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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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THE ADVENT.

BY ELDER L. D. SANTEE.

(Princeville, Ill.)

"Behold, I come quickly." Rev. 22:12.

THERE'S an echo so glad in the music
 That brightens the passing days,
 Filling the hours with gladness,
 And the nights with joyful praise;
 'Tis a glorious promise from Heaven
 That comforts the waiting ones,
 That Jesus the Lord will come quickly,
 And the woes of earth be done.

Sweeter than flowers in the morning,
 Flushed with the dews of the dawn,
 Are the thoughts that the soul are thronging
 Of the glory to brighten ere long;
 And a joy to my heart is given,
 My eyes with desire grow bright;
 I shall pass through the vistas of heaven,
 To the wonderful gates of light.

I shall enter the pearly portals
 Where the waters of crystal flow;
 I shall stand with the glad immortals
 Where the lilies of heaven grow;
 And the thought that dwells in the spirit,
 And into the heart will come,
 Is the promise, "Behold, I come quickly,"
 To gather the faithful home.

Our Contributors.

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

MISSIONARY ENTERPRISE THE OBJECT OF CHRIST'S CHURCH.

BY MRS. E. G. WHITE.

"SEEK ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To be connected with Jesus Christ is an exalted privilege. He who understands that he is not his own, but that he belongs to Christ, and keeps his eye fixed upon him, grows into oneness with him, and has the mind of Christ. Through this connection he is led to improve his talents, his influence widens, and he becomes responsible not only for his original talent, but for that which he has gained through a wise use of that which was at first given. He who has two talents is not only accountable to God for what has been given him, but for what he may gain; for he is to render to the Lord interest on his intrusted capital. He is not to study selfish gratification, but to deny himself for Christ's sake, who gave every day of his life for the saving of the soul.

Jesus does not present to his followers the hope of attaining earthly glory and riches, and of having a life free from trial; but he presents

to them the privilege of walking with their Master in the path of suffering, self-denial, and reproach because the world knoweth them not. He does not hold out to them any false hopes of living at ease. He takes them to an eminence and shows them the confederacy of evil arrayed against them under the leadership of Satan, the great adversary. But while showing to them the foes with which they will have to contend, he also assures them that they will not have to fight alone. They will have the fellowship of heavenly intelligences, and though the world lieth in darkness, they are to catch the radiance from the throne of God, and diffuse the light of heaven amid the moral darkness of the world.

Not only are they to shine to illuminate the immediate darkness, but through the united endeavors of the church of Christ they are to be the light of the world. It was the object kept in view through all Christ's ministry that the church should be united in one, and be one with himself and the Father in the great work of recovering souls from the slavery of sin and the dominion of Satan, to translate them into the kingdom of God. In this work he encourages them with the thought that heavenly intelligences will mingle with their ranks, and at every point of danger the mighty Captain of their salvation will be present to strengthen them with his might, and to lead them on to success. Just before his ascension, Christ gave his last commission to his disciples. As he was about to leave the earth and enter the portals of heaven, he said: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Christ urges again and again upon his disciples the obligation to make known the gospel to the world. When within one step of the throne of God, he opened their understanding, that they might know the Scriptures, repeating again the old commandment to go forth and preach the message of salvation. And he said unto them: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The great work committed to them required great efficiency, even the endowment of the Holy Spirit; for the tide of evil ran strong against them. A determined, vigilant leader was in command of the agencies of evil, and the followers of Christ could resist and overcome the powers of darkness only through the help that God could give them. But through the power of the Holy Spirit they were to be successful witnesses of Christ to the uttermost parts of the earth. Beginning at Jerusalem, they were to widen the scene of their operations until all nations should hear the sound of the gospel.

In the plan of Christ for the enlightenment of the world, there is, first, home missionary work to be done. The disciples were to begin at Jerusalem, though it would be the very darkest field for their operations. The most unpromising fields are those where much light has been given. Peculiar dangers will beset the feet of him who carries the lamp of life, searching for hidden jewels among the dark rubbish of earth. Yet Christ directed them to do this work, and assured them that they would be under the shield of Omnipotence, as they worked first for those nigh at hand, and afterward for those who were afar off. He bade them to strengthen their forces by uniting, and by working as one, as he and the Father were one, and said: "Lo, I am with you always, even unto the end of the world." Thus the Lord Jesus makes every provision whereby the aggressive work may be carried on both nigh at hand and afar off, and he takes upon himself the responsibility of conducting the warfare, of supplying the qualifications, and of eventually giving success to his great missionary enterprise.

The last words of Christ were, "Go ye into all the world, and preach the gospel to every creature." And spreading his hands above them in benediction, he ascended to heaven, surrounded by hosts of heavenly angels who had come to escort him on his way to the portals of God. His last commission to his disciples made them the agents whereby his gospel of glad tidings was to go to the nations. This was Christ's last will and testament to his followers who walked with him during the years of his earthly ministry, and to those who should believe on him through their word. His first work in heaven was in harmony with his last commission on earth; for he sent the promise of the Father upon them. On the day of Pentecost the Holy Spirit was poured out upon the praying disciples, and they testified as to its source to all, wherever they went.

The missionary spirit was poured out in unlimited supplies, and the disciples testified of a crucified and risen Saviour, and convinced the world of sin, of righteousness, and of judgment to come. They did just as their risen Lord had directed them to do, and began at Jerusalem to publish the gospel, in the very place where the deepest prejudice existed, and where the most confused ideas prevailed in regard to Him who had been crucified as a malefactor. Three thousand received the message, and were converted. They were not intimidated through persecution, imprisonment, and death; but they continued to speak with all boldness the words of truth, setting before the Jews the work and mission and ministry of Christ, his crucifixion, resurrection, and ascension; and believers were added daily to the Lord, both of men and women. It was demonstrated that angels were in the assemblies of the saints, and their presence was made visible to some of the soldiers of Christ. "The high-priest rose up, and they all that were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors and brought them forth." The priests

and rulers had forbidden them to speak any more in the name of Jesus; but what said the heavenly messenger? "Go stand and speak in the temple to the people all the words of this life." When Peter was held in prison to be offered the next day as a sacrifice for his faith, angels of heaven came and opened the strongly barred gates, wakened Peter, and led him forth to be a witness for the Master.

We have everything to encourage us in engaging in the work of the Lord, in seeking to save souls for whom Christ died. What we need is whole-hearted missionaries, who will give themselves to the work of God without reserve, and work for those who are nigh, and for those who are afar off. Now is the time to co-operate with the angels of heaven in bringing the light of present truth before the people. Wake up, brethren and sisters; for the night is far spent, and the day is at hand. Work while the day lasts, for the night cometh in which no man can work. While mercy still lingers, go forth to rescue souls that are perishing, lest while you linger, it become everlastingly too late. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

THE VALUE OF THE TESTIMONIES.

BY C. G. KELSEA.

(Battle Creek, Mich.)

THE doctrine of spiritual gifts being one of the accepted points of faith among Seventh-day Adventists, it is not the purpose of this article to discuss the inspiration of the Testimonies. But their acceptance, in a general way, without reading them, will benefit no one. In fact, we as a people would justly come under condemnation for the violation of principles revealed in the Testimonies which we might have known by reading them. A man is held responsible for the violation of all laws upon the statute-books, and a plea of lack of knowledge of such laws would not be entertained. As a citizen, it is his privilege, if not duty, to familiarize himself with them, that he may not unwittingly transgress.

This is emphatically true also in regard to the Testimonies. In Vol. IV. of the Testimonies, pages 390 and 391, we read:—

"Many are going directly contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings."

This being the case, the question arises, Why are they not read? Is it because their value is not properly appreciated? or is there a failure to realize the relation which they sustain to God's word and his work?

But some may say that the Bible alone is sufficient to guide us in the right way. Certainly; it is. Then where is the special need of reading the Testimonies? Let them answer:—

"The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But, notwithstanding all this, some who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow."—*Testimonies for the Church*, Vol. II., p. 455.

"If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired book, that he has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you have neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings."—*Id.*, p. 605.

But it may still be objected that the Testimonies, being usually personal, do not have a general application. Again we quote:—

"I was then directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins of some individuals, that all might be warned, reproofed, and counseled. I saw that all should search their own hearts and lives closely, to see if they had not made the same mistakes for which others were corrected, and if the warnings given for others did not apply to their own cases. If so, they should feel that the council and reproofs were given especially for them, and should make as practical an application of them as though they were especially addressed to themselves."—*Id.*, p. 687.

Nor are the Testimonies intended to belittle the word of God. But as Christ magnified the law and brought to light the treasures that lay concealed beneath the rubbish of tradition, so the Testimonies set forth the truths of the Bible, stripped of all mystical interpretations, in plain lines that all can understand. Let us note a few extracts on these points:—

"The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse."

"The Testimonies are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all."—*Id.*, pp. 605 and 606.

It is evident that the Testimonies are necessary, or the Lord would not have sent them. Especially is this so now, as the perils of the last days are thickening about us. Every wind of doctrine is blowing, and having neglected to study God's word as we ought, we find ourselves unprepared to stand the test. But the Lord, in his infinite mercy, has not left us to walk in the sparks of our own kindling, but by the testimonies of his Spirit, directs us anew to that word which is indeed a lamp unto our feet and a light unto our path.

How thankful, then, we should be, and how carefully we should study them and apply them to ourselves. Not only does this apply to what are usually recognized as the Testimonies, but also to other matter from the same source, which appears in our denominational journals. Let me quote once more from the Testimonies:—

"I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne. . . . I was told to gather up the light that had been given me, and let its rays shine forth to God's people. I have been doing this in articles in the papers."—*Testimonies for the Church*, No. 31, pp. 63 and 64.

Not one Seventh-day Adventist can afford to be without the instruction which the Lord is giving the church through these articles; and as they are carefully studied, the mind will be attracted anew to God's word, and through that to "the Lamb of God, which taketh away the sin of the world."

THE FALL, CHARACTER, AND DESTINY OF SATAN.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

HAVING considered in another connection the personality and origin of the devil, an inquiry into the occasion of his fall, his character, and destiny, is pertinent at this point. From the scriptures which relate to the occasion of the fall of Satan, we learn that he was an angel of incomparable beauty, and that pride was in part the occasion of his fall.

Paul, in speaking of the danger of selecting a neophyte to act as bishop in the church, denounces such a practice in these words: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. 3:16. Pride and ambition usually go hand in hand. That this was true in the experience of the arch rebel is more than probable, if it be granted that he was in the mind of the prophet

Isaiah when he penned the subjoined text: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

The Character of Satan.—If we have found it somewhat difficult to ascertain the real nature of the original offense of Lucifer, no trouble will be experienced in determining his present moral status. One of the most painful thoughts suggested by the contemplation of the subject under consideration, is the wonderful transformation which has taken place in the character of the fallen seraph. From a benignant angel of surpassing power and beauty, he has been changed into a malignant spirit, who seeks the ruin of the strong and the weak, the good and the bad, alike. That such is the case, the following traits attributed to him in the Scriptures abundantly prove: 1. He is a deceiver. 2 Cor. 11:13, 14. 2. He is subtle. Gen. 3:1; 2 Cor. 11:3. 3. He is deceitful. Eph. 6:11. 4. He is fierce and cruel. Luke 8:29; 9:39-42; 1 Peter 5:8. 5. He is a destroyer. Job 1:7; 1 Peter 5:8. 6. He rules as a king. Matt. 12:26. 7. He opposes the work of God. Zech. 3:1; 1 Thess. 2:18. 8. He is a murderer and a liar. John 8:44. 9. He delights in tormenting men. Luke 8:29; 9:39, 42; 1 Peter 5:8.

Destiny of Satan.—That a being, who, though once an immaculate angel, has transformed himself into a creature possessing the characteristics described above should be ultimately subjected to terrible punishment, the acknowledged justice of God furnishes a sufficient warrant for believing. It is equally demonstrable, nevertheless, that the popular idea concerning his being tormented in hell at the present time is erroneous, since it is undeniable that he is constantly moving about among men, a thing which could not be true if he were suffering in Gehenna. 1 Peter 5:8. It is a fact that the Scriptures speak of him as having been cast down to hell; but the original term there employed is *tartarōsas*, a verbal form of *tartaros* from which our word "tartarus" is derived. Tartarus is defined by Parkhurst as being "the condensed, solid, and unmovable darkness which surrounds the material universe." If hell, as here used, were a place of torment, the devil assuredly would not return into it voluntarily after having once escaped therefrom.

Time for the Punishment.—When all the facts and scriptures are taken together, we shall find that it is safe to conclude that Satan is now doomed to punishment at an appointed time in the future; and that until that time shall arrive, he is restrained in his operations to those fields to which God has limited him. The arch rebel, his followers, and his works are destined to be utterly destroyed in the final consummation of God's great plan.

Jude plainly declares that "the angels which kept not their first estate," are "reserved in everlasting chains unto darkness unto the judgment of the great day." The result is the same, whether the term "judgment" be understood to refer to judicial condemnation of the fallen angels or to the visitation of punishment upon them. If they are not to be judged judicially until the *great day*, then, since punishment never precedes the adjudication of the cases of the offenders, that of Lucifer and his followers will not transpire until the judgment of the great day is reached. This the devils themselves seem to comprehend. Otherwise there would have been no force in the query propounded by certain of them to Christ in these words: "Art thou come hither to torment us before the time?" Matt. 8:29.

The judgment of the great day will begin at or near the second advent of our Lord, and continue one thousand years. At the commencement of that period, Satan will be bound. In that condition he will continue for one thousand years, being restrained in his operations to this planet, which will then be in a chaotic condition and uninhabited; the wicked being in their graves, and the righteous having ascended to heaven along with their Lord. Rev. 20: 1-7; 1 Thess. 4: 16, 17. At the expiration of the thousand years, the wicked will have a resurrection, and with Satan as their leader will come up around the New Jerusalem with the view of capturing the same; that city at the time in question having descended to this earth to become the metropolis of our world after the latter has been purified by fire. 2 Peter 3: 10-13. The last act in the drama of the history of Satan will be finished at this point. The arch rebel and his accompanying angels and the incorrigibly wicked, will be destroyed at one and the same time by a tempest of fire which Christ will reign upon them, and which will constitute the great lake of fire of the Bible. Rev. 21: 1-3; Chapter 20: 9, 10.

This much for the personality, fall, and destiny of Satan as brought to light in the Scriptures. In another article the reasonableness of a belief in the existence of a literal devil, will be candidly discussed.

A CANDID STATEMENT.

THE New York *Weekly Tribune* of Oct. 10, 1894, contains in its "Asked and Answered" column a query concerning Sunday observance with an unbiased answer appended. We commend it to all our friends who cherish the idea of Sunday sacredness. The question and answer are as follows:—

"SUNDAY OBSERVANCE.

"J. B. (Rugby, Tenn.): 'Please tell me in the "Asked and Answered" column of the *Weekly Tribune* when, why, and by whom the Christian Sabbath was changed from Saturday to Sunday.'

"The observance of Sunday instead of Saturday as a day of rest was instituted by an edict of the Emperor Constantine, issued A. D. 321. It reads: 'Let all judges, and all people of the towns, and all the various trades be suspended on the venerable day of the sun (*venerabili die Solis*). Those who live in the country, however, may freely, and without fault, attend to the cultivation of the fields, lest with the loss of favorable opportunity the commodities offered by heaven be destroyed.' This was the first of a long series of imperial constitutions, most of which are incorporated in the Code of Justinian, Book 3, Title 12. By the constitutions comprised in this title of the code and headed by the quoted edict, pleasure was forbidden, as well as business. No spectacle was to be exhibited in a theater or circus. If the emperor's birthday fell on a Sunday, its celebration was to be postponed. On the other hand, Code 3, XII., 10, distinctly directs the torture of robbers and pirates, even on Easter Day. 'History does not furnish us with a single proof or indication,' says Sir William Domville, one of the most eminent Protestant divines of his age, referring to the subject of Sunday observance, 'that it was observed as a Sabbath previous to the Sabbatical edict of Constantine in 321.'—*Six Texts*, p. 241.

"Various reasons are assigned for the changing of the Sabbath from Saturday to Sunday, all of which are founded upon the proof established by Scripture passages (Acts 20: 7-11; 1 Cor. 16: 2; Heb. 10: 25; Rev. 1: 10, and others) that the apostles and first Christians were wont to assemble and hold public meetings on this day. But some churches met also on Wednesday, some on Friday, and some on Saturday; none of these days, however, was observed by the church as a Sabbath.

"Says Mosheim, with reference to this subject: 'Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of crucifixion.'—*Ecclesiastical History*, Part 2, Chapter 1. The Rev. Dr. Heylyn, after stating that Saturday was retained in many of the eastern churches, says: 'The Sunday in the eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday.'—*History of the Sabbath*, Part 2, Chapter 3. The only valid reason why Sunday was selected for the Christian Sabbath seems to be one of expediency. This day consecrated to the sun was already held sacred by the pagans, and so it was much easier to compel them to abstain from labor on this day than on any other. Besides, in order to make the new

faith acceptable to the Gentiles, compromises had to be made, and one of these compromises was the adoption of the old pagan holiday of Sunday for the Christian Sabbath. This is admitted by many prominent clergymen. Thus Mour, an eminent English divine, after admitting that we borrow the name of this day from the ancient Greeks and Romans, and allowing that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him, says: 'So that Sunday being the day on which the Gentiles solemnly adored that planet and called it Sunday . . . the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles.'—*Dialogues on the Lord's Day*, p. 22.

"Another advocate of the first-day observance makes a similar apology in the *North British Review* (Vol. XVIII., p. 409): 'That very day was the Sunday of their heathen neighbors and respective countrymen, and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath.'

OUR REFUGE. PSALM 46.

BY E. J. JOHNSON.

(Yulee, Fla.)

God is our refuge and our strength,
"Therefore will not we fear,"
Though he in his purpose at length
Removes this rolling sphere.

Though mountains in the sea be cast,
Though troubled waters roar,
Faith anchors in that harbor blest,
Where waves affright no more.

There is a city wondrous fair,
Made glad by living streams;
And "God is in the midst of her"
With his refulgent beams.

And Jacob's God our refuge is,
Our help in that dread hour
When earth bows low to his decrees,
And heathen own his power.

SPIRITUAL FRUIT.

BY MRS. EDNA MERRELL.

(Amboy, Minn.)

"THE fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Love.—"He that loveth not, knoweth not God; for God is love." "Every one that loveth is born of God, and knoweth God." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. . . . Not that we loved God, but that he loved us. . . . Beloved, if God so loved us, we ought also to love one another. . . . God dwelleth in us, and his love is perfected in us." "Let us not love in word, neither in tongue; but in deed and in truth." "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "Love is the fulfilling of God's law."

Joy.—"The joy of the Lord is your strength." "They that sow in tears shall reap in joy." "Ask, and ye shall receive, that your joy may be full." "Count it all joy when ye fall into divers temptations." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away."

Peace.—"These things have I spoken unto you, that in me ye might have peace. In the

world ye shall have tribulation; but be of good cheer; I have overcome the world." "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Let the peace of God rule in your hearts." "Follow peace with all men." "The fruit of righteousness is sown in peace of them that make peace." May we be found of Christ "in peace, without spot, and blameless." "Now the Lord of peace himself give you peace always by all means." There is sweet peace in believing, peace and rest in Christ; he will give us peace with God and with our fellow-men. Let us make peace always, for Jesus has said, "Blessed are the peace-makers; for they shall be called the children of God."

Long-suffering.—"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." "The long-suffering of our Lord is salvation." "Despise thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance." "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

Gentleness.—"To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Goodness.—"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men." "He loveth righteousness and judgment; the earth is full of the goodness of the Lord." "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." "The goodness of God leadeth thee to repentance." "For the fruit of the Spirit is in all goodness and righteousness and truth."

Faith.—"Now faith is the substance of things hoped for, the evidence of things not seen." "Through faith we understand that the worlds were framed by the word of God." "Faith cometh by hearing, and hearing by the word of God." "Without faith it is impossible to please him." "Watch ye, stand fast in the faith, quit you like men, be strong." "But wilt thou know, O vain man, that faith without works is dead?" Let "Christ dwell in your hearts by faith." "Continue in the faith grounded and settled, and be not moved away from the hope of the gospel." "Fight the good fight of faith, lay hold on eternal life." "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Faith works by love, purifies the heart, and is counted for righteousness.

Temperance.—"Every man that striveth for the mastery is temperate in all things." "Be sober, grave, temperate, sound in faith, in charity, in patience." "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience." "Eat thou not bread of him that hath an evil eye, neither desire thou his dainty meats." "Be not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." "Be not drunk with wine, . . . but be filled with the Spirit."

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.

MISUNDERSTOOD.

BY MRS. M. R. MILDEY.
(Homer, N. Y.)

WHEN we feel, dear brothers, sisters,
That the battle here below
Is for us scarce worth the fighting,
Yields us naught but strife and woe,
When the world, e'en dear companions,
Fail to find the loving good
In our well-meant words and actions,
And we are misunderstood,

Let this blest assurance comfort
Each worn spirit with its cheer,
That the Saviour understands us,
And we've nothing else to fear.
Not the slightest thought or action
Does our Father overlook;
They are all with care recorded
On the pages of his book.

All our heart's thoughts and intentions
Are our Father's special care,
And for those that do him honor,
He will give us credit there.

So if we with Christ-like patience
Meet life's trials to the end,
We may safely leave the outcome
With our Saviour, Judge, and Friend.
Life is short, 't will soon be over,
And these troubles here below
Make the glory-land seem brighter;
That dear home we soon shall know.

"UNAWARES."

THERE was once an angel who desired to help the people on earth.

"You may go down," said the Lord; "but you can do but one thing to help. Choose what it shall be."

The angel pondered and pondered, thinking of the homes that needed help, the fathers and mothers, the grandmothers and little children, the sick, the discouraged, the sinful.

"I have chosen," said the angel; I will *pray* for them."

An old woman awoke and looked about her. She was lying on a bed in a small, whitewashed room; the morning sunlight was shut out by the thick, green paper curtains that had been unrolled and dropped to the window-sill; birds were singing on the other side of the paper curtain; there was a stir about the small house, and the odor of breakfast.

"I wish the old woman could help," grumbled a voice within the old woman's hearing. "She can do nothing but lie in bed—not even sew carpet rags."

"Well, the town pays her board," returned another voice.

"The town may pay her board somewhere else then," replied the grumbling voice. "You may tell Overseer Jackson she has been here long enough."

Then the old woman on the bed closed her eyes and prayed softly: "Lord, give that woman a loving heart toward thy poor."

The old woman was sitting in an arm chair; her hands were laid idly within each other, for she could not help anybody.

"It's no use for me to try," sobbed a little girl, standing near her chair. "I am stupid at my lessons, and I can't help it; and I did so want to be a teacher and go to India and teach little girls."

Then the old woman laid one of her idle hands on the child's head and prayed softly: "Lord, give this child a studious mind and perseverance."

The old woman found herself in another home,

a poor home, indeed, for only the poor or the parsimonious who wished to save money, would take a helpless old woman to board; the town paid but a dollar and a half a week, and in each house something had to be saved out of that.

A cup of weak coffee, sweetened with a spoonful of molasses, and hasty pudding and skimmed milk was her breakfast all the year round.

"I think that boy's spine will never be strong enough for him to do anything in the world," the doctor said to the mother of a small boy.

Then the old woman prayed softly: "Lord, make his spine strong, and give him work to do for thee."

"The old woman does n't eat much," said the farmer's wife, "and her face is cheerful-like to have about."

"But she will never help us pay off the mortgage," replied the farmer, "she eats a dollar's worth a week."

Then the old woman smiled, and prayed softly: "Lord, help this poor man, with five children to feed, to pay off the mortgage."

The old woman sat in her arm-chair at the window. The young minister was talking to a man in the street: "This people will not hear," he said; "my heart is heavy. There were only four at prayer-meeting last night."

Then the old woman smiled with a smile that was like the joy in heaven, and prayed softly: "Lord, send thy promised Holy Spirit down upon thy church in this place."

One morning the old woman was not found in her bed. In five months she had been in five homes; no one wanted her; she had no way to help. The village people were glad that she was gone.

But in that village was one who wept—the woman who had a loving heart toward God's poor.

There was a child there who had a studious mind and perseverance; she expected to be a missionary to girls some day.

In another home was a boy grown so strong that his mother hoped he would grow up and do good work in the world.

And a man, the father of five children, worked with a merry heart in his field, because there was no mortgage on it.

A young minister knelt in his study, and, with uplifted face and clasped hands, thanked God joyfully for the Holy Spirit that had been sent down upon the church.

"I'm glad the town has built a poor-house," said a woman one day; "the poor used to board around, and one old woman used to give me the creeps, because there was nothing in the world she could do. Her hands were crippled, and her eyes would n't let her read, if she knew how, and she had lost her speech."—*Selected.*

THE RESPONSIBILITY OF PARENTS WITH REGARD TO THE DIETETIC HABITS OF THEIR CHILDREN.

BY ELDER W. H. WAKEHAM.
(Sanitarium Training School.)

THE duties of parents with regard to the dietetic habits of their children are plainly set forth in God's word. Yet how few realize the importance of such duties; much less do they comprehend the principles involved. Children are permitted to eat and drink what they please, when they please, and as they please, regardless of consequences. Indeed, rarely are the majority of parents conscious that any special consequences follow indiscriminate eating and drinking, they themselves setting the example before their chil-

dren. This is in keeping with the spirit of this age.

Among the many sins prevalent in the last days (2 Tim. 3:1-5) is "incontinence," or, as the Revised Version renders it, "without self-control," or, as Webster defines it, "not restraining the passions or appetites." And Christ tells us that "as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. This is evidence that in the last days, mankind generally will be following their own carnal tastes, inclinations, and perverted appetites. And human beings generally being more or less influenced by their associations and surroundings, it would not be strange if the professed people of God were found adhering to the prevailing customs in this respect. This is the reason why the Lord has left on record such a solemn warning for those who should live in the days just prior to the second coming of Christ. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." The Lord knew that such a warning would be needed, and he desires that parents shall first heed these admonitions, and then by precept and example "teach them diligently" unto their children.

"Parents need to be impressed with their obligation to give to the world children having well-developed character,—children who will have moral power to resist temptation, and whose life will be an honor to God and a blessing to their fellow-men. . . . The work of the mother is sacred and important. She should teach her children, from the cradle up, habits of self-denial and self-control. . . . Many a mother, even among those who profess to be Christians, is daily setting before her household rich and highly-seasoned food, which tempts the appetite and encourages over-eating. In some families, flesh-meats constitute the principal article of diet, and in consequence the blood is filled with cancerous and scrofulous humors. Then when suffering and disease follow, Providence is charged with that which is the result of a wrong course. I repeat: Intemperance begins at the table, and, with the majority, appetite is indulged until indulgence becomes a second nature. Whoever eats too much, or of food which is not healthful, is weakening his power to resist the clamors of other appetites and passions. Many parents, to avoid the task of patiently educating their children to habits of self-denial, indulge them in eating and drinking whenever they please. The desire to satisfy the taste and to gratify inclination does not lessen with the increase of years; and these indulged youth, as they grow up, are governed by impulse, slaves to appetite. When they take their place in society, and begin life for themselves, they are powerless to resist temptation."—*Christian Temperance and Bible Hygiene*, pp. 75 and 76.

A striking illustration of fidelity to parental obligation is recorded in the thirteenth chapter of Judges. To Manoh and his wife came a message from God that they should have a son, and, in connection with this, instruction to the mother with reference to her personal habits, and their influence upon the unborn child. Beware, said the heavenly instructor, drink not wine nor strong drink, and eat not any unclean thing. Immediately in the hearts of this godly pair arose an earnest desire to know how properly to train up the precious charge to be committed to their care. And to the Source of all wisdom they applied, "Teach us what we shall do unto the child that shall be born." Again the petition is repeated, "How shall we order the child, and how shall we do unto him?"

O, that every parent had such a sense of parental responsibility! What a difference would soon be seen in the rising generation. Not only was it necessary that the habits of the mother should be in harmony with the laws of health, that the child might have a good inheritance, but the habits of the child should be carefully guarded, especially with reference to his eating and drinking. Wine, strong drink of every sort, flesh-meats, and all unclean things

were absolutely interdicted. Nothing should enter his dietary that would weaken his body or darken his mind. These regulations were not arbitrary, but based on those physical laws that govern our being, the violation of which proves ruinous to the health of body and soul. Therefore the same lessons that God gave Manoaah and his wife concerning the dietetic practices of their child are applicable to parents now. These things were "written for our admonition, upon whom the ends of the world are come." Happy are those who give heed to them.

"The principles of temperance must be carried further than the mere use of spirituous liquors. The use of stimulating and indigestible food is often equally injurious to health, and in many cases sows the seeds of drunkenness. True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny."—*“Patriarchs and Prophets.”*

How few there are who realize the import of the above statement. The health reform is looked upon as a thing of little importance. It is relegated to a back seat in the things that pertain to the third angel's message. The instruction the Lord has given us is cast aside, and soon forgotten or neglected. But the results of these violations of the laws of health are everywhere apparent. "If those who profess to be Christians desire to solve the questions so perplexing to them, why their minds are so dull, why their religious aspirations are so feeble, they need not, in many instances, go farther than the table; here is cause enough, if there were no other." And if parents wish to know why it is that their children are so irritable and quick-tempered, why so lacking in self-control, and so easily led astray, they will often find the cause in illy-selected, poorly-prepared, and improperly-eaten food. Many who have not had the light on health reform that God has given us, see clearly the terrible influence of stimulating food upon the susceptible bodies and minds of the children. Calvin Cutter, M. D., author of a standard work on physiology and hygiene, page 126, says:—

"Vegetable diet is most suitable for children. The organs of a child are more sensitive and excitable than those of an adult; hence stimulants of every kind should be strictly avoided, and the food mainly of a vegetable character. In this 'fast age,' this is a suggestion of vast importance. Parents mourn over many evil effects of unrestrained passion and moral deterioration in the rising generation, while in truth these are too often but the legitimate harvest of the seeds they have themselves sown in the form of stimulating food and drinks."

May God's people fully awaken to the fact that diet affects "their health, their character, their influence in this world, and their eternal destiny."

SOME QUICKLY PREPARED PIES.

BY MRS. D. A. FITCH.
(Sanitarium Cooking School.)

On the subject of pies, so important to many, we perhaps can do no better than to copy the following from Mrs. E. E. Kellogg in a recent number of *Good Health*:—

"Some one has estimated that in the average home where pie is considered an essential of every-day diet, no more to be dispensed with than the meal itself, the housewife spends at least one third of her working hours in its preparation. And the result of this labor, while requiring such an outlay of time and strength, is far too apt to be of a character neither conducive to good health nor wholesome living. We believe it possible to live well and leave pie entirely off the daily bill of fare; but if from long custom it is sometimes considered desirable, we would suggest the use, in place of

the ordinary article, of one of the following quickly prepared and simple pie recipes, which approach more nearly the hygienic standard than any others with which we are acquainted:—

"Quickly Prepared Pie Crust.—For one pie take two thirds of a cup of granola (manufactured by the Sanitarium Food Co.), moistened with an equal quantity of thin cream or rich milk, and let it stand a few minutes; place the moistened mass in the center of a pie tin, and with a spoon spread it evenly and thinly over the bottom and around the sides of the tin, leaving no holes. Fill with any one of the different prepared fillings given, and bake ten or fifteen minutes. To form the edge nicely, rest the length of the first finger of the left hand against the edge of the tin, and press the material against it. The shaping of the crust will require but a few moments, and should be done at once as soon as the granola is well moistened, for it absorbs the liquid and soon becomes dry again.

"Prune Filling for Pie.—Cook sweet California prunes (which have been well washed and cleaned) in three parts water to one of prunes slowly for several hours. When well done, rub through a colander to remove the skins and stones. If the pulp, when thus prepared, is too thin, place in a covered earthen dish and set on the stove to remain until the liquid has evaporated sufficiently to leave the pulp of about the consistency of thin marmalade. Fill the crust with the prune pulp, and bake. No sugar will be needed with the sweet prunes. Sour prunes sweetened may be used if preferred. A meringue may be added if desired.

"Dried Apple Filling.—Stew dried apples nicely; when done, rub through a colander, evaporate to the proper consistency, add sugar to taste, and use the same as the prune marmalade. Dried peaches may be utilized in the same manner, also fresh green apples.

"Custard Filling.—Take one pint of milk, one well-beaten egg, a tablespoonful of cornstarch, one third of a cup of sugar, and a little grated lemon rind for flavoring. Heat the milk to scalding, stir in the cornstarch, and cook until thickened; cool, and then add the egg well beaten. Turn into a granola crust and bake.

"Lemon Filling.—Take four tablespoonfuls of lemon juice, the grated yellow portion only of the rind of half a lemon, and two thirds of a cup of sugar. Beat the lemon juice and the sugar together. Braid a slightly heaping tablespoonful of cornstarch with as little water as possible and pour over it, stirring constantly, one-half pint of boiling water, to thicken the starch. Add the lemon and sugar to the starch, and let it cool; then stir in the yolks of two eggs and half the white of one well beaten together. Beat thoroughly, pour into the crust, and bake.

"Berry Filling.—Stew the fruit, sweeten, and thicken with a little cornstarch or flour; or the fresh fruit may be introduced into a cup or more of water in which has been cooked a rounding spoonful of sago or manioc."

To the above we would add that where granola is not obtainable, a good substitute is found in very fine toasted bread crumbs, but less cream will be required. These crusts work up admirably for pumpkin pie, an excellent recipe for which is found in "Science in the Kitchen," page 342. "To prepare the pumpkin, cut in halves, remove seeds, divide into moderately small pieces, and bake in the oven until thoroughly done. Then scrape from the shell, rub through a colander, and proceed as follows: For one and one-third pints of the cooked pumpkin use one quart of hot, rich sweet milk. Add one-half cup of sugar and the well-beaten yolks of three eggs; beat well together, add the whites of the eggs beaten to a stiff froth, and beat thoroughly. Line the tins, fill, and bake in a moderate oven until the pies are barely firm in the center, or until the custard is well set."

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

NEW ZEALAND.

I THINK my last report to the REVIEW was written while I was in New South Wales, on my visit to the intended school site. Considering the general character of the country in New South Wales, I was quite favorably impressed with the site selected and many of its surroundings, but the land did not give evidence of being very fertile; indeed, all the fertile land I saw in that colony was only in small patches. But some very fine fruits are grown there.

I much enjoyed my visit at the ever-hospitable home of sister E. G. White, and the talks we had together of some of the experiences she and her husband had passed through in the early history of the cause. Her health was not very good, as she was suffering from a severe cold and overwork at the time. I was also glad to meet Elder J. O. Corliss and family in Sydney, and to be kindly entertained by them, and to learn how the work was going in that city.

I went from Sydney to Melbourne in time to attend the meetings of the Union Conference Committee at some of its most important sittings, in which matters pertaining to the cause in the Australian and New Zealand Conferences were carefully considered, and plans laid in reference to our approaching camp-meetings in Sydney and Auckland. The Australian Conference will be held in Sydney at the camp-meeting in October, and the New Zealand Conference will be held in Auckland in connection with the camp-meeting there next March. Many matters of general interest to both fields were considered, which I will not mention here.

I attended and took part in a very interesting meeting held in Prahran, a suburb of Melbourne, where there were assembled nearly 200 of our people from the following churches: North Fitzroy, Prahran, Williamstown, Middle Brighton, and Hawthorne.

It enabled me to appreciate more than ever the blessings of their camp-meeting and its results, to see scores of people who heard the truth and accepted it then or shortly after, rejoicing in it, and earnestly engaged in missionary work to reach others.

I stopped at the Australasian Bible school while in Melbourne, and was highly pleased to see what the school is doing for the youth who come under its influence; making them studious, gentle, refined, and cultured Christians. The homelike influence in the school helps to cultivate the social and domestic virtues needed, but which are too often lacking in school life.

From Melbourne, I went to Launceston, Tasmania, and thence by train to Hobart, where I had to wait over a week for a boat to New Zealand. I spent the time very pleasantly and profitably among the brethren in Hobart, and spoke several times. I also made a call on the Bismarck church, and listened to a discourse from Elder Corliss, who, in company with Dr. M. G. Kellogg, was laboring there. Eight were baptized by Elder Corliss and united with the Bismarck church. He had baptized thirteen during their work at Hobart. There is not the wealth nor enterprise in that colony that are seen in the others I have visited. "Hard times," is the general cry in all the colonies.

We had a heavy fall of snow just before I landed in New Zealand, and some of it still lay on the hills and valleys when I took the train for Gore, Otago Plain. I passed through Invercargill, a place where our canvassers have placed many copies of "Great Controversy," and which would be a good place to present the truth. It is a very neat-looking town of some 5000 inhabitants, situated in a low, level country of good land. At Gore I met brother

Harry Camp and wife, and stayed overnight with them. He and brother H. Pallant are canvassing in that section. They much appreciated the call they had just received from brother W. M. Crothers.

Dunedin is a city of nearly 30,000 inhabitants, and should be entered soon, as our books have been sold there; but we have not the laborers to send to such large cities. I found the work in Wellington had been progressing favorably during my absence, and that one lady who had received treatment and religious instruction, had embraced the truth. The work of brother Arthur Currow among the sailors and shipping has resulted in creating an interest for our reading-matter. He has sold some books, and placed tracts, papers, and journals on quite a number of vessels. Elder D. Steed's labor in Palmerston, N., is giving the work there a much better mold than it has ever had in that place. A church has been organized, and some new believers have accepted the truth and are waiting for baptism.

Our canvassers all seem of good courage, but have had many obstacles to encounter, such as the general depression in business and excessively wet weather and floods. We think they have done well considering the circumstances.

The most of our local tract societies are taking hold of the work as never before, and are circulating reading-matter, selling *Bible Echoes*, visiting the sick, and holding Bible-readings among their neighbors and friends. As a result people have accepted the truth in several places. My wife and I are now laboring with the little church here in Kaikoura, South Island. Our hearts are filled with gratitude as we see souls accepting the truth in this field. Our courage is good in the Lord.

G. T. WILSON.

Kaikoura, N. Z., Sept. 21.

SOUTH AMERICA AND ITS SPIRITUAL NEEDS.

SOUTH AMERICA has a population of about 36,000,000, divided as follows:—

| | |
|-----------------|------------|
| Argentina, | 4,257,000 |
| Bolivia, | 2,333,350 |
| Brazil, | 14,002,335 |
| Chili, | 3,317,264 |
| Colombia, | 3,878,600 |
| Ecuador, | 1,270,000 |
| British Guiana, | 278,295 |
| Dutch Guiana, | 57,388 |
| French Guiana, | 29,650 |
| Paraguay, | 480,000 |
| Peru, | 2,971,844 |
| Uruguay, | 772,154 |
| Venezuela, | 2,323,527 |
| Total, | 35,971,407 |

Argentina has an area of 1,125,086 square miles, and an official estimate of 1892 gives the total population as 4,257,000. It includes all that part of Patagonia lying east of the crest of the eastern ridge of the Andes, and also the eastern part of Terra del Fuego. Although the constitution recognizes the Roman Catholic religion as that of the State, all other creeds are tolerated. In 1891 the appropriation for the aid of the Roman Catholic Church was \$272,880.

Bolivia has an area of 784,554 square miles, and its population, according to the last census, is 2,333,350 inhabitants, of whom 1,000,000 are aborigines, or Indians of pure blood; 700,000 Mestizoes, or mixed races; and 600,000 whites, descendants of the Europeans. The Roman Catholic religion is alone recognized by the State, and is the only one which can be publicly practiced, but other religions are tolerated.

Brazil has an area of 3,209,878 square miles, and a population in 1888 of 14,002,335, of whom about one third are whites, one third mixed races, and one third negroes and Indians. In the northern provinces the Indian element predominates, in the south and east the negroes are numerous, while at the seaports the chief part

of the population is of European descent. All forms of religion are equal, but the government "continues to provide for the salaries and maintenance of the existing functionaries of the Catholic Church."

Chili has an area of 293,970 square miles, and an estimated population in 1892 of 2,876,375. The official estimate adds 15 per cent, or 399,889, for omissions and 50,000 as the number of Indians, bringing the total population of Chili up to 3,317,264. All religions are respected and protected, but the Roman Catholic is the religion of the State.

Colombia has an area of 504,773 square miles, and the official estimate of 1881 gave a population of 3,878,600, including 220,000 uncivilized Indians. The religion of the nation is Roman Catholicism, other forms being permitted so long as their exercise "is not contrary to Christian morals nor to the law."

Ecuador has an area of 120,000 square miles, and a population of about 1,270,000, of whom 100,000 are whites, 300,000 are mixed, and 870,000 are Indians. The religion of the nation, according to the constitution, is the Roman Catholic, to the exclusion of every other.

Guiana is divided into three colonies, under the control of the British, Dutch, and French. British Guiana has an area of 109,000 square miles, and a population in 1892 of 278,295, of whom nearly one half are East Indians, mainly coolies. Dutch Guiana has an area of 46,060 square miles, and at the end of 1892 the population was 57,388, exclusive of the negroes living in the forest. The religious census of 1891 gave 8714 Reformed and Lutherans, 27,440 Moravians, 9614 Roman Catholics, 1266 Jews, 1700 Mohammedans, 6020 Hindus. French Guiana has an area of 46,850 square miles, and a population of 29,650.

Paraguay has an area of 98,000 square miles, and an estimated population in 1893 of 480,000. There are 60,000 semi-civilized and 70,000 uncivilized Indians. The Roman Catholic is the established religion, but other religions are tolerated.

Peru has an area of 463,747 square miles, and a population in 1876 of 2,621,844, besides 350,000 uncivilized Indians. "No recent census has been taken, but it is believed the population is nearly stationary, owing to the great infant mortality in the lower classes, as well as small-pox and alcoholism among the Indians." "By the terms of the constitution there exists absolute political, but not religious freedom, the charter prohibiting the public exercise of any other religion than the Roman Catholic, which is declared the religion of the State. But practically there is a certain amount of tolerance, there being in Callao and Lima Protestant and Jewish services." More than one half the inhabitants are Indians, and about one fourth belong to the mixed races.

Uruguay has an area of 72,110 square miles, and a population in 1892 of 728,447; but it is estimated that to allow for omissions in the census reports this should be increased to 772,153. The Roman Catholic is the religion of the State, but there is complete toleration.

Venezuela has an area of 593,943 square miles, and a population in 1891 of 2,323,527. "The Roman Catholic is the State religion, but there is a toleration of all others, though they are not permitted any external manifestations."

The English magazine entitled *Regions Beyond* has an excellent article on South America, from which the following extracts are made:—

"Only a fringe of this great continent has been touched by the message of free salvation through faith in Jesus Christ. Here is a population of 36,000,000 people, including representatives of almost every variety of race and language, from the degraded Fuegians of Cape Horn, who, when discovered, had drifted so far from Old-World traditions, that they retained no word for God, and the Indian tribes of 'sad, calm aspect,' scattered on the pampas plains or among the virgin forests of the Amazon, to the Anglo-Saxon and Latin

leaders of civilization in the free republics. The numerous negroes and quadroons of the northern and central States stand next in the social scale to the Mestizoes, and mixed people of Spanish or Portuguese and Indian blood, the 'sensual and exuberant half-caste riff-raff,' resulting from the mingling of the white and red races. Imported Chinese coolies and foreigners from almost every country under heaven, drawn hither by the fabled silver wealth of Ecuador, Peru, and Bolivia, crowd the cities of the western sea-board. The Spanish and Portuguese element is politically dominant, while the 'red men' constitute the main stock of the population."

"Discovered A. D. 1500, by the Portuguese Pedro Cabral, South America has for nearly 400 years been part of the parish of the pope. In contrast with it, the north of the New World—Puritan, prosperous, powerful, progressive—presents, probably, the most remarkable evidence the earth affords of the blessing of Protestantism; for the results of Roman Catholicism left to itself are written in large letters of gloom across the priest-ridden, lax, superstitious South. Her cities 'among the gayest and grossest of the world,' her ecclesiastics enormously wealthy and strenuously opposed to the progress of liberty, South America groans under the tyranny of a priesthood which, in its highest forms, is unilluminated and incompetent to preach the gospel of God's free gift, and in its lowest is proverbially and 'habitually drunken, extortionate, and ignorant.' Romanism, after 300 years of undisputed, uninfluenced power over the education and religion of the Indians, negroes, and amalgamated masses of South America, has left them a little better than pagans, with an admixture of papal forms based upon Christianity."

"Omitting the group of Christian churches in the Guianas on the northeastern coast and the scattered centers on the Atlantic borders of Brazil, one may say that South America, as a whole, is almost untouched by aggressive Protestant missionary effort. On the frozen rocks of Fuegia, fifty years ago, Allen Gardner and his noble band of companions, to whose labors the South American Missionary Society has succeeded—kindled a spiritual beacon-light that to-day shines right around the world. Four thousand miles away, in the deadly tropics of Guiana, the heroic Moravian brethren died, and died, till deathless blessing for many sprang from their graves, both extremes of the continent thus proving the lowest of earth's races capable of becoming new creatures in Christ Jesus. Between these two extremities sixteen different missionary agencies have undertaken labor in this great harvest-field."

F. M. WILCOX.

Special Mention.

THE DECADENCE OF THE PEERAGE.

ENGLISHMEN are wont to date the birth of their freedom from the great Charter of rights secured in the days of King John, in the 13th century. The famous Bill of Rights in the 17th century and other steps in the same direction have marked epochs in English history, each bringing the country and people nearer the goal of a democratic government. Despotism and arbitrary rule have long since disappeared from English royalty; and the good old lady who sits at the head of the State is more of a figure-head than a living power in law or politics. The English people have practically attained a popular government, the motto, *vox populi, vox dei*, being as fully exemplified in the British dominions as in any country upon earth.

They cling to some of the relics of past pomp, as the lamb's-wool wigs for judges and barristers, and the mace for Parliament, but these afford no real obstacle to progress.

One thing, however, does stand in the way of democracy, and that is the House of Lords, or upper division of Parliament. This House is not chosen by the people, but is composed of those who hold their seats—1. By virtue of hereditary right; 2. By creation of the sovereign; 3. As English bishops; as Irish peers, elected for life; or, 4. As Scottish peers elected for the Parliament. Their number in 1891 was 559.

The House of Commons probably sat as a separate body for the first time in the reign of Edward III. as the representatives of the people. Gradually the powers of that body were in-

creased and its numbers augmented, until at the present time there are 670 members, elected by the popular vote, wielding the practically potent influence in statehood. With that House rest the sole privileges of originating taxation, voting supplies for the service of the State, and controlling the election of its own members. All laws passed by the Commons must, however, have the sanction of the Peers; and the House of Lords comprises the highest tribunal of judicature in the realm.

Of late years the abolition of the Upper House has been urged by different agitators, and the demand has steadily gained strength until now it is reported that Lord Rosebery, premier of England, himself a peer, has pronounced himself decidedly in favor of the movement. It is not proposed to do away with the second division of Parliament, but to reconstruct if not to revolutionize the whole system of peerage legislation. It is rightly stated that this step when taken will form an era in England's history second in importance to no event hitherto upon its pages.

G. C. T.

IRRIGATION.

THE protracted drouth of last summer and the consequent failure of the crops in many parts of the country have greatly revived an interest in the subject of irrigation. The sight of vast areas of fertile land producing nothing for lack of moisture, with immeasurable quantities of water all around, which, with proper scientific facilities might be applied, making these otherwise barren lands blossom as the rose, forces the question of irrigation upon the attention of the people in a way that cannot fail to command their attention.

It is well known that irrigation supplies the most certain means known of assuring a crop; and in some portions of the world, where the rainfall is always insufficient, the only way. Our Eastern and Middle States, covered with great forests, whose mountains are clothed with trees to their summits, seem to attract the moisture and precipitate it in showers upon the earth much more than do the treeless plains. Thus the very portions of the country which need the rain the least get the most, and *vice versa*.

The early and unknown inhabitants of this country, who occupied the western part of the United States, Mexico, and portions of South America, irrigated their land. The old canals still remain, and some of them have been utilized by the present generation. The Mormon inhabitants of the valleys and slopes of Utah and Arizona devote much attention and labor to irrigating their fields, and much of their prosperity as agriculturists may be attributed to their ability to divert the mountain streams upon the otherwise barren fields. About the first public work that a Mormon colony performs in its valley settlements among the mountains, is to raise a dam and build a network of canals to provide water for their farms.

The territorial government of Utah is also projecting large plans of irrigation. Extensive irrigation works are now being built in Millard county, Utah. A reservoir covering 7000 acres has been constructed, and preparations made to reclaim 350,000 acres of arid land. In several counties works of a similar character are being carried forward. If the States having land of this kind would show as commendable an interest

in this subject as does the Territory of Utah, a great advance might be made in this direction in a few years. Land prepared for irrigation with a guaranty of perpetual water-supply would readily sell; and as such land always yields large crops, prosperous and permanent settlements would be rapidly built up. The several States should take hold of this matter intelligently and systematically, and good results will surely follow.

M. E. K.

THE DISREGARD FOR LIFE.

NOT only have violence and murder become shockingly prevalent, but as a consequence, perhaps, there is a very slight value placed upon life by those who recklessly sacrifice it. In a recent paper we noticed among other items of bloodshed, that a man who took a few ears of corn from a field in plain daylight, to feed his hungry horses, was fatally shot by the owner of the corn. A man who was crossing a field, and being ordered off did not move with sufficient celerity to suit the owner, was shot to death. A boarding-house containing fifty men was blown to pieces with dynamite without any other motive than a diabolical recklessness of life and desire for plunder. In the same paper it is recorded that a man deliberately armed himself and shot a room-mate because he snored too loudly, then killed himself. A respectable and well-behaved colored school-teacher was shot like a dog in his own yard, because he wrote a letter to the school superintendent remonstrating respectfully against a reduction of his pay. A woman was shot through the heart because she asked pay for a back board bill.

As before stated, the above is the record of a single paper for one day, a paper picked up at random, and represents what is continually going on in the land. The slightest pretext, a quarrel or dispute, the rejection of a suitor, or anything that crosses a man's purpose or desire, — out comes a pistol, and a life is sacrificed.

G. C. T.

CHANGE OF MINISTRY IN GERMANY.

FOR some time in the past, reports have appeared in the papers that there were serious divisions in the German cabinet, and that the ministry would probably resign. Now these rumors have materialized into fact, and von Caprivi, who has held the chancellorship since the retirement of Prince Bismarck, has resigned, and his resignation has been accepted by the emperor. At the same time, Count Eulenberg, Minister of the Interior, has also resigned. Ministerial resignations are not so common in Germany as in France, where they scarcely excite a remark, and public curiosity is much excited to know the cause of this change in Germany. But it is probable that this curiosity will not, for some time at least, be gratified. Only one man, the emperor, knows the exact cause; and he will not tell unless he chooses to do so.

However, one reason is believed to be the differences of opinion between Eulenberg and Caprivi. The latter, not having a strong working majority at his back, did not favor an aggressive campaign against the Socialists, but desired to conciliate them by some concessions. Eulenberg favored more repressive measures. It is also said that the emperor favored the union in one office of Prussian premier and German chancellor, and to this Caprivi could not agree. Neither could they agree in regard to a line of policy for

Prussian Poland, where there are symptoms of rebellion. Probably there were many other causes for differences of opinion not known. It has been evident ever since the present emperor took the throne that he himself was determined to rule, and hold his ministers as responsible to him. The dismissal of Bismarck was evidence of this, and now Caprivi has a taste of the same medicine.

The new premier, Prince Hohenlohe, is a Bavarian. At one time he was so opposed to the idea of the centralization of all German interests, that he led his country, Bavaria, to the very border of a break with united Germany and an attempt to erect a South German Confederation. The folly of Louis Napoleon in precipitating the war of 1870, united Bavaria firmly to Germany, and since then Hohenlohe has been a faithful adherent of the emperor. He succeeded General Manteufel as governor of the conquered province of Alsace-Lorraine, and has shown remarkable ability in stamping out the French language and customs, and Germanizing the country. His character is said to be something of the Cromwellian stamp, so the world may expect a vigorous policy of some kind.

It is too early to predict with any degree of certainty what effect this change will have upon Germany and Europe. The government of Austria is said to be worried over the change, thinking it to be a symptom of weakness. Bismarck, whose resentment at his own dismissal from the chancellorship, time does not heal, is rejoiced over the downfall of his late rival. There are so many changes and important events taking place in Europe just now, that every new event makes the situation more acute. The emperor of Germany and his new ministers may soon give the world something to talk of.

M. E. K.

DISEASED MEATS.

IT is no longer to be regarded as a sensational report that diseases of cattle are so prevalent as to seriously endanger the health of those who indiscriminately use flesh foods; the fact is established beyond doubt. The State of Massachusetts is taking active and thorough measures to protect its people from the dangers of tuberculosis, to which they are imminently exposed. A commission has been appointed by the governor, for whose use the legislature has appropriated \$50,000. The development and spread of the disease among cattle have become so active that drastic measures are to be at once adopted. Beginning at Cape Cod, the whole State is to be canvassed, and the cattle subjected to a close test. Those found to be affected will be destroyed, and the sound ones will be branded and isolated. All cattle shipped into the State will be quarantined until inspected by the commission and pronounced sound or killed.

The means of inspection have heretofore been so incomplete as to be unsatisfactory, but now tuberculin, the essential poison of the disease, is used for the test. A very small quantity being introduced into the blood of a healthy body produces no effect, but in a tuberculous body the same amount produces pronounced effects. It is fortunate that this fact has been discovered; for the gravity of the situation demands that thorough and effectual measures be adopted in other parts of the world as well as Massachusetts.

Not only is the meat of tuberculous animals affected, but also the milk of cows thus diseased contains the bacilli, and communicates tuberculosis to those who make use of it.

G. C. T.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 6, 1894.

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Letter 18.—Wayside Gleanings. No. 2.

Luther's Spring.—Mention has already been made of the passion developed in the present age for eating and drinking, and how this is overriding all other considerations to such an extent as to constitute a sign of the times. As a further illustration of this, another fact may be mentioned. When in Wittenberg, we were told of a famous spring on the banks of the Elbe, about twenty minutes' ride above the city. The water of this spring was said to be of so remarkable a quality that Luther prized it greatly and used often to visit the spring, and had water daily brought from it to his house, for home use. Being in the place for the purpose of seeing and examining the memorials of the great reformer so carefully cherished on the scene of his more important labors, it was thought that it would be a satisfaction to taste the water from a spring which was considered so precious by him; and the trip was accordingly made. The place was soon reached, and the spring found; but what was our infinite disgust to find that a beer pavilion had been erected over the spring, and the spot where nature sends up her purest beverage, had been turned into a slop-basin for the rinsing of beer bottles and the emptying of its malodorous dregs, thus rendering the spring unfit for the use of either man or beast. The prophet speaks in terms of strongest condemnation of some who, not content to drink of the deep waters themselves, "foul the residue with their feet." The rebuke will apply here in all its force. If men will mingle defiling, and to the natural taste repulsive, compounds for their use, they have the power to do so; but let them not in the process, interfere with and pollute the pure productions of nature, thus robbing of these precious gifts, those who desire to use them in their purity.

"*Clear as crystal.*"—The traveler in Europe can appreciate the force of the language used by John, when, in describing the river of life, he says that its water was "clear as crystal." In all central and eastern Europe, the streams are turbid with the soil through which they pass, and colored accordingly. In one section of Germany the water-courses were as red from shore to shore as the brightest brick dust. The water of the Rhine is clay-colored, while the Danube resembles what is known in America as the "Big Muddy." The language of John would therefore be most forcible from the contrast which it implies. To only one stream have we come, on the European journey, which one might imagine bore some resemblance in its "crystal" feature, to that river which John describes. This was a river at the Lapp encampment, at Tromsödal, near Tromsö, in northern Norway, the waters of which are supplied by the eternal snows of the mountains farther inland, and which are so pure and clear that they seem almost to shine with inherent light, or to reflect it like the diamond, and

impart a brilliancy to everything they touch, which is a delight to look upon.

Budapest.—This progressive city of 600,000 inhabitants, the capital of the Hungarian division of the Austrian empire, is delightfully situated on the Danube, 163 miles below Vienna. Not only in its architecture, but in its business activity and methods, does it stand abreast with modern advancement and improvements. On the right bank of the broad stream, alive with steam craft, and spanned with iron and suspension bridges, rise high bluffs, crowned with a large fortress, a national palace, and other public buildings, which, with the settlement naturally clustering around, formerly constituted the city of Buda. On the left bank, which spreads out into an extensive plain, lay the city of Pesth, with its greater business activity. In 1867 these two cities were united under the name of Budapest, since which time the boom of the place in growth and expansion has been like that of the best American cities of the west, till it now stands next to Vienna, the second city in size and importance, in the Austrian empire. A new parliament building is now in process of erection, which will cost fifteen million florins. In this city brother Conradi has found a publisher for works on the present truth, upon whom we took the opportunity to call. We also had a pleasant interview with Mr. Andrew Moody, pastor of the Scotch Presbyterian church of Budapest, who is conducting quite a vigorous missionary campaign in that city. His society is maintaining a school there with four hundred scholars; they are also about completing a new and commodious church building. There are some forty thousand Protestants in that city, and seventy thousand Jews. And there is a strong sentiment in favor of freedom of opinion on the part of very many in both city and country who do not belong to these bodies. The condition of things, in this respect, is therefore much better in Hungary than in central Austria. Such persecution as the Methodists have suffered in Vienna, could hardly take place in Hungary. The immense revenues and consequent influence, of the bishops of the established church, give them almost a controlling power in the political affairs of the nation; and herein lies the strength of Roman Catholicism in Austria. But yet, as Mr. Moody expressed it, the Catholics cannot have things here all their own way, on account of the strong feeling for freedom before alluded to. And this is proved by the issue of the late struggle over the civil marriage bill, in which the whole power of the Church, arrayed against the bill, was overborne by the Liberal party, and the measure was carried. Allowing marriage to be performed by the civil magistrate, takes one great source of power out of the hands of the Church. There seems to be no apparent reason why Hungary will not be a good field in which to win souls to Christ. And the way is opening, as brother Conradi has found in that country a translator for our works, as well as the publisher already mentioned.

European Agriculture.—One can hardly fail to notice that in Europe the different branches of agriculture seem to be quite sharply classified, and certain lines, owing to the nature of the soil or other reasons, confined to certain sections. Thus, in one part of Germany the land is almost wholly given to vineyards; in another, hop fields abound; in the broad prairies of the Danube valley, between Prague and Vienna, and Vienna and Budapest, immense fields are devoted to the

cultivation of the sugar beet; while between Budapest and Belgrade, fields of Indian corn and wheat become more abundant, and almost everything else disappears. From Belgrade, as we pass down through Servia and Turkey to Salonica, the land becomes destitute of forest trees, except along the streams, and seems to be devoted most largely to grazing purposes, large herds of cattle and flocks of sheep and goats being seen on every hand.

Salonica.—We find ourselves this Sunday morning, Sept. 16, in this city, called in Turkish, Salonique; in English, Salonica; in New Testament times, Thessalonica. From an early hour the streets have been full of a motley throng, in almost every conceivable variety of costume, from many nations, and of many tongues. Peddlers with great loads of nuts, fruits, vegetables, fish, brooms, and trinkets, upon their heads, crying their wares through the streets, in tones which, in volume, pitch, and cadence, resemble as nearly as may be, the last section of a rooster's crow; little donkeys with loads, more bulky than themselves, of earthenware, kegs, sacks of grain, and various other articles, picking their way among the people through the narrow and crooked streets, the drivers shouting to pedestrians to make way, and to the little animals to urge them forward, and the drivers of carts and carriages rattling over the stony pavement doing the same thing,—all make up a scene at least noisy and novel. The only thing to remind one that the day is ever thought of as a day of rest and worship, is an occasional bearded priest of the Greek Church, with long, black robe, black fez, and white cravat, with a few attendants, or a troop of children making their way to their houses of worship. Of this place more will be said hereafter.

Salonica, Turkey, Sept. 16.

RELIGION AND THE STATE.

It is a pretension of the Catholic Church that the two swords that the disciples had among them at the time of Christ's betrayal represented the ecclesiastical and civil powers, both of which, it is claimed, belong to the Church. One is wielded by the Church, and the other by the State at the direction of the Church; so that the Church is the ruler of the world, prescribing the laws and affixing penalties, both ecclesiastical and civil. By the means of this monstrous doctrine kings who were inimical to the interests of the papal see were dethroned, and their subjects relieved from obedience to them. To this day the pope claims the right to be a universal arbitrator of the nations, notwithstanding the fact that the population of the earth is still largely heathen.

The Catholics are not the only ones who claim a God-given right to the absolute control of the civil affairs of the world. The National Reformers are on the same line. A few quotations from one of their writers in the *Christian Statesman* of Oct. 27, will show this to be true:—

"Now, while it is true that civil government originates in nature and the Church in grace, it is also true that nature has been subjected to the Lord Jesus Christ."

This being granted, the church that can the most skillfully claim and make people believe that it is the body of Christ, and that it speaks for him, can claim also that all nature—everything—is subject to her. This is practically what National Reformers claim for themselves.

This reminds one of the story of the early settlers, who, wishing to dispossess their Indian neighbors of their lands, met and united in the following declarations:—

“1. *Resolved*, That the earth is the Lord’s, and that he hath given it to his saints.

“2. *Resolved*, That we are the saints.”

With this flimsy covering for a justification of their conduct, they took forcible possession of the lands of the heathen.

Again this writer says:—

“The Church is the messenger of truth to the world, and it is her duty to apply the word of God to the State, and call upon civil officers to obey our Lord Jesus Christ.”

It is true that it is the duty of the Church to call upon civil officers to obey our Lord Jesus Christ, because it is her duty to call upon every one to do so. But it is her duty to apply the words of Christ, not to the State, but to the people of the State, not by force or threatening of earthly punishments, but by love and persuasion, beseeching men to be reconciled to God. Paul has left us an example of how it should be done. He reasoned before Felix, Festus, Agrippa, and Nero. One of them, we know, was “almost persuaded” to be a Christian. It is also a remarkable fact that he appeared before all these civil officers as a prisoner and not as a dictator. Does any one believe that if Paul had been in possession of the power, he would have compelled people, or forced those earthly potentates to obey, even in their outward forms, the observance of the religion which he preached? Is the kingdom of Christ of this world, so that it must inflict penalties for a non-observance of church duties? The voice of the Catholic Church for all ages answers, Yes; and now the National Reform party lustily joins the cry, and says the Catholic Church is right, in principle, only they would prefer to have some other church, notably the Reformed Presbyterian Church, to which the State should bow.

We invite attention to only one more expression:—

“The State can receive its power and authority from God only through Christ. It can lawfully exercise this authority only in Christ’s name. It can rightly exercise this power only in Christ’s Spirit. Therefore, the State must have the true religion.”

Let us see to what this idea of church authority will lead. There is the government of Turkey. Has it the true religion?—It has not. Does the sultan “exercise his authority *only* in Christ’s name”?—No; not at all in his name. Then, according to this reasoning, the laws of Turkey are not lawful, and if not lawful, they should not be kept, and the subjects of the sultan should rise, and by force dethrone him; for the State (that is, the government) “must have the true religion.” The same might be said of several other Mohammedan and dozens of heathen governments.

Then there are the Christian nations, so-called, England, Russia, Spain, Germany, the Scandinavian countries, etc. They all have their State religions, and the people are obliged to support them, too. Each claims to have the true religion. The princess Alice, of Germany, educated a Lutheran, must fore swear her religion and accept that of the Greek Church, in order that the future empress of Russia may have the “true religion.” Are all these religions right? and do all these countries have the true religion?—No; the writer in the *Statesman* would not acknowledge that even *one* of them is right. Every plan, then, that has been tried to have the

State possess the true religion has been a miserable failure. Is it not, then, a dangerous experiment?

But to return to the countries of Europe. “They can lawfully exercise their authority only in Christ’s name.” Since they have not the true religion, they cannot, then, lawfully exercise their authority! What, then, should be done? The only logical thing for a citizen of these countries to do, is to labor with all his power to overthrow the government! And we here give the National Reformers and all their sympathizers the credit for acting in harmony with this idea upon this point. They are laboring to overthrow the United States government. They attack it in its fundamental principle, the Constitution. They do not attempt to hide their antagonism to the very foundation of the government. Their present paucity of numbers keeps them still in the arena of debate, and prevents them from drawing the sword. But, judging from the sentiments which they unblushingly promulgate, if they were as numerous as were the people of the late Confederate States, and were as reasonably sure of success as they thought they were, they would not hesitate a moment to take up arms, overthrow the government of liberty, and erect upon its ruins a Christian (?) government of tyranny and persecution. The leaders and people of the South fought for the Constitution as they understood it. The National Reformers war upon the Constitution as it is, and as they know it is. They do not hesitate to acknowledge that it is against them.

This leads to a consideration of that which underlies the whole question; namely, How does God rule over the nations,—directly, as their Sovereign, as a king rules over a country; indirectly, by a viceroy—by his church—controlling the various States, or by his providence? There can be only one true answer to this question, By his providence.

“*By him, kings rule.*” But the sultan of Turkey, the ameer of Afghanistan, and the emperor of China rule just as much by him as did Constantine, the first Christian emperor, or James, “Defender of the faith.”

It is true that the most high God ruleth over the kingdoms of men, and giveth them to whomsoever he will. It is also the duty of Christians to pray for kings and for all that are in authority. This is not confined to praying for Christian emperors, so-called. All the Christian subjects of the sultan are just as much in duty bound to pray for him as are the people of the United States to pray for their President; and it is just as wrong for a Christian in a heathen country to conspire to overthrow the government of that country as it would be for a Christian man to do the same in a Christian country. True Christianity does not enter politics.

There is a kingdom now in existence into which only the righteous can enter. They enter it by coming into a personal, saving relation to Jesus Christ. That kingdom is not of this world; its government is not exercised by worldly governments or States, and in the administration of its affairs no force is used. Its officers strive not for position nor for authority over others. They are all brethren. The subjects of this kingdom are found in every country, subject to whatever government God in his providence has placed over them. They pray for kings, good and bad, and for all who are in authority, that they themselves may be able to live quiet and peaceful lives. There is another kingdom to which the

first is but a preparatory school, the kingdom of glory, which at the coming of Christ will be set up under the whole heavens. Earthly governments then will end, the providence of God will no longer protect them, but his power will destroy them. He will “judge the quick and the dead at his appearing and his kingdom.” Great voices will proclaim that “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ.” Says the prophet, looking forward to that time, “And the time came that the saints possessed the kingdom.” Said Jesus, “Blessed are the meek; for they shall inherit the earth.” Not as it is now, for the saints do not want it in its present condition, but as it will be when freed from sin, cleansed by the last-day fires, renewed again like the garden of the Lord. Then the saints will possess it. Then it will be said, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” M. E. K.

COURAGE IN THE LORD.

“CAST not away therefore your confidence, which hath great recompense of reward.”

We are living in a time when all our actions should be characterized by the greatest faith and confidence in God. The people of God have never been in a place where they had just cause for discouragement. The Lord himself is not discouraged, and his own character and reputation are staked on the success of his work. Then why should any individual connected with it cast away his confidence? Clearly he cannot do this without first losing confidence in God himself.

It has been a besetting sin of the people of God in the past to hold narrow views of his work and his power. Through their unbelief the children of Israel left their bones to molder in the wilderness, when they might have entered the promised land in triumph. Ever since the world began, unbelief has been at the bottom of every failure in the cause of God. This is necessarily so; for God’s power is infinite, and in his work he commands the resources of the whole universe. Surely failure cannot be ascribed to any lack on his part. He is also willing and anxious to manifest this power through his people, whom he has chosen to be his instruments in the great work of saving souls; but his ability to work through them is exactly in proportion to the amount of faith they possess. On this condition, then, hangs the only possibility of failure. O how important that we as a people and as individuals, should cultivate more faith and confidence in God! Let us ask him to enlarge our hearts, and give us broader and deeper views of his work.

We sometimes talk of hard times, and it is true that our country has for the past year suffered much from labor difficulties, and in some parts there have been protracted drouths, forest fires, and other disasters. These things have seriously interfered with the prosperity of many business enterprises, but they need not so affect the work of God. Its motive power is living faith, and as long as this abounds in the hearts of its adherents, nothing can retard its progress. The advancement of the cause of truth depends upon what *God* can do with us and through us as his people, not upon what *we* can do of ourselves. We are weak and helpless, but God is all-powerful. He never turns aside to avoid obstacles, but it is his joy to triumph

over them. When the hearts of his people are wholly devoted to him, he can carry them successfully through every difficulty, and nothing can stand before them. Hard times in the cause of God, can come only when his people have lost their faith and courage, and become cold and indifferent. Brethren and sisters, what is our condition to-day?

God has never failed us in the past. For more than forty years his loving care has been over us, and his strong arms have carried us safely through all our trials and difficulties. Now we have reached, as it were, the very borders of the promised land. The loud cry of the third angel already sounds in our ears, and the world is lighting up with the glory of God. Now is no time to cast away our confidence; but rather let us lift up our heads and rejoice, and press forward with renewed courage and zeal, knowing that He who has begun this work, is fully able to carry it through to a glorious triumph.

There is a great work before us, and a short time in which to do it. Men and women are needed who have dedicated themselves and all they have to God's service. God is not straightened for means. All the riches in heaven and earth are at his command. But his heart yearns after his people. He would see them getting a deeper Christian experience, and denying themselves of every unnecessary outlay of means, in order to be able to give freely and liberally to the support of the work. He longs to prepare them for the trials and temptations which they must meet and conquer. He wants to open their eyes to the greatness of his power; for he is "able to do exceeding abundantly above all that we ask or think." Brethren and sisters, shall we let him? Shall we not open up the door of our hearts, and invite him to come in and abide with us, working through us to his own honor and glory? O. A. O.

SOME OF THE OPENINGS IN AFRICA.

(Concluded.)

A RECENT writer has the following to say of the climate of the land of the Mashonas and Matabeles:—

"The climate of the high plateau of Mashonaland and Matabeleland is most excellent, no great maximum of heat or cold being maintained, and even in the height of summer the midday sun is always tempered with a cool breeze. The changes of temperature are neither so rapid nor so great as in many parts of Africa. It is of course on the plateau that the townships are built and farming operations carried on. The low-lying country, covered as it is in many parts with forest and swampy ground, is most unhealthy for fully five months in the year. Malarial fever is a certainty to any one who remains any length of time in those parts. . . . The yearly rains may be said to commence early in December, and to last, with certain cessations, until the following April. The amount of rainfall varies considerably, some years being far greater than others." Again he says: "There is probably no healthier country in South Africa than the enormous upland region called 'Matabeleland,' which possesses the finest pasturage between the Zambezi and the southern littorals of our cape dependencies."

It is also a land of gold. At least this is the representation of it. It is supposed by some

that it is the country whence Solomon brought his gold of Ophir, and by it was greatly enriched and greatly enriched his kingdom. Of course this is speculation. "Since the occupation of Matabeleland, discoveries of gold-bearing districts have rapidly succeeded each other." They have been found in many places to which settlers are rapidly drawn.

Altogether 1200 claims are reported as registered in these mining districts in Matabeleland. What has been done there seems still more phenomenal, since it is less than a year ago that the troops of the Chartered Company marched into this country. From this the reader can form some idea of how the country is looked upon by those who have entered it.

It is evident the country is having a boom such as some in the western part of America can appreciate. And we cannot better give an idea of this than to mention the rapid growth of Bulawayo since the king was conquered. This was his capital, the home of himself and guard. The facts stated are gathered from "The Downfall of Lobengula," just issued. There has been no country in the United States that was ever settled more rapidly than that city up to the present time. The capital, Bulawayo, is laid out in streets and blocks. These blocks, or squares, contain four and five lots, with a lane running through between their center, thus making eight or ten lots. The blocks are 200ft. x 400ft. The town contains ninety of these squares, or 729 lots. And it is frequently the case that the purchaser divides up his lot into several smaller ones. Every lot has been sold, and much speculation is made in reselling. There are over 100 brick houses built, and as many more iron buildings occupied by those waiting to get them some more permanent building, and more than fifty families living in their wagons and tents seeking for a better shelter of some kind. Over fifty foundations were laid within one month while our brethren were around there looking over the country. In the center of this laid-out town there is a square for a market. This is 1350 feet one way and 825 the other. The streets are from seventy-five to 112 feet wide. The lots were sold at from forty to fifteen hundred pounds sterling, according to locality. Some of the buildings have been erected at a cost of £1200. There is a bank, and a paper already published. On the east is Bulawayo River. The town is in the midst of a plat of ground eight miles each way. There are between two thousand and three thousand people now at this city. This includes the goers and comers seeking their fortunes.

This will give some idea of the rapid growth of the country since the king left his capital in the hands of the white man. There are many speculations as to the justice of the war. As to that we have nothing to say. One thing is certain, and that is that King Lobengula was a terror to the tribes around him and especially so to the Mashonas. He had made threats that when the time came, the whites, who were then on peaceable terms with him, would receive what they deserved. It was for his continued cruelty toward the Mashonas that war was declared. This capital is on a high elevation of 3750 feet above the level of the sea.

A recent writer says that "Lobengula's country, covering, say some 100,000 square miles, had for a great many years been coveted by the Boers, especially of the northern Transvaal, by whom it was regarded as their particular 'hunting

veldt,' and their proper ultimate area of expansion." He who is looking for the light of truth to be established in Central Africa and to shine out to the various tribes on the dark continent, cannot but thank God for the privilege of entering the land in the heart of the darkest portion of that dark country and raising the standard of truth. If the country is settled with the right kind of men and women, those who have a love for souls, the light will not be confined to this country, but will shine forth to other portions of this darkened land. Already we have one man amid the darkness in this heathen land. He has gained an influence over many so they often appeal to him to settle their difficulties; and thus he renders them very material aid in living more as Christians should live. We are expecting that God will raise up true missionaries to go to this field and let their light shine. A number of our people are now settled in Matabeleland. When we consider the country, the fact that this king was the last military power in South Africa which stood in the way of carrying the gospel of peace to this country, and the many providences which have been over those who went to spy out the land, and the fact that this tribe is now conquered so there are no real difficulties in going through up to the Congo, and that even now there are settlers on the land secured to us, it is a providence which tells us we are near the end. May the Lord hasten the time when the earth will be lightened with the glory of the Lord, as is prophesied by his holy prophets, and then from every people, tribe, and nation there will be gathered those who will shine in the kingdom of God. S. N. H.

THE GERMAN MISSION FIELD.

CONSIDERABLE time has elapsed since I personally reported, but this is due to lack of opportunity; for the growth of our work has never been so rapid as now, and prospects have never been brighter. The principal question in early summer, whether we should have a suitable building for a chapel and school this year or no, was favorably settled as soon as brethren Olsen, Henry, and Sisley arrived; and we felt very grateful indeed to have such efficient counsel and aid, so that we could without further delay proceed with the drafts for the building and the letting of the contract. At first it seemed a difficult task to secure builders on the condition not to work on the Sabbath without extra compensation, but this mountain quickly disappeared when we took hold of the matter in faith. Work being scarce, we found several reliable builders willing to compete, and could let the contract at a very reasonable rate. The building is now under roof and the outside all plastered, and there is every prospect of having it ready for us by the time fixed, Jan. 1, 1895.

Our general meeting and institute, July 26 to Aug. 16, were seasons of great profit and blessing. The universal testimony of all present was, "This has been the best." The Bible lessons given by Elders Haskell and Smith were meat in due season, and Elder Olsen's instruction to the workers was of great profit to the work at this stage, and we were glad to have also Elder Erzenberger with us to assist in preaching in the evening. Our field was represented more fully than ever before, also all our ordained ministers from the eastern field were with us. Some seventy took part in the institute. Two churches were added, Schleswig and Cann-

stadt, and at the close ten souls united with us. The baptism was a very impressive scene, and we all felt grateful to secure a favorable locality.

After our meeting I spent several days with Elder Olsen among our Danish-speaking companies close to Denmark, and a local elder was ordained and five souls baptized. I had also the privilege of attending the dedication of the Scandinavian high school at Frederikshavn, and it was a source of great encouragement to notice here such marked growth since my visit in 1887 and to find so many from all parts of Scandinavia and Finland. The location could not have been better chosen; the building is in every respect an honor to the cause, and the enterprise is in every way timely. The dedicatory services seemed to leave the very best impressions, and favorable notices appeared in a number of papers.

Immediately after our institute at Hamburg our Bible school commenced with sixteen regular students; lately another has joined from Hungary. The instruction at present embraces Bible, German, English, history, hygiene, and book-keeping. We were very much gratified when Professor Schubert arrived from College View to relieve me for the general work in the field, and we are glad that the way is now opened to develop workers for these great fields.

Of late I attended quarterly meetings at Wiesby, Toflund, Hadersleben, Flensburg, Schleswig, Harburg, Hamburg, and Berlin, and at all these places we had very profitable meetings and new additions. In all I baptized twenty-nine during last quarter, while nearly forty joined our ranks. Our workers have now started again at their work. Elder Frauchiger commenced meetings in Pfullingen, Würtemberg, brother Klingbeil at Magdeburg, brother Pieper at Landsberg, Eastern Prussia, where also brother Spies has started with several canvassers. Brother Jeschke has begun to work at Posen, while Elder Wagner continues the work in Rumania; brother Benecke in Hungary, brother Rasmussen at Flensburg, brother Perk at Berlin, brother Krum and several lady Bible workers at Hamburg; while brother Madsen is laboring with good success in the ship mission there. Thus the work is gradually extending all over this great field. Of late some of the leading German journals printed long notices of brother Capps's case in Tennessee, quoting from a Texas paper, and also shorter ones of brother Shannon's case in Australia. We also noticed a very favorable article in the Baptist church organ, where the fact is mentioned that during a recent session of the officers of nineteen leading missionary societies at New York, the Methodist secretary held up the Battle Creek church of Seventh-day Adventists as a model of giving, and the Baptist writer here comments on the Seventh-day Adventist denomination's giving a tithe of all their income. We are glad that though they call it "legal," they must call us "blessed," according to Mal. 3:12; and may we as a people fully trust the Lord, and learn to prove him, as the times are becoming harder. This article is written in the heart of Russia en route for our general meeting. L. R. C.

Minsk, Russia, Oct. 15.

ANSWERS TO CORRESPONDENTS.

426.—THE GENERAL JUDGMENT.

When is Matt. 25:32 fulfilled? D. A. M.

This text meets its fulfillment at the close of the thousand years, when the city has come down from heaven to earth. Then "all nations"

are gathered, and the final separation is made between the righteous and the wicked. Then the righteous inherit the kingdom. For an appropriate description of this scene, see "Great Controversy," pages 664 and onward.

427.—DO ANGELS HAVE IMMORTALITY?

In Luke 20:36 we have the expression, "Neither can they die any more; for they are equal unto the angels." Are not the angels on probation the same as we are? M. S.

The angels at the time of the fall of Satan were doubtless on probation; but it is believed that they have passed their probationary time, and have reached the condition of a fixed character.

428.—HAS HE GOT TO?

If one has been immersed in good faith in another church, and afterward sees the truth and unites with the Seventh-day Adventists, has he got to be baptized again? A. S.

No; there is no "got to" in the service of Christ. It is willing, cheerful obedience only that is accepted. The question of duty under circumstances mentioned is a personal one, and must be decided according to the circumstances of each one and the light he has. Rebaptism is not made a condition of acceptance by our churches.

429.—SIN AND CREATION.

Did God make all these carnivorous animals, poisonous, spiteful reptiles and insects, in the six days, and then call them "good"? Or were they influenced by the devil, and thus made to sting and fight? Why do some innocent animals and birds have to suffer as prey for others? A. A. F.

God never called evil good. Doubtless many of the bloodthirsty creatures alluded to were created in the six days, and probably some species of troublesome creatures have been produced since. The change that took place in animals may be accounted for in the difference there is between a state of innocence and guilt. Equally great is the change that has taken place in mankind. Remove the restraints of self-respect from the man who fears not God, and we would have a brute. That the innocent have to suffer at the hand of the guilty, is also a consequence of sin.

But what sin has done, grace can undo. The innocence and harmlessness of Eden will be restored to man and beast. (See Isa. 11:6-9; 65:25.)

430.—THE GREGORIAN CALENDAR.

Please state when and by whom the time was set forward from Oct. 1 to 15, and what country still retains the old style of reckoning. J. W. M.

Julius Caesar, B. C. 46, introduced and caused to be adopted what is known as the Julian calendar, according to which 365 $\frac{1}{4}$ days made a year. This was incorrect, being eleven minutes and ten seconds too long. A few years would cause no perceptible difference, but a long period would result in a disarrangement of annual dates. This became so pronounced in the days of Pope Gregory XII., in 1582, that the vernal equinox had been displaced ten days since the Council of Nice in 325. He ordained, therefore, that the 5th of October should be the 15th. Gregory also rearranged the length of the annual calendar so that 365 days compose the ordinary year, and 366 the "leap-year," which occurs upon each year the number of which is divisible by four, except such years as are divisible by 100 and not by 400. This ingenious arrangement is called the Gregorian calendar and is used by all countries, though Russia has not adopted the new dates and clings to the old style of reckoning as far as dates are concerned.

431.—SECRET PRAYER.

Please explain Matt. 6:6: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Does not this include all prayer? Where have we any command to make prayer in public, and to hold family worship? F. D. N.

Our querist proceeds upon the supposition that but one class of prayer is recognized, which is a mistake. Public, family, and personal prayer are all noticed with approbation in the Scriptures. Because our Saviour gave directions in regard to one, does not even imply that he disapproves of the others. The Pharisees said their secret (?) prayers on the street-corners, to be seen of men. It was this abuse of a sacred privilege that Christ sought to correct. Our personal relations to God, the communion of the individual soul with Heaven, is not a matter to be paraded before men. The Old and New Testaments both recognize public prayer. The apostle gives directions in regard to meetings for that purpose (1 Cor. 14:14-17); but does not condemn the exercise.

432.—COMMENTARY CALLED FOR.

Please explain (1) Gal. 4:21 to the end of the chapter; (2) Eccl. 7:16; (3) Matt. 22:31, 32; (4) Gal. 5:3, 4; (5) 2 Peter 3:8. C. I.

The discussion of the first passage alluded to would exceed the limits of our space. 2. The caution about being *righteous* and *wise* "over much" refers no doubt to a hypocritical pretense of those qualities and not to the genuine articles. 3. The bigoted self-righteousness of the scribes and Pharisees prevented their doing what they in theory professed to do. They claimed to be the *doers* of God's word, but did it not. Publicans and harlots made no profession, but in cases where they did obey, it would be from the heart. 4. Those who trust in works for salvation must necessarily have perfect works, or they will be lost. To such Christ is of no account; they are not trusting in him, but in their own obedience. Those who take such a course "apostatize from grace" (Syriac); they reject the offer of saving grace. 5. The lapse of time makes no difference in the plan or promises of God. Whether his purposes embrace one day or a thousand years, it is all the same; the purposes will not be changed.

433.—SUNDRY QUERIES.

1. Explain Gen. 9:27. 2. Why was Dan left out and Manasseh put in in Rev. 7:5-8? 3. Why were nine of the ten commandments given in the New Testament and the fourth omitted? A. J. W.

1. From the idea obtained from what you write, it appears that you have misread the text, and hence arises the misunderstanding. There is no reference to Gad. Shem was the progenitor of the Jews, while the Gentile nations are represented by Japheth. And the prediction that Japheth shall dwell in the tents of Shem is fulfilled by the gospel being taken from the Jews and given to the Gentiles.

2. For a full explanation of this query see "Thoughts on Daniel and the Revelation" on the passage named.

3. The hypothesis intimated in the question is incorrect. In the first place it is not true that nine of the ten commandments are verbally repeated in the New Testament. In the next place Christ did virtually recognize the fourth command by observing the Sabbath, and also by his declaration that "the Sabbath was made for man." We cannot conceive of any other meaning than that the Sabbath was made for man to keep. G. C. T.

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.

VIROQUA, WIS., CAMP-MEETING.

THIS meeting began Oct. 2 and closed the evening of Oct. 7. It resulted in greatly encouraging the churches in the southwestern part of the State and building up of the work in Viroqua and vicinity.

The camp was pitched in a pleasant field on the outskirts of the city of Viroqua, and consisted of nearly forty family tents and two large tents. About 200 of our people were present, which was a good attendance considering the unfavorable weather which prevailed during the entire time of the meeting with the exception of Sabbath.

Elder Allee, of Minnesota, was present, and gave some very profitable instruction relative to the work of the tract and missionary societies; and Mrs. L. Flora Plummer, of Iowa, gave a series of interesting and instructive talks on the Sabbath-school work and how to study the Bible. In addition to these two laborers from other States and the ministers of our own State, we were glad to meet with Elder H. R. Johnson who came from South Dakota to attend the meeting. His discourses on practical subjects were much appreciated.

During the meeting donations for the worthy poor fund and first-day offerings were taken up, amounting to \$17.73 and \$13.24 respectively. Besides this the sum of \$70 in cash and pledges was donated to the tent and camp-meeting fund.

Revival services were held at different times, and some seventy-five persons expressed a desire for a closer walk with God. Some of these were persons residing in the city, who became interested during the summer by attending the meetings at the tent, and by this act manifested their desire to be numbered with the remnant people of God.

It was the unanimous opinion of those who were present that it was good to be there, and all left the grounds feeling well repaid for the effort they had put forth to come.

May God grant that the good instruction received may be as seed sown in good ground that shall spring up and bear fruit to the honor and glory of God.

G. M. BROWN.

INDIANA.

FRANKTON.—The good work still goes on here by the blessing of the Lord. I am more and more convinced of the fact that nothing can be done against the truth. Yesterday it was my privilege to baptize three persons. The interest is still good, and it appears at this time to be increasing, for which I thank the Lord. The work is going forward in the erection of a house of worship as noted before, and we hope to see it inclosed soon. To the Lord be all the praise for what he is doing.

F. M. ROBERTS.

Oct. 21.

ONTARIO.

SELTON.—The good work here is still moving on. There are now twenty-five adults who have begun to keep the commandments of God and the faith of Jesus. The Sabbath school averages about fifty. Our tents are still standing, and it looks as though they would till we can get up a set of church buildings. We have organized a legal society and circulated a subscription paper. Already sufficient means has been pledged to assure the buildings. The lot has been given, and the stone and some of the lumber hauled on the ground.

There has been much opposition, but how marked have been the workings of God's providence! How many times our heavenly Father

has filled our souls with courage and hope! We cannot but praise him. It is sweet to work for Jesus.

Our tent has now been up since the last days of June. The influence of the meetings has extended for many miles around. By the time the snow comes to remain, we hope to have the building so it can be occupied. The plan for the church is 24ft. x 38ft. and the sheds 22ft. x 96ft.

A. O. BURRILL,
P. M. HOWE.

SOUTH DAKOTA.

THE fall camp-meeting, held at Milltown, Oct. 3-7, was, without doubt, the largest gathering of our people that ever assembled at that place. Two large tents, used for services in the German and English languages, together with a book-stand, dining-tent, and a number of family tents quite well occupied, formed the camp.

The attendance was chiefly German, though a few English-speaking people were present. We were favored with the help of Elders Loeppke and Nettleton from Nebraska, who rendered valuable assistance. The weather was not the most favorable all the time, yet a good interest was manifested from the first, and all present seemed glad of the opportunity thus afforded. Considering the hard times, the donations were quite liberal, and we trust all present realized the truthfulness of the Scripture, "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

C. P. FREDERICKSON.

NEW YORK.

AFTER our good camp-meeting at Delevan I attended quarterly meeting at Ellicottville. Our people turned out well on the Sabbath, and Sunday the outside attendance was the largest we have had since the dedication. Four united with the church. The next week I attended quarterly meeting at Catlin. This meeting was also well attended. Four united with this church.

From Catlin I went to Lincklaen Center. There we enjoyed another good meeting. Two united with this church. I then went to Brookfield. This is one of the oldest churches in the State, and was raised up by the late J. N. Andrews. The members of the church are growing old, and there have not been any additions for some years. Five united with this church. Thus close four good quarterly meetings. Fifteen have united with these churches. May the Lord bless the work in the old Empire State.

Oct. 24.

D. A. BALL.

LATE last fall I began a series of meetings at Middletown, Orange Co., where I remained during the winter. As a result, a company of eight, heads of families, rejoice in the truth. At a small place five miles south of Middletown, six are now keeping the Sabbath of God, as a result of my work there in the spring. At the present location, I pitched our tent, and in a few weeks I rejoiced to see ten turn from a wrong custom and accept the precious message. Monticello is the county seat, and a very popular summer resort. I believe some carried the light of truth back to their city homes. There are no old Sabbath-keepers in these places to help those who are new in the faith, yet it is gratifying to see them getting hold of the whole message, paying tithes, making donations, and engaging in missionary work. The Lord is good, and is blessing us here. About thirty adults are living out the truth in these new fields where less than one year ago they had never heard a Seventh-day Adventist preacher. I have also succeeded in getting books, tracts, and periodicals into the hands of the people, to the amount of nearly \$200 worth. The donations in a little

more than a year have been over \$200 in cash.

This has been by no means the easiest field I have found, but the Lord has given an increase.

Oct. 25.

H. G. THURSTON.

ILLINOIS.

PLANO.—At the close of the State camp-meeting here, Aug. 28, I was left to follow up the interest with a tent effort. I pitched the tent in the central part of town and held the first meeting Thursday night, Aug. 30. Since then I have delivered forty-five sermons, distributed more than 2000 pages of tracts, and have made over fifty visits. Considerable opposition has been aroused, especially among the Latter-day Saints (re-organized), who formerly had their publishing house and headquarters of their work here. One of their leading men came here from Lamoni, Iowa, and delivered a series of discourses on the Sabbath question to counteract the effects of our work. We dismissed our meetings for the time, and invited our audience to hear him, after which we reviewed his positions with good effect, many of his own church freely acknowledging that the position we took was sustained by the Bible.

Sister M. Sorenson, of Chicago, has been here most of the time engaged in Bible work, and since the close of the southern camp-meeting, four weeks ago, my wife has also been assisting in visiting, etc. At the present writing, twenty adults are keeping the Sabbath as the result of the meetings here, and there are quite a number of others who are much interested. A Sabbath-school, well supplied with helps, has been organized, with a membership of over forty scholars, and a club of twenty copies of the *Little Friend* is being taken. The Lord has wonderfully manifested himself in the work here, and we gladly give him all the praise.

A large hall has been offered to us, rent free, for one year, and over \$30 in cash has been subscribed to aid in fitting it up for meetings. Elder Will D. Curtis, of Rockford, has arrived and will continue the work by holding further meetings, and confirming those who have already taken hold. My wife and I leave to-morrow for Battle Creek, Mich., where we expect to attend the Bible school during the coming winter.

Oct. 17.

J. W. SCOLES.

UTAH.

OGDEN AND SALT LAKE CITY.—We began a series of tent-meetings in Ogden, Aug. 10. The attendance was not large at any time during the seven weeks the meetings continued. Those who attended regularly were very much interested. Of this class ten decided to obey the truth. Others are almost persuaded to yield obedience to the just requirements of God. The church at this place has also been encouraged. Much of the success is due to the faithful labors of the Bible workers, who visited from house to house, teaching the people the words of life.

Elder Morrison was with us during the last week of the meetings, and rendered valuable help in the preaching, also in planning for winter labor. It was decided that with my family and the Bible workers I should locate at Salt Lake City, where we are now holding a week's meeting with the brethren, preparatory to a more extended public effort. Last Sabbath we had the privilege of baptizing two persons, one of whom was more than eighty years old, and who had been a pioneer Mormon in this Territory, at one time acting as one of the preaching elders. He has a personal knowledge of some interesting facts connected with the "Mountain Meadow Massacre." Others will receive the ordinance of baptism soon.

This city has a population of 70,000, many of whom have never heard the last message of mercy. We feel sure some are honest and will

obey when they hear. Elder Gardner will remain at Ogden during the winter. At present he is holding a series of meetings in the country near by, assisted by Elder J. H. Morrison. We desire to be remembered at the throne of grace by all our brethren and sisters. My address is Salt Lake City, Utah, Box 1058.

J. M. WILLOUGHBY.

IOWA.

DURING the past summer our tent has been pitched at Sumner and Hawkeye. The Lord has added his blessing to our work, and twenty-five or more are keeping the Sabbath as a result. At Sumner the usual amount of bitterness was manifested. One minister visited his members who were interested and even threatened to have them arrested if they should venture to work on Sunday. He was denouncing Adventists to one lady as being a low, degraded sect, when she informed him that her mother and brother belonged to that people!

As the result of our summer's work, one church at least will probably be organized. A building is already in progress.

We are grateful for the privilege of sharing the blessings of God's mercy in this great work.

J. P. HENDERSON,
R. H. HABENIGHT.

CEDAR FALLS.—The last of June we pitched our tent in this aristocratic little town of north-eastern Iowa. It is a place of about 5000 inhabitants, located on the beautiful Cedar River. The people generally are a well-to-do class, and seem to care very little for religious meetings that are not under the charge of their own pastors. There was little opposition. The attendance was not large. Most of the people in the place knew a little of us and our work, and seemed to be content with no further examination.

But there were a few faithful hearers, for whom we labored on. Some twelve dear souls moved out in the light, and six or seven others are keeping the Sabbath.

With those who were there, and a couple of sisters who moved in from the southern part of the State, they now have a Sabbath-school of twenty-five. Brother C. Pelmulder was with us some eight or nine weeks, and sister Ella Wing engaged in the Bible work. Our donations amounted to something over \$20, with a pledge of \$40 yet to be paid.

H. V. ADAMS,
B. E. NICOLA.

MISSOURI.

DE SOTO.—We pitched our tent in the railroad town of De Soto, June 8, and commenced meetings. The interest seeming to demand it, we have had the tent in three different parts of the town, thus continuing meetings till Sept. 10. The interest has been generally good, many attending almost all the meetings during the three courses; others would be much interested for a time, but when the test came, they would turn away, and their places would be filled by others.

There has been much opposition, some ministers threatening to expel their members for coming to the tent. They also tried to keep the people away by suppers, parties, church entertainments, etc., but their efforts only helped to advertise our work and increase the interest.

As a result of the work about twenty have commenced to keep the Sabbath, and many others desire to do so, but have not faith to move out when such a course will apparently cut off their means of support. Some Catholics who have attended the meetings are quite favorable, and say that the church had no right to change God's law.

Since returning from our good camp-meeting at Warrensburg, I have labored to perfect our work, but on account of sickness it has been im-

possible to get our people all together at any one time; but we have pressed forward and made a commencement. Eight have been baptized, and a church of fifteen members has been fully organized.

We have rented a hall in which to hold our meetings and Sabbath-school. All seemed to be united in love for each other, and nearly all are faithful to take part in prayer and social meetings. Brother L. W. Terry was with me till camp-meeting. We are thankful for the blessing of God that has been with us.

Oct. 23.

A. P. HEACOCK.

COLORADO.

SINCE camp-meeting I have met with the churches at Denver, Colorado Springs, Delta, Boulder, Pueblo, Buena Vista, and Aspen. Much of the presence of the Lord has been enjoyed at each place. Times are hard in this field, but the brethren seem to realize that time is short, and that even of a small possession a treasure must be laid up in heaven.

It is truly refreshing to see such willingness to respond when the needs of God's cause are presented. The Macedonian cry comes in from all parts of this large field, and to-day, had we the means and men, we could fill one hundred openings, where we occupy but one. The laborers are in the field and report good interests and several conversions since camp-meeting.

We labor on with courage, knowing that it is God's work, and that he leads in whose power it is to give victory in these days of peril.

N. W. KAUBLE.

MINNESOTA.

SINCE my last report to the REVIEW I have labored with the churches of Austin, Byron, and Kasota, besides attending the camp institutes at Frazee and Crow Wing. The institute work will no doubt be reported in full by another. I am now at Kasota, having come here from the Crow Wing institute. We have had a very profitable meeting here. A flood of light came in as we studied the Scriptures together, and we received a better knowledge of Him who gave himself for us. We very much regret that any remain in darkness when the light is free to all who in faith receive it. We are made happy that the angel has come down with great power to lighten the earth with his glory. This gospel of the kingdom is being felt by believing hearts here the same as in other parts of the great field. Six were baptized in Lake Emily, Sunday, Oct. 7, and united with the church. These are persons of mature minds, two being husband and wife who lately began the observance of the Sabbath, and at this meeting made a full surrender to the Lord. While here I received two subscriptions for the REVIEW and three for the *Sentinel*.

I was at Byron one week, but could hold but few meetings. We hope the friends here will enter into the work anew. From lack of interest the Sabbath meetings had been abandoned, but they concluded to renew them again and walk in the ways of light and peace. I hope for better things at this place.

I remained three Sabbaths at Austin, the result being that we were benefited in the study of the power and grace of Christ. Ten were added to the church, two by recommendation from a church which had been disbanded because of removals, and seven by baptism. One backslider was reclaimed. There was quite an outside interest most of the time. The brethren said that we had the best attendance at our services that has been since the dedication. There are greater things in store for the friends here. They were ready with their means to replenish the library of their local society. We praise the Lord for what he has done.

VICTOR THOMPSON.

TEXAS.

AFTER our camp-meeting in August, I returned to Wise county, where I had been laboring before camp-meeting. Sept. 1, I organized a Sabbath-school of thirty-five members, which has supplied itself with the necessary literature, and is doing nicely.

On Sept. 8, Elder W. S. Greer was with us and assisted in organizing a church of twenty members. The necessary officers were elected, and an elder and a deacon ordained.

I have met with the church every Sabbath since its organization. This church is growing in grace and in the knowledge of our Lord and Saviour. The tract and missionary work is moving along well. The members of this church are alive in the work, and we have good meetings on the Sabbath.

Brother W. W. Stoner, a Bible worker, has been with me since Sept. 8. Our first effort was made at Crafton, where we gave fourteen discourses, but with little visible results. A number of persons seemed to be interested, but as yet only one family has decided to obey the truth there.

We then went to a school-house about five miles west of Crafton, in Jack county. We have thus far delivered seventeen discourses with good effect. About twelve adults have already decided to keep the Sabbath, and the country for miles around is stirred by the message.

Four local preachers of different denominations have attended most of the meetings, and one of them has begun to keep the Sabbath, and I have much hope of at least one of the others. He is investigating the question carefully. The power of God has attended the preaching of the word here. A number of those who have decided to walk in the light have never made any profession of religion before. I believe the Lord will accomplish a good work here. The Lord is blessing us in the work, and we are trusting in his strength for victory. Remember us and the work in this place.

Oct. 26.

J. A. HOLBROOK,
W. W. STONER.

ARKANSAS.

SULPHUR SPRINGS AND NEBO.—After our camp-meeting, I again visited the places where I had been connected with tent-meetings during the first part of the summer. The Presbyterians were conducting a protracted meeting at the first place when I arrived, but it closed the following night, and the use of the Methodist church was granted me for a few meetings. Those who took a stand for the truth are continuing faithful, and there are others who we hope to see unite with the church here.

From this place, I went to Nebo, where brother J. L. Shaw and myself held a meeting with such a good interest. While nearly all who began keeping the Sabbath here are continuing faithful, a great change seems to have come over the community. The people who were so friendly, now seem to be enemies to the truth, and bitter hatred for the truth seems to have taken possession of a good many. One of the ministers spoke against our work while I was there. The Lord gave good freedom in answering. At the close of the review, three were baptized, so we knew all worked to the good of the cause. While I was there, money was raised to buy a house of worship, but I have learned since leaving there, that it was burned by the enemies of the truth. We ask the prayers of God's people for the work there. As my health has been poor for some time, it was thought best for me to change climates, so I came West. My permanent address is College Place, Wash. I am at present holding meetings with the church at Moscow, Idaho. I am of good courage.

W. F. MARTIN.

TENNESSEE RIVER CONFERENCE.

BOWLING GREEN, KY.—During the past five weeks services have been conducted by Elder H. W. Reed and the writer in a tent at this place. A local camp-meeting was appointed to be held the last week in September, but this was attended but by a very few of the scattered Sabbath-keepers, in whose behalf the meeting was appointed. From the first an interest has been manifested on the part of the people in this town, and the attendance has been good. Eighteen have been added to the church since the tent was pitched here. Five of these united by letter. A number of others are keeping the Sabbath, who we trust will soon be numbered with God's remnant people. Brother Beardsley, who recently embraced the truth in Nashville, has been with us, and rendered us valuable assistance in song service, and in faithfully visiting from house to house.

Recruits are entering the canvassing field, and God is giving excellent success to all these as well as to our faithful agents who have been longer in the field. Our State agent writes that "the hard times have driven the worldly agents from the field, and left it open for us to occupy." One of our colporters is at Jackson, where God is helping his labors.

Encouraging reports come in from all parts of the Conference. CHAS. L. BOYD.

ARKANSAS CONFERENCE PROCEEDINGS.

THE seventh annual session of the Seventh-day Adventist Conference of Arkansas was held in connection with the camp-meeting at Fayetteville, Ark., beginning Aug. 16. Sixteen delegates were present. The president, Elder J. B. Beckner, spoke of the progress of the work. Two tents had been in the field during the summer, and four companies raised up as a result of their work. Two churches were taken into the Conference, one at Shelton, with fifteen members, and one at Sulphur Springs, with seventeen members. One church was dropped from the record. Resolutions were passed providing for a two-months' school for the workers, and closing the fiscal year, Aug. 16. The following officers were elected: President, J. B. Beckner; Secretary, W. F. Martin; Treasurer, Wm. Martin; Executive Committee, J. B. Beckner, J. A. Sommerville, G. Phillips, Geo. W. Rich, and J. L. Bennett. Credentials were granted to J. B. Beckner, J. A. Sommerville, and W. F. Martin. Missionary Credentials were given to H. Clay Griffin and L. C. Sommerville. It was voted to leave the appointment of the delegates to the General Conference, and the camp-meeting committee to the Conference Committee.

J. B. BECKNER, *Pres.*

W. F. MARTIN, *Sec.*

KANSAS TRACT SOCIETY PROCEEDINGS.

THE twentieth annual session of the Kansas Tract Society was held at Emporia, Sept. 8, in connection with the State camp-meeting. Three meetings were held in the interest of the society.

The president spoke of the tract work that had been done in the State during the year, showing that nearly \$1600 worth of tracts had been used by the Conference laborers, and been paid for by the Conference and tract society; besides about \$1400 worth of tracts that were sent into the State by the Religious Liberty Association, which were paid for by private donations.

The committee on resolutions brought in two resolutions, one expressing gratitude to God for success given in the work, and the other recommending that the envelope and package plan of distributing literature be continued in our State. Both passed unanimously.

The committee on nominations brought in the following names for officers of this society, which were accepted:—

President, Elder C. McReynolds; Vice-President, Elder O. S. Ferren; Secretary and Treasurer, Miss Lucy M. Olds; State Agent, S. C. Osborne. It was also decided that the ministers selected by the Conference as district laborers, be the directors over their respective districts.

Book sales were reported to the amount of \$11,639. Total cash receipts during year, \$15,375.06. C. MC REYNOLDS, *Pres.*

LUCY M. OLDS, *Sec.*

A LETTER.

TO THE REVIEW: This is the first time I have written you, but I feel that the work which the Lord is doing for us in Louisiana is too good to be kept to ourselves. Many of your readers know that Elder Shaw came here a few months ago to preach the message, and the Lord graciously led thirteen persons to keep his commandments and the faith of Jesus. Since brother Shaw left us, the Lord has kept us steadfast. On the 11th of October brother Jenson, from Texas, came and preached to us several times. If ever God's waiting people were blessed, they surely were on this occasion. The discourses were mostly on the love of God, and the gift and guidance of the Holy Spirit.

Jewella, La.

JOHN MONKHOUSE.

News of the Week.

FOR WEEK ENDING NOVEMBER 3, 1894.

DOMESTIC.

—President Cleveland has appointed Thursday, Nov. 29, as Thanksgiving day.

—A fire in a crowded tenement in New York City, Oct. 30, was the cause of the death of seven persons.

—Emigrants are still returning to Europe in large numbers. About 8000 leave New York City every week.

—Owing to the low price of flour in Cincinnati, bread has been reduced in price from five to three cents a loaf.

—A bronze equestrian statue of General George B. McClellan was unveiled near the City Hall in Philadelphia, Oct. 24.

—Dr. Roux, of Paris, is at Chicago, introducing the system of treating diphtheria and croup patients by the Pasteur process.

—More voters have been registered in Chicago for the present election than in New York City. Chicago rejoices.

—The American Secular Union at a late meeting at Chicago passed a resolution in favor of the taxation of church property.

—Mrs. Mary A. Woodbridge, corresponding secretary of the Womans' Christian Temperance Union, died suddenly in Chicago, Oct. 25.

—A hurricane passed over the southwest, Nov. 2. In the States of Louisiana and Texas much damage was done to crops, and many cattle were killed.

—Seven of Cook's gang of robbers, who have been lately operating in the Indian Territory have been captured. The others have been located, and probably will soon be taken.

—The grand jury of Union county, N. J., in presenting a case against lotteries, takes occasion to declare that the churches are the most flagrant violators of the law in this particular.

—The steamer "Tormes" struck Crow Rock, near Milford Haven, Conn., the night of Oct. 31. Twenty-one men, including the captain and officers, were drowned. Seven were saved.

—A boarding-house at Wilkesbarre, Pa., was blown up by dynamite early on the morning of Oct. 28. There were fifty-five inmates in the house at the time. Three were killed, four fatally wounded, and many others were seriously hurt. The inmates were all Hungarian workmen on the railroads. It is not definitely known what was the object of the perpetrators of the dastardly deed, but it is supposed to be robbery.

FOREIGN.

—Ex-premier Honore Mercier, of Montreal, died in that city, Oct. 30.

—An earthquake shook Argentine Republic, Oct. 27. Twenty persons were killed.

—The Hovas of Madagascar have decided to accept the full protectorate of France.

—A British fleet has been ordered to Callao, Peru, where the British consulate has been attacked.

—The pope will appeal to the powers of Europe for the protection of the Catholic missionaries in China and Corea.

—The pope laments that the European powers are not more anxious for the union of the Catholic and the Greek churches.

—The Spanish ministry has resigned. Differences of opinion with regard to colonial matters are believed to be the cause.

—The Mahdi of the Soudan has declared a holy war upon the Italian forces at Massowah. More Italian troops will be sent there.

—Three thousand houses were lately destroyed in Japan by a succession of violent earthquake shocks. About 2600 lives were lost.

—The emperor of Germany has expressed a desire that the churches should remain open on other hours than those of the regular service.

—The empress of China has committed suicide by taking poison. The report is that she took her own life to escape the cruelties of the emperor.

—President Casimir-Perier has conferred upon Professor Roux, discoverer of the croup serum, the decoration of commander of the Legion of Honor.

—Prince Hohenlohe Schillingsfurst has accepted the position of chancellor of Germany. The new premier is seventy-four years old, but is very active physically and mentally.

—The natives of Madagascar have attacked a French trading-post and killed two agents. French cruisers loaded with warlike material sailed from Toulon to Madagascar, Oct. 23.

—The czar of all the Russias died at Livadia, in the Crimea, Nov. 1. His eldest son immediately by proclamation announced the death of his father and his own succession to the throne.

—Two shocks of earthquake were felt in the city of Mexico, Nov. 2. It was so severe as to throw down people and horses. Shocks were also felt throughout Brazil, Argentina, and Uruguay.

—The Canadian government will send a body of mounted police into the Yukon country, where the miners are now flocking. The mines are near the border of the British Northwest Territory and Alaska.

—Success has again crowned the Japanese arms. Another important town and stronghold has been taken, the Chinese flying at the first fire, leaving thirty large field-guns and an immense amount of military stores, money, etc.

—Port Arthur, a strong military and naval station, was captured by the Japanese, Nov. 2. Some reverses to the Japanese are reported from the seat of the war. It is believed that the various Japanese armies will now concentrate on Moukden.

—The Union Line steamer "Wairarapa," bound from Sydney, New South Wales, for Auckland, New Zealand, was wrecked on Great Barrier Island, off the northwestern coast of New Zealand, Sunday night, Oct. 28. One hundred and thirty-two persons were drowned, including the captain.

NEWS NOTES.

The German government has issued an order prohibiting the introduction into that country of American cattle and dressed meats. Secretary Gresham has made a strong representation to the German government of the injustice of this order, and it is probable that if it is not withdrawn, reprisals of a similar nature will be ordered by the United States government.

At the late session of the Japanese Parliament at Hiroshima, it was resolved to prosecute the war with renewed vigor. Sufficient funds were voted, and the nations of Europe were apprised that Japan will resent any interference in the war. Japan is getting all her forces under arms, either in China or at home. Another body of 30,000 men has lately been mobilized at Hiroshima. The Chinese stronghold of Port Arthur has now been taken. And from this point a Japanese force will march into the interior of China. New Japanese victories are reported, and the probabilities are that a telling and decisive blow will soon be struck. Japan has entire control of the Yellow Sea, the Chinese not venturing out of their ports since the great naval battle where they were so badly defeated.

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.
? Stop only on signal.

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| A. B. MCINTYRE, Asst. Supt., Battle Creek. | A. S. PARKER, Pass. Agent, Battle Creek |
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The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 6, 1894.

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An error in last week's paper made the Editor say that the Imperial Library of Vienna had 400,000 rooms. It should have read volumes.

The number reported in this week's Progress as having embraced the faith or united with churches is one hundred and eighty-three, besides those mentioned as previously reported, and other reports where numbers are not stated.

The many friends of Elder A. G. Daniels will be pleased to learn that he expects to attend the coming General Conference. For that purpose he will leave Sydney for San Francisco the 26th inst.

The quarterly report of the secretary of the Australian Conference shows that there are eleven churches in that Conference having a membership of 781; and that tithes to the amount of about \$1500 were paid into the treasury. The increase of members during the quarter was fifty-five.

We have received from Elder A. O. Burrill, of Ontario, a legal opinion of good authority on the prosecution of farmers, for Sunday labor, under the old English Sunday law. It will appear in our Progress department next week, and will be of special interest to our people in the British dominions.

Our reports in this paper are cheering, and show that the work is having a steady growth. The reader will note the erection of two new houses of worship—one in Indiana, the other in Ontario. But the enemies of the truth are not asleep; for, as will be seen in the report from Arkansas, brethren there purchased a house of worship, which was at once burned by some unknown opposer. Of course this is an argument that admits of no reply. We have no idea, however, that the brethren in Arkansas will despair. Satan's rage is a sure sign of his approaching final defeat. The Lord often makes the wrath of man to praise him, and the remainder of wrath he will restrain.

From word received by the last mail we learn that the second Australian camp-meeting was to have been held at Sydney, Oct. 19-30. It is now in the past; and we shall await reports with anxious interest. The school year closed Sept. 14, at which time an eight days' institute commenced. The meetings were held in a tent, were well attended, and the occasion proved in every way a success.

Brother W. H. Thurston, who recently went to Brazil, reports that upon landing in Rio de Janeiro they found themselves among entire strangers, unable to speak or understand the language. In this situation it was difficult to locate advantageously, but this has been accomplished, and already friends are springing up in various circles. Their great need is publications in the Portuguese tongue. A colporteur of that language was about taking his position on the truth; and several others were interested in the views held by our people.

In the circuit court at Annapolis, Md., on the 29th ult., the cases of A. J. Howard and H. O. Bullen, Seventh-day Adventists, for Sunday labor, were dismissed on demurrer, without trial. The court ruled that the charge was too indefinite, and that the cases were not properly before the court, since the justice of the peace had jurisdiction, and he had allowed the defendants to waive examination. Mr. James Owen, a lawyer of Annapolis, volunteered his services in the preparation of the demurrer. We are also informed that D. C. Plumb, a student in Graysville, Tenn., Academy, has been sentenced to twenty-seven days in jail for cutting wood on Sunday. And also that brother E. W. Remminger, a mechanic, is under arrest for the same cause, in Pennsylvania.

In this connection we wish to earnestly and respectfully request our brethren where these things may occur in the future, to furnish the REVIEW with information and details direct. These are matters of general interest, which our people and the world at large should know. But often we are left to pick up our information as we can. This remark is not to complain of the past, but to provide for the future.

The expected death of Alexander III., czar of all the Russias, occurred on the afternoon of Friday, Nov. 1. He was born in October, 1845, and leaves five children. His reign began March 13, 1881, upon the death of his father, Alexander II., who was killed by the explosion of an anarchistic bomb. The life of the late ruler has been continually in jeopardy from the anarchists, and several times he has narrowly escaped destruction. Judged by the cruel rigor of his government, Alexander III. will live in history as a tyrant. But those who look into his private and domestic life will see a different character. He was a giant in stature, but not a hero for personal courage or prowess. He was fond of his family and friends, and endeared to all who were brought near to him. We must attribute the cruelty of his reign to some influence outside of his own nature. And we find an abundant source of malignity in the jealous bigotry of the unscrupulous priesthood.

The successor of the dead czar was at once proclaimed in the person of his eldest son, under the title of Nicholas II. He is twenty-seven years of age, and from what is known of his

disposition, no serious fears of the disruption of peace are entertained.

THE GENERAL CONFERENCE BIBLE SCHOOL.

This school opened according to arrangement last Wednesday morning, at nine o'clock. Elder Durland, who is to have charge, led the exercises. The prospects are good for a large attendance and a profitable season. This school is directly under the charge of the General Conference. It has been organized to meet an urgent want. This want has from time to time been partially met by institutes, held at different places for a longer or a shorter time; but the increase of our work demands a regular school, continuing a number of months every year.

Such a school, however, is not intended to call into attendance those who should take a course in one of our colleges or academies. It is designed for the benefit of more elderly persons who can become successful workers in different lines of the cause by attending for a season or two a school where instruction is given in the Scriptures and in the English language.

There is no matter of greater interest to us at the present time than that of educating workers to meet the needs of the cause in every part of the world. While our young people—and the older ones, too, as far as possible—would do well to take a thorough course in one of our colleges or academies, there is a class consisting mostly of elderly people, which would be greatly benefited by taking the work in the General Conference school. We urge that all such avail themselves of the opportunities offered.

Last year the attendance was far above our highest expectations. Anticipating this, the General Conference has this year provided for a similar school in connection with Union College. By having two schools better opportunities are offered, and many will not have to travel so far to attend.

We would call attention to the fact that this year the General Conference has opened the way for the acting elders of the churches to attend the school on the same terms as ministers and regular employees of the Conferences. Every church would be greatly benefited by having its elder receive this instruction, and we therefore hope that this matter will receive proper attention.

O. A. O.

HELP DISTRIBUTE.

MANY of the readers of the REVIEW have by this time received a circular from the International Tract Society, calling for funds to assist in circulating our literature in Maryland and other places where our brethren are being arrested and tried. We are glad to report that already quite a number are responding to the call. With these opportunities before us, we trust that all will be glad to do something to help this work forward. There are some of our brethren also who as yet have not sent us their dues to the Religious Liberty Association. We trust that all these will see that we have great opportunity to use these funds just now, and that they will send in their dues at their earliest convenience. The work is progressing in all parts of the field, and the opportunities are abundant on all sides for us to work for the Master. Let us labor, as well as to use our means, to advance his cause; for now is our best time.

A. O. TAIT.