminating-oil," belong to the same family. The three first-named, being lighter oils, do not require nearly so much handling to bring them to perfection as does kerosene. This, of course, is easy to believe; but when it is said that from the same crude oil, after all the lighter oils have been distilled out, wax is made so closely resembling the product of the bee as to deceive even an expert, and that it is used in chewing-gum factories, candle factories, laundries, and even in candy factories, one is often met with a polite look of doubt or an incredulous shrug of the shoulders. Yet it is so. It is possible to go yet further, and say that hundreds of homes in Whiting and Chicago have been made comfortable this winter by the refuse that adheres to the bottom and sides of the "stills" after even the wax has been pressed out. This refuse makes a good coke, is easily lighted, and is warmer, cleaner, and cheaper than coal. Hundreds of tons are removed from the stills daily before they are "charged" again, and hundreds of those who use this fuel do not know that it was once crude oil, dug in the Ohio fields and piped on to Whiting. The carbon used in electric lights is also made from this coke. Nothing is wasted.

As the most common, kerosene-oil is perhaps the most interesting of the products. After leaving the crude still, it appears again in the "sweetening stills," or in the "compound cylinders," which perform the same work as the sweetening stills, but are a newer invention, and are patented by an outsider, who allows only forty in each refinery. The "sweeteners" form an important factor in the refining of Ohio oil. Owing to the "compound" before mentioned, and the continuous friction of the immense wire brushes, which keep the oil in a mad whirl, it loses much of its bad odor. It is again vaped off, cooled in the condenser-boxes, and passed off into the "steam stills" for the next process. In the steam stills it is treated just the same as in the two previous processes, with the addition of a washing by steam from perforated pipes passing through it. It is vaped off as before, and now one would suppose that it was ready for use. Not quite. The kerosene-oil passes into the agitator for the final process. The agitator is a funnel-shaped tank in which the oil is treated with acid, and beaten and blown about by a machine called a blower, and washed by torrents of water until it roars like the lake in a storm. Every particle of foreign matter is thus expelled. It is then pumped off into the storage tanks for shipping.—*New Ideas.*

APPLE MERINGUE.

PARE and core seven apples, and arrange them in a pudding dish, placing in the heart of each apple a teaspoonful of sugar and the grating of lemon rind. Bake the apples until they are soft, but not broken, remove from the oven, and pour over them a pint of hot milk in which have been stirred the beaten yolks of three eggs, half a teaspoonful of sugar, and a pinch of salt. Place the dish back in the oven, and when the custard is firmly set, allow it to cool, and cover the top with the whites of the eggs as a meringue. Any fruit in season may be served in the same way as the apple meringue.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

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AS A ROARING LION.

THE apostle Peter raises an ever pertinent alarm to watchfulness in these words: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

Well, says one, if he goes about as a roaring lion, I shall hear his roaring, and shall thus know of his approach, and be put on my guard against him, or have opportunity to flee from him. This might be a plausible way to reason if the figure Peter uses were capable of any such construction. There are three forms under which the temptations of Satan are set forth: 1. He is represented as a subtle serpent, attempting to beguile our senses and bewilder the imagination. 2. He is called an angel of light, to deceive us into taking false views of spiritual things. 3. He is called, as in the text before us, a roaring lion to frighten the timid, and bear down those whom he attacks, by violent opposition, persecution, and death.

But he does not roar in a way to frighten away his prey, or as a warning to enable them to escape from his approach. It is said of lions that when hunting their prey, they watch from some effectual covert, and then spring upon it with a sudden bound, at the same time uttering a tremendous roar. So if any one waits to learn the approach of Satan till he hears his roar, he will find that he is upon him then in all his force. The thief does not send word to the man whom he intends to rob, telling when he intends to visit his residence for the purpose of plunder. So the devil does not proclaim to those whom he seeks to devour, Look out, now; for I am coming. In some form which we least suspect, and in some way of which we are least aware, he will seek to make his attack upon us.

His work is to hunt for unwary souls, for the purpose of their destruction. And in this work he has this advantage: he can walk all around the citadel of the soul, and learn its weakest and most assailable points, where an attack would be most likely to succeed; and fortunate for us if he does not discover traitors within, in the form of the carnal mind, the lust of the eye, and the pride of life.

But while the apostle thus puts us on our guard against him, he tells us how to overcome him. "Whom resist," he says, "steadfast in the faith;" or literally, "solid by faith." This refers to the ground on which we stand. We must have a firm footing. A man cannot fight well upon sliding sand, or standing on a quagmire, where, upon the slightest pressure, the feet sink into the mire. Faith gives us the solid ground we need to maintain our footing in this contest. And unless Satan can destroy the foundation upon which we stand, he cannot prevail against us. But that foundation is like "Mount Zion, which cannot be removed." Peter does not direct us to our own resolutions, or to our own sublime purposes, as good standing-ground. Be not steadfast by these, but be stead-

fast by faith. "This is the victory," says John, "even our faith." By faith the power of God becomes ours.

There is another lion in the field, besides the roaring lion of whom Peter speaks. It is the "Lion of the tribe of Judah." By faith we flee to this Lion, and place him between us and the devouring lion who seeks our ruin. Then are we safe; for the devouring lion of the bottomless pit cannot stand against the Lion of the tribe of Judah.

U. S.

THE SERVICE OF CHRIST.

HE who lives a Christian life will have time for nothing else. The service of Christ is not for one day in seven, nor five days in seven, nor for ten or eight hours a day; but it is for twenty-four hours every day, seven days every week, and fifty-two weeks and a fraction every year. It is more exact than that. It is for sixty minutes of every hour and sixty seconds every minute. One moment in the service of Satan alienates the whole life, and brings a blot upon our loyalty to God that nothing but the blood of Christ can eradicate. Remember, "No man can serve two masters. . . . Ye cannot serve God and Mammon." To be on friendly terms with the devil is to be at enmity with God.

In the words of our Saviour it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." But we are prone so to modify the plainest and most positive statements of Holy Writ that they will in our minds conform to our practises. It is customary for us to regard the service of God as one thing—as pertaining exclusively to our spiritual and mental faculties, while it does not relate to our secular employment only as moral and spiritual principles come in incidentally to govern our actions and control our minds. We often say that religion should be an element in our daily lives. But the fact is that religion should be our daily, and hourly, and momentary lives. The Christian has but one thing to do, and that is to serve Christ. No matter where he is, who he is, or what he is doing, he should work for Christ all the time, and only for Christ. The service of Christ includes the intellectual, spiritual, and physical powers in every branch of labor or profession.

Ask some man for whom he works. "O, I work for the Pacific Press;" or, "I work for the Sanitarium," or, "I work for Mr. A." Some will say, "I am at work for myself," or they are doing housework for So-and-So. Many whose lot has been to work on the farm, in the shop, or at housekeeping, are constantly sighing to be engaged in "the work of the Lord;" or, as we style it, "to work in the cause." But the fact is that every Christian is a servant of Christ; and every servant of Christ works for Christ every day of his life. The Bible states that fact so many times and so emphatically, that it is very strange that we have overlooked it. For instance, speaking of servants, the apostle says: "Servants, obey in all things your masters according to the flesh; not with eye-service as men-pleasers; but with singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." And again: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of

your heart, as unto Christ; not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." And to masters he writes (R. V.): "And, ye masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him." Before God, servants and masters are all on the same footing; and all are servants of Christ. The one who directs his work and workmen, and those who are directed, are all to be the servants of Christ alike.

In his first epistle to the Corinthians, Paul writes: "Let every man abide in the same calling wherein he was called. Art thou called being a servant [slave]? care not for it: but if thou mayest be made free, use it rather [that is, make use of your being a slave to show your fidelity, rather than seek to escape or be made free]. For he that is called in the Lord, being a servant, is the Lord's freeman [freedman]: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God."

We are not to understand by this that we should never change our occupation. Sometimes the providence of God clearly indicates a change. The Lord often changes his servants from one position or calling to another. And when he desires such a change, he will make it so plain that there need be no mistaking his will. But it is not necessary to change our occupation in order to "get into the cause," or into the Lord's work, unless we are doing some disreputable work, on which we cannot expect God's blessing. No man could attend a saloon in Christ's service, or cheat and wrong his fellows to the glory of God. If any are called while in those things, they would better quit at once. But every legitimate industry or employment is Christ's service. Usefulness in any direction is Christ's work. Washing dishes, baking bread, sweeping floors, plowing, sowing, digging potatoes, teaching school, mechanical work, and a thousand forms of honest and honorable labor are all embraced in the Lord's work. And he who does faithfully and well, "as unto the Lord," that which he is called to do, is working for Christ, whether he is in the field, shop, or pulpit,—all are equally the Lord's servants.

But some will inquire, When I hire out to work for a man, am I not his servant? does not my time belong to him?—No. You are to work for the Lord. But the man pays me. No; he does not. The silver and the gold are the Lord's. He it is that giveth thee power to get wealth. Your master after the flesh is but God's agent, working his will. So are you. And as we have already quoted, "Of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." He who works for God will work for the sake of Christ and humanity. He will realize that his work is a part of God's plan, and in doing it he is contributing his part in carrying out the infinite mind of God. He will look beyond his earthly employers, and seek to do his work in a manner that is acceptable to God. He will be faithful to his employer. He will not need to be watched or driven. Neither will Christian masters be harsh or arbitrary. They are all

servants of a common Master, and are all the Lord's freemen. One will not engage in a business which the Lord cannot direct, and the other will not perform work which is not according to godliness.

There is no doubt that God in his wisdom calls men to serve him in the various walks and relations of life. God calls into his service railroad men, merchants, mechanics, bookkeepers, teachers, and laborers of every calling. Why? — Well, in some cases he probably wants them to do something else. And in such cases he will clearly indicate it. But he wants a great many of these people to stay right where they are. That is why he called them. He wanted a faithful representative right in that spot. He calls one in a certain city. No sooner done, perhaps, than this man or woman thinks that call means that he or she must "go into the work." That is, tools or pen must be dropped, and an efficient worker in a useful calling must henceforth become an indifferent and unsuccessful bungler in some other place as preacher, canvasser, nurse, or something else. All his experience must be thrown away, a good position is sacrificed, and crippled usefulness is the result. Perhaps some one is called to hold up the light of truth in some isolated position, where there are none to sympathize with or to encourage. How easy it is for such a one to conclude that the Lord not only called him into the truth, but that he also calls him to go to Battle Creek or some large church or institution. Be careful! Do not defeat the good purpose of God. If he wants you to serve him where you are, stay there by all means. No matter about the canvassing work, or the Bible work, or medical missionary work, or preaching; but, "Let every man, wherein he is called, therein abide with God."

Let us all get rid of the impression that there are only a few positions and callings in which we can be servants of Christ. It is the privilege of any one in any useful calling to become as truly a servant of Christ in his present position as he could be were he to become a preacher of the word. Let us cease our repining because "the way does not open" for us to work for Christ. The way stands wide, *wide* open to every soul, wherever he is. And if every one commits himself fully to God, he will be led into the place where he is wanted, or kept in the place where he is, and supplied with all necessary grace to make a successful, faithful servant of Christ.

G. C. T.

MISSION IN MATABELELAND, AFRICA.

ALL our people are deeply interested in this mission, and the difficulties and perils our missionaries have been called to pass through on account of the uprising of the Matabeles have greatly increased our solicitude for this mission and the workers connected with it. Peace has now been restored, and our missionaries are back on the farm. I am in receipt of two letters from Elder Tripp, who is in charge of the work there, and knowing the desire of our brethren everywhere to hear from our missionaries in Africa, I give the larger portion of the letters in this connection. In doing this, I would call the attention of the reader to a number of interesting points.

First, note the courage and devotion so manifest in this correspondence. While these workers have passed through great difficulties and suffered great privation, not a word of murmuring or complaint can be found in any of their cor-

respondence. This is the true missionary spirit. But while it is right for the missionaries to have such a spirit, and for us to admire it, this is certainly not all we ought to do. Is not the solemn and imperative duty placed upon us of sharing with these our brethren and sisters in their work as far as possible, by giving of our means for their support? The week of prayer is now at hand, and at that time contributions for the foreign missions will be taken up. Let us be sure to consider prayerfully what we ought to give to this branch of the work. We should bear in mind that our work in Africa has made only a very small beginning; therefore means is needed not only to carry forward what is already begun, but to enlarge the work by opening up new fields.

I might also call your attention to the Gold Coast mission, West Africa, where we have a noble band of workers who are and have been, owing to the deadly climate, in even greater peril than those in Matabeleland. These, too, are a most devoted and faithful class of workers. It is impossible for our brethren and sisters in their comfortable homes to appreciate what it means to labor under the circumstances those missionaries are laboring under. But God is with them, and it is our privilege to share in their efforts by remembering them in our prayers, and by contributing, as the Lord may give us opportunity, of the means which he has placed in our hands, so that they may be placed in the best condition possible to accomplish the work they have undertaken.

Another point I wish to notice in the letter is the kind of workers that are needed for this and other fields. You who have had your mind led out to give yourselves to the missionary work should understand what is required. We have many calls for help from every part of the world, and these must be answered, and the places filled by the right kind of workers. In this connection we would invite persons whose minds are led out with the desire to work in any field to write to the Foreign Mission Board, stating what country they have in mind, and what fitness they think they have for the work.

Another point of interest in the letter from Brother Tripp is what he says of the attitude of the natives toward the mission near Buluwayo. These statements are significant: "Ours was the only mission station in all the land that was not burned and completely ruined. We see by this that the natives did not desire our ruin." Also, "Then, too, all the natives on the farm remained loyal, and although they had to flee from the rebels to save their own lives, they safely kept all things we entrusted to them." This shows the disposition of the natives on the farm, and cannot but increase our desire to work for their enlightenment, that they may learn to know Christ as their Saviour. We now give the letters:—

Mission Farm, Matabeleland, Sept. 12, 1896.

DEAR BROTHER OLSEN: I take a few moments to write you. You know all about the war here, and that we had to leave our home and take refuge in Buluwayo, and that for several very tedious months we were virtually prisoners there; that during that time the cattle were taken from the mission farm, save ten oxen, and that the crops were all destroyed, except about twenty-five bags of corn. However, we were glad that the natives took no more of our crops than they desired to eat; the main destruction was from the locusts, there being no one here to look after things. Then, too, there is quite a loss by

exposure, rust, ants, etc. Nothing is safe here unless some one is near to look after it all the time, as the ants are everywhere present. They carry dirt and pack it around things, and eat the wood, and soon make bad work with things generally. Ours was the only mission station in all the land that was not burned and completely ruined. We see by this that the natives did not desire our ruin. Then, too, all the natives on the farm remained loyal, and although they had to flee from the rebels to save their own lives, they safely kept all things we entrusted to them; and when we returned, they rejoiced much. These points you will get, or rather have got, from others, as they have written quite fully. We have now returned to the farm, and the natives are surrendering all over the country. The government has a temporary fort built on the farm, and quite a number of hostile natives have come here and surrendered within the last few days.

From the above statement you will draw the conclusion that the mission is in need financially. Yes; this is true. We make a call for the mission; but remember the workers are willing to go ahead and bear all they will have to bear and make no demands for themselves. We are in a crisis, we know; but we are so confident that we shall get a living all right, that we make no complaint nor demand for ourselves. What we want is to see the work advance here, and we are sure no time should be lost in making an advance move. You are ready to ask at once, What are your needs? I shall be very modest in my requests, as I know that calls are constantly coming from all parts of the land. I think the cause would not materially suffer here if we had two needs supplied: First, consecrated workers; second, means to erect necessary buildings.

What I mean by consecrated workers is that additional workers of this kind be sent. I have tried to express this several times, but find that I fall very far short every time. But I will try again. There are thousands of people here that know absolutely nothing about the gospel message, and we know time is short, and yet they must hear, or at least have a chance to hear, the glad sound, and receive the invitation, "Come." We know that at least two years will be required by the average person, after arriving here, before much can be done by the way of teaching, other than by a godly life, which tells from the first. Now, Brother Olsen, must we wait several years longer before workers are sent, then occupy several years here learning the language, and expect to have said to us at last, "Well done"?—No, something must be done at once. And to do this will require means, and we are aware that means is scarce, so we recommend only such to come as are willing to make real sacrifices,—men and women who will follow the example of the apostle Paul, and work with their hands for their support when necessary. If this kind cannot be found, as far as we are concerned, we are willing to wait until the Lord raises them up. We do not need highly educated men as much as intensely practical men,—men and women of courage and faith, with quick minds. These, quickened by the Spirit of God, are what this field needs.

Hundreds could come here at their own expense, do a noble work, and make a living for their families. We need a mechanic and his wife to come and connect with the mission. We also need a good, active farmer, who has a supply of good sense, coupled with a knowledge of agriculture and an inexhaustible supply of patience. This is our absolute need now in the line of workers. I might say ten times more, but I think you have already grasped the situation.

Our next need is buildings properly to represent our work. We are in constant danger of having our goods ruined by our mud buildings, and in a short time damage can occur nearly to cover the expense of building. There is no tim-

ber here for building, so all material will have to be shipped. All wood can be more cheaply shipped from America than elsewhere. But you will ask, How many buildings do you need? and what kind? Well, we need a dwelling for each family, and a building that could be used both for a school- and meeting-house. We also need a store, and buildings for children's home while at school, as we are sure we can do but very little until we get the children under our own influence and control. We will try to get a mechanic to make the brick and put up the necessary buildings, if the conference will furnish the lumber, iron for roofs, etc. Transportation is very high, but the railroad is being rapidly pushed toward this place, and we think that half the distance from Mafeking will be complete by the time the material could reach here from America. I think I shall send you a bill of what materials we actually need, and ask that they be purchased and sent at once.

The matter of compensation for our losses during the war is also now before us. I saw the clerk of the board when I was in Buluwayo last, and he said we would be allowed £200. This is not more than one fourth of our actual loss, but is better than nothing. If this is received, together with profits from labor, it will go toward restoring the loss. We trust in the Lord and press forward. Hopping the blessing of the Lord may ever rest upon the work everywhere, I remain,

Your brother in the work,

G. B. TRIPP.

Sept. 21, 1896.

DEAR BROTHER OLSEN: I wrote you about a week ago, and promised to write again, and send a bill for such goods as we think we really must have. Before entering upon this task, however, I will say a word further about workers. I think you will get the idea quite clearly that workers for this field absolutely must not be lazy. If they are, do not waste money by sending them here. This climate has a tendency to develop all such traits, so I would say, Do not send any one who is not willing to take hold and lift whenever necessary and wherever required. Then, do not send old men at the expense of the conference. We want men of courage and practicability. I think I have stated this sufficiently plain so there will be no difficulty in understanding it.

I suppose it would scare you folks in America if you should suddenly have provisions get up to the point they are here in Matabeleland. I bought a two hundred-pound sack of meal last week, and paid £12 (about \$60) for it. Sugar is about thirty-five cents a pound, and lumber about ninety cents a foot. You will see from this that it is quite necessary to send from America all lumber that is required to construct our buildings. It is confidently expected that the railroad will be completed a large part of the way toward Buluwayo by the time anything could be sent from America. Love to all.

Truly yours,

G. B. TRIPP.

I trust that these letters will be prayerfully studied by our brethren and sisters. It is good for us to become familiar with the circumstances under which our missionaries are laboring in these far-off fields. O. A. O.

FROM AFRICA TO AUSTRALIA.

THE Bible school had been in session four weeks when I left. Brother Prescott occupied two hours each day with much freedom, and brought out very valuable thoughts on the Scriptures,—not simply on the theory of the truth, but showing more emphatically how Christ is in the word. Elder A. T. Robinson occasionally occupied some of the time. Our exercises began at 2:15 P. M. and continued till 5:30; each evening was also occupied by some one.

The connection from South Africa to Australia is good. Sometimes at least four boats monthly sail direct. Much traffic is now carried on between these continents. Passengers are flocking to South Africa for gold. Food for man and beast is largely shipped to Africa, not only from Australia but also from the United States. South Africa is fast becoming a prominent country for men who are seeking for wealth and homes. It can never be a successful farming country, on account of the uncertainty of the rain and the certainty of drouth and other hindrances to regular crops. Gold and diamonds, however, are plenty; but even these are controlled by monopolies, so the chances for a poor man are not very good.

We sailed on the "Thermopylae," Aberdeen Line, the evening of September 16. The voyage was not a pleasant one for the passengers. It was very cold and boisterous. The vessel reached Cape Town at 4 P. M., Wednesday, September 16, it being a day before it was expected; and as I was in one of the suburbs, it left me only an hour after receiving the telegram, to finish packing, secure a cab, and drive four miles to the dock. I cannot give a better description of the voyage than to quote from the official report, which says:—

At this port (Cape Town) seventy-five passengers were landed, and seventeen embarked; and after shipping mails, obtaining fresh supplies, etc., we proceeded on the voyage at 8:40 P. M. Unsettled weather with high seas came on as soon as we cleared Table Bay, and a course was shaped on the great circle to the Crozet Islands, but boisterous cold weather setting in, these islands were left seventy miles to the southward. A sudden fall of the mercury was followed by strong westerly gales and heavy falls of snow and hail, with heavy cross-seas. The easting was run on a near parallel of 46° 30' S., and the weather throughout has been boisterous and cold, with very high seas, causing the propeller to move heavily, and thus no good running has been made. Seldom twenty-four hours passed without the wind increasing to the force of a gale, with snow showers and high seas.

ICEBERGS.

As soon as we left latitude 45° S., longitude 70° 44' E., we sighted our first iceberg; steered the ship so that fairly exact measurement could be observed in passing, and it was found to be over half a mile long, and six hundred and forty feet high. Numerous large pieces very dangerous to shipping were in the vicinity. At 8 P. M. the same evening another large berg was seen south of us. At midnight another was seen not very far off. At daylight on September 23 a very large berg, with perpendicular sides and flat top, three quarters of a mile long, and over four hundred feet high, was passed, also several other large icebergs, besides numerous large pieces dangerous to shipping. . . . At 12:30 A. M., September 26, the last one was seen. Altogether fully one hundred icebergs, all dangerous to navigation, were seen from the deck of the "Thermopylae" in a space one thousand miles long by twenty wide. Probably as many more were strewed over this area that were not seen in the darkness and during the heavy showers. At times they were a grand sight; for owing to the very heavy sea, the breakers would run up their face, and the spray would be carried to a great height by the strong prevailing wind.

This is only a portion of the report. Many more particulars were given, but these are sufficient to give the reader the idea that, notwithstanding the grandness of the sight, which is beyond description, a very poor sailor would gladly have foregone it all if he could have had a smooth sea. These large islands of ice, moving amid the foaming billows, and at times covered by the white spray, are truly to be numbered with the wonders of the deep. The captain, who was a social Scotchman, made daily visits to his bedridden passengers, speaking encouraging words to them. Notwithstanding the roughness of the weather and the unfavorable circumstances, the pleasantness of the passengers and the attendance of the steward and officers went far toward making the voyage a pleasant one, and we enjoyed much of the blessing of

God. The day before we arrived at Melbourne the sea was comparatively smooth, and the weather fine. We arrived October 6, and landed at the docks at 4 P. M. We met familiar faces at the office, which we were glad to see.

The first camp-meeting in the series at South Australia begins next Sabbath, so we find ourselves in season for it. S. N. H.

In the Question Chair.

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

708.—SOLOMON'S AGE WHEN CROWNED KING.

WHAT was the age of Solomon when he was made king in place of his father David? J. H. J.

Answer.—The Bible does not directly state, but according to the marginal chronology, he was born B. C. 1033, and crowned king B. C. 1014. According to this he took the throne at the age of nineteen. 2 Sam. 12:24; 1 Kings 2:12.

709.—HEALING AND FORGIVENESS OF SIN.

In the interesting department of our excellent paper devoted to the answering of questions, it was recently stated that one's sins might be forgiven without his being healed. But the query arises in my mind, Of what avail is the forgiveness of sin, unless the penalty is remitted? In other words, if my sins are forgiven, will I not be made as whole as I would have been if I had not sinned? If not, how can I have faith that the power will do hereafter what it fails to do here?

C. C. V-D.

Ans.—Our correspondent seems to suppose a connection between our own moral character and our physical infirmities, which we think does not exist. That is, disease and death are entailed upon us by the mortal nature we inherit from Adam, and not by our course in relation to what may be called our moral actions. It is true we may violate physical laws, and bring upon ourselves suffering which we might have avoided by obeying those laws. But the question relates to actions in the moral, not the physical field. And here there is no necessary connection between the condition of our moral nature and the condition of our bodies. How often the wicked enjoy better health and are more free from affliction than the righteous; not because they are righteous, but because one's physical condition is not dependent on his moral standing. And how often good men are bowed down by physical infirmities and afflictions, not because they are wicked, but because they are subject to the conditions which are inseparable from our mortal nature. As stated in the former answer, God often makes use of the infirmities to which we are subject (which come upon us by our inherited nature, not for our own sins), to teach us lessons he would have us learn. Thus God overrules, for our good, conditions which have been brought into the world by sin, but not by our own sin. So we may ask for the forgiveness of sins, which is promised unconditionally, when we repent of and forsake them; and we may ask for the healing of bodily infirmities, which is also promised, but not unconditionally, but only so far as can be for our good and God's glory. It can never do us any good that our sins remain upon us; but it may be sometimes for our good that physical infirmities remain with us. Therefore sins may be forgiven, and physical infirmities remain; because these infirmities are not the penalty for sin (with the exception of the transgression of merely physical laws), but a consequence of Adam's sin, which introduced death into the world, with all its attendant evils.

U. S.

Progress of the Cause.

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

OAKWOOD INDUSTRIAL SCHOOL.

So much importance has been placed upon the work in the Southern field of late that many are having their attention turned in this direction. Especially has there been a good degree of interest manifested in the building up of our school for the colored people at Huntsville, Ala. It is never an easy task to give a satisfactory description of any place, and especially must some places be seen to be appreciated.

Huntsville, a busy little city of some thirteen thousand inhabitants, is situated in a widening valley of the Tennessee, not far from a low range of mountains, a view from which is most charming. Almost in the center of the city, gushing out from a gorge in the rocks, is one of the largest springs in the world. Besides furnishing all the water for the city, enough remains to form a splendid stream, which winds its way quickly to the river in the distance.

It is but four miles from here that the Oakwood Industrial School is located, and it is here that we expect in the near future to see such a work done for the colored youth that its influence will be felt in all parts of the South. There is perhaps no other school in our denomination so deserving of help as is this one. No people in our land have been so downtrodden, and none are more appreciative when helped. There are several millions of these poor people in the South, and looking at the work from a human standpoint, the task would seem a hopeless one. But as the few loaves and fishes, with the blessing of the Lord, were made to feed the multitude, so will the efforts of consecrated workers in this field have an uplifting influence that will be felt in all directions.

Pioneer work is always difficult; there are many obstacles to surmount, many things that tend to discourage to be overcome; but when the cause is a righteous one, it is accompanied with a satisfaction that more than compensates for all the trouble.

The school farm is a pretty one of three hundred and sixty acres, of which three hundred acres are under cultivation, and the remainder is in timber of poplar, oak, chestnut, etc. The soil is mostly red clay, and is quite productive. The growing seasons are very long, and often as many as two or three crops are raised from the same land in one year. Corn, cotton, vegetables, and small fruit are the chief crops, but broom-corn, wheat, and many other grains do well. Up to the present time, November 5, there has been no frost, and the weather has been delightful.

The opening of the school has been delayed very much on account of the lack of funds with which to construct the necessary buildings. At last a temporary building has been put up, with recitation-room below, and sleeping-room above for the boys. Night-school has been in progress for several weeks, and arrangements are now made for the opening of the day-school. There are already a number of young people in attendance, and others are planning to come. The present buildings will not accommodate all who desire to attend. A large dormitory is very much needed, but where is the means to come from? Here is a splendid opportunity for some philanthropic person to perpetuate his name and do lasting good.

The students already here are bright and anxious to learn. I was much pleased the other morning as I listened to a quartet of barefooted boys singing some of their familiar songs; but my heart was made sad as I remembered that there are thousands of other boys, and girls, too, who are not only barefooted but hungry and homeless in this Southern land.

It has been the plan to make this an industrial school, in the broad meaning of the term. Besides the class-room instruction, the students are to be taught the dignity and necessity of labor. The land is to be cultivated after the best approved methods, and made to produce the most satisfactory returns. Useful trades are to be taught to both boys and girls. The buildings are to be constructed by the students, under the supervision of careful overseers, and nothing will be permitted to be done in a careless or slipshod manner. The work here is to be made, so far as possible, self-supporting; but as most of the students who attend will have to work their way through, it will be some time before much money will be realized from their work. Donations of money, machinery, books, and clothing will be thankfully received at any time. The returns cannot be estimated in dollars and cents but in the uplifting and saving of a downtrodden race. Our brethren have not come here for pleasure or profit, but have left pleasant homes and congenial surroundings in the North, and are giving themselves to building up and carrying forward this work. Are there not those who still enjoy the comforts of home and friends who wish to help in this work and share in its rewards?

A neat announcement is printed, giving much

ten years labored as Bible agent in Albania and Bulgaria, decided to cut down his farm and devote his time to canvassing work in Rumania and Bulgaria. He knows some six of the languages spoken there. All gladly welcomed "Steps to Christ" and "Bible Readings" in Rumanian. In Hungary I visited three different places, and celebrated the ordinances at two; one sister was added to the church, and new ones are interested. Brother Benecke is now located at Pesth.

Since visiting Bohemia, an interesting letter has reached me from a Reformed preacher at Prague, with whom I stayed one Sabbath, in which he expresses his intention to obey the truth, and his desire to labor in the cause. In Munich, the beautiful capital of Bavaria, our company has now increased to eight. We celebrated the ordinances, and baptized one sister, who first heard the truth in French Switzerland. In Württemberg, where Elder Frauchiger is laboring, we visited three different places, and had an excellent quarterly meeting at Stuttgart. New ones are interested, and our people seem active in the good work. Of late the truth has also entered the grand duchy of Baden, and some await baptism. At Frankfort, a fine city of some two hundred thousand inhabitants, Elder Obländer has begun the work, and we made a few



OAKWOOD INDUSTRIAL SCHOOL.

general information concerning the school, which will be sent upon application to all who are interested in this work. Address all communications to Oakwood Industrial School, Huntsville, Ala.

W. T. BLAND.

THE GERMAN MISSION.

A FEW years ago our denomination was almost unknown in this vast field, but the wide circulation of our literature and the public efforts in the leading cities begin to attract more and more the general attention. Our workers are of courage, and while they are only getting fairly started in their new fields, yet each reports encouraging omens and some souls gained. Elder Klingbeil baptized nine souls lately at Rotterdam, a very large audience witnessing the impressive scene, and a number of others have since made a start. Elder Wagner reports good quarterly meetings among the different churches in eastern Prussia; several colporteurs have of late begun work there with our Polish literature with good effect.

During my recent visit in Rumania I held meetings at four different places near the Black Sea, where our brethren are now located. We had a four days' meeting at Sarighiol, several united with us, and our brethren raised some two hundred dollars in tithe and for the circulation of new publications. One brother who for

visits and had profitable Bible studies. Several have begun the observance of the Sabbath. At Hamburg the quarterly meeting was a good one, and I baptized five souls here, among them some of our youth. Some eight are attending the mission school, and Professor Schubert finds his hands full.

Our publishing house is busy preparing the truth in thirteen different tongues, and lately a call has been made to provide Turkish tracts for the Balkan states, as they cannot be printed or circulated where the sultan holds sway; but there are good opportunities to carry on this work in Rumania and Bulgaria, where there are still many Turks. Several of our brethren in Germany have been fined and imprisoned for not sending their children to school on the Sabbath. One case has even gone to the higher court at Berlin. Others have secured release, in one case even in a state college, the boy, however, being the first in his class.

The *Herold* has a circulation of from nine thousand to ten thousand. One sister sells as many as one hundred and forty copies daily by taking several numbers at the same time. Our tract societies are not only alive, but they manage to keep out of debt, and even be able to help toward public efforts. Our canvassers meet with good success, especially with the smaller publications. Our tithe last quarter exceeded seventeen hundred dollars, and our First-day-offering boxes are not forgotten. We have every reason to be

grateful for this, especially now, when means is scarce, and there are so many demands.

L. R. CONRAD.

AUSTRALIA.

FROM a communication from Elder W. C. White we take the following items of interest:—

October 1 was a day to be remembered at Avondale. It marked the close of a very successful evening school, which Brother H. C. Lacey and Mrs. Lacey had conducted for three months for those who are waiting for our permanent school. On the evening of the same day, just as the regular work of the day closed, a company gathered at the site of our boarding-house, and Mrs. E. G. White laid the first brick in the foundation of our boarding-house. The laying of the brick was followed by short but earnest speeches from Mrs. White, whose faith in the usefulness and ultimate success of our Australasian school has never wavered during the period of our greatest discouragements, Prof. H. C. Lacey, and Metcalfe Hare, the chairman and treasurer of the school board. It is the intention of the board to have this first building ready for use by the middle of March.

Leaving Cooranbong on October 2, Mrs. E. G. White and the writer spent Sabbath and Sunday with our churches in and about Sydney, and then came on to Melbourne and Adelaide. While in Sydney, we had an opportunity of noting the progress which has been made by Brother A. W. Semmens in the establishment of a health home in Ashfield. He has a roomy cottage where he has fitted up bath- and treatment-rooms, and where, up to the present, he has had a fair amount of patronage. We were glad to observe that besides the treatment of the sick, he devotes much time to the instruction of our people as to how they may keep well and minister to others. We anticipate that this health home will prove a blessing to many who are sick, and a great blessing to our little conference.

Coming on to Melbourne, we had a hasty look at the new meeting-house and the *Echo* office, and in the evening of October 6 were very pleasantly surprised by the early arrival of Elder S. N. Haskell, just off the steamer "Thermopylae," from Cape Town. We expected him two days later. Elder Haskell reported a rough passage from South Africa. The "Thermopylae" ran through an immense lot of icebergs. For days she was in danger, and more than a hundred were sighted. Careful measurements were made, and it was ascertained that one iceberg was six hundred and forty feet high and half a mile long. When Elder Haskell landed, he was suffering severely from a cold contracted because of the sudden fall of temperature while the ship was among the icebergs.

THURSDAY MORNING, OCTOBER 8.—Our party from Melbourne, numbering upwards of forty, reached Adelaide early this morning. We find that sixty tents are pitched, and many rooms in the neighborhood rented. This promises to be a large and interesting meeting. The surroundings are beautiful, and the grounds are good. The location is about two and a half miles from the center of Adelaide, and five minutes' walk from the street-car line. A lively interest in the meetings has been aroused by the distribution of ten thousand copies of the *Bible Echo*, which advertises the meeting. W. C. WHITE.

FROM THE "PITCAIRN."

I THINK the last report sent to the REVIEW was about the work at Tahiti. We sailed from there for Rurutu the 22d of July, and though the distance direct is but three hundred and fifty miles, on account of head winds we did not reach there till the evening of the 31st. At Rurutu there is no harbor nor anchorage for a vessel the size of the "Pitcairn," so while we stay at such islands, it is necessary to "lay to," or stand

"off and on" as we call it, with shortened sail. When we arrived at Rurutu, the wind was blowing from the west, making the landing-place on the west side of the island, where Brother Stringer lives, so rough that landing there was impracticable; consequently we landed at the king's village, on the east side of the island, about seven o'clock in the evening, too late to cross the hills that night. We were very kindly received and most hospitably entertained by the natives; the ladies of our company were given beds for the night, and the men were told that they might sleep on the porch, or inside on the floor, just as they liked. We found Brother and Sister Stringer well and in good spirits. Sister Sarah Young had been sick, but was much better at the time of our arrival. During the past year, Brother Stringer has tried to do a little gardening, but found that the rats ate the most of the vegetables before they matured, and the cats destroyed his hens. Nothing daunted, he selected another piece of ground, still nearer the village, and was preparing it for a crop, hoping that the dogs would keep the rats away, and the third trial might be successful. It takes time to learn the ways of a strange land.

The natives are very friendly, and often come to Brother Stringer to ask him to explain some portion of the Scriptures. The workers are slowly learning the language, and are doing all they can for the people in various ways. An old man of the village said that his conscience troubled him whenever he went to work on the Sabbath.

Our visit, though brief, was a source of much encouragement to these isolated workers. August 4 we departed for Raratonga, four hundred and seventy-five miles to the westward, taking with us Sister Sarah Young, arriving there the morning of the 8th. With the aid of the native pilot and his helpers, we moored the "Pitcairn" in the little harbor. The work at this place is progressing. Dr. Caldwell has a comfortable mission home built quite largely of material found on the island. The government has equipped a building for hospital work. Dr. Caldwell has the appointment of medical superintendent, and Maud Young, chief and only nurse. They are doing good work for the natives. Elder Rice and his family live in the next principal village, and have the village school; thus they are partly self-supporting while learning the native language. They have not been able to get a comfortable house to live in yet, but expect to build one soon. We left lumber and doors and windows for a small house.

This group of islands affords a good field for self-supporting workers, especially teachers. On the 12th of August we sailed for Samoa, calling at Ailutaki the next day to land a number of native passengers. Some of the leading native men who came out to the vessel seemed disappointed because we had no teachers to leave with them. Sabbath, the 15th, we called at Palmerston, two hundred miles to the westward of Ailutaki. This is a lagoon island, formed by a circular coral reef about twenty-five or thirty miles in extent, with nine small islands on the outer edge of the reef, some of which are one or two miles in extent, and nearly all are covered with the beautiful coconut palm. There are forty-three people living on one of the islands,—all the family of an old English sailor who, with two native wives, settled on the island thirty-five or forty years ago. We were told that he has sixteen sons and seven daughters. The sons of marriageable age have taken native wives from other islands, and some of the daughters have native husbands. All are required to speak English.

They profess to believe and follow the teachings of the Bible, without regard to sect or creed, having three religious services on the Sabbath and two during the week, which are conducted by one of the young men. It being time for service when we were there, we were invited

to preach. We told them of the time when the islands should be moved out of their places, and pointed them to the sure foundation, Christ Jesus. We left them some Bibles and other literature and a few school-books, and just as the sun was setting, sailed away for Samoa, reaching there the 20th. We found Dr. Braucht and his helpers occupied in the medical mission work, with a number of patients under their care, among them the high chief of one of the Tongan islands and the native governor of another. Dr. M. G. Kellogg and Brother Owen were very hard at work building a mission hospital. This mission building is really necessary if we are to carry forward the medical mission work so well begun here. It was thought best for Dr. Kellogg to remain here and superintend the construction of the building. When this is done, he will probably go to Tonga to open up medical work there. We left William Floding to engage with Dr. Braucht in nursing work, and Sister Andre to take the steamer on the 10th of September for San Francisco. On the evening of the 25th we sailed for Tongataboo, five hundred and eighty miles to the south, and reached there on the morning of the 29th. Here we left Brother and Sister Butz and Sisters Maria and Sarah Young, the latter with Elder and Sister Hilliard, who were left here on the last trip of the "Pitcairn." Elder Hilliard is making a very determined effort to learn the native language. Sister Hilliard has opened a private school for white and native children. We hope to see a good work done in this group of islands.

Sister Rose Young left our company at this place to return to Samoa to take the steamer from there to San Francisco, hoping thereby to reach America in time to get relief from a rapidly developing tumor. On the 3d we sailed for Fiji, and this morning we are, midst rain, wind, and sea, swiftly speeding toward the quiet harbor of Suva, where we expect to meet Elders Cole and Fulton. From there we intend to proceed to the New Hebrides and other groups in that part of the ocean, thence to the Marshall Islands, which are ten degrees north of the equator, and then to San Francisco, hoping to reach there in December. As Fiji is the last mailing station where we shall call, this is the last you will hear from the "Pitcairn" till she reaches the home port. Brother and Sister Prickett are still with us, and will no doubt return to America. Brother McCoy may stop in the New Hebrides.

JOHN E. GRAHAM.

BRITISH GUIANA, SOUTH AMERICA.

BOOTOBA, DEMERARA RIVER.—The cause of truth is still onward in this part of the Master's vineyard. I have just visited the mission opened in the interior at this place last year, and found all of good courage in the Lord. Services were held each day with good interest and attendance. Seven willing souls went forward in baptism. The Holy Spirit came near, and many were moved to tears while witnessing the solemn ordinance. Since our work has been started here, seventeen persons have received baptism, and others will follow soon. The ordinances of the Lord's house were celebrated, twenty persons participating. It was a season long to be remembered for the special blessing of God.

Owing to continued sickness in my family and my own ill health, I have been prevented from engaging in the work as steadily as I hoped to do. However, I am thankful for the opportunity of sowing the seed and gathering a few sheaves, and I trust that many more sheaves will be found to gladden the hearts of the gleaners that may follow us. The time has surely come for the messengers to go out into the "highways and hedges," and penetrate the solitudes of the mighty forests, with the glad tidings that the

gospel feast is ready. Reader, what are you doing to carry the message?
October 6. W. G. KNEELAND.

FIJI ISLANDS.

THIS far-famed land comprises two hundred and twenty-five isles and islets, about eighty of which are inhabited. Among these many islands, every variety of outline can be found, from the simple form of coral isle, to the rugged and often majestic grandeur of volcanic structure. The area of the entire group is seven thousand four hundred and twenty-three square miles, or about the size of New Jersey. Some of the islands are of considerable size. Viti Levu, or Great Fiji, is about ninety miles long and fifty wide; and Vanua-Levu, or Great Land, is one hundred miles long by twenty-five wide. All, or almost all, are surrounded by a coral reef. The beauty of the country is scarcely surpassed.

"For here great spring greens all the year,
And fruits and blossoms blush in social sweetness
On the selfsame bough."

This is an interesting and important missionary field. During the last half-century it has been the seat of many conflicts in missionary work, which have resulted in a mighty exodus from the darkness of heathenism. Wonderful indeed are the changes that have come over these islands since first Cargill and Cross, Wesleyan missionaries, landed here from Tonga in 1835, and resolved, at the hazard of their lives, to teach the religion of Jesus to these ferocious cannibals. Consider the courage of these men of God, who landed without earthly protection amid the bloodthirsty tribes, and were compelled almost daily to witness scenes which chill the blood even to read about. Just recall what Fiji was thirty years ago, when the land had no rest from barbarous wars, in which the foe, without regard for age or sex, was looked upon as so much beef. Nothing short of the most fiendish cruelty could dictate some of the forms of torment, the worst of which consisted of cutting off parts, and even limbs of the victim while still living, and cooking and eating them before his eyes, sometimes offering him his own cooked flesh to eat. Think of the sick buried alive; of the widows who were strangled on the death of their husbands; of the victims buried alive beside the posts of a chieftain's new house, or used as rollers when a chief launched a new canoe, thus doomed to a death of agony. That was a time when no one felt secure, nor could call his life his own,—when entire villages were slaughtered to furnish other districts with fresh meat.

Amid these scenes of horror these early missionaries came, and patiently labored to enlighten these benighted souls,—a work which was at best slow and disheartening. But a time of triumph came, and then a new day dawned for Fiji. Then, instead of the drum, or *labi*, being used to summon to a murderous feast, it became the call to Christian worship. Hundreds of schools and places of worship were erected, where the natives have been taught things pertaining to the present life and the one to come.

While we can yet see signs of grossness in the natives, still there is much to admire in their advanced politeness and manly bearing. But we are satisfied that the same world-wide spiritual extension which marks the fulfilment of the prophecy of Rev. 14:8 finds no exception here. We see many reasons why earnest efforts should now be made to proclaim God's last message to the world. Not only in civilized lands, but here can be heard the muttering of the storm. All Catholicism is not inside the Church. A likeness to her principles we must watch for and warn souls against. The phase of the work, which must not be overlooked, is looking toward the physical relief of the race. They are decreasing rapidly, at the rate of one thousand one hundred and fifty

every year. Some of their former filthy customs are still retained, or some of the people have lapsed into them. Other habits as pernicious have been borrowed from the white man; and these, added to the lack of knowledge as to how to live, are probably the reason for depopulation. We believe a fatal mistake has been made with reference to the education of the Fijians. They are not a race lacking in intellectual power if it had a chance for advancement; but their literature is very meager, and little or nothing has been done toward educating them in English so that they might have a knowledge of something beyond their own group of islands. In fact, those who have had this work in hand so long, discourage the natives from learning anything outside of their own language. Nurses, doctors, and teachers, as well as other missionaries, are needed among these one hundred thousand precious souls for whom Christ has died. In this field there are at the present time a little band of four workers; namely, Brother Cole and his wife, who have been here a little over a year, and the writer and his wife, who arrived here nearly three months ago. We all long to be able to tell in the native tongue the blessed truths which cheer our hearts. To this end we are devoting most of our time to the study of the language. J. E. FULTON.

JAMAICA.

KINGSTON.—Our quarterly meeting was held October 3, 4. Early Sabbath morning we went to the seaside, where eight followed their Lord in baptism. Later in the day, the ordinances were celebrated, and the rich blessing of the Lord rested upon us.

The next week we spent with Brother Hall and his family at Spanish Town. Meetings were held each night, and quarterly meeting the 10th and 11th. It was the first time this church had celebrated the ordinances, and although it seemed strange to them, they all participated as though they had always been accustomed to it. One lady who had heard we observed the ordinance of humility, coming to see how it was done, remarked afterward that it does not seem so strange when we see the reason for it. Eight united with the church, five of them being baptized. The church now numbers seventeen, and several more will be baptized as soon as circumstances will permit. The next week Mr. Haysmer went to Font Hill and Trinityville. Two more united at Font Hill. The company at Trinityville are very desirous of being organized into a church. When he goes to Font Hill, the friends almost suspend work, and attend all the meetings he can hold. He reached there Tuesday noon, and came away early Sunday morning, and during the time eleven meetings were held. The ordinances were celebrated, and their business was attended to.

The interest throughout the island is excellent. Some of the ministers in different parts are preaching against us and our work, but it only proves that they can do nothing against the truth; for the more they agitate the question, the more anxious people are to investigate the matter; and that means that the truly honest are going to embrace it. The island is ripe for the harvest. There is not a neighborhood, so far as we know, where the truth could not be preached with profit. When we receive letters begging for the living preacher, our hearts are stirred, but all we can do is to send them reading-matter, and promise to come and see them as soon as we can.

Last week Mr. Haysmer went over to Port Antonio to see a man who is keeping the Sabbath. There is an interest there, and much good might be done; but he could not remain, as he was going to join Brother Hall this week at Claremont, where there is a good interest. Several are keeping the Sabbath there, and they felt they must wait no longer. It is quite rainy

there, so they did not take the tent, but shipped over a quantity of the chairs that we seat our tent with, and rented a good-sized room, where they will hold the meetings. We feel very anxious for the work there, and request that the laborers be remembered at the mercy-seat by the brethren and sisters.

Our interest here in Kingston has never been better except when the tent-meetings were being held. While some are proving unworthy, and are dropping out, others are coming up to take their places. This is the truth of God, and no amount of persecution can stop it. The Lord is blessing us with health and strength. We do as much as we ever did at home, and yet we keep well notwithstanding we are under a tropical sun, and the weather has been extremely hot this season. We can hardly realize that it is getting cool anywhere, it is so hot here. We feel to praise the Lord for all his many mercies to us, and desire wisdom from above to enable us to do our work as he would have us.

October 29. MRS. A. J. HAYSMER.

HOW IT IMPRESSED US.

To one who for months has been unable to attend any service, and has been far from our churches, mingling with travelers, the services in connection with the graduating exercises of the medical missionary class of Sanitarium nurses, at the Tabernacle, Nov. 2, 1896, were especially impressive. The center row of seats on the main floor was reserved for the nurses who should graduate, and their associates.

Promptly at the time appointed, an organ sent forth the notes of a march, which, in its sweetness, seemed to proclaim the advent of young feet grown steady through discipline, of young hands made firm and tender by ministry; and from the vestibules on both sides of the pulpit they came, two and two, with sweet, solemn faces. The ladies' costume consists of a neatly fitting white and blue striped gingham dress, with long white apron with straps over the shoulders, and a dainty muslin cap. All wore a ribbon badge and a bouquet. The flowers were very suggestive of the lives these dear souls are called upon to live; for chrysanthemums bloom when the leaves fall, and flourish through the dreary, flowerless months, and cheer even the chill of winter.

One could not but be impressed with the beauty of order, and the value of even that training that made them capable of marching in so uprightly and gracefully. Then they brought with them the fragrance of the atmosphere of their lowly, Christlike ministry. The tears would start as we thought how they had soothed suffering, calmed fears, healed sorrows, and shed out the radiance of the divine Love—the Life that is the light of men.

Besides this, was the thought of the future. Here was this large company who had voluntarily pledged themselves to become ministers to the weak and sorrowing. They wore that divine badge, "Not to be ministered unto, but to minister." The services were certainly interesting, but the greatest of the speeches made, the sweetest of songs sung, was that company that could be known and read of all.

The services were opened formally with prayer by Brother Corliss, invoking Heaven's choicest blessing on these humble ministers and on all assembled. This was followed by an anthem, "O be Joyful in the Lord." The singers sang as though they, too, were moved by the spiritual exaltation of the scene. David Paulson, M. D., then gave a clear, concise, enthusiastic exposition of the missionary idea,—what it meant to follow in Christ's footsteps where they lead to the bedside of the suffering, to the house of sorrow where went the Deliverer to heal the sick and to preach the kingdom of God. Mrs. E. H. Whitney followed with a historical paper, showing the date of the origin of the Sanitarium

Missionary Training-School, the numbers graduated, the wonderful advance of sanitary work in all parts of the world-wide field, and the possibilities of the future.

Dr. Kress then conducted a touching responsive Bible reading, bringing out commands for, exhortations to, and conditions of, missionary service, to which the class responded by quoting the rich promises of God to meet every command, obligation, and emergency. Considering the fact that these young men and women expect to devote their lives to the hazardous fields of missionary effort, how beautiful and appropriate it is that, as under shepherds, they should lean hard on the Chief Shepherd's arm, expressing their confidence in him, saying, "The Lord is my shepherd; I shall not want. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," "even unto the end of the world."

This service was followed by a short, stirring rehearsal of "The Opportunities for Medical Missionary Work in India," by Brother Tenney, who has been an eye-witness of the sorrows of a nation that has sought in vain to save itself by the most occult philosophy. As he laid bare the want, the suffering, the sorrow, of that vast, thickly populated peninsula, the mercies bestowed to us through Christ's sacrifice and ministry opened up with new glory and suggestion. By these mercies, how deeply are we indebted to those who see not God, neither have known him. India, with a fifth of the world's population, stretches out her hands to us for hospitals for the neglected sick, for food for the famishing, for the bread of life for the soul. And not utterly in vain.

In response to an invitation from Dr. Kellogg, a number of nurses came to the platform as volunteers for India and Africa. Dr. Kellogg then spoke a few words in regard to the openings in these fields. Truly God has gone out before us. The people are calling, "Come over, . . . and help us." The design is to open sanitariums in India, in Calcutta and also in the mountains, to which many resort through the intense heat of the summer. This has come about through the earnest solicitation of Elder Robinson, who has already pioneered the field. In Africa a sanitarium has already been erected, and the work is about to be inaugurated under Dr. Lindsay's supervision. We cannot give space to the good things said.

After this the chorus sang:—

"Anywhere, dear Saviour,
In thy vineyard wide,
Where thou bidst me labor,
Lord, there would I abide.
Miracle of saving grace,
That thou givest me a place
Anywhere, dear Saviour, to work for thee."

A few tears fell as the song proceeded; but we believe they were tears of joy, not regret, for such a calling. Truly it seemed far better, more glorious, to be the least of the helpers of the Lord, than to be the greatest of the servers of self.

The soft music that followed, brought to the platform fifty-three ladies and gentlemen who were to receive their diplomas for faithful service in completing their course. They stood in a semicircle, and as we looked into their noble faces, we felt to echo the Doctor's words, "We believe they will be true to their resolves."

Words cannot describe or give the impression left upon us by the service. We could penetrate back of all this, to the eternal purpose, to the love of God to mankind, to its manifestation through all sacrifice of self, to the patient toil of human designers upon whose hearts angels had worked, to the faithfulness of the instructors, and to the long hours of earnest preparation made by all for the exhibition of Christ's love in the missionary class of nurses of 1896.

The services were solemnly sweet. It was as though we stood in the vestibule of the holies.

Though unseen, angels were "hovering round." And what can we add? Only this to those who were not present: We wish you might have been. Only this to young hearts who may be stirred by this example: "There's room for you, there's room." Christ is calling you to his work. Will you be a soldier who will be willing to endure hardness? Only this to those who are older: Missionary fields are not only afar, but at your door, in your home, in your closet, and call for your prayers, efforts, money, time, and love. Bear these souls and all others in the field, as Aaron did Israel, on your heart, and present them daily before God, remembering that "the effectual fervent prayer of a righteous man availeth much."

Would that in this sketch of the graduating exercises of this missionary class, you might see, as we who were there saw, the holy vision of Him who glorified our lost and selfish humanity by uniting with it, and transforming it into divine beauty through the glory of that unselfish love that ministered unto us through life and death, and ever ministers, crowned with glory, at God's right hand.

After the diplomas were distributed, Elder Tenney dismissed the quiet audience with words we would write in prayer for all who shall read: "And now may the love of God, the grace of our Lord Jesus Christ, the fellowship of the Holy Spirit, rest and abide upon you, till Jesus comes. Amen."

ONE WHO WAS THERE.

News of the Week.

FOR WEEK ENDING NOVEMBER 14, 1896.

NEWS NOTES.

There is a good deal of talk about a crisis in the Cuban war; but this is nothing new. It is reported that 200,000 Spanish soldiers will be pushed into the province of Pinar del Rio, where Maceo, with an uncertain number of rebels, is strongly posted. The entire rebel forces do not probably exceed 60,000. But they are said to be much better armed and supplied than formerly. Spain feels the pressure caused by the protracted struggle, and realizes that it must soon terminate in one way or the other. General Lee, the United States consul-general, has returned to this country, and has been in consultation with President Cleveland. It is predicted that some active policy will soon be declared in Washington.

General Nelson A. Miles, commanding the United States Army, has just rendered his annual report. He holds that the cessation of Indian wars may be attributed to the fact that the Indians are better treated than they used to be. The general asks for liberal appropriations to rebuild the dilapidated army posts, and to prepare our undefended seaports for war in case we should go to war with some foreign power. He especially urges the increase of the size of the regular army, that it may be adequate for the protection of public and private interests. He realizes that the laboring classes in this country regard an increase of the army as dangerous to their interests and as suggestive of a government by force, and he endeavors to prove that these fears of the common people are ill-founded.

The German emperor has lately sworn in some more recruits. He always contrives upon such occasions to say something sensational. On this last occasion, after using the usual terms, he added the following: "Hold your uniform in honor. The man who insults your coat insults your king; who assaults your king's coat, assaults your chief war-lord." In view of the fact that several soldiers have lately killed civilians for some trifling insult, these words of the emperor are very remarkable. They mean that the government is to be administered by brute force,—that a soldier, like a fire-engine in a city, has the right of way, and must be held in awe. It seems almost incredible that in this enlightened age, such an autocratic military power could have arisen in a land of so much intelligence as Germany.

The real status of the Manitoba school question has been about as difficult to perceive as the situation in Cuba. Rumors have been very plenty, and as contradictory as plenty. The latest statement is to the effect that concessions have been made to the Roman Catho-

lics which will likely pacify them for the loss of their parochial schools. The chief concession is that half an hour each day, in the national, or public, schools, will be set apart for religious instruction. The plan is that in one of the rooms of each school the priests for half an hour shall have the right of instructing children of the Roman Catholic faith. If other denominations desire the same privilege, it will be granted. Another concession is that in districts where there is any considerable percentage of French Roman Catholic children, the French language shall be taught, as well as the English.

If we can credit newspaper reports, the Venezuelan dispute is in a fair way to be settled in a manner very satisfactory to Americans, and also to the British people. It is said that Lord Salisbury has conceded the settlement by arbitration. In a speech at the mayor's banquet the English premier gave assurance that all danger of trouble arising is at an end. There will be a court of five arbitrators, two of whom will be chosen by the chief justice of England, two by the chief justice of the United States, and King Oscar of Sweden will be asked to act as the fifth. The treaty for arbitration has been settled in Washington, Sir Julian Pauncefote acting for Great Britain, and Secretary Olney representing the United States. The understanding is that actual occupation for fifty years is to decide the question. The whole boundary will be submitted, and it will be necessary for each country to show that the territory claimed has been peaceably occupied for the necessary time. In the negotiations it will be observed that Venezuela is altogether a silent partner, the United States standing as one of the parties.

ITEMS.

—The U. S. battle-ship "Iowa" started on her trial trip, Nov. 11.

—The Liberal ministry of Canada is very desirous to secure a reciprocity treaty with the United States.

—The great coal-dealers in Ohio have had a meeting in connection with the magnates of the railroads handling their produce, and have decided that coal must go higher.

—Some of the British press are complaining that the agreement for arbitration between England and the United States is a regular backdown of the former from her claims, as first presented.

—The assaults upon young girls in Detroit, by some fiend or fiends, have become so frequent as to create almost a panic in that city. The police force and detectives are straining every nerve, but thus far without avail, to discover the perpetrators of these outrages.

—Much business activity in stocks and bonds is reported in the press. Many millions are said to have been made, but a close inspection of the report shows that this money has been made in a kind of gambling way, and there is no evidence that any poor man has made anything.

—The Farmers' National Congress assembled at Indianapolis, Nov. 11, and formulated a resolution against trusts, and one in favor of immediate efforts by this nation to secure an international agreement for bimetalism, so that the unlimited coinage of both gold and silver may be secured.

—As anticipated at the trial, Mrs. W. M. Castle, who pleaded guilty to the charge of shoplifting in London, and was sentenced to three months' imprisonment, has been released by the home secretary, Sir Matthew White Ridley. It is acknowledged that the lady is insane, and hence irresponsible for her acts.

—The war-ship "Texas" is now looked upon as the "Jonah of the United States navy." Since her launching, she has been subject to a series of mishaps, the last one of which carried her to the bottom in shallow water at the Brooklyn dock. It was caused by the bursting of an inlet-pipe, which admitted a thirteen-inch stream of water.

—There are rumors that Archbishop Ireland is to be removed from his position. The reason given is that he has spoken words that are taken to be disparaging to the order of the Jesuits, who now seem to be in the lead in the papal counsels. The archbishop denies that he is to be removed, but acknowledges that he is not in favor with the Vatican.

—At a meeting of the Knights of Labor at Rochester, N. Y., Nov. 11, it was decided to commit the order to the advocacy of the free coinage of silver at the rate of 16 to 1. Mr. Sovereign, the general master workman, declared that the present revival of trade cannot be lasting, and that it proves that the money power can manipulate trade at its own pleasure.

—The sixth annual convention of the Wisconsin Sunday Rest-day Association convened in Jonesville, Nov. 12. The report of the secretary showed that the sum of \$750 had been expended during the year to advance the purposes of the society. The usual arguments for the enforcement of the Sunday laws were made. Rev. W. F. Crafts made the closing address.

General Weyler has at last assumed the offensive, and reports battles and victories over the Cubans.

The famine in India is still affecting the price of wheat, which has now risen in San Francisco to ninety cents a bushel.

A despatch from Bombay says that in eleven districts of the Deccan and Concan 1,250,000 people are believed to be on the verge of starvation. The despatch adds that riots have occurred at Shahabad and Kazod.

A girl named Lavina Jones was sentenced to five years in the Virginia penitentiary for poisoning F. L. Holland's family last April. She put rat-poison in their coffee, killing one and making five others very ill. She is thirteen years old.

It is announced that an immense international street railway syndicate, recently formed, will operate in New York as well as in London, Paris, and other European cities. Compressed-air has been decided upon as the power to be used, that question having been an open one until recently.

A special despatch from Johannesburg says that the government of the Transvaal Republic has decided to put in a claim for £1,000,000 indemnity against the British Chartered South Africa Company, as one of the results of the raid of Dr. Jameson and his followers into the territory of the Transvaal.

The agreement between England and the United States in regard to arbitration in Venezuela, which is a practical recognition of the authority of the Monroe doctrine, is quite disturbing on the continent of Europe. The official organ of the German government hastens to declare that Great Britain acts for herself alone, and that Germany will never suffer a third power to interfere with Germany in protecting her interests in Central and South America.

A considerable war scare was lately started in this country by the report that the War Department was making inquiries of the railroads as to their ability to transport soldiers and munitions of war. The government denies that there is any likelihood of war with Spain, but it is a fact that great and sudden activity is being manifested in the United States navy yards. Evidently the government does not intend to be caught unprepared in case war with Spain should ensue.

Special Notices.

INDIANA, NOTICE!

We are very desirous that the coming days of prayer and fasting shall prove a great blessing to our people in Indiana. We shall not be able to supply each church with ministerial help, as we have many more churches than we have ministers. However, we would advise that the ministers visit as many of the churches in the vicinity where they are laboring as they can. Let the elders of the churches plan for the success of these meetings, and let us all enter heartily into the work of seeking the blessing of the Lord. Those who have not interest enough in the message to seek the Lord now with all their hearts will soon go into darkness, drop out of the work, and be lost. This is a sad thought, but it is true.

Let the contributions received at this time for foreign missionary work be sent to J. W. Moore, 175 Central Ave., Indianapolis, Ind., or to the Indiana Tract Society, same address.

Last year our annual offerings were greater than the previous year. Shall we not make them still larger this year? The Lord has blessed us with good crops in Indiana this year, and we should now remember his cause with a liberal offering. We shall be glad to hear from each church at the close of this season of prayer, with reference to the interest taken in the meetings held and the subjects presented. May the Lord draw near to his people!

J. W. WATT.

Obituary Notices.

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

PATON.—Died at Hundred Mile Grove, Wis., Jane Paton, of old age. Her maiden name was Lindsay. She was born in Scotland in 1807. The family came to Wisconsin in 1849, and have lived in this place ever since. She has lived with her son, A. Paton, for several years, where she died a devoted Sabbath-keeper.

I. SANBORN.

HACKNEY.—Died Oct. 22, 1896, of brain affection, Jesse Elsworth, oldest child of Jesse and Martha Hackney, near St. Helena, Cal., aged nearly two and one-half years. The parents cherish the blessed hope of meeting their loved and lost one again when Jesus comes. Text, 1 Sam. 14:14.

H. A. ST. JOHN.

PIERSON.—Died in Kirtland, O., M. Elizabeth Pierson, aged thirty-four years. She embraced the third angel's message about four years ago. Although she was a great sufferer, she was never heard to complain, but put herself entirely in the hands of the Lord.

MRS. C. C. WEBSTER.

DOUGLASS.—Robert L. Douglass was born June 13, 1877, and died at Belle Plaine, Kan., Oct. 25, 1896. Robert was a bright, intelligent young man, an earnest Christian, and was loved by all who knew him. He was studying medicine when he was stricken with typhoid fever and died.

MRS. MAUD LEINS.

Publishers' Department.

JUST TO REMIND YOU.

This notice is for the express purpose of calling your attention to the fact that the time for the next General Conference is rapidly drawing on, and that, as usual, we shall publish a General Conference Bulletin that will give a full account of the proceedings of the conference, and all matters of general interest connected with it. For the last three or four sessions of the General Conference, many of our people have put off sending in their orders for the Bulletin until the time for the conference to begin; in fact, quite a good many would not send in until after the conference was well under way, and hence, in many instances, we could not furnish them all the copies of the Bulletin.

If our brethren and sisters throughout the field knew how much work it would save us to have these orders sent in early, we are sure they would attend to it. Send all your orders for the General Conference Bulletin to the International Tract Society, Battle Creek, Mich. Please do not send your orders to the undersigned, as a number are already beginning to do, but send them to the International Tract Society, as I am now connected with the REVIEW AND HERALD Publishing Co., and it necessitates extra work when the orders are sent to me rather than to the tract society, where they belong.

Please post this notice where it will be a constant reminder to you of your intention to order the General Conference Bulletin until you attend to the duty of ordering it. The price, as heretofore, for the whole General Conference, is fifty cents; and this will include also the extra copies that will be issued in the two years between the meetings of the General Conference.

A. O. TAIT.

MAKING THINGS GO.

We are glad that a number of our State agents are in the field making things go in the direction of selling many books for the holiday delivery. One State agent has just written us that he is placing in the field a good number of agents not of our faith, who are to sell some of our holiday books, such as "Fireside Sketches," "Cats and Dogs," "All Sorts," "Sketches of Bible Child Life," etc.

Why should we not get a good many of this class of agents to sell these books for us? This agent states that he averages one good canvasser for every town he visits, and furthermore, says that the agents are meeting with excellent success in selling the books. Notwithstanding the general cry of hard times, and the difficulties that present themselves to our canvassers, there has not been a time for many years when our agents were doing better in their holiday deliveries. Brethren and sisters, now is our harvest-time; let us be in earnest in the work. Do not forget that the holiday season is the time when nearly every one buys books, and makes presents to children and friends. Let us be on hand with our books, and supply this demand.

A. O. TAIT.

FOR SALE.

FOR SALE.—My house and lot in Asheville, N. C. The house has seven rooms and a well-finished cellar. Asheville is a health resort, and a growing city of about 15,000 inhabitants. Four railroads come to the city, and there are five lines of street-cars. One street-car line runs within a block and a half of the house. The house is new and in good repair. Price, \$1000. Address D. T. Shireman, Asheville, N. C.

WANTED.

EMPLOYMENT.—A single man aged twenty-five, strong and able to do hard work, wants work where he can keep the Sabbath. Willing to do any kind of common labor. Address Oliver J. Fitch, New Era, De Kalb Co., Ind.

PAPERS.—I shall be thankful to receive late, clean copies of the REVIEW, Signs, Instructor, Little Friend, and Medical Missionary. I could use many of these papers each week if I had them. J. C. Foster, Box 391, Portage la Prairie, Manitoba.

ADDRESSES WANTED.

ANY one knowing the address of either of the following persons will confer a favor by sending it to the undersigned: Mrs. Hannah Watkins, of Canada, formerly of Pittsburg, Pa.; Mrs. Jane Donnan-Davis, thought to be in Minnesota, formerly of Pittsburg, Pa. J. G. Excell, Pastor of Pittsburg church, 389 Gross St., Pittsburg, Pa.

ADDRESSES.

The present address of Elder G. B. Starr is Clayfield, Brisbane, Queensland, Australia. The secretary of the mission is Mr. A. Hughes, "Ryall," Eagle Junction, Brisbane.

The post-office address of G. S. Honeywell is No. 5, West 135th St., New York, N. Y.

NOTICE!

A SUMMER coat and an overcoat were left in the tent of J. Holser at the late camp-meeting at Owosso, Mich. The owner can obtain the same by proving property, and addressing J. Holser, Duffield, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 27, 1896.

Table with columns for EAST and WEST routes, listing stations and times. Includes stations like Chicago, Detroit, Buffalo, and Niagara Falls.

Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.25 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST and GOING WEST, listing stations and times. Includes stations like Chicago, Detroit, Toronto, and Montreal.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 43, 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.

Stop only on signal. A. R. McINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 17, 1896.

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To those of our readers who are parents we suggest that when they take up this paper to read it Sabbath evening, they call the family together, and read aloud with careful thought the Letter from Sister White in the Home department.

At the time of the meeting of the General Conference Committee, who have the prerogative of appointing editorial writers, a few changes were made. As already noted, Elder Jones will be more intimately connected with the *American Sentinel* than for some months in the past. Elder M. E. Kellogg was appointed contributor to our various English periodicals; and Brother J. C. Bartholf was appointed assistant editor of the *Youth's Instructor*.

From *Field Tidings*, London, we learn that Elder E. J. Waggoner has returned from the Continent, where he has been engaged in meetings and institutes for the last seven months. Elder Prescott was expected to reach London from Cape Town, on the "Nineveh," the 23d of this month. The British Sabbath-school Association now reports five hundred and ninety-four members. One school was added the past quarter, and the membership of others largely increased. Elder Hutchinson is holding meetings in a portable tabernacle of his own construction, which will seat three hundred people. Eleven were baptized in Plymouth the last week in October.

We fully accept the position assigned by common consent to the REVIEW as the "church paper," realizing that in this capacity there is a wide and essential field of duty before us. We accord to other papers the work of introducing the truths we cherish, and devoutly wish for them the best success under the blessing of God. We will endeavor to feel for these co-laborers the same interest that we do for ourselves. While these distinctions of field are recognized, we do not suppose that they will be maintained so strictly that our church-members will not be allowed to look to the *Sentinel*, *Signs*, *Present Truth*, or any other paper except the REVIEW, for help and encouragement. Nor, on the other hand, is it to be regarded as a breach of faith for the REVIEW to be used, when expedient, to lead people to a knowledge of the truth. Hundreds and thousands have thus been led; and we

humbly hope that many more may yet, through the instrumentality of this paper, be led to a saving knowledge of the truth as it is in Jesus. The REVIEW is prepared for readers who are already in possession of the knowledge of present truth; but at the same time we believe it, with our other papers, will be of assistance to the honest in heart who do not as yet have that knowledge.

A friend has handed us a copy of "The Convert's Catechism," a Catholic book published in London. On page 16 we read concerning the third (fourth) commandment, after quoting a portion of the commandment, as follows: "We are therefore bound to rest from servile work on the Sabbath, and so to commemorate God's own rest on the seventh day. The Sabbath was changed by the authority of the church into the Christian Sunday (in honor of our Lord's resurrection on Easter Sunday) as the Lord's day, and therefore not only a day of rest, but of public worship and divine service. (Those who believe in the Bible only, should keep the Sabbath, like the Jews.)"

We frequently receive quite lengthy communications for the REVIEW, consisting entirely of quotations from the Scriptures, or the Testimonies, or "Gospel Workers," or other sources more or less largely in circulation among the people. We hardly ever think it best to give these compilations place in the paper; for while it may be profitable to those who thus arrange and copy out such passages as seem to them particularly valuable, it is supposed that the general reader has, or should have, the books themselves from which he could read, and probably has already read, the passages quoted. It seems hardly advisable, therefore, to take the space for their re-presentation in the REVIEW.

Steadily and surely the great anaconda of an indignant public sentiment and the determination of the great European powers, is drawing its folds around the trembling Turkish Empire. An article in the *Interior* of November 12, entitled, "Has Turkey a Future?" contains this passage: "It has been known for some time that formidable military and naval preparations have been in progress in southern Russia. These are now in such a forward state that a warlike movement can begin the moment the word of command is given. Nor is there much concealment or mystery as to the destination of this vast armament. A Russian official of prominence at Sebastopol is quoted as authority for the statement that Russia is prepared to strike an effective blow for the accomplishment of her long-cherished project of gaining possession of Constantinople. 'When the fitting moment arrives for armed intervention, it will,' says the official, 'be the beginning of the end of the sultan's absolute sovereignty in Czargrad, and the first step toward Russia's future and permanent domination of the key to the Euxine.'" Russia, of course, designs this to be the first step toward her permanent possession of this great strategic point on the chess-board of the nations. But could she read the situation in the light of prophecy, she would see it to be only one of the last steps toward the transfer of all the kingdoms of this world to the dominion "of our Lord, and of his Christ." For when the Turk comes to his end, the handwriting on the wall reads, "At that time shall Michael stand up."

Most of our readers will doubtless have a plain remembrance of having seen something from Brother A. O. Tait about the *Conference Bulletin* in past years. By turning to the Publishers' Department on a previous page, they will be glad to catch the familiar strain once more. Now the easiest way to dispose of this importunate and important matter is to send your name and fifty cents for the *Conference Bulletin* for two years.

The art of illustration has received a great impetus since the introduction of photogravure, by which illustrations may be produced faithfully and cheaply. The eye as well as the ear is a medium of knowledge. We shall be pleased to use a number of small illustrations in our columns if those of our correspondents in distant fields will send us photographic views of characteristic scenes illustrative of those countries and their customs. We will reimburse them for the expense they may incur in purchasing such views, if they will make a statement of the same. We prefer to use live and current pictures as being of more value than the imaginary representations of by-gone days, though some of these are acceptable.

Are there any of our readers who do not know that the *Youth's Instructor* is the most valuable youth's paper that is published? That is true, at least from our standpoint, and we are sure our view is the right one. There is no doubt that it is being continually improved, and great pains is taken to make it just what our children and youth require. Now, if any one does not realize these facts, let him send for sample copies and satisfy himself. Is it not worth one dollar a year to have such a help placed within the reach of our children?—Yes, verily, and much more, too! That is all it costs. Next week the publishers are to get out a special number containing a large list of premiums, and giving some grand opportunities to get good books very cheap. Sample copies will be sent free to those who desire them. Do not fail to secure one.

The Lord himself asked the question, "When the Son of Man cometh, shall he find faith on the earth?" The question would imply that the preservation of faith to that point would be exceedingly difficult; and the descriptions elsewhere given of the moral condition of the world in the last days, would make it seem almost impossible for faith to survive amid the unholy miasma. Yet some will fight the good fight, and keep the faith. A remnant, says the apostle, will be saved. And John, beholding the results of redemption, describes a company that comes out triumphant from the very jaws of the closing conflict between truth and error. But perhaps as cheering a promise as any, is an incidental remark thrown into the midst of one of the most vivid descriptions of the perils of the last days. It is found in 2 Tim. 3:3. In a catalogue of nineteen heinous sins which will characterize even those who have a form of godliness, one item is this: "Despisers of those that are good." Ah! then there will be some who are "good" living on the earth, amid the general declension—some good, who receive the scorn and reproach of apostate professors around them. This shows the possibilities even of such a time as this. Some will not deny the power of godliness, while they still retain the form. Which company, reader, do you decide to be in? Will you cast in your lot with the good?