

The Adventist Review and Herald

IC Snow box 686 HOLY BIBLE IS THE FIELD THE WORLD

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

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THE SOUL'S RESTORER.

BY FANNIE BOLTON.

(Sydney, Australia.)

REDEMPTION was in Thee, O Heavenly One.
A vast resource of infinite, healing love
Dwelt in thy being, when sin had undone
Those thou'st created good, then high above
Moved thy reserves of love. The activity
Of heaven redoubled for the lost,
Till the resource of all infinity
Stirred toward men, and counted not the cost;
Till heaven's best treasure lavishly was poured
In thine amazing Gift unspeakable;
Till angels felt that silence thee adored
Better than song. At love's vast miracle,
Amazed, they left their harps unswept
To see God, pierced by his rebellious world,
Take the infirmities of those who wept,
And bare his breast for darts that Justice hurled.

'Tis thy prerogative to heal. To love
Is thy necessity; for thou art love.
O thou Physician, thou partaker of
Our wounds, by this we prove
Thy Godhead. Thou didst bare thy breast
To feel the point of that fell arrow, sin,
That poisoned us, that we might thus be blest,
Healed by the tide that burst thy heart within,
And flowed from Calvary's cross to those who die.
Restorer of the soul, we look to thee,
As in the desert turned the death-dim eye
To the brass serpent. Thou has died for me,
And as I look, I live, beholding Love,
Whose nature is to heal and to restore,
And with high angels who adore above,
I, too, O Love, adore.

Our Contributors.

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

FELLOWSHIP WITH THE WORLD FORBIDDEN.

BY MRS. E. G. WHITE.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwell-eth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on

charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. . . . And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

A Christian, as described by the Scriptures, is a person who is separated from the world in his aims and practices, and is united with Christ, — a possessor of the peace which Christ alone can bestow, finding that the joy of the Lord is his strength, and that his joy is full. Christians will not leave the world to perish unwarned, and make no effort for the reclaiming of the lost. The truth of God sanctifies the believer, and he holds sweet communion with Christ. He puts to use every talent God has given him in the service of Christ in grateful love to him who gave his precious life for him, in order that he might not perish, but have everlasting life. Those who truly love Christ become laborers together with God; and they watch for every opportunity to employ the means at their command in doing good, and in patterning after the works of Christ. They will not yield to temptations to make alliances with the world. They will not unite with secret orders and bind themselves by intimacies with unbelievers. But those who are not wholly on the side of Christ are to a large degree controlled by the maxims and customs of the world. They unite in close companionship with the world, and make partners of those who do not love God, but who rather dishonor him. Alliance with the world on the part of those who profess to be Christians, is pleasing to the enemy of all righteousness; for it is favorable to his determined purpose of building up his kingdom. It is conducive to his success that many of his subjects put on a form of godliness, and assume the appearance of the children of God. By this means his power to deceive and decoy souls to ruin is greatly increased. He exercises his wisdom and power through these unconverted agencies who still claim to be the followers of Christ, and wherever this class of his subjects meet for the supposed purpose of worshipping God, Satan is there to suggest words and to exert his influence against the truth. Satan is rich in this world's goods, and he is full of cunning to deceive, and his most effective agents are those whom he can lead to take a form of godliness while they deny the power of God by their unchristlike characters.

The children of God are to stand firmly for the right under all circumstances. They are not to be deceived by those who have the mind and spirit of the world, or be united with them in their spirit or practices. The bands of union will grow stronger imperceptibly, and the professor of religion, united in some alliance with the world, will finally feel resentment against any one who presents to him the necessity of

coming out from the world and being separate. He will come into a condition of such harmony with the world that he will listen to the suggestions of Satan; and as his self-importance is fed by the praise and flattery of the world, and this is more acceptable to him than the self-denial required by the cross of Christ, he turns from the peculiar people of God to those who offer enticements to gratify worldly ambitions and enterprises in harmony with the natural tastes and desires. Backslidden from God, he has tasted the applause of men, and it has become pleasant to him. As he does not receive this praise in the church of Christ, he turns to the world.

The word of God forbids the praising and glorifying of men, therefore Christians cannot glory in men; but the mere professor of religion feels grieved over this lack of human appreciation, and believing that he has wonderful qualifications that his Christian brethren do not discern or rightly estimate, he presses a little closer to the world, loves their deceptive flattery, and thinking he is worthy of being extolled, he drinks more deeply of the turbid streams of the valley, until he no longer thirsts for the snow waters of Lebanon. He is restless and uneasy among true Christians who talk of Jesus and the precious truth. The language of Canaan is a language that he no longer delights in. The atmosphere surrounding the souls of Christians is unlike the atmosphere that surrounds the soul of the worldling, and the half-hearted professor feels uneasy while in the presence of those who love God with all their hearts. He seeks to weed out from his companions those who love and fear God, and he fills up their vacant places with those who do not love and fear him, and who have no respect for his commandments. He makes it evident by his course of action that he does not honor or revere God.

The Lord says, "Them that honor me I will honor." Satan is well pleased with the sentiments of the average Christian whom the people of the world praise and extol, while they cast reproach and contempt on those who truly honor God. The worldly Christian feasting upon the flattery of men will receive no more reward than this that he seeks after. The praise of men will be his whole recompense. But God is grieved by the spirit and action of worldly-minded men and women who yet profess to be on the Lord's side. The personal worldliness of Christians testifies against the religion of Jesus Christ. How few honor God by being his faithful witnesses! Christ says of his true followers, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

God has his faithful witnesses who are not attempting to do that which Christ has pronounced impossible,—that is, seeking to serve God and Mammon at the same time. They are burning and shining lights amid the moral darkness of the world, and amid the gross darkness that covers the people like the pall of death. The members of the church of Christ are individually to be controlled by the Holy Spirit, in order that they may not have a changeable, fluctuating experience. They are to be rooted and grounded

in the truth. When the joy of the saving power of Christ's righteousness is rightly understood by experimental knowledge, there will be vital interest in the church, there will be those who will teach transgressors God's ways, and sinners will be converted to the truth as it is in Jesus. It is the professors of religion that need converting; for Satan has brought his deceptions to bear upon their souls. The soul that is brought into personal contact with Christ, becomes a holy temple unto the Lord; for Jesus is made unto the believer wisdom, righteousness, sanctification, and redemption. He who has fully surrendered to God has a consciousness of Christ's saving presence. He is a possessor of spiritual patience, and has the rest of soul that comes from learning of Him who is meek and lowly of heart. Trusting in Jesus to be his efficiency and righteousness, his soul is filled with a pleasant contentment.

What is the joy of the Christian?—It is the result of the consciousness of the presence of Christ. What is the love of the Christian?—It is the reflection of the love of Christ. It is the effect of the operation of the Holy Spirit. Looking to the cross of Calvary, we see Jesus dying for the sins of the world, in order that by his death, life and immortality might be brought to light in behalf of the contrite soul. Jesus is all in all, and without him we can do nothing. Without Christ, spiritual life would be impossible. But this union of Christ with the soul is the union which Satan is ever seeking to disturb, and through yielding to his temptations, the soul that once was united to Christ may become assimilated to the world, and have no relish for the bread of eternal life. The provision from the table of the Lord, the heavenly manna, is not relished; and the world-loving soul loathes the corn of heaven, and hungers and thirsts for the praise and flattery of the world. The applause of men is the food that is relished by the perverted appetite of the Christless soul. Infatuated by a Satanic ambition to have the supremacy, professed followers of Christ are led on from one delusion to another until eternity is lost out of their reckoning. But he who lives godly in Christ Jesus will have no relish for the forbidden praise of men.

WHAT WE MAY LIVE FOR.

BY ELDER I. E. KIMBALL.
(Spartanburg, S. C.)

THE possibilities of Christ's stature and strength are before us. Who is hoping for this fullness? The gospel is "the power of God unto salvation to every one that believeth," and the salvation coming through this power to the believer is thus stated: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover;" "Nothing shall by any means hurt you;" "I give you power to tread on serpents and scorpions, and over all the power of the enemy;" "Whatsoever ye shall ask the Father in my name, he will give it you;" "All things are possible to him that believeth," etc., etc. Every one will remember the multitude of such assurances. Are we content to be weak and powerless? content to be ever learning and never able to come to the knowledge of the truth, and of God? Shall we be content to seek and never enter in? to search for God and never find him? We are to "know" him personally, and this is salvation. But how few know him, for he dwelleth with them and shall be in them. How few covet earnestly the best gifts.

Well, now, ought it to be so? Ought we to be content to shuffle along, when we may, through God, run and not be weary? Should we remain in willing ignorance when there is the gift of wisdom promised, and to be had through

faith? The church now knows more about its own weakness than about God's strength; more about what it cannot do, than what it can do through the Lord who strengthens it; more of fear than of confidence; more, truly, of its own ways than of the Lord's, its own works and righteousness than God's. What! content to be like a shaken reed, or like a dimly-burning, smoking light, when God would have us strong "in the power of his might"? content to go with feelings of condemnation, and an eternally accusing conscience? content to be bound about and enchained by appetite and passions and lusts, standing in fearfulness and doubting God's providences, when we may walk at liberty? for where the Spirit of the Lord is, there is liberty. You may say with Christ, "I do always those things that please him," or with John, "We keep his commandments, and do those things that are pleasing in his sight." We may just as well be fully assured that God is well pleased with us, as to feel a perpetual sense of condemnation.

Have faith, not fearfulness, and believe that all things in the way of life and godliness are possible to you through the Spirit of righteousness, the Holy Spirit, which now dwells in you. Believe that God will make your life more than meat and your body than raiment—that he will make it his tabernacle for a habitation through the Spirit. Let hope take in all things. Let faith realize them, and work by love for the world, in the way of God's will and work, who would "have all men to be saved, and to come to the knowledge of the truth."

Finally, in what light do we stand before the world when hopeless and faithless? We give the lie to our profession; we put Christ to open shame. We sham sanctification when we have it not, and make everybody faithless and consequently godless about us. Shall we not rather "follow the Lamb whithersoever he goeth"?

"ASK, AND IT SHALL BE GIVEN YOU."

BY ELDER J. G. MATTESON.
(College View, Nebr.)

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11:9, 10. Prayer is the life of the soul. Our spiritual experience begins with prayer, and it closes with prayer when we sleep the last sleep. When Paul prayed in the name of Jesus, the life of Christ had begun in him (Acts 9:11), and the last that has been observed in many a martyr at the stake was the moving of his lips in silent prayer, when there was no strength left to speak audibly.

Dear reader, do you pray? Have you begun to pray? and do you continue to do so every day in your life? Have you learned to pray always and not to faint? Luke 18:1. This is the most important thing about prayer. He who has learned to cry unto God day and night is one of God's elect, and he will soon be a glorious victor. Verses 7 and 8. It was wonderful when the prayer of Elijah stopped the rain three years and six months, and when his prayer again brought rain. James 5:17, 18. It was wonderful when Peter prayed, and Tabitha in Joppa arose from the dead. Acts 9:40. It is a great wonder when we pray for a sick brother or sister, and the prayer of faith saves the sick, helping him to get up from his sick bed and go to his work again. But it is still greater when a soul continues to pray all through life without getting weary. Blessed is the man who endures unto the end. God has promised to give him a crown of life.

We are exhorted to "continue in prayer, and watch in the same with thanksgiving." Col. 4:2. And again we read, "Rejoicing in hope;

patient in tribulation; continuing instant in prayer." Rom. 12:12. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18. These and many other texts show how necessary it is to pray every day.

The best feature about prayer is that we receive what we ask for. It must be hard to pray without receiving, to seek without finding, to knock without having the door opened. Yet this is the sad experience of most people on the earth. The heathen in China, India, and other countries present their prayers before their dumb idols without receiving anything. The Catholics repeat their empty prayers, in order to obtain indulgence or the blessing of the pope. Yet they receive nothing but a deceived imagination. The Mohammedans are also very conscientious in repeating their daily prayers. But all these empty prayers bring the petitioner nothing. He is just as empty as before of the grace of God, just as worldly-minded, just as intemperate, unchaste, and revengeful. If they can continue all their life to pray thus without getting tired, how much more should the child of God be encouraged to continue always in prayer, when he continually receives light and blessings from God in answer to his prayers.

Prayer does not consist in eloquence or in saying some beautiful words. Before there can be true prayer, there must be a real need of something. God tells us in his word what we need. We need his guidance and care, his grace and peace. And the Lord says himself that he is more willing to give his Holy Spirit to those who ask him, than a father on earth is willing to give his children good gifts. Luke 11:13. He tells us to pray for daily bread, so we may with full assurance ask God to give us both temporal and spiritual bread. Jesus is himself the bread of life, and he will live and work in us by his word, thus enabling us to live a life of faith in the Son of God, who died for us.

Dear reader, if you have never prayed before, do it now. Perhaps you can do it to-night before you go to rest, and repeat it in the morning before you go to your work. Give your heart to God. "Behold the Lamb of God, which taketh away the sin of the world!" Jesus loves you. He is seeking for you like the shepherd for the lost sheep. Do you not hear his voice in his word? Do you not hear a still, small voice in your heart whispering that you ought to serve the Lord? That is the Spirit of God. Do not grieve it. Read in the word of God about your Saviour, and pray to your Father which is in secret, and your Father which seeth in secret will reward you openly. Matt. 6:18.

Are you young? then pray that God may lead you. Are you old? pray that he may keep and save you. Are you sick and weak? pray the Lord to be your strength and joy. Are you well and strong? then thank the Lord for his great mercy toward you, and use your strength for his glory. Pray under all circumstances and all the changing scenes of life until our Saviour comes to take us home to his everlasting kingdom.

BELIEVE.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

THIS word is used as a command in Mark 1:15 as it is also in many other places in the word of God. In Matt. 24:23 our Saviour commands us to refuse to believe the deceptions of Satan. It must follow, then, that our belief of God's word is voluntary on our part; we can believe the word of God, or refuse to believe it, and thus accept or reject the kind offers of salvation. We are not passive in this matter. God has given infallible evidence of the truth. (See Luke 1:1-4.) We can accept or reject the truth.

"NOW I SEE."

"Now I see!" but not the glory,
Not the face of Him I love,
Not the full and burning story
Of the mysteries above.
But I see what God hath spoken;
How his well-beloved Son
Kept the laws which man had broken.
Died for sins which man had done;
Dying, rising, throned above!
"Now I see" that God is love.
—Frances Ridley Havergal.

THE SOURCE OF DEFILEMENT.

BY ELDER W. H. FALCONER.

(Winnipeg, Manitoba.)

EVERY act of known disobedience originates in an evil heart of unbelief. The unconverted heart is just that kind of heart, and consequently is deceitful above all things and desperately wicked. In order to be cleansed from the defilement of sin, where should the work begin—with the outward act, or with the heart? The Pharisees made the mistake of attributing all defilement to the outward act. To them the source of sin was from without, and hence they "made clean the outside of the cup and of the platter, but *within* they are full of extortion and excess." "Even so ye also outwardly appear righteous unto men, but *within* ye are full of hypocrisy and iniquity." Matt. 23:25, 28. They did not understand that the source of sin and defilement lay in their own evil hearts.

It is evident that if Eve wished to be restored to purity of heart and mind, the work of cleansing must begin where the work of defilement began, and not where it ended. Simply to cease eating the forbidden fruit would not restore her heart to its former purity, nor wash away the stain of sin. The outward act was the last thing in the work of defilement. The unbelief of the heart was the first. So the work of cleansing must begin with the heart and end with the outward act. With her heart purified by faith (Acts 15:9), she would no longer disobey. So Jesus said to the Pharisees, "Thou blind Pharisee, cleanse *first* that which is *within* the cup and platter, that the outside of them may be clean also." Matt. 23:26.

Again: Christ says concerning the same principle: "Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart?" Many have perverted this statement into a permission to eat and drink anything they desire. But this is not the truth. Jesus is simply teaching them the eternal truth that the source of sin is not from without but from within. It is not what men eat and drink that makes them wicked. It is the condition of their hearts, which are full of "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things *come from within*, and defile the man." In 1 Cor. 6:9, 10 and Gal. 5:19-21 this list of things that come from within is repeated with several additions, such as revelings, extortions, drunkenness, idolatry, wrath, strife, etc., etc. All these things are outward acts, but they come from within. We see that drunkenness is put in the same list, and the drunkard is denied admission into the kingdom of God. It is plain that a man cannot become drunk without drinking, and the thing that produces drunkenness must enter from without; and drunkenness defiles a man, and will exclude him from a part in the inheritance of God's people. Yet drunkenness is classed with those things which come from within. So the source of drunkenness is not in the act of drinking but in the evil heart that allows or rather demands it. Murder and adultery are wicked acts, but they originate

in the heart; so drunkenness is sin, and it also originates in the heart.

Then how should true temperance reform work? Where should it begin? Jesus says, "Cleanse *first* that which is within, . . . that the outside . . . may be clean also." So we see that true temperance reform first reforms, or purifies, the heart by faith in Christ; and the heart thus purified can never, after being enlightened on this point, consent to the outward act of drinking intoxicating liquors, which God's word so plainly forbids. (See Prov. 23:29-32; 20:1, etc.) The purified heart lives by faith, "as it is written, The just shall live by faith." Rom. 1:17. "Faith cometh by hearing, and hearing by the word of God." Chapter 10:17. So when the man whose heart is purified by faith, and who lives by faith, hears the word of God forbidding the use of intoxicants, he will not drink them, for he cannot do so by faith, and he knows that "whatsoever is not of faith is sin." Chapter 14:23. He knows by faith that no drunkard will inherit the kingdom of God; and before he can ever deliberately yield to drink intoxicants again, he must first disbelieve all that God has said on that point. But when he does that, he has an evil heart of unbelief, and because of this, yields to the drink habit again. Now he is a sinner, and unless he repents and is converted, he will never enter the kingdom. What made him sinful? what made his heart evil? what defiled him?—It was his unbelief; and the act followed as a natural result. So we see that Christ stated the exact truth when he said, "Whatsoever thing from without entereth into the man, it cannot defile him; *because it entereth not into his heart.*" Mark 7:18, 19. As in the temperance reform, so in all reforms; the foundation of all true reforms is not in pledges or promises of unconverted men, but in *first* cleansing the heart; then the outward cleansing follows as a natural result. So in regard to eating swine's flesh; no man can by faith in the word of God continue to eat it after once having the word on that point brought to his mind. God plainly forbids its use. (See Lev. 11:7, 8; Deut. 14:8; Isa. 66:15-17.) The first two references were in the laws given to Israel, it is true; but the last one applies to the people who are living when the Lord comes the second time. Now it would do no good to get people to leave off the use of any of these things, *so far* as purifying the heart is concerned, although it would improve their health. The proper way is to "cleanse *first* that which is within." But it does not say, "Let the outside go," but, "That the *outside* . . . may be clean also." Before a converted man can eat swine's flesh, after hearing the Scriptures on that point, he must first disbelieve the word. But such unbelief defiles his heart and makes it evil, and because his heart has become defiled by unbelief, he eats that which God forbids. It was not the act of eating the swine's flesh that defiled his heart, but his unbelief; and from that heart proceeds the act of disobedience.

Now there is not the least doubt but that people can defile the flesh by eating and drinking improper foods and drinks. It is certain that improper food or drink will impair the health and produce a diseased condition of the blood. This, however, is not the defilement that the Saviour refers to in Mark 7:18-21, but spiritual defilement, the defilement of the heart. The heart that is cleansed from the latter, will seek to conform to God's health laws, that the flesh may not be defiled. In proof of this read 2 Cor. 7:1; 1 Cor. 10:31; 9:25-27; 6:19, 20; 3:17, 18.

But some will say, Do not intoxicating drinks put murder in men's hearts and thus produce spiritual defilement?—No; the murder is already in the natural heart. Mark 7:21. So the intoxicating drink does not put it there. But it *does* benumb the moral powers that would from different motives restrain what is in the heart, and thus the secret wickedness of the heart comes

to light in the outward act; whereas such would not have been the case had the person refrained from drink.

ASCENSION ROBES.

[For several weeks past the question as to whether the Adventists who looked for the coming of the Lord in 1844 put on "ascension robes," has been discussed in the columns of the *Outlook*. One person whose name was written in such an ambiguous manner that it could not be known whether the writer was a man or a woman, and whose post-office could not be ascertained, claimed to have seen hundreds of "Millerites" with their robes on. Others strenuously denied the story. Lastly, there has appeared in the *Outlook* of Nov. 24 a letter from Elder J. V. Himes, upon this subject. Of this letter the editors of the *Outlook* say: "We are glad to be able to print the following letter from 'Father Himes,' who is undoubtedly the best living authority on the question which has interested so many of our readers." The letter of Father Himes, which we now give to our readers, speaks for itself.—ED.]

"TO THE EDITORS OF THE OUTLOOK:—

"I have been much interested in the articles lately appearing in the *Outlook* upon the question of ascension robes. I am glad that public interest has been again aroused upon this topic, for it is time it should be settled, and settled right; and nothing is truly settled until it is settled right.

"I wish to say that I was intimately associated with William Miller for eleven years, beginning in 1839; that with him I attended hundreds of meetings, laboring with him in public and private, and was with him at his home in the State of New York, on the night of the tenth day of the seventh month, when we expected the Lord to come; and, having had a perfect knowledge of everything connected with that work, I *know* the whole story of ascension robes to be a concoction of the enemies of the Adventists, begotten of religious prejudices, and that there is not a scintilla of truth in it. No wonder the writer in the *Outlook* of Oct. 27 did not give his name and address. The statement that 'to be prepared, dressed in their ascension robes, was the instruction given by their leaders to the rank and file of the Millerites,' is almost too silly to be noticed. The writer originated, and with others signed, the call for the first Adventist Conference, which was held with the church over which he was pastor in Boston, Mass., in 1840.

"During those eventful days, from 1840 to 1844, and for several years after, I had charge of all their publishing work, and no man, living or dead, knew better what was taught and done by Adventists than did I. There were some excesses, such as always attend great religious upheavals, but they were not committed by the 'instruction of their leaders,' and the putting on of ascension robes was not one of these excesses.

"When these stories first started, and while I was publishing in the interests of the Adventist cause, I kept a standing offer in the paper of which I was editor, of a large reward for one well-authenticated case where an ascension robe was worn by those looking for the Lord's return. No such proof has ever been forthcoming. It was always rumor, and nothing more. Absolute evidence never has been furnished. It has always been one of those delightful falsehoods which many people have wanted to believe, and hence its popularity and perpetuity until this present day. I have refuted the story hundreds of times, in both the *Advent Herald*, in Boston, Mass., and in the *Midnight Cry*, in New York, which had a circulation of tens of thousands of copies; and no accusers ever made an attempt to defend themselves, although I held my columns open to them to do so. And now, at the age of ninety years, with a full personal experience of those times, before God, who is my judge, and before whose tribunal I must soon appear, I declare again that the ascension-robe story is a tissue of falsehoods from beginning to end, and I am glad of the opportunity to deny it once more before I die.

"The preparation urged upon the 'rank and file,' of those looking for the coming of the Lord was a preparation of heart and life by a confession of Christ, a forsaking of their sins and living a godly life; and the only robes they were exhorted to put on were the robes of righteousness, obtained by faith in Jesus Christ—garments made white in the blood of the Lamb. Nothing of an outward appearance was ever thought of or mentioned.

JOSHUA V. HIMES,

"Rector St. Andrew's Episcopal Church, Elk Point, S. Dak., Oct. 29, 1894."

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.

SYMPATHY AND LOVE.

BY HELEN E. BANCROFT.

(Battle Creek, Mich.)

COULD you know and read the motives
Prompting every act and thought;
Could you know what depths lie buried
Deep in hearts with pain so fraught;
Could you know that 'neath the surface
Beats a heart that's pure and good;
Would you not then judge less harshly,
If you knew and understood?

When you scan the sad, worn features,
In themselves a mute appeal,
Why not strive to chase the shadow,
And with love the wound to heal?
When you think of Calvary's hero
Suffering only for your good,
Can the lesson be forgotten?
Spent for naught his precious blood?

And when tempted oft to murmur
'Gainst the lot you have to bear,
Calmly look on those about you,
And their greater burdens share.
Could you know the cross you carry
Leads to victory and a crown,
Should you not then bear it bravely,
And ne'er seek to lay it down?

FROM POVERTY TO POWER.

SINCE the beginning of the present war between Japan and China, we often see reports in the papers of the doings of the dowager empress. From these reports it appears that she is a very important personage in China, wielding a great influence and exercising an authority almost as great as her son, the emperor. The fact that she is the mother of the emperor is the reason why she holds this exalted position. In China, as in all heathen countries, woman is degraded, treated as a drudge and a slave, and is often sold into slavery. Only in one way can a woman in China gain the honor and respect of her people. This is by becoming the mother of distinguished sons. In such a case they have won their way to honor and distinction. The dowager empress has passed through some of the experiences which the customs of that country make possible for woman, so that her life reads like a romance.

Her father was very poor, and at her own suggestion she was sold as a slave at the age of twelve years. She was purchased by a Chinese gentleman for a domestic servant. She continued in his household doing the work of a servant until grown to maturity. About this time her master received from the emperor an appointment to a government position. Wishing to make the emperor a present, he gave him his servant girl. She was taken to his harem, but like Esther at the Persian court, she gained the particular affection of the emperor, who married her and made her his queen. This did not change her position very much, for no son of hers had come to honor. Upon the death of the emperor, her son, the present emperor, took the throne. Then her day of honor and power commenced. Nothing could be done in the affairs of the government without her counsel. She immediately sent a deputation to find her family. They found that her parents were dead, and that her only relative, a brother, was a poor laborer in a distant province. He was sought out, and when told that the great dowager empress was his sister, he fell in a faint. He was taken to Peking and treated as a prince the remainder of his life.

While this Chinese custom not to honor a woman until she has become the mother of great men, is decidedly wrong, and is very repugnant

to our ideas of right, there may be a doubt if we sufficiently honor our mothers. How many a great man, whose name is familiarly known, and whose praise is on every tongue, owes all there is of him to his mother's influence and teaching, and still the mother is unknown. Scores of great men might be mentioned who have testified that they owed their success in life to their mothers. A mother's influence! who can measure it? How often did the mother of Washington hold in check by gentle firmness and persuasion her strong-willed son, until his reason became developed, and that mighty will was turned toward the work of freeing his country. Like many other mothers, she reaped her reward before she died. Mothers, God has intrusted to you great responsibilities, but there may be great returns, both in this life and in the life to come.

M. E. K.

FATHER GOODWIN "ON TRIFLES."

BY P. GIDDINGS.

(Battle Creek, Mich.)

AN afternoon with Father Goodwin was a treat which John, Phil, and Cor greatly appreciated. They had met to-day to speak "on trifles."

"Well, boys," began the old gentleman, "you are all here, and looking as sober as possible." He emphasized possible.

"Why, Father Goodwin," spoke up Cor, affecting still greater seriousness, "we are all sober boys. We never drink tea, nor coffee, nor chocolate, nor liquors—only water, and that occasionally."

"That's a good report. We can regard ourselves as a temperance society, met to discuss 'trifles,' replied the old man. "To begin, let me say, I do not believe that there are trifles as some people apply the term. Tell me what is the difference between *fast* and *feast*."

"What is the difference?" repeated John with great astonishment. "A great difference. One means 'not to have anything for days;' the other means 'to have everything, and so much of it, not ordinary food either.'"

"That's a natural definition, to be sure," said Father Goodwin. "And still that great difference is due to a little 'e.' Isn't that so?"

"Yes, sir;" chorused the boys.

"If you were writing me a letter to prepare a feast for you, would you omit the little 'e'?"

"No, sir;" answered the boys vigorously.

"Be careful, then, my boys, of what negligent people call 'trifles.' Thus many a boy and grown person has lost a feast of good things in this world—and, O how sad it makes one to think how many will be absent from the festal board in heaven, just on account of little omissions, little careless habits. Now the boy who can be two minutes late to school can be two minutes soon." This last was personal, but was received graciously.

"Once, many hundred years ago, some men's lives were decided on a little 'h.' The Gileadites asked them to say 'Shibboleth,' and they said 'Sibboleth;' and for the want of that letter, they forfeited their lives."

"That's dreadful—to kill people for such a trifle!" said the boys indignantly.

"I say so, too, my lads. But the fact remains to show how much we may lose for just 'trifles.' There was living in Syria a man called Naaman. He was a leper, and his little servant girl caused him to be sent to Elisha to be cured. The prophet sent word to him to dip in Jordan seven times, but it seemed such a little thing to do that he wouldn't do it. 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?' he asked. If such a simple process can cleanse me, may I not wash in them and be clean?" he argued. "So he turned and went away in a rage."

"But the servant counseled him to return and do the little thing he was asked. He went back. He dipped just as he was told; just where he was told, and 'his flesh came again like unto the flesh of a little child, and he was clean.' That's what he got for listening to a little girl and doing little things.

"And Heaven will bless you, my lads, when you do exactly as you are bade, though the difference between your way and God's way may seem so small, and even though yours apparently is better than his.

"Have you ever seen a sparrow?" continued Father Goodwin.

"O, yes; lots of them," answered the boys.

"Well, in our Saviour's time, five of them were sold for two farthings, and yet Christ said that not one of them falls to the ground without your Heavenly Father.

"Did you ever see a sparrow fall—fall dead—on the ground?" This was a pointed question, and it pricked the consciences of the lads. They hung their heads penitently. Their eyes were tearful, for these boys had wantonly killed many a sparrow.

"God saw the sparrow fall, and noticed it," continued the old man. "One little word has broken many a heart which years have never mended. In good as well as bad, little things count, and count heavily. In the Pacific there are coral islands and reefs built by minute polyps. One of these reefs is said to be 1250 miles long. And you, too, though you were as insignificant as these little corals, day by day may build—little deeds of love—your structure, widening toward man and heightening toward God."

That evening John, Phil, and Cor returned home with changed ideas "on trifles."

HOUSEHOLD HYGIENE.

BY MRS. E. E. KELLOGG.

(Battle Creek, Mich.)

THE water from which the family supply is obtained should be frequently tested for impurities, since often that which looks the most clear and sparkling and tastes the most refreshing, may be contaminated with organic poison of the most treacherous character. A good and simple test solution, and one that any housewife can use, may be easily prepared by dissolving twelve grains of caustic potash and three of permanganate of potash in one ounce of distilled water or filtered soft water. Add a drop of this solution to a glass of the water to be tested. If the pink color imparted by the solution disappears at once, add another drop of the solution, and continue adding a drop until the pink color will remain for half an hour or more. The amount of the solution necessary to secure a permanent color is a very fair index to the quality of the water. If the color imparted by the first one or two drops disappears within a few minutes, the water should be rejected as probably dangerous.

Considering the fact that at least one third of life is spent in bed, it is very essential that all our sleeping arrangements should be such as are most conducive to health. The greatest of care should be taken to arrange for an abundant supply of fresh air at all times and seasons, since the air of an occupied, unventilated apartment very soon becomes exceedingly foul from organic poison, and disease germs are always abundant. It is also of the greatest importance that bed-clothes and bedding be thoroughly subjected to the disinfection of the air and sunlight each day, since the human body throws off through the pores of the skin, and by the breath every night, several ounces of waste animal matter, much of which is absorbed by the bed-clothes. If no precaution is taken to rid them of this effete matter, it is re-absorbed by the

next occupant of the bed; or, if long neglected, the waste decomposes, and gives the unpleasant, fusty odor often experienced in sleeping-rooms. The use of feather beds is for this reason especially detrimental to health, since the feathers not only undergo a slow decomposition themselves, but, on account of their remarkable hygroscopic properties, absorb the fetid exhalations thrown off from the body during the sleep, thus becoming in time a serious source of poisoning.

In renovating their rooms, housekeepers sometimes forget to remove all old paper from their walls before putting on the new. This is a very objectionable plan, since it is only covering up the dirt that should be gotten rid of, and is almost sure to become a fertile soil for mold and mildew.

Every detail of the home life requires the closest vigilance and care; for disease, like sin, is ever creeping in at most unlooked-for times and places. Nature's laws are fixed and inexorable; and if we do not heed their requirements through love and reverence for them, we are taught them through pain. And every woman who "looketh well to the ways of her household" should feel in duty bound to guard against every point that can affect the health of those under her care.

LEGUMES.

BY MRS. D. A. FITCH.

(Sanitarium Cooking School.)

PEAS, beans, and lentils are often classed as common vegetables, but their composition is so very different that they must be considered as belonging to an entirely distinct class. The name "legume" is given them to distinguish them from the ordinary coarse vegetables, such as the potato, cabbage, etc. Let us compare them with potatoes from a standpoint of nutrition. While the potato contains only 25 per cent of nutrition, the legumes, in a mature state, give us 85 per cent, and of this there is a very large share of the nitrogenous element, or what is understood to be building and repair material. Of this they contain, pound for pound, more than twice as much as the best beef or fowl. Now we understand why beans are so beneficial to the sturdy woodsman, and why the children who subsist largely upon well-cooked beans are so apt to be large and strong. They are more than a substitute for flesh food, and we have no hesitancy in saying that if both old and young would use more of legumes and grains, there would be less "hankering" for flesh. The needs of the system would be met in a way so satisfactory as to cause the clamors of perverted appetite to cease. We know of a child who inherited so strong a desire for flesh that she would even devour raw meat, if no other were obtainable. The mother was advised to furnish her with plenty of these excellent nitrogenous foods, and in a few months her desire for animal food was lost.

Several considerations may be adduced in favor of their use: They are cheap, nutritious, generally obtainable, and have good keeping properties. Very little material need be added in the cooking, in most cases a little salt being all that is required. They contain in themselves all the fat required by the system so that none need be added. Prolonged cooking more than compensates for the lack of cream, butter, or other fat.

We must not get the idea that green peas and string beans really belong to the rich foods named above. In this immature state they are little more nutritious than the ordinary garden vegetables, and should be classed with them. It is not safe to depend on them for the much-needed ni-

trogenous food, for they do not contain it in any large quantity.

Closely akin to the mature legumes is the peanut. In an uncooked state peanuts taste much like raw beans, and analysis shows that they contain much the same elements and in somewhat the same proportion, but a larger amount of fat. The methods of cooking may vary some, but they are much more digestible boiled than roasted.

Scotch peas, or lentils, boiled until tender and dry, put through a colander to divest them of the hulls (the indigestible part), and added to an equal part of fine toasted bread crumbs, well moistened with milk or cream, seasoned with salt and sage, and baked, make a most excellent and agreeable change from the ordinary boiled or baked ones. With the addition of finely pulverized walnut meats, some pronounce them an excellent substitute for turkey. In fact, it is called "vegetable turkey."

"Cooked Peanuts.—Shell the nuts and blanch by pouring over them some boiling water. After standing a few minutes, the skins can be easily removed. Add to a pint of the blanched nuts about two quarts of water, put them into a bean pot, heat to boiling, then place in a slow oven, and cook for nine or ten hours. When done, they will be soft, mealy, and rich with juice. No seasoning but a little salt will be required."—*Good Health.*

EFFECTS OF POOR VENTILATION.

BY DAVID PAULSON, M. D.

(Sanitarium.)

WE frequently read in the newspapers of the large number of deaths caused by cholera and leprosy, but we rarely stop and remember that we have in our own midst a disease that is infinitely more disastrous to human life. Consumption is the cause of one out of every seven deaths that occur in this country. It is commonly supposed that this disease is transmitted directly from parents to children. Fortunately this is rarely the case. It is only a tendency to the disease that is thus transmitted, and if the children of consumptive parents can be so favorably situated that surrounding circumstances will not tend to fan into life the latent tendency to this disease, they have practically as good a chance for life as though they were born from perfectly healthy parents. It is right here that the question of proper ventilation assumes such tremendous importance. There is no more active factor for the development of consumption than the habitual breathing of impure and poisonous air. Air in this condition tends to irritate the delicate lining of the lungs, and thus soil is created for the lodgment of this much-dreaded disease.

In a large number of families where there are consumptives, this question is given but little serious thought, and innocent children live in poorly ventilated rooms and are continually taking into their lungs disease germs which will be the means of sending them to untimely graves. Impure air has a depressing effect upon the circulation, and vitality that should be used in performing the ordinary duties of life is expended by the system in resisting the poison which is continually forced upon it; and so the body is rendered especially liable to the inroads of fevers and other acute diseases. The whole system becomes relaxed, digestion is made slower, and the mind tends to become depressed and gloomy.

If it be true that lives are continually being sacrificed that should be saved for the good of humanity, is it not time that we gave serious attention to the necessity of permitting pure air, one of Heaven's richest blessings, to come into our homes?

The Mission Field.

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

ARGENTINA.

CONSIDERING the letters of inquiry in answer to my last article as an index to the general desire of our people for information concerning this country, I take occasion to mention some of the avenues wherein many could support themselves and hold up the banner of present truth.

Before proceeding in this line I will notice some of the causes that have led to the present crisis, which throttles both the commercial and industrial progress of the country. One of the first causes I have to mention is the rotten currency system, there having been issued upward of \$300,000,000 of inconvertible paper money since the year 1876, when gold had a premium of about 30 per cent; since that time the premium has reached as high as 325 per cent, while within the past year it has ranged from 220 to 335 per cent.

We will consider how the system works here. Suppose, for instance, a merchant buys his goods when gold is at 327, as it was last January. If he had sold on three or four months' credit, as most of the retail business in this country is done, he would find in April and May, when he collected his bills, that he must pay 435 of paper for one of gold, although when he sold his goods, he had based his prices according to the current rate of gold, 327, rendering him a loser by the amount gold had appreciated in value from the time he sold his goods until he made his collections.

As might be expected, merchants are obliged to move very cautiously, and consequently their purchases are limited, and business transactions are curtailed. As one merchant, a fellow-citizen from the United States, said to the writer, it is almost impossible to do business with any certainty or calculation when the oscillation of the premium reaches as high as thirteen points in one day.

This monetary system affects the importer and wholesale dealer alike with the retail dealer and consumer. Of all classes the poor country people probably suffer most, since there is less of competition in the camp. The almaceneros show more independence, which they manifest by raising their prices when the premium takes a sudden rise, while at the same time, if it lowers suddenly, they keep their prices firm, pleading that they had purchased their goods when the premium was up.

The query may arise, How came this octopus to fasten itself on the business of the country? As nearly as we can ascertain, the present condition of things resulted from the extravagant speculation in the time now known as the "boom," which occurred during the years 1885 to 1890. In the beginning of this period a large loan was secured from England, and it was proposed that each of the thirteen provincial banks issue a certain amount of paper in such proportion as to assure a gold basis for the currency. Without doubt their intentions were good, but the government officials, inflated with pride and ambition because of the confidence placed in them by the grant of so large a loan, could only be compared to a lot of school-boys in whose hands a large sum had been placed for expenditure; they lacking the judgment and discretion to expend it judiciously. Money was then lavished right and left on public works, government railroads, etc., until money became so plentiful that the spirit of speculation ran riot, from the President down to the humblest peon. As a consequence, all real estate values were inflated, and nothing was permanent. Any one who had influence with the government officials, could secure loans of three or four times the normal value of the real estate given as se-

curity, since the amount of the loan was based on the inflated value rather than on the real value of the property. Cases are known where money was loaned on property that had no existence, only in imagination. Of course, had the means thus secured by loans been judiciously expended in public improvements and industries, some permanent advantage would have accrued to the country; but in 1890, when the crash came, it was found that this money had been largely invested in land, which was held merely for speculative purposes, and no real benefit had been gained.

Some of the wise heads, seeing that a crash must come, sold out at the inflated values then prevailing, changed their paper for gold, and left the country. Then, as the climax of this suicidal policy, came the wholesale robbery by President Juarez Celman in 1890, and the revolution which threw him out, sending the gold premium up to 442. In the government's financial balance-sheet of to-day is seen a deficit of \$60,000,000 gold, absolutely unaccounted for. The Buenos Ayres *Standard* is authority for the statement that the child born in Argentina to-day will never see the country emancipated from its rotten paper money, although some of more sanguine temperament predict that with right administration the country's resources, as yet undeveloped, must place its finances on a solid basis.

Since the advent of the crisis, quite a change is seen in the luxury and extravagance of the people, and if we may judge anything by the fine coaches and English thoroughbreds sold at auction, as well as many articles of *lujo*, it is that many people are feeling the present money stringency. At present, however, all elements seem united in the object to better the condition of things. The policy of the government to retrench and curtail its expenses, has a reassuring effect on the people.

It must be observed in this connection that the future prosperity depends on the encouragement given to immigration, since it is mainly by the foreign element that the country has been so far developed as we see it at present, and only a beginning has been made. It is a well-recognized fact that about all the industries of the country, such as manufacturing, public works, and improvements of all kinds, are in the hands of foreigners, while mechanics of every line of business are to be found principally outside of the native Argentinos. Of the natives there are mainly two classes; viz., the wealthy, who have gained their wealth from the sale of inherited lands that have appreciated in value as a result of foreign enterprise; secondly, the poor peons, who labor as cattle and sheep herders in camp, or as common day laborers in the cities. As a class, the people of Argentina have no ambition to progress, only as it is stimulated by the competition of foreigners, their principal desire being to have some office business, or position as superintendent, by which their hands will not become soiled. This tendency toward a life of ease and luxury is more apparent on the feminine side of society, as any one may notice in walking along the streets of Buenos Ayres. The ambition of this class is to don the best their wardrobe affords, and stand all the afternoon at the front windows making remarks as pedestrians pass. The absence of women as employees in dry-goods stores, post-offices, telegraph offices, etc., employments so common for them at home, is noticeable. In fact, there seem to be but two ways in which she may direct her ambition; viz., matrimony or the convent, although of late years, with the introduction of the North American school system, the employment of instructors is opening to women. It is an encouraging fact, however, that as immigration increases, a different mold is being given to society, in the above respect, and women's rights are beginning to be recognized, although there is great room for progress yet in this direction.

Of the foreign elements in Argentina the Ital-

ians are the most numerous. In Buenos Ayres, they outnumber the native Argentinos. In the cities most of the masons, carpenters, blacksmiths, and mechanics are found among them. As in the United States, we find here that the Italians' presence has decreased wages and degraded labor. We would not advise any of our brethren to come to Buenos Ayres to engage in any trade that would compete with the Italians, unless he came with purely missionary motives and expected to live as they do.

The Italians also have the agricultural industry mainly under their control, at least as far as it pertains to the production of wheat, maize, and the cereals. However, there is room for profitable employment in the production of vegetables and small fruits for any brethren who can come here with a small capital and locate near one of the large cities. The vegetable and fruit industry is as yet undeveloped, and undoubtedly if more vegetables and fruits were raised, a demand would be created for them. The prices of vegetables are so high in the retail markets as greatly to limit their use among the poor classes. I firmly believe that in the agricultural line nothing presents better advantages than vegetable and fruit gardening. Especially could a good variety of winter apples be made profitable, there being absolutely no apples in the country during the winter months, from June till November, and those found at this season of the year, are imported from Italy selling at prices out of the reach of the masses. Drying factories are unknown here, and dried, imported fruits come so high as to be considered a luxury. Undoubtedly a drying factory on the plan of those at home, if properly managed, could be made profitable. It may be objected that to enter on the enterprises above named would require capital.

But we have one employment in which almost any one can engage who has even an ordinary education, and that is teaching in the colonies, there being scores of openings of this kind. We are assured that with a little piece of land and a school, many of our brethren could support their families and lead many souls to a saving knowledge of the truth. We may judge of the demand for help in this direction by the fact that there are Protestant colonies which have never been visited by a minister, and the people have even been driven to the extremity of having their children baptized by the priests.

The Macedonian cry comes from them for help, and shall not we, to whom so great light has been intrusted, respond to their plea? We may be assured that souls are just as precious here in South America as they are in the United States, and so long as one honest soul remains unwarned, just so long will the Lord's coming, for which we are all longing, be delayed. We are thankful to say, however, that the Lord is raising up faithful ones here who have the spirit of the third angel's message, and this gives us courage to believe that he has set his hand to do a great work in this dark field. A few weeks since I made a visit to Montevideo, and had the pleasure of meeting a German Swiss sister who has lately embraced the truth, partially by reading; and also brother Mc Carthy, who is holding meetings there with good interest.

We would that every Sabbath-keeper would manifest the same zeal and devotion as does this sister of Montevideo, her Sabbaths being spent in visiting and personal labor for her relatives and friends. In addition to two books already purchased, she has ordered three more, all for the purpose of loaning to others. Now we ask, May there not be many others scattered throughout the extent of this great country just as honest and sincere as she? What a privilege it is that the Lord chooses to use us in bearing the light to these, his jewels! Who will arise at once, redeeming the time, and engage in this glorious work, and thus have an account that will redound to their eternal credit?

E. W. SNYDER.

Special Mention.

GENERAL BOOTH IS HERE.

It would be an injustice to say that the Salvation Army has any other god before the Lord; but at the same time an observer of their performances over General Booth or a disinterested reader of their *War Cry*, might be pardoned for thinking that in their minds there is an individual who comes close after the Lord. This extraordinary person is making a tour of the cities of this country. We have already expressed our appreciation of the earnestness and zeal manifested by the Army, of their devotion, and of the good work they are doing for the fallen and outcasts. An extended acquaintance with them in different parts of the world gives us this impression.

There is no reason that we know of for modifying those good opinions; but we feel it a privilege and duty to say that there is no particular grounds for attributing to Mr. Booth any prowess beyond what zeal, a fair ability, unbounded self-assurance, an indomitable energy, and the unquestioning obedience of hundreds of thousands of loyal devotees, could confer upon any man. He possesses all of these, and has possessed them for years. His demands for support, moral and financial, have been fully responded to, but London is as dark apparently to-day as ever. That is not to say that nothing has been accomplished by Mr. Booth and his army of co-workers, something has been done by them; but no more evidently than could be accomplished by any other equal force, nor than is being done by scores of other enterprises about which there is not one hundredth part of the horn-blowing that is made over the achievements of this army.

His plans of work have no virtue in them to reach one inch beyond the point to which they are carried by devoted workers; and any other equally good scheme will go that far.

While we give to Mr. Booth and his organization the credit that belongs to earnest workers who are willing to sacrifice and to reach down to help the fallen, we do not see in their reckless abandon to extravagant enthusiasm any particular evidence of the religion of Him of whom the prophet wrote, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets."

G. C. T.

SPANISH ROMANISM VS. AMERICAN PROTESTANTISM.

SOME weeks since, it was reported in the papers that the Spanish government had paid to certain American missionaries the sum of \$17,500 as indemnity for the confiscation of their mission buildings by the Spanish government at Ponape, on one of the Caroline Islands. The facts in the case are these: Beginning with the year 1853, the American Board of Foreign Missions, a well-known Protestant missionary organization, established a mission in the Caroline Islands, and the work was successfully prosecuted until 1885. Meanwhile, there was a dispute between Germany and Spain as to which country had the best claim to own the islands. The pope was allowed to be the arbitrator, and he very promptly gave the islands to Spain. The Spanish government at once took possession and began the civilizing process which has always

marked Spanish conquest, by imposing heavy taxes on the natives, and at the same time requiring them to accept the Catholic religion through the ministry of the Jesuits. A revolt of the natives soon followed, and a Spanish warship shelled the town where the mission was, and in doing so destroyed the mission buildings. The missionaries were compelled to leave, and finally returned to America.

When the islands were taken possession of by Spain, Mr. Bayard, who at that time was United States Secretary of State, asked that the rights of the American missionaries in the Caroline Islands should be protected and their property preserved; and he received positive assurance from the Spanish government that their rights should be maintained. Nevertheless they were compelled to flee, and although, after years of diplomatic correspondence, Spain has paid for the property destroyed, she absolutely refuses to allow the missionaries to return, on the ground that the laws of Spain only permit the propagation of the established faith of Spain! So the promises of the Spanish government amount to nothing, and the Catholic influence in this country is so strong that it prevents the United States government from demanding for its citizens the rights to which they are entitled; and all this in the face of the promise of Spain that their rights should be maintained! How long will it be before true Protestants will not be allowed to proclaim the truth concerning Rome in this country?

M. E. K.

ROMAN CATHOLIC TACTICS.

SOME months since, we had occasion to notice the report of a Catholic missionary in Michigan who complained of the Seventh-day Adventists and their attitude toward the Catholic Church, but more particularly of the way in which certain of their own teachers were playing into our hands by stating the truth that the papal church changed the observance of the Sabbath to Sunday. He stated that everywhere he went he was nearly deafened by that which one of their journals (the *Mirror*) had published.

The gentleman has not rid himself of this troublesome people yet, as we see by another report in the *Catholic World* for December. Of his meetings at Green Spring, in the diocese of Cleveland, he writes: "In the question-box our only abundant matter was furnished by the Seventh-day Adventists. . . . They seem to be surprised that I took the Protestant side of the controversy on the question of Sunday observance, and then they deluged us with angry interrogatories[?]." He says he maintained that any one who believes in the private interpretation of the Scriptures as the only rule of faith, must believe that the whole ritual was done away, Sabbath and all. Also that there is evidence in the New Testament of the apostolic selection of the Sunday; and that gave him ample ground to demonstrate the need of church authority in such matters. Of the Adventists he says: "I dread their fanaticism. If ever they grow strong, the Sunday is gone from our courts and legislatures. . . . These new sectarians are making converts in many places, full of deadly hatred to the Catholic Church, some of whose exponents have, unhappily, supplied them with their most effective weapons to unsettle Protestant belief and practice on the question."

At the next place he met these troublers of his peace again, for he says: "Of course we were

tagged by the Seventh-day Adventists. . . . These Adventists are a class of persons who mistake their own vindictive feelings for emotions of piety inspired by God. One must be careful to hold his temper with them."

We query his statements about "angry interrogatories," and "vindictive feelings;" for if in a controversy one party becomes angry, it is almost always the *other* man. Surely, we as a people should entirely avoid any angry feelings or demonstration. If we cannot do our work as Christians, don't let us do it at all; and we more than surmise that the mistake was on the other side in this case.

But that which strikes the mind most forcibly is that a Romish priest, in order to evade the force of the truth, should go against the united tradition and the action of "the Church," and stand ready, in order to serve his time, to nullify the unmistakable testimony of history and tradition, in order to rid himself of the discomfort with which the plain truth prods his weak conscience. It is evident that all Catholics do not sympathize with this dodge, for the *Catholic Mirror* is now advertising the fifth edition of the publication of which he complains, because the truth it contains strengthens the hands of those whose cause is detrimental to the Catholic faith.

But so strong is the attraction between Protestantism and Catholicism in our day, that there is a willingness on the part of many on one side to swallow in silence all the infamous things that Rome has done, and on the other side to deny them all, for the sake of union.

G. C. T.

THE NEW YORK AND LONG ISLAND CITY BRIDGE.

AMONG the great projects now being carried forward in our country is the building of a new bridge to connect New York City with Long Island City. This bridge is to serve the same purpose for New York City and Long Island City that the New York and Brooklyn bridge performs for those two cities. As the bridge will pass over Blackwell's Island, it is divided into three principal spans, one across each channel and one over the island. There will be four main piers, one on the New York and one on the Long Island bank of the river, and one on each side of Blackwell's Island. These piers are to be built of red granite, and the four will contain 810,000 cubic feet. The two anchorage piers at the two ends of the bridge will be constructed of the same material, and will contain 216,000 cubic feet. Each one of the spans across the two channels will be 846 feet long, and the space across Blackwell's Island is 613 feet. The bridge will be connected by continuous girders from end to end.

There will be four tracks for railroads, also carriage ways and walks on either side. In the construction of this bridge 53,000,000 pounds of steel will be used. It will be about the same height as the Brooklyn bridge. The contracts for the supply of the granite and building the piers have already been let, and work will begin immediately. The year 1897 is the time fixed for the completion of the bridge. The estimated cost is \$8,000,000.

Thus the way is being prepared for the close connection of the "greater New York," when the various cities now situated on Long Island, Manhattan Island, and New Jersey, shall become consolidated into one city.

M. E. K.

PREVALENCE OF CRIME.

It is not an enjoyable task to be continually calling attention to the alarming prevalence of crime; but when one looks through a dozen newspapers a day, and finds that the recital of various crimes occupies the major part of these papers, he must be pardoned if he speaks of it. Crimes in high life, crimes in low life; murders, robberies, defalcations; gigantic steals by the incorporated trusts acting according to the laws enacted specially for their benefit; smaller thefts by individuals in violation of the laws for such cases made and provided; bank robberies by masked and armed burglars and mounted robbers from the outside; bank robberies from gentlemanly white-kid gloved cashiers and clerks from the inside; safes blown open by sticks of dynamite, by men whose every word is accompanied by an oath; safes robbed by pious (?) members of churches who are perfectly acquainted with the combination, because they are the trusted employees of the bank. The craze to make money quickly without earning it seems to be sweeping the country like a Western cyclone, and men of high reputation, as well as men of no reputation at all, are going down before it like the grass before the scythe.

There was a time when men were quite well contented to make wealth slowly,—to obtain a good honest business and follow it until in the course of years a competency would be attained, accompanied with an untarnished name. There are still many, no doubt, that pursue this course; but judging from what is constantly appearing in the public prints, there must be thousands who are constantly racking their brains for schemes by which they may suddenly become rich. No question as to the honesty of the plan they have in view seems to give them a moment's thought. With them the main thing, as the American slang puts it, is to get there! And society, generally, which should frown down such doubtful business transactions, bows obsequiously to those who have made their pile, and courts their society, no matter how it was obtained. Society may despise the man while he is obtaining his wealth in such disreputable ways, but when it once is obtained, he is the golden calf, before whom all fall in adoration.

The most deplorable thing about this condition of things is that there seems to be no prospect of any change for the better. Just as one successful robbery published broadcast throughout the country, by stimulating the latent evil in the hearts of men, becomes the seed of a host of similar occurrences, so the published records of all kinds of disreputable but successful schemes of business, stimulate others to attempt to do the same. The result is the success of some and the failure and degradation of others; and so the evil perpetuates itself. The fear of God is departing from the world, and men plan their lives entirely in reference to this world. The belief in a personal accountability before a tribunal where nothing can be concealed, where no wealth nor influence of any kind can affect the Judge, and where perfect justice without respect to persons will be carried out, is apparently becoming a thing of the past with vast masses of the people. The result may now be seen. Days like those of Noah are upon us, and the earth is "filled with violence." May that blessed day foretold by the prophet of God, when "violence shall no more be heard," be ushered in by the return of our Lord and the establishment of his reign of peace and righteousness.

M. E. K.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 4, 1894.

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THOUGHTS FOR CONSIDERATION.

As we approach the time of the week of prayer, it is proper for us to consider the object for which this season was set apart, and to ask ourselves what relation we sustain to God and to his work. Among other things that it may be profitable to consider, we mention three: 1. Our need of a deeper work of grace in our own hearts. 2. The need of laborers for the whitened harvest. 3. The need of funds with which to carry on the work.

As a people we have made some advancement in Christian experience. Many have not only an outward knowledge of righteousness by faith, but know by actual experience what it is to have it in the heart. But we are too easily satisfied. There is a tendency to leave off seeking as soon as we obtain the first rays of light; and then, little by little, we lose our hold upon God, and fall back into a state of coldness and indifference which savors of Pharisaism. We need to wake up to a man. This is a time for most earnest work. Heaven is all activity, and Satan and his evil host are leaving no stone unturned in their efforts to destroy souls. Surely it is not becoming in us to abate our watchfulness.

The time has come for a forward move all along the line,—not a spasmodic effort which will shortly die away, but one which will grow in strength and intensity till the battle is gained, and the final victory won. There is not a moment to lose. Time is precious, and the situation is urgent. Therefore we entreat all to begin at once to seek the Lord with confession and repentance. Let the Laodicean warning be heeded. If we only awake to a sense of our need, we shall find that our help is near. The True Witness has the gold, the white raiment, and the eye-salve; and, thanks be to God for the abundant provisions of his grace, we may come and buy without money and without price. So there is no excuse for not obtaining the blessing in all its fullness. The time is rapidly passing. We have had many precious opportunities in the past. Faithful warnings and earnest entreaties have come to us again and again. This is the time of the latter rain, and why should the showers be withheld? Nothing but sin stands in the way.

The need of laborers is a subject on which we have already written much and often, but its importance demands that it should be held before us continually. More attention must be given to educating and developing workers. Our ministers should make earnest efforts to reach out after higher attainments and better qualifications for the work of the Lord. Ministers, church elders, and parents should take a deeper interest in behalf of the young. There are a goodly number of these among us. Some of them give promise of usefulness in the work, but there should be many more who have consecrated their lives to the Master, and are undergoing a thorough training for the work.

We are burdened not only in reference to the young people, but also for the rank and file of our people. Christ has given to *every man*

his work. He calls for a living, working church. From the eldest to the youngest, all his followers should be active missionary workers. We fear that in some places the activity that existed years ago has to some extent died out. But this is no time to lessen our efforts. The work was never so urgent as it is to-day. Thousands are groping their way in darkness. The poor and needy, the sick and suffering, are all around us. In view of the special light and blessings conferred upon us by God, much more should be done by us than we are doing.

We are aware that times are not so favorable in many places as they have been, but the need of money for God's work was never greater. During the past year we have sent out more laborers to foreign fields than in any previous year, and still we have supplied only a small part of the calls for help. Sometimes we have asked ourselves the question, Is it consistent for us to send out so many laborers when we do not know whether we shall have funds enough to support them? But where shall we stop? God's providence is already far in advance of us and souls are perishing for lack of knowledge. Now is the time to work, for now the people are crying out for the bread of life. Soon it will be too late.

We have not seen how we could retrench the work or content ourselves with doing less than we are doing. Therefore we have gone ahead with the expectation that the Lord would move on the hearts of his people to respond with their means, so that his treasury would have enough to meet the demands. During the coming year we shall need to send out even more laborers to other lands than we have the present year, and this will require still more funds.

During the week of prayer, the annual collection for the work in foreign lands will be taken up. Money donated to the cause of God is safely invested, and we pray that God will give his people a liberal heart. Let the spirit of self-denial take possession of all. Often it is that those who have least give the most in proportion to what they have. But God requires of us to give according as he has given us. Let us all bear in mind that we are engaged in the closing work of the gospel, and that now is the time to work for the Lord.

O. A. O.

PATIENCE.

WE profess to represent those of whom it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." It is true of most of us that we do not claim to have yet attained the full development of the character there brought out, though we hope by grace to do so. How far we are from the standard may be approximately ascertained by personal examination on the subject of patience. How many there are who say, My greatest sin is that of impatience. A very large portion of our moral imperfections are attributable more or less directly to defective powers of endurance, for patience is endurance. So if we were to adapt the language above quoted to the people of this generation, it would begin with, "Here is the *impatience* of the people."

Parents are impatient with their children; teachers are impatient with their scholars; children are impatient of restraint; men are impatient with their fellows, out of patience with the

train, with the mail, with the weather, and at times with everything, even with the Lord. Women are no more noted for their endurance than men. And that which makes it worse, is that people seem to become more impatient, year by year. One reason is that matters move much more rapidly than they used to do. We go by steam, instead of by oxen or horses. We communicate by electricity, not by messenger. Work that formerly was done by hand, in a tedious process, is now done by machinery at rapid speed. All these things conspire to render people impatient of delay or disappointment; and their restiveness in these respects extends to other matters, so that at home, in the church, in neighborly intercourse, it is all the same.

But while the evil genius takes advantage of these circumstances to increase fretfulness and friction, God expects his people to develop under these same circumstances an extraordinary degree of the grace of patience.

It is true, though it sounds not a little strange, that the things that without divine grace make people impatient, are the very things which by that grace produce patience. James the apostle says with almost startling emphasis, "My brethren, count it all joy when ye fall into divers temptations." Strange doctrine that, until we read the sequence, "Knowing this, that the trying of your faith worketh patience." Paul writes the same thing, for he says: "We glory in tribulations also; knowing that tribulation [trial, temptation] worketh patience." James adds: "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The perfect development of patience constitutes the one in whom it is developed a perfect man. It will perhaps be difficult to understand that until we obtain a good knowledge of what patience is. The definition of the term is given to us mostly in synonyms, as "endurance," "forbearance," etc. It is also stated to be "that cast of mind that waits without discontent." But while it may be confined to a specific meaning in general use, its religious or Biblical use is in a more general sense. Patience and temperance are twin graces, exercising similar functions in different spheres. Temperance is well defined to be self-control. And patience may be defined by the same word, for it is that. But temperance is the control of the natural, or animal, desires and instincts, while patience is the control of the higher powers of the mental and spiritual faculties.

We are familiar with the inspired proverb, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." By this we learn that the control of the spirit—of the mind and temper—is the greatest heroism of which the world has any knowledge. In support of this truth we have but to turn to Him in whom all truth is exemplified, Christ Jesus. Pass in thought over the scenes of his life, especially of that last night before his death. Think of the terrible provocations to resentment, of the weary hours of cruel humiliation and agony, and of the fearful death that lingered so long; and reflect that no impatient or revengeful word, no threat or imprecation, fell from his lips, or entered his heart. Think of this; and then from the annals of history produce an equal heroism! It cannot be found. There were love, meekness, long-suffering, forbearance, forgiveness, humility, and all the graces of the divine character combined into one overruling grace. And what shall we call that grace?—It was patience, having her perfect

work. It was the triumph of the graces over every malignant spirit.

James says in another place, "If any man offend not in word, the same is a perfect man." But the secret of this is that the control of the tongue only follows the control of the spirit. Otherwise, no man can tame it. To be discreet in word one must be discreet in thought.

The Bible emphasizes the grace of patience in connection with the remnant people, because that people will have especial use for patience, and because their experience will be well adapted to bring out that grace. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:35-37. And again: "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3:5. For fifty years some have been looking for Christ's coming; others have been waiting a shorter time. This experience develops "that cast of mind that waits without discontent." Some have grown weary and drawn back; but the prize is still before us. Truly we have need of patience.

Jesus says to us, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world." This is not the patience of his word, but "the word of *my* patience." Christ's patience was manifested under the fiery trials of persecution and suffering, as we have already noticed. We shall have in some measure to pass over the same ground. How shall we endure the test? More pertinent is the inquiry, How do we endure the tests, the temptations, that come to us now? Do we give way to impulsive and rash feelings? Do impatient words and flushed cheeks betray the tendency of our hearts when small provocations arise? If so, let us consider this proposition which God's word places before us: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" If we cannot control our spirits under the ordinary circumstances of home and social life, how shall we do when greater acts of injustice are done?

We need to look well to our hearts. If we would be fitted to endure greater temptations, we must have grace to remedy the smaller defects of the heart. For a great experience cannot be built upon a character that cannot stand the test of small things.

G. C. T.

A CONFESSION AND THE RESULTS.

It is well known that at the present time there is a strong effort being made to bring about a better observance of Sunday. It cannot be disguised that the people, generally, do not regard the day as the Puritans of New England and their immediate successors regarded it. The reason for this change in sentiment, even among those who claim to be the spiritual descendants of the Puritans, is not difficult to find. The Puritans, with a narrow-minded ignorance in keeping with the age, actually believed that they were observing the fourth commandment in keeping Sunday for the Sabbath, and of course some people still hold to that mistaken idea, but it is now very generally given up, and we frequently find, even in Protestant

religious papers, frank acknowledgments that keeping Sunday rests on another basis than the fourth commandment. The latest confession of this kind appears in the *Christian Work* of Nov. 15.

The statement which we will quote occurs in a review of an article upon the subject of the Sabbath, which has lately appeared in the *Nineteenth Century*, from the pen of Dr. A. R. Wallace. The doctor holds that as the fourth commandment forbids labor by domestic servants, as well as that of the master of the house, that that master who works his servants all days is himself *particeps criminis* to the sin of Sabbath-breaking. The doctor would obviate the difficulty by having some of the servants or members of the family relieved from labor on other days, so that they can do the work on Sunday, and still all keep the fourth commandment, but on different days, of course! He believes the fourth commandment is binding, but to him it only prescribes a day for physical rest, which may be taken any time that convenience and the general agreement of the family may suggest!

Although agreeing in the conclusions of Dr. Wallace, the *Christian Work* offers the following criticism:—

"We think it will be seen that Mr. Wallace puts Sabbath observance on a wrong basis, for while Sabbath (Sunday) observance in its spirit rests upon the fourth commandment, it is not accepted by the Christian Church as requiring literal obedience in form and method. This is shown by the change made to the first day of the week; by this act the church swept away the literalness of the command to rest on one day and on one day only; viz., the seventh day. Now it seems very clear that if Christian people can under certain exigencies change the rest day from Saturday to Sunday, they can by common consent—and common consent was the sole authority of the change—substitute one part of another day for an equal part of Sunday. In this way the Sabbath rest—one seventh—will be observed in spirit just as it now is observed in spirit in the change from Saturday to Sunday."

The difference between the above positions is that the first holds that the commandment is binding, and the second that the spirit of it only is binding. Since both sustain a day not mentioned in the commandment, they lay themselves open to grave criticism; but this is not our purpose, as we wish to call attention to the confession as to how the change of the Sabbath was made. It is frankly confessed that the change was made by the command of the church, and that alone; and from this statement the principle is deduced that other changes can also be made in the law. The conclusion is as good as the premise, and the premise is as good as the conclusion, but neither is just; for the whole argument is wrong from premise to conclusion, from base to capstone.

And now what can be the natural result of teaching that "literal obedience" is not required by the Christian Church to the fourth commandment? What but a great laxity of observance, and a general habit of devoting the day generally supposed to be the Sabbath to anything and everything but worship? For as surely as the position is taken that the fourth commandment has been changed in such a degree as to make the observance of another day admissible, so surely the whole commandment is given up to whatever the varying minds of men may require. That there was quite a general agreement in the church does not make any difference. If it be admitted that the church can judge the law of God, we may expect that in this age of the world private individuals will claim the right to do the same. The result, as may be seen, is the

increasing tide of no-Sabbathism. The Sunday holiday is the direct result of this unwarrantable tampering with the law of God.

As an indication of how this is working, the following from the *New York Observer* of Nov. 15 tells its own story:—

"Whither are we drifting? Are we not in danger of losing our precious Sabbath? Does it not look as if we are fast becoming, in point of Sabbath observance, very much like the Continental Sabbath? . . . A pastor in New York has enrolled among his church-members the names of four sisters. They are American born, but of German parentage, and bright, good girls. On his return from his summer vacation he inquired after the family, and especially a married sister residing a little distance from the church. Said he, 'Tell sister that next Sabbath we will have our fall communion, and I hope she will be present with us.' The reply was: 'O, she will not be there; she has a ticket to go to West Point on an excursion, that day, and of course she won't lose such an opportunity.' This was said without a blush or a word of excuse."

The above illustrates the effects of the discovery that Sunday has no foundation in the Scriptures. As long as people could be made to believe that the fourth commandment required the observance of Sunday, that day secured in the hearts of the people the respect and deference that was due to the seventh day; but now that the spell is broken, and the fraud not only disclosed but openly confessed, the Sunday is stripped of its false Sabbatic trappings, and is more and more being regarded as what it actually is, an impostor, fit only for a day of recreation, a holiday.

To correct this contempt of the Sabbatic institution, for which the action of the apostate church in meddling with the law of God set the example, the civil law is even now being invoked, that men may be compelled to observe a day which those who are most zealous for its enforcement are forced to admit has no authority in the Scriptures. And the strangest of all is that those who argue, like Dr. Wallace and the *Christian Work*, that people may consult their own convenience as to what day, or what part of a day, they may keep, are decided in their opposition to the working on Sunday of the conscientious Sabbath-keeper, who will not allow that the fourth commandment may be tampered with in the least, but who obeys it just as it is written, and according to its obvious meaning and intent. Such persons are to be taught that the free and easy way of keeping a day, or any parts of days they may choose, is only allowable in those who *profess* to keep Sunday, but who nevertheless *do* just as they please!

It may be proper to observe in closing that there was no consistency in the change made by the apostate church from the observance of the Sabbath to Sunday, and consequently no further step or argument in justification of that change, or anything growing out of it, can possibly be consistent with it, or with the facts in the case.

M. E. K.

RELIGIOUS RITES AND OTHER CUSTOMS OF THE MATABELES.

(Concluded.)

SINCE their separation from the Zulus, they have given themselves up almost exclusively to plunder and war, and for this reason they became a terror to all surrounding tribes. As they are now found, they give evidences of being a race of intelligence in some respects. They discovered the iron ore which is in their country, and have learned how to utilize it both for war and ornaments and in cultivating the soil. Their mode of melting the ore and converting it into

these articles is curious and effective. They make a hole in the ground and line it with clay, in which they melt the ore with charcoal, which they also make. They also have a very novel bellows, which is made of a goat skin removed from the animal whole, the same as is used in India by the water-carriers. Three legs of the skin are closed. Air is admitted through an opening in the skin, and by the operation the air is pressed out of one of the hind legs of the bellows, and by means of a pipe made of clay is conveyed into the basin containing the charcoal that melts the ore. The workman thus sits, sings, smokes, and works as cheerily as though he possessed a knowledge of all the improvements of the nineteenth century. Snuffing and smoking are common among them.

The ore, when melted, is taken out and hammered into the desired shape on a large stone by smaller ones in place of the ordinary sledgehammer. In this way they manufacture the assagai and hoe, with which to cultivate the soil, cut down trees, and make articles of wood. They also manufacture iron rings and beads for ornaments, which they wear; and other tools which they have occasion to use. With the hoe they make stools having four legs, from a round piece of wood about a foot in diameter and fourteen inches high. This stool is blackened with a hot iron, which chars the wood. It is ornamented by carvings in various designs, so the white is seen through the black. This gives the effect of inlaid white marble at a short distance. They have wood of different colors, white, black, yellow, and brown. Some is striped by different colors.

They make provision before the time of war and famine by storing up provisions in various ways. One method is the following: On the top of dry knolls, where least suspected, they will have a large, round, unoccupied center, thickly surrounding the outside of which there are several huts, in which they live. These constitute a village. Between these huts are paths which lead to the center. In this center a hole is dug which runs under the ground, and in this underground tunnel their stores are hidden. This hole is covered. Sometimes it forms a basin of water for the use of the villagers. Another method of storing their provision is making large clay cisterns six or more feet high, with a small opening near the top. In these they place their provisions. They are covered with grass so the summer rains will not dissolve them. Another method of storing provisions is in baskets, which they make of all sizes and shapes. These are hidden among the rocks and in such places as would be most unlikely to be discovered. Some of these baskets are so curiously wrought that they will hold water, and are used for milk-pails. Water is sometimes carried six miles to a village and put in a large clay tank for use. Everything they make or build, even their huts, is always circular in shape. Sometimes their huts are built by plastering the holes on both sides, and then covering them with grass to preserve them from rain. Others are built by walls of clay, having for roofs small poles for rafters tied together and covered with grass, like a thatch roof.

The Chartered Company, that conquered the Matabeles in the late war, claim their cattle as well as their land to pay expenses. The cunning Matabeles, however, have secreted many thousand head in the bush, which from time to time are found and sold by the Chartered Company. It is

a hundred pounds' fine or six months' imprisonment for a white man to purchase or trade in any way with a native for his cow, bullock, or even a calf. But sheep and goats they can own and give or trade as they choose. Their village settlements are usually on the highest ground.

Birds are found here that are as peculiar in their habits as the inhabitants themselves. One is called the "honey bird," and resembles the sparrow in size, but has a longer tail. It is gray in color, with black stripes on its head. As its name indicates, it is excessively fond of honey. This honey bird has a peculiar chirp, or call, with which it invites any who will heed this call to a swarm of bees. Bees are found here in large numbers, in rocks and hollow trees. Then when the bees are destroyed, and the honey is being removed, the bird will, as soon as it thinks it safe, come to share the spoil. Then it will lead to another swarm to act the same thing over again, and will continue this as long as it can find a follower.

Many other interesting items are mentioned concerning the habits of both the natives and the animals which inhabit this country, where there is now an opening to plant the gospel. The reports brought by those who have spent a few months among them, make it an interesting field for those who have a desire to leave all for Christ's sake to labor for the unenlightened.

Missionaries are wanted both at home and abroad. It may be that some who are holding on to their houses and farms now, while such openings present themselves, will wish they had sold and gone to some of these fields after *strangers* have taken possession of their fields, and they find they cannot sell. Is it unreasonable to conclude that some such fields will yet prove an asylum to God's people? s. n. h.

THE AUSTRALIAN CAMP-MEETING.

THE second camp-meeting held by our people in Australia is now in progress in Ashfield, one of the beautiful suburbs of Sydney, about six miles out on the Paramatta railway line. The camp is located in a grassy paddock of five acres, a considerable portion of which is covered by stately trees, which shelter many of the tents and furnish convenient shade to the multitudes that visit the meeting.

For two weeks before the opening of the public meetings there were about thirty persons camped on the grounds, who were busily engaged in preparation, and in circulating the *Bible Echo* of Oct. 15, with a cover containing advertisements and information about the meeting.

This plan of advertising our camp-meetings, by means of a special edition of the *Bible Echo*, has proved very satisfactory, both last year and this year. The paper, with a cover containing a picture of the camp-ground, a program of the meeting, and a brief statement of the history and belief of the people conducting the meeting, sells quite freely for a penny, and enables us by using the voluntary labor of faithful and energetic colporters to do a large amount of advertising without expense to the Conference.

About twenty of the young people at the workers' meeting went out day after day to all the suburbs of Sydney, until six thousand copies had been sold, and ten thousand copies of the advertising covers were given away. They called at the homes of the people, invited them to attend the camp-meeting, and showed them the *Echo*, selling to as many as would purchase.

The average number disposed of by the workers was forty a day. Generally they met with a kind reception, and in many cases were led to engage in conversation on religious subjects. Sometimes they were treated rudely, but at this they were not so much surprised as at the large number of places where a deep interest was manifested in the meeting and in the subjects treated in the paper. There were a number of instances where the workers were invited to engage in prayer before leaving the house.

The influence of this work has been excellent. During the first Sunday of our meeting there were over two thousand strangers on the grounds. A large number, no doubt, came from curiosity, but hundreds listened attentively to the sermons presented in the large tent. During the week the large tent, which will accommodate about five hundred, has been filled each evening, and on some evenings there have been two hundred standing outside and listening attentively.

As this is our first large meeting in New South Wales, and as seventy-five per cent of those who attend never heard of a Seventh-day Adventist until a few weeks ago, we have thought best to place in their hands leaflets and tracts treating upon the same subjects that they have listened to in the tent.

The principal laborers at this meeting are Elders Israel, Daniells, Hare, Baker, Colcord, and Rosseau, from Victoria; and Elders Corliss, McCullagh, and White, from New South Wales. Mrs. E. G. White is present, and takes an active part in the meetings. Dr. M. G. Kellogg has given several interesting talks on the mission work in the islands, and on the principles of temperance as relating to Christian character.

Brother W. M. Crothers, the field agent of the New Zealand Tract Society, is with us, rendering valuable assistance in our councils regarding the canvassing work. Brother M. Bernorth is here from Queensland. He was formerly a German evangelist, and embraced the Sabbath about two years ago, through reading. He attended the Brighton camp-meeting and the summer school in Melbourne, and for the last few months has been laboring in conjunction with Elders Starr and Hickox, among the Germans in and about Rockhampton. He comes as a delegate from the Rockhampton church just organized with twenty-eight members. Elder J. M. Cole from Norfolk Island is also with us, and takes an active part in the meetings.

There are now sixty-six tents in the camp, which shelter about one hundred and seventy-five regular campers and many visitors. There have been heavy rains during three or four days, but most of the time we have had the best of weather. There is a large degree of comfort in the camp, and many visitors express a wish that they might spend a week with us.

In the testimony meetings we observe that there has been during the past year a growth in grace and in a knowledge of the truth. Each year there seems to be in our general meetings much less of the spirit of self-satisfaction, and an increased humility and earnestness.

An interesting feature of this meeting is the work done for the children; it has been made more like a school than in any other camp-meeting which I have attended. At 8:30 A. M. from forty to fifty gather in the children's tent, where an hour is spent in singing and in the study of Bible characters, such as Isaac, Moses, Joseph, and others, and then they all take a walk, which

occupies another hour. They go over the hills and through the fields, and receive a brief lesson in botany or natural history, illustrated by what they see, before returning to the camp. At 4:30 p. m. another hour is spent in Bible study, and at this hour the number is much larger because children from the neighborhood come in.

Oct. 20 there were two hundred in the camp-meeting Sabbath-school; and Oct. 27 there were two hundred seventy-five. Earnest work was done in the classes; and the practical character of the lessons prepared our hearts for the solemn discourses which followed. At the social meeting, on the first Sabbath afternoon, there were seventy earnest testimonies in thirty-eight minutes. Last Sabbath afternoon about eighty expressed their desire for a deeper consecration to God by coming forward and asking for prayer, and several desired baptism.

W. C. WHITE.

ANSWERS TO CORRESPONDENTS.

449.—NEH. 9:14 AND DEUT. 5:3.

Among your writers there are some who affirm that the Sabbath was given to Adam in the Garden. Please refer all such to Neh. 9:14 also Deut. 5:3, and oblige a lover of truth.

C. A.

All right; they are so referred for the hundredth time.

450.—APPARENT CONTRADICTION.

Please explain the apparent contradiction between 2 Kings 2:11 and John 3:13. The first tells us that Elijah went up by a whirlwind into heaven; in the second text Christ says, "No man hath ascended up into heaven."

J. G. C.

Jesus was telling Nicodemus of heavenly things. He spoke of the things he knew. Verse 11. No man knew those things, for no one living on earth had ever been to heaven, except he who came down from thence; hence no one except himself was qualified to give testimony in regard to heavenly things. That is the force of our Saviour's words. He did not intend to give a sweeping declaration that no man had ever gone to heaven; for Enoch, Moses, and Elijah are there.

451.—A correspondent wants our opinion as to the propriety of our people participating in politics, especially inquiring relative to a call that has been made to ascertain the number in each congregation favoring the prohibition of the liquor traffic by law.

In reply we have to say that we do not assume to dictate or even to suggest the course that individuals shall take in political matters. The question of how far we are justified in exercising our political or elective privileges and the other rights of citizenship, and how far the exercise of those rights would lead us into political matters, is one for each individual to decide for himself. We claim the right to express any convictions we may have in the matter, but we would only do so expecting that each one will make a conscientious study of the matter for himself. As a people we would be in favor of prohibition, and there would be no harm in our declaring ourselves to be so. But to come down from our work and enter the political arena even in behalf of temperance, would be to descend from God's work in God's way to a good work conducted in man's way. And man's ways in the present age of the world are past finding out. Temperance politics partake of the characteristics of other politics and lead to corrupt and unchristian practices.

452.—THE SWORD QUESTION.

Will you please explain Luke 22:36?

A. D. R.

This represents quite a number of queries, both written and oral, that have come to us within the past few weeks.

Here Christ instructs his disciples to purchase swords; but at other times he disapproves of their use. And, Is it right to use the sword in self-defense? Taking the two verses, Luke 22:35, 36, together, we see that Jesus is marking a contrast between the circumstances when he first sent out his disciples for a rapid and brief tour of the cities and villages round about, and those under which they were soon to go forth. Then as they went forth, Jesus told them to "take nothing for their journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece." Luke 9:3. But now, they were to carry purse and scrip; yea, he that had no sword should "sell his garment and buy one."

Some have concluded that the following verse, "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors," required that they should arm themselves, in order that they might appear as rebels, or outlaws, and thus be reckoned as transgressors. But this is not a necessary or even an admissible conclusion, since Jesus repudiated the idea of sedition or resistance to authority. Besides, when he had spoken, it was said, "Here are two swords," to which he replied, "It is enough;" showing conclusively that while they had the idea of arming themselves for fight, he had some other thought which they did not apprehend. Subsequent events show that this was not his thought, for the first blow with the sword called forth a remonstrance and rebuke from our Saviour, and his own hand repaired the damage that had been done. And no charge of resorting to armed force was preferred against him.

Jesus' words in verse 37 embrace in their scope the future controversy. Not only was he reckoned a transgressor, but his followers were also to bear the same reproach. It is still true that he that departs from evil makes himself a prey. To obey God's law constitutes one a transgressor.

They had been out on a small brief mission to their own people. Now there was before them the world with its opposition and warfare. They would require endurance and courage. And instead of going out without preparation or plan, it would now require caution, wisdom, courage, forethought, and weapons of offense and defense.

What are the weapons prescribed?—The sword of the Spirit, which is the word of God. (See Eph. 6:11-17.) Paul also says that "the weapons of our warfare are not carnal." It frequently requires a degree of spiritual insight to discern the meaning of Christ's words, and the disciples were wanting on this point. Many of the words of Christ were inscrutable to his followers until after the Holy Spirit was placed upon them; and we also need its influence in perceiving aright the sacred word.

It is evident to all that Christ never intended to promulgate his cause with the carnal sword. The Son of man came to save men's lives, not to destroy them. And yet one of the most frequent and lively figures by which the holy cause and its adherents are represented, is that of warfare and soldiers. "Fight the good fight of faith;" "Endure hardness as a good soldier of Christ;" "Put on the whole armor of God;" and many other passages bring forward the figure under which the Spirit of God shows our conflict with principalities and powers.

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.

THE AUSTRALIAN TRACT SOCIETY.

As we review the work of the past year, we are pleased to note many indications of advancement. The number of churches organized for work, as given in our last annual report, was but nine, comprising a membership of 704. During the year just closed four others have been added, increasing the number to thirteen, and the membership to 884, an increase of 180. The churches and companies newly organized for work are located at Williamstown, Hawthorne, and Middle Brighton, in Victoria, and at Broken Hill in New South Wales.

We present the report of the past three quarters only, or from Jan. 1 to Oct. 1 of the present year. During this time a good work has been accomplished in ministering both to the spiritual and the temporal needs of many. This work has been carried forward in various lines,—through the distribution of tracts, the sale of the *Echo*, Bible readings, missionary correspondence, and the Christian Help work, which has been recently introduced into some of our societies, and has proved of special benefit in reaching the hearts of many.

The number of Bible readings held with interested parties during this nine months, has been 444; while the letters written to those too far away to reach through other means, have been 583. To these 208 answers have been received. It is encouraging to note that over 35 per cent of the letters written have brought replies; or, in other words, that to less than every three letters written an answer has been received. The report of some of the societies is still better than this. The pages of reading-matter distributed are represented in the reports returned as 189,775.

Personal labor in the systematic distribution of tracts has been encouraged and entered into more generally than in the past. Those who have engaged in this work have given excellent reports, showing that much good has resulted by awakening an interest in the minds of the people for further investigation. Quite a number have accepted the truth wholly or largely as the result of this work. Good labor has also been done in the line of religious liberty work. Developments in religious legislation have called for a vigorous effort.

At the close of last year, the loaning of tracts by the envelope system was introduced in North Fitzroy, our oldest and largest church. Some fifty members took hold of the work, and it was pushed with vigor. This put into the hands of the people in and around North Fitzroy over 1200 tracts. In many cases the *Echo* was introduced where the tracts had been. At the beginning of the present year the number of *Echoes* taken by this church was very small, but a decided improvement has been made in this respect. Over 200 copies a week are taken on an average, most of which are sold by the members. Some five months ago the Christian Help work was started under the leadership of brother Semmens. Seven bands were organized. The locality around the *Echo* office for some distance was divided into districts, with one band to each. Each district had two lady visitors, whose duty it was to make investigation and determine what help should be given to the destitute cases reported. Through this means many of the poor and needy have had their wants relieved and the gospel preached unto them.

During the past six months there has been a greater interest manifested in this church in the missionary meetings than for years past, and the attendance has been increased fourfold. Bible readings, gospel conversations, and the circula-

tion of literature are the leading lines of work.

The Prahran society has been largely made up of the students of the Australasian Bible School. As the students have visited from house to house with the *Bible Echo* and with tracts, many souls have expressed their gratitude for these visits and publications, and gladly opened their homes to Bible readings. The Christian Help work was organized here also, and while it enabled the members to meet in some degree the temporal requirements of many families, it also opened the way to point sin-sick souls to the Saviour. In missionary correspondence they have made a good record. One quarter showed that to forty-five letters written, thirty answers had been received, and another quarter recorded forty-seven letters written, and forty received. Through the combined efforts of the members working in the various lines, ten souls embraced the truth in one quarter.

In our other older societies, of which we cannot speak particularly, a good work has been done, principally through the circulation of reading-matter. The Adelaide church has taken the largest club of *Echoes*. Most of these papers are sold by the members from door to door, and thus the society, while doing a good work, has been kept free from debt. They also entered heartily into the circulation of the Australian *Sentinel*, distributing 3000 copies of the first number. They donated £20 to the *Sentinel* fund.

The Paramatta and Sydney churches have also manifested an interest in the circulation of the *Sentinel*, the latter sending out 1300 copies, and writing 240 letters to the parties to whom the papers were sent. Through the efforts of the Sydney society, several have been added to their number. The little company at Latrobe, Tasmania, consisting of four members, are taking a club of sixty *Echoes* weekly.

But we wish to make special mention of our new societies organized during the year. Of these, the Brighton society was the first. Although their number is small, consisting of but twelve baptized Sabbath-keepers, they have large hearts, and stand ready to unite with their sister societies in the extension of the work. In both this and the Williamstown society, organized about a week later, the Christian Help work has been made a prominent feature. I will give a portion of the Brighton report as presented by its librarian:—

"We have eighteen families under observation; the majority are women and children, some are widows, and the husbands of others have left their homes to seek work. We have been able to relieve several by drawing the attention of people living near, who have kindly and promptly rendered assistance and given a little work."

Our youngest society is one organized a few weeks since at Broken Hill, and consists of twelve members. Forty copies of the *Echo* are taken, and other lines of work have been entered upon. The librarian is a young lady who is engaged in teaching both a day and a night school. In her case the saying is proved true, that where there is a will, there is a way. Although her time is so fully occupied, she still finds time for missionary work. She writes: "I had no difficulty in disposing of the thirty *Echoes* you sent me, and I met with great kindness from some of the people. I sold two on my way to school in the morning, one at recess, and sixteen at dinner time. Two I sent away, and the remainder I sold at dinner time the next day. I am going to send the children in our little company out with them. We have organized a junior missionary society, and the children are delighted at the prospect of going out with the *Echoes*." She devotes her Sundays to house-to-house visitation, and is full of zeal. After speaking of her work, she adds: "How happy we feel when doing a little for Him. To me it is the happiest experience of my life."

We have been gratified with the hearty responses received from isolated Sabbath-keepers

scattered here and there throughout this large Conference. They seem very grateful for the communication that connects them more closely with the body of our people. Although deprived of the privileges enjoyed by most of us, and undergoing hardships for the truth's sake of which we know but little, the letters of many indicate that their faith is strong. Some of the lonely ones are among the most zealous workers we have. There seems to be an increasing spirit to work among these scattered Sabbath-keepers.

I will close with one instance related by a canvasser, which shows the influence of the literature placed in the homes of the people. The agent writes from his field in South Australia:—

"On Sunday night the landlord of the boarding-house at which I had put up, came to me, and informed me that he had been reading a very interesting book, in fact, the best book that he had ever read. I was curious to know what book it was, and was informed that the name was 'Thoughts on Daniel and the Revelation.' He then began to tell me about the Sabbath. I told him I had read the book and was very much interested in it. He was so glad to find another who appreciated it. He then began to tell me that nearly all the ministers in the town had visited him to try to prove that he was wrong, but the more they argued, and the more he read their books on the Sunday side, the more convinced he was that the seventh day was right. I did not at once inform him who I was, but when he seemed so earnest, and so clear as regards present truth, my heart went out to him, and I told him that I was a Seventh-day Adventist. I shall never forget the look of joyful surprise, as he exclaimed, 'Then we are brethren!' I talked with him until a late hour, and gave him my *Echo*, and promised him more reading-matter. He did not know that there were any besides himself who kept the seventh day. He said that he bought the book several years ago, but had not read it until the last few weeks. Since then he has read it through several times, and has a wonderful interest in it. I have been much stirred over this case."

ANNA L. INGELS.

FLORIDA CAMP-MEETING.

THE camp was prepared, and all were ready for the meeting at the appointed time. Reduced rates were secured on the railroads, and two schooners belonging to our brethren came loaded from Manatee county. About one hundred were in attendance at the meeting from that county, mostly from Terra Ceia. It was on this account that the meeting was located at Tampa on the bay. About 200 were on the grounds at the beginning of the meeting, and this number was slightly increased before the meeting closed, besides those of our brethren who are living in the city.

The camp was located inside the city limits between Tampa and Ybor cities, in a beautiful grove, which is encircled by a loop of the Tampa electric street railway. This was the first camp-meeting ever held in this region, and the first camp-meeting of Seventh-day Adventists in the State of Florida. The number of our people attending was a surprise even to those in charge of the meeting. Fifty tents and apartments were erected on the ground, so that all were accommodated, and everything was filled. The weather was all that we could ask, and the health of the campers was good throughout. The outside attendance was very good, and increased to the close.

All were thankful for the presence of Elder A. T. Jones, and appreciated his efforts in their behalf very highly. There were three discourses given each day. Elder Jones spoke twice, and Elder Geo. I. Butler and myself filled the other hour. A lively interest was manifested on the part of all in the truth presented, and the brethren

and sisters drank in the spirit of the message with rejoicing. The spiritual growth in the meetings from the beginning to the close was apparent. This was also true with the people from without. The last night the spacious auditorium was well filled with attentive hearers.

The youths' meetings were conducted by brother J. W. Collie and assistants. The children's meetings were in charge of Mrs. E. C. Keck. The work in the kindergarten department elicited much attention from all, and some children from families not of our faith came in and acted a part with the rest.

Thirty-eight came forward for prayers, and ten were baptized by Elder L. H. Crisler in the natatorium in Ybor City, about one-half mile from the camp-ground. The business meetings of the Conference and other departments passed off harmoniously. The officers were generally reinstated in the positions held last year.

The donations from the Sabbath-school and first-day offerings collected on the grounds were \$36.43. The tithes collected since the organization of the Conference were about \$2300. After settling with all the laborers and for the expenses of the camp-meeting for the past year, they start out on another year with about \$300 in the treasury. While there were no new churches ready for admittance at the time of this meeting, there are two or three waiting organization. We expect to assist in the organization of the church at Tampa before we leave the city. Taking it all in all, this camp-meeting was a success, and the brethren and sisters returned home full of courage and hope.

R. M. KILGORE.

MASSACHUSETTS AND RHODE ISLAND.

AMONG THE FRENCH.—In August I had the privilege of spending one week at Northfield, Mass., during Moody's convention for Christian workers. Here is Mr. Moody's birthplace and the site of his seminaries for boys and girls. I had the opportunity of listening to Moody, Whittle, F. B. Meyer, of London, A. J. Gordon, of Boston, and A. T. Pierson, who constitute, as it were, an advance guard among the Christians of the various denominations.

In September and October, I spent four weeks laboring among the French Canadians in West Boylston and Oakdale, Mass. I held a few public meetings, and then visited the interested ones. Several families are bravely studying the Bible in spite of the moral boycott. While I was in one of them, the priest came in, just in time to see the symbols of Daniel 7, and among them the prophetic photograph of the papacy. We had a friendly talk, after which he bade me God-speed!

My next station was Woonsocket, R. I., where brother A. F. Archibald had been holding Bible readings through the summer with some French Protestants. Three heads of families have embraced the Sabbath. One of them has been for eight or nine years a colporter for the Baptist and First-day Adventist denominations.

Nov. 19.

JEAN VUILLEUMIER.

SEED SPRINGING UP.

A LETTER has just been received from a sister in Michigan, in which she says that one of our ministers held meetings in her neighborhood some months ago, but there seemed to be no immediate results from them, as no one accepted the truth at the time. Recently a minister of another denomination came into the neighborhood to do some preaching, and his opposition to the truth has led two heads of families who had attended our meetings to take their stand in favor of the message.

As we are preaching the truth or scattering literature, we may oftentimes be discouraged by the thought that our labors are not accomplish-

ing anything; but the Lord is constantly giving us encouragement by bringing people into the truth long after we thought the seeds that we had sown had fallen upon barren soil.

A. O. TAIT.

OUR SWEDISH PAPER.

THAT our periodicals exert a powerful influence for the promulgation of present truth, and that many through them are led to rejoice in the light, we receive many evidences from time to time. Of late quite a number have embraced the third angel's message and have commenced to walk in all the commandments of God from simply reading our Swedish paper, *Zions Vaktare*. We propose here to give a few extracts from letters received—extracts which to our mind are very encouraging and significant.

One reader writes:—

"The little instructive and entertaining paper I can certainly not do without as long as God grants me health and strength to read it, for it is more of a blessing to me than I can describe. Some one has written that the *Vaktare* is the best preacher in the world, and in this I concur."

A sister writes:—

"I cannot do without the splendid paper, the *Vaktare*. It is a welcome guest in my home, as it comes here every week. Through this little messenger I have been led to see the light of present truth, for which I praise the Lord. I trust it may be a blessing to many more. After I have read it myself, I send it to friends in Sweden, and I trust the Lord will bless this work."

One person writes: "The first copy we obtained of your paper, brought the truth to us." From his letter we judge others in his neighborhood have also accepted the truth, although they have never heard a Seventh-day Adventist preacher.

Another writes that the *Vaktare* has taught them; i. e., him and his family, more than all preachers they ever heard. This person has also been sending the paper to Sweden, and there it has created quite a stir. Several have embraced the truth, and many have been led to search the Bible as never before.

From northern Michigan we recently received a letter, from which we take the following:—

"We are here twelve Sabbath-keepers. We have never been privileged to listen to a preacher of our faith, and for that reason *Zions Vaktare* is, next to the Bible, our preacher from week to week. We praise God for all the light it has given us, and we look with joy and trembling for the soon coming of our Saviour—I say with trembling, for at times it seems as if all the evil powers combine to overthrow us. But praise be to God, who gives us the victory. We rejoice, for we feel that we are standing on the sure foundation of truth. There is an influential Baptist church here, among whom we are as living witnesses for the truth. Last summer a brother who has been a leader among the Baptists, began, together with his son, to walk in all the commandments of God. The rest of his family are also interested."

In our paper we have a Health and Temperance Department. That this also exerts an influence for good is evidenced by interesting cases that have come to our notice. One man who had been in the habit of frequenting saloons, one day entered one of these dens in Chicago, and chanced to see a copy of our paper lying on the counter. He read a few lines, put the paper in his pocket, went home, and read it through thoroughly. The result of it all was that he made up his mind never to go into a saloon again. He says: "This time that I went into a saloon was for me a blessed moment, for I found my salvation papers for eternity. God grant the same thing might happen to many other souls, that they might stop and listen to the voice of truth, while mercy yet lingers. To-morrow may be too late."

The above is sufficient to show that our periodicals are doing a good work in bringing many to rejoice in the light of present truth. Should not this encourage us to interest ourselves in the circulation of our various papers, to scatter them

everywhere like the leaves of autumn, that they may preach the truth to thousands of souls who might never be reached by the voice of the living preacher? Sister White says of this work:—

"If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work, —nothing worthy of their special interest. Yet it is a fact that the circulation of our papers is doing a greater work than the living preacher can do."

While our American brethren are especially interested in the circulation of our English periodicals, we trust they will also remember our foreign papers. Regarding the Swedish paper, we have sent a special letter to our State tract and missionary offices, and we trust this has now reached the most of our churches. This speaks of a special plan which we wish to put in operation at an early date for a broadcast circulation of *Zions Vaktare*, and we trust we may have the hearty co-operation of our American brethren in this, so that our paper may become widely known throughout the United States.

A. SWEDBERG.

A LETTER.

DEAR READERS OF THE REVIEW: It has been some time since I wrote anything to you about this field, which as yet has no church of our faith, and which has not, so far as I know, ever heard any living preacher of the present truth proclaim to its inhabitants the glorious third angel's message. The few of us who are here are still engaged in distributing literature, but the work goes on slowly, and means are scarce with which to push it forward. I do not know what we should do in our poverty, but for the kindness of some of our brethren abroad, who continue to send us some of the kinds of literature that we need. This is not an appeal for help, as we shall ask it of the State tract society, whenever we realize it to be necessary. This city is said to contain a population of nearly 15,000; and yet so far, we know of only eight who are in the truth with a few sympathizers. Two of our number have left since I last wrote you; and we have gained one. We have two Sabbath-schools in different parts of the city, but neither has an average attendance of over eight persons. We have a Bible reading in connection with each Sabbath-school. We have also a social meeting and prayer-meeting on Sabbath evening; likewise on each Monday night. Quite a number of persons are interested in the good tracts we have loaned; but none have yet seen their way clear to throw off the shackles of custom, and the fear of man, and do right, wholly trusting in the Lord. I thank you very much for your help in the past, and would ask you now to remember us at the throne of grace. We have dear ones here, as well as friends and acquaintances, whom we want to see saved in the day of the Lord Jesus.

Yours in the bonds of truth, and yet free in Christ.

WM. H. BROWN.

810 Broadway, Joplin, Mo., Nov. 11.

OTHER ARRESTS.

As if the number of arrests of our people so far this year had not been sufficient, Massachusetts comes to the front, and has brother Gibson, of that State, under sentence for Sunday labor. He has had his trial in the lower court, and appealed his case to the higher. His trial in the higher court, will, no doubt, be in the past when the readers of the REVIEW see this. Brother Gibson pleaded his own case, and the Lord greatly blessed him in making his plea.

Certainly the fulfillment of the Saviour's statement, that we would be brought before judges

and councils for his name's sake, is beginning to be seen all around us. We have been looking a good many years for these things that are now taking place, and now we see them springing up everywhere. Are we ready for the issue? Do we have that connection with God that will enable us to stand calmly and truly for him under these trying circumstances? He is an all-sufficient Saviour, and able to keep us if we fully trust him. But while we are trusting in his power to keep us, we must never forget the fact that he has a great work for each one of us to do. We have great privileges in working for the Master, and we should not neglect these in the least. We should be earnestly employing all of our time and strength in his service.

Quite a number of rumors have been afloat in regard to more arrests of our brethren in eastern Tennessee, but a letter just received from Elder G. W. Colcord, the principal of the Graysville Academy, says: "No new arrests have been made, and the general opinion is that there will be none until the February term of the court, if then. We are endeavoring to be passive in the hands of our Heavenly Master, that the Scripture may be fulfilled which requires us to let the peace of God rule in our hearts." This notice will answer the many questions which have been asked upon this subject.

A. O. TAIT.

News of the Week.

FOR WEEK ENDING DECEMBER 1, 1894.

NEWS NOTES.

Protected by the stringent game laws of Vermont, the deer in that State are rapidly increasing in number, so that now it is not uncommon for deer to be seen in the fields and pastures, sometimes several together. They are frequently found in company with the cows in the pastures. A farmer living only five miles from Rutland, the largest city in the State, has suffered the loss of an acre and a half of buckwheat by the deer. They are reported as being seen in all parts of the State. The law of Vermont forbids killing them until 1900.

Franz Kossuth, son of the famous Hungarian liberator, has been visiting many towns in Hungary, speaking in favor of the liberal measures which have lately been before the Diet, part of which passed. Much excitement has attended him, his name alone being sufficient to stir the Magyar blood. The effect has been so great that the premier of Hungary, Dr. Wekerle, has persuaded the emperor that his consent to the civil marriage bill ought no longer to be delayed. The emperor has therefore granted the royal sanction. He expresses his entire confidence in the premier.

The republic of Brazil seems to be suffering a perpetual revolution. The new president does not inspire the confidence of all classes. Many think he is too much under the influence of Peixoto, the former president. The rebellions in the southern provinces continue, and Admiral de Gama is still plotting mischief, and is said to have 8000 men at his command. Monarchists are said to be rising all over the country. Added to all this internecine trouble, Brazil is now having a difficulty with Italy. Brazil has refused to arbitrate, and Italy proposes to send a fleet of war vessels to back up her demands.

At a meeting held by General Booth in the Princess Rink in Chicago a few evenings since, the General carried out what the Salvation Army call a "hurricane exercise." This is done by stirring up his listeners to the wildest pitch of enthusiasm. He was picturing the folly of a sinner who neglects to come to Christ, when suddenly he began to cry, "There is fire!" This was repeated several times, until some of the audience began to think there was a fire. Then he described a fire,—a man clinging to a window ledge, the fire scorching him, friends below with blankets to catch him. Will he jump? The audience caught the spirit, and cried, "Jump, jump!" The hallelujah lassies fell on their faces, the men in red coats hugged and kissed each other and cried, the band began to play, the general cried, "Fire a volley!" and the shouts of "amen" concluded the tempest. Then they sang,—

"My old comrades, fare ye well,
I will not go with you to hell."

Many came forward for prayers.

There seems to be but little doubt that some thousands of Armenians were put to death by the Kurds, and with great cruelty, neither age nor sex being regarded. As Turkey made distinct promises for amelioration of the condition of the Armenians, and as the powers are pledged that these reforms shall be carried out, the whole affair must come before the powers. And if Turkey is powerless to protect them, the treaty powers will be obliged to assume the responsibility of relieving the sultan from the task of governing the Armenians. The independence of Armenia, under the protection of the treaty powers, is a project that is advised and hoped for by some.

The school elections in various English cities, which occurred lately, were of a very exciting character. The contest was upon the point of religious teaching in the schools. By a skillful manipulation of their forces the clericals gained the victory, which means that dogmatic religion will be taught in the schools. The Progressivists had a majority of 150,000, but the clericals, by a skillful division of their votes, secured twenty-nine candidates, against twenty-six for the Progressive party. In connection with the election, Archbishop Walsh, primate of Ireland, denounces Michael Davitt and other Irish journalists for having made common cause with the secularists against the religious education that is favored by the Catholic Church.

The new commercial treaty lately established between the United States and Japan places that country in a different relation to us than before. Really it is an acknowledgment that Japan is a civilized nation equally with the United States. Former treaties have assumed that Japanese courts were too brutal to allow American citizens accused of crime in that country to be tried before them. They were always tried before the consular court. Now Japanese courts will have jurisdiction over Americans in that country. The treaty, however, will not go into effect until January 1899. By that time it is thought the courts of Japan will be safe to honest men and unsafe for criminals. By this treaty the Japanese are restricted from immigrating here in large numbers. Americans are given certain property rights in Japan, but they are not allowed to own lands in fee simple.

The second annual convention of the Kansas Irrigation Association, which lately convened in Topeka, was a large and enthusiastic gathering. In attendance and interest it exceeded the most sanguine expectations. A series of papers upon the subject of irrigation, covering every side of the question, were presented. Gigantic plans for the irrigation of hundreds of thousands of acres were presented, as well as plans for the watering of a more limited area. The State was urged to broaden the authority of the State Board of Agriculture, so that it can cover all the State in its plans. The employment by the State of competent irrigation engineers was advised. The convention asks the United States government to appropriate a portion of the money received from these arid lands of western Kansas for the irrigation of these same lands, that they may be of some use to those who have purchased them.

Marshal Yamagata's army has won another victory, and China apparently is powerless to defend herself. There are many dissensions in the Chinese government, and one hundred and twenty high officials of the Chinese government have united in a charge of treason against Li Hung Chang. The latter is now said to be guarded by his own troops. Some days since Li sent Mr. Dietering, a German who has charge of the custom-house department of the Chinese empire, to Japan to negotiate for peace. Count Ito, the Japanese minister of State, refused to see him, declaring that China must send a special envoy, fully authorized to treat for peace. There is a report that Mr. Denby, the United States minister to China, has telegraphed this government that chaos reigns at Peking, and asks for protection. If this is true, the lives of foreigners in all parts of China will be in great danger. Undoubtedly all the foreign governments will act in concert for the protection of their citizens. Evidently exciting times are ahead.

DOMESTIC.

—Dr. Herzog, of Chicago, believes that he has discovered the smallpox parasite.

—There has been an unusually large crop of oranges in Florida the present season.

—A syndicate of New York City bankers has secured all the new government bonds.

—Six armed men robbed a bank at Baker City, Oregon, Nov. 27, taking \$1000 and escaping in safety.

—President Cleveland is suffering from a serious illness, and his message will therefore be delayed in consequence.

—The sale of the new United States bonds has developed, the fact that there is a great demand for them, and that they might be issued at much less interest.

—By an almost unanimous vote Miss Frances Willard has been re-elected as the president of the W. C. T. U.

—A cliff-dwellers' cave has been discovered in the Bradshaw Mountains, Ariz. There are 260 cliff houses cut in the rock.

—The mists that have been hanging over Mt. Tacoma, Wash., cleared away without revealing any effects of an eruption.

—The prevalence of diphtheria in Detroit has caused the closing of all the public schools of the city for ten days, beginning Nov. 26.

—English capitalists charge that they have been swindled to the value of \$1,000,000 through fraudulent investments in South Dakota.

—Although the Populists lost the governorships of Kansas and Colorado, the total vote of the party over that of 1892 shows a gain of 600,000 votes.

—By orders of the mayor of Chicago, there was no raffling for turkeys in that city, and the saloon-keepers now have about 50,000 turkeys on their hands.

—Two thousand American Russians met at Central Music Hall, Chicago, Nov. 25, and drew up a petition to the czar, asking for a constitutional government for Russia.

—The New York *Independent* is authority for the statement that 148 men have been lynched in this country since May 14, 1894, and that no one has been punished for these crimes.

—For the first time in the history of North Carolina, a Roman Catholic has been elected to a State office, in the person of S. O. Robinson, appointed judge of the State superior court.

—Matt Aubery, the young man with whom Chief Justice Fuller's daughter eloped in 1889, has been living for some time by forging Mr. Fuller's name to checks. He has been arrested.

—Four companies of the Alabama State militia are in readiness to move to Montgomery if there shall be any attempt by Captain Kolb to prevent the inauguration of the Democratic candidate, Mr. Oates.

—The musket used by Soldier Brownell to kill Jackson, the murderer of Colonel Ellsworth, at Alexandria, Va., in May, 1861, has been found, and it will be placed by the coat of Ellsworth in the museum at Albany.

—An equestrian statue of Major-general Hancock, of heroic size, is to be placed upon the ridge, where, at the battle of Gettysburg, he checked the rout of the Union troops on the first day of the battle, and re-formed the line.

—The Shoe and Leather Bank of New York City has lost \$354,000, through two trusted officials who have been for some time engaged in the systematic theft of the funds, concealing their crimes by false accounts. Upon exposure, one drowned himself, and the other is a physical wreck.

—Armenians in this country are appealing to the government to protest against the outrages upon their countrymen reported to have been inflicted by the Turks. Many other people are joining in these demands, some urging the government to send a United States fleet of warships to Constantinople.

—The United States will not send government troops into the Indian Territory to repress disorders there, but will encourage the United States marshals there to do the work. Two members of Cook's gang were captured Nov. 24. An attempt to rob a train at Fort Gibson was foiled by the arming of the railroad men.

—A mound has recently been opened in Brown county, Ill., containing a thousand or more skeletons of human bodies. The appearance is that they were all burned upon a level piece of clay, and were then covered with large black flints and then with a layer of clay. Many arrowheads, spear points, stone axes, pipes, etc., were found.

FOREIGN.

—The Princess Bismarck, wife of the "Iron Chancellor," died Nov. 27.

—British protectorate was formally proclaimed over Uganda, Africa, Nov. 24.

—Montreal has received a bottle of Dr. Roux's anti-toxin for diphtheria.

—The boy king of Spain already speaks fluently English, French, German, and Italian, besides his native Spanish.

—Four thousand Chinese were killed and wounded during the siege and final capture of Port Arthur by the Japanese.

—The feeling in Rio de Janeiro is very bitter against the Italians and Portuguese, and they are frequently attacked in the streets.

—As one of the results of the capture of Port Arthur by the Japanese, Li Hung Chang has been deprived of all his honors, but he still retains his office.

—The French Chamber of Deputies has passed the bill to defray the expenses of the expedition for the conquest of Madagascar.

—The czar was married at St. Petersburg, Nov. 26, to the princess Alix of Hesse-Darmstadt. The ceremonies were very imposing.

—Queen Victoria is so crippled with rheumatism that walking is with her a physical impossibility. It is thought that she will never walk again.

—Nov. 22, by order from M. Crispi, all the societies of the Socialistic party of Italian workmen were suppressed. Their books were seized when found.

—The Turkish government has forbidden the entrance of any American newspapers into that country. This is owing to their comments upon the Armenian affair.

—Recent earthquakes in Italy have been very severe. At Reggio 50,000 people have been made homeless. In some places the dead in the cemeteries were thrown to the surface.

—Italian peasants have revolted against the *octroi* tax in several towns. At Alatri a mob of 600 attacked the mayor's residence with stones. The same day, Nov. 25, a riot occurred at Genoa.

—The czar of Russia on his wedding day remitted large arrears of taxes, and modified many severe sentences. He says that in his government he will be guided alone by truth and justice.

—Reports from Bogota indicate that great distress and unrest prevail in the United States of Colombia. The government is impressing many men into the army, and the country is apparently on the eve of a revolution.

—A young man in Montreal recently allowed himself to be hypnotized, and the hypnotic agent was unable to bring him to consciousness. A doctor was summoned and with great difficulty was finally able to restore him. It is thought that his health is seriously impaired.

—Complete returns for the recent election for the Norwegian Storting have been received. They show the new Chamber will consist of fifty-nine members of the party of the Left and fifty-five Moderates and members of the Right. In the last Chamber the Leftists had sixty-four members and the Rightists fifty.

—Thirty complete sets of guns, mountings, and gunnery stores are to be distributed among the dockyards at Portsmouth, Chatham, and Devonport, England, and Hong-Kong and Sydney for use when required upon British merchant cruisers. Each set will consist of eight breech-loading and eight Nordenfeldt machine guns.

RELIGIOUS.

—The clergy of Buffalo have started a movement for the closing of saloons on Sunday.

—The encyclical of the pope addressed to the Greek Church, asking it to return to the Church of Rome, has produced no apparent impression upon the Greek Church.

—A Methodist Conference held Nov. 26 at Ocean Grove, N. J., discussed at some length the question of church gambling. A strong sentiment against such gambling was created.

—Bishop McQuaid preached a sermon at the Roman Catholic cathedral at Rochester, N. Y., Nov. 25, censuring Archbishop Ireland for coming to New York and taking part in the political contest.

—A church, so-called, which believes in no deity, has lately been organized at St. Louis. Social, industrial, and moral questions will be considered in its pulpit. Lewis C. Fry, late leader of one of the industrial armies, is its present lecturer.

—The visit of General Booth of the Salvation Army to the different cities of this country is arousing much attention to the work of the Army. At nearly every place he visits, thousands crowd to see him, often many times more than can get into the building where he speaks.

Special Notices.

KANSAS INSTITUTE.

FINDING these periods of Bible study to be the most beneficial to our people of anything in the line of church work that we can do, we have decided to hold another institute at Elk City, Dec. 13-20. We expect to see a good representation out from Moline, Howard, Busby, Cave Springs, Altoona, Neodesha, Yates Center, and Independence. You can get rooms very cheap. Come prepared to take care of yourselves as you would at camp-meeting. Brethren M. H. Gregory, C. A. Hall, and the writer will be present. Come, brethren, without fail. You cannot afford to miss it. This will

give you a good preparation to enter upon the services of the week of prayer which follows. Lay your plans to stay till Thursday morning, Dec. 20.

C. Mc REYNOLDS.

CHURCH DEDICATION.

The new church building at Bern, Nemaha Co., Kans., will be dedicated Sunday, Dec. 9, at 11 A. M. Elders Woodruff, Shrock, and Mc Reynolds will officiate. All of our people near are invited to attend. The meetings will begin Friday night.

C. Mc REYNOLDS.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119: 130.

LESSONS ON THE BOOK OF LUKE.

Lesson 11.—Burial and Resurrection. Luke 24: 50-56: 24: 1-12.

(Notes for General Review. Sabbath, Dec. 15.)

PARALLEL scriptures, Matt. 27: 57-28: 15; Mark 15: 42-16: 11; John 19: 38-20: 18.

It will be of interest to note the events mentioned by the other evangelists and omitted by Luke at this most interesting point.

Verses 50-53.—Jesus was dead. (See Heb. 2: 14, 15.) Now follows the burial. Jesus had two friends in the Sanhedrim, rich and influential. These now came forward ("Spirit of Prophecy," Vol. III, p. 173) at a time when the cause needed just such friends. Their influence with Pilate secured them the body. Notice the character given: Joseph—"a counselor, a good man, and a just." The Sanhedrim had condemned Jesus when neither Joseph nor Nicodemus was present. The sepulchers of those days were excavated in solid rock by digging into the side of a rock or hill. There were receptacles for the bodies, generally shelves, and a stone the size of a cart-wheel and a foot thick, was hewn out, which ran in a groove and could be rolled before the circular opening of the tomb, or rolled back. Being rolled before the opening, it could easily be sealed. Matt. 27: 66. Nicodemus provided a costly preparation for embalming the body. John 19: 39. Thus was fulfilled Isa. 53: 9, of which there are various renderings; but the Dutch Bible, Bishop Lowth's, Spurrell's, and other translations, give the sense as follows: "They determined his grave to be with the wicked, but it was made with the rich in his death, because he had done no violence," etc.

Verse 1.—Proof that Jesus arose on the first day of the week is sometimes sought for. The most direct evidence, perhaps, is Mark 15: 9. Of this verse, the Syriac rendering is, "And in the morning of the first day of the week he arose." But since he was buried on the preparation day, he must have arisen on the first day, as that would be the third of his burial.

Of what was done on that Sabbath, the only account is in Matt. 27: 62-69 and Luke 23: 56. The Jews were desecrating the day for which they pretended to have such regard, by strengthening their Satanic plot. The disciples of Jesus were resting according to the commandment. There is a parallel between those circumstances and the ones in which we shall soon be placed. The account of the resurrection is given in Matt. 28: 1-4. The women were last at the sepulcher (see verse 55), and first at the vacant tomb.

Verses 2-12.—To these women the angels appeared with the glad news of the resurrection. It would seem that Mary Magdalene had in the meantime gone to tell Peter and John (John 20: 2) that the body was taken away. They ran to the tomb, and seeing it was empty went home. Mary Magdalene then returned, the other women having gone with the joyous news, and stood alone at the tomb weeping, when Jesus himself approached, and she supposed that he was the gardener. Verses 11-18. But the united testimony of the women, and the fact that Peter and John had seen the empty tomb, did not convince them that he had risen.

G. C. T.

Publishers' Department.

YOU DO LIKEWISE.

A BROTHER in sending his order, with several others, for the next General Conference *Bulletin*, has the following to say: "We order early this year, that we may not miss any of the numbers of the *Bulletin*. Last year some of us failed to get all the numbers, because we were too late in ordering." We hope that all our brethren will be like-minded. The next General Con-

ference will certainly be the most important one that has ever been held, and none of our people should miss getting a full account of it through the columns of the *Bulletin*, and therefore they should send in their orders early.

Remember that the *Bulletin* is furnished for the full time of the Conference and the institute that precedes it for fifty cents. Send all your orders to the undersigned at Battle Creek, Mich.

A. O. TAIT.

INTERESTING WORK IN PENNSYLVANIA.

As the readers of the *REVIEW* are well aware, Pennsylvania has a Sunday law on its statute books that was enacted in 1794. The law breathes a spirit of religious despotism that is entirely out of harmony with this age. An effort has been made several times to have the law repealed, but without result.

The National Reformers of Pennsylvania in a recent convention, decided unanimously to make a strong effort this winter, not to repeal this law, but to increase its fine from \$4 to \$25. This is furnishing the brethren of that State with quite an excellent opportunity to enlighten the people upon the questions at issue. They have just ordered 5000 copies each of "Our Answer," "The Limits of Civil Authority," and "Now in Jail for Conscience' Sake," and propose to circulate these tracts together with other publications throughout their State. These orders from them for tracts are only a beginning; they expect to circulate a great many more publications than these already ordered.

No doubt if other States will look about them sharply, they will see like openings in their localities, to circulate a great many of our publications. We trust that they may do so.

A. O. TAIT.

A GOOD PLAN.

ONE of our leading brethren, in response to a few lines we sent him in connection with a sample copy of the new tract, "Now in Jail for Conscience' Sake," has suggested a good idea; and it is this: He says that this new tract is just the thing to be circulated now; and that he is going to place a copy of it in the hands of his business acquaintances and others who have been telling him that we should not be alarmed over these Sunday laws, and that we would never be persecuted for our observance of the Sabbath.

We believe this tract, circulated right now, will open the eyes of a great many people of this class. If you have any friends who have been doubting that these things would come, why not hand them a copy of this tract, and thereby let them see clearly the fulfillment of our teaching upon this question? And not only should we be handing out this particular tract, but we have many important publications which should follow it up on the various subjects of truth. While we are making a special effort to circulate a particular publication, we must be careful not to allow our ideas to be narrowed down to the thought that this is the only one to circulate. When there is some particular issue before us, and we are extensively circulating a tract like "Now in Jail for Conscience' Sake," we should see in this an opening for other publications as well to be brought before the people, and their minds enlightened upon the important truths for this time. It should be our constant prayer that God would give us that breadth of mind which will enable us to take in the whole scope of the third angel's message and its importance in all of its departments.

A. O. TAIT.

AN IMPORTANT TRACT AND HOW IT IS SELLING.

IN last week's *REVIEW* we gave a notice of the publication of the *Religious Liberty Library*, No. 28, entitled "Now in Jail for Conscience' Sake." We stated then that we hoped to see this publication receive a very extensive circulation. At this writing the tract has only been advertised one week, and already we have orders for the same from the Michigan Tract Society for 25,000 copies, from Ohio for 10,000, from Nebraska for 10,000, Wisconsin for 5000, Minnesota for 5000, Pennsylvania for 5000, from the Pacific Press, New York, for 5000, the Pacific Press, Kansas City, for 1000, Missouri, 10,000, Montana, 5000, miscellaneous, 2000, aggregating 83,000 copies.

We are glad to see the circulation of this publication starting off so briskly. The brethren will be in jail for about two months yet, and during that time, we ought to make an effort to place a copy of this publication in the hands of every citizen of the United States, and we know that as this tract is circulated, it will create a demand for our other publications, and we ought to be ready to supply them.

We have other very valuable tracts in the *Religious Liberty Library*, in the *Bible Students' Library*, and in the *Apples of Gold Library*. Our brethren should make themselves familiar with this literature and be pushing its circulation now, while the long winter evenings afford good opportunities for reading.

If you have not seen copies of this new tract, send to

your State secretary or any of our publishing houses for a sample, and we are sure that as soon as you see it, you will be glad to assist in its circulation. It is an eight-page tract, price 1 cent, with the usual discounts in quantities.

A. O. TAIT.

We have received from the publishers, Pacific Press, Oakland, Cal., a volume entitled, "The Story of Pitcairn Island," by Rosa Young, a "native daughter." The book contains 254 pages, with numerous illustrations. It is hardly necessary to review this book, since from its title the most of our readers will apprehend its contents and character. Its subject is intensely interesting, and its style is entertaining and clear. It is a book for old and young alike. Sent for \$1 post-paid. Address the publishers.

A REQUEST.

Will those who are interested in religious liberty, who get their mail at Caro, Mich., call upon Wesley Crittenden, at Smith's reading-room, opposite the post-office? Correspondents please address me as above, Box 157.

W. CRITTENDEN.

ADDRESS.

THE address of C. A. Peddicord, State agent of Ohio, is 249 Cedar Ave., Cleveland, Ohio.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.
STATIONS.						
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.30	pm 11.30
Michigan City.....	11.35		8.50	pm 12.17	5.20	am 1.19
Niles.....	am 12.46		10.15	1.15	6.28	2.45
Kalamazoo.....	2.15	am 7.20	11.55	2.30	7.40	4.35
Battle Creek.....	3.00	8.10	pm 12.50	3.05	8.18	5.22
Jackson.....	4.30	10.00	2.40	4.25	9.55	6.50
Ann Arbor.....	5.40	11.05	3.50	5.15	10.25	7.47
Detroit.....	7.10	pm 12.20	5.30	6.35	11.25	9.20
Buffalo.....				am 12.35	am 6.45	pm 5.30
Rochester.....				3.38	9.55	8.40
Syracuse.....				5.40	pm 12.15	10.45
New York.....				pm 3.45	11.45	am 7.00
Boston.....						10.50
WEST.						
STATIONS.						
Boston.....				pm 2.00	pm 3.00	pm 7.15
New York.....				4.30	6.00	9.15
Syracuse.....				11.30	am 2.35	am 7.20
Rochester.....				am 1.20	4.10	9.55
Buffalo.....				2.20	5.00	pm 3.30
Detroit.....	pm 8.45	am 6.30	am 7.20	8.30	pm 1.30	pm 4.35
Ann Arbor.....	1.25	7.30	8.43	9.25	2.19	am 12.10
Jackson.....	11.40	8.35	10.43	10.30	3.15	1.25
Battle Creek.....	am 1.17	9.48	pm 12.15	11.43	4.31	2.55
Kalamazoo.....	2.10	10.27	1.00	pm 12.22	5.19	3.35
Niles.....	4.00	11.48	3.00	1.40	6.27	6.00
Michigan City.....	6.09	pm 12.50	4.25	2.45	7.22	8.00
Chicago.....	7.10	2.40	6.35	4.30	8.05	7.50

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a. m. daily except Sunday.
Jackson east at 7.27 p. m.
Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.10 p. m. and 6.35 p. m. daily except Sunday.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

GOING EAST.				STATIONS.		GOING WEST.			
Read Down.						Read up.			
10 Mail Ex.	8 Erie Ex.	4 L. Ex.	6 Ad. Ex.	42 M. & P. H. Tr'n. Pass.		11 Mail Ex.	1 Erie Ex.	3 L. Ex.	7 Ad. Ex.
am 9.40	am 11.25	am 8.10	am 8.15	am 6.00	D. Chicago A.	pm 7.28	pm 4.50	pm 9.10	pm 10.30
1.10	1.20	5.05	5.10	6.00	Cassopolis	5.05	5.45	7.10	8.30
2.40	2.55	6.30	6.35	7.00	South Bend	3.10	3.20	5.44	7.10
1.29	3.07	7.12	7.15	8.00	Cassopolis	2.15	2.40	5.13	6.30
2.21	3.38	8.02	8.05	8.42	Schoonsburg	1.24	1.52	4.00	5.17
2.35	3.52	8.16	8.19	9.00	Vicksburg	1.10	1.58	4.00	5.17
3.40	4.57	9.21	9.24	10.00	Battle Creek	12.25	1.15	8.55	9.35
4.33	5.11	9.26	9.29	10.42	Charlotte	11.10	10.28	8.07	8.40
5.10	5.40	9.55	9.58	11.00	Lansing	10.10	10.02	7.40	8.00
6.30	6.50	10.45	10.48	11.30	Darand	9.35	9.05	6.50	7.20
7.30	7.50	11.17	11.20	12.00	Flint	8.35	8.35	5.58	6.28
8.15	8.35	11.50	11.53	12.43	Lapeer	7.49	8.02	5.10	5.40
8.42	8.55	12.00	12.03	1.00	Imlay City	7.25	7.25	4.48	4.78
9.50	10.05	1.00	1.03	1.00	Pt. H'n Tunnel	6.25	6.50	3.50	4.20
9.25	9.40	1.00	1.03	1.00	Detroit	am 6.40	am 10.40	4.05	4.35
am 8.40	am 8.30	pm 5.25	pm 5.25	pm 5.25	Toronto	pm 10.10	pm 10.10	pm 7.20	pm 7.00
pm 8.05	pm 7.50	pm 7.25	pm 7.25	pm 7.25	Montreal	pm 6.00	pm 6.00	pm 10.15	pm 10.15
am 8.12	am 8.12	pm 7.15	pm 7.15	pm 7.15	Boston	pm 7.30	pm 7.30	pm 12.30	pm 12.30
am 3.05	am 3.05	pm 4.25	pm 4.25	pm 4.25	Susp'n Bridge	pm 1.20	pm 7.05	pm 8.40	pm 8.25
am 3.05	am 3.05	pm 4.40	pm 4.40	pm 4.40	Buffalo	pm 12.00	pm 12.00	pm 6.15	pm 6.00
pm 4.52	pm 4.52	pm 8.03	pm 8.03	pm 8.03	New York	pm 8.20	pm 6.10	pm 5.00	pm 5.00
am 8.12	am 8.12	pm 10.20	pm 10.20	pm 10.20	Boston	pm 3.00	pm 3.00	pm 3.00	pm 3.00

Trains No. 1, 3, 4, 5, 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.

Vulparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

*Stop only on signal.
A. B. MCINTYRE, Asst. Supt., Battle Creek.
A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 4, 1894.

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The latest news from the Editor was dated Beyrout, Nov. 13. He was still recruiting his strength, and designs to complete his proposed journey. The time lost by sickness will therefore delay his home-coming until January.

Elder W. H. Falconer reports that steps have been taken toward building a house of worship at Mc Gregor, Manitoba. He has lately visited a town in the southern part of the province where there is a German church of Seventh-day Adventists. He reports it an excellent field.

A correspondent writes as follows, under date of Nov. 25: "In Putnam, Conn., three gangs of trackmen on the New York and New England railroad were arrested Nov. 12, for 'desecrating the Lord's day.' The arrests were made under the old 'Blue Laws' of Connecticut."

The Tabernacle pulpit was occupied Sabbath, Dec. 1, by Elder O. A. Olsen. Selecting as a text Phil. 3: 14, 15, he set before the audience the "high calling" of the Christian, and the way it may be attained. The discourse was timely, and a deep impression was made upon the congregation. In the social meetings, which are held in fourteen places in the afternoon, many testified to the good they had received from the discourse, and expressed a great desire to take heed to the words spoken.

God's blessing does not always come to us in the form we most desire it; but if we allow our Heavenly Father to order our ways, his blessings will come in those ways that are best for us. We would choose to have the way made smooth, the discouragements and difficulties all removed; but the Lord has many lessons for us in these things, and so instead of removing them, promises sufficient grace to enable us to overcome. Even his own ways are often veiled in obscurity; we cannot always read the design of the divine will, but it is the part of faith to trust, and of patience to wait, until in goodness and mercy all God's counsels are made known.

The brethren laboring in Southampton, England, make good use of the local papers, and from them we learn that there is a very large interest to hear. May the Spirit of God accompany the word. We shall be glad to hear from the laborers direct in reference to their work.

Although previously appointed, we take this occasion to state that the coming week of prayer is located Dec. 22-30, and includes two Sabbaths. The General Conference meets Feb. 15 to March 4, and will be preceded by a ministerial institute and Conference presidents' council, Feb. 1-14.

Elder A. J. Haysmer writes from Kingston, Jamaica, that at the last quarterly meeting of that church there were twenty present who walked forty miles to attend. Twelve of these were baptized. The church numbers sixty members. Brother Haysmer makes an earnest plea for help, both for reading-matter for distribution and also for assistance in doing the great amount of work that is crowding upon him.

On the evening after Thanksgiving day, a service of thanksgiving and praise was held in the Tabernacle, consisting of singing by the choir and congregation, select readings from Scripture and the Testimonies, and two brief addresses, followed by a collection for the poor. All the exercises were calculated to awaken a sense of humble gratitude to God, and a feeling of sympathy for the poor and afflicted, as was shown by a liberal contribution.

One of our subscribers who has taken the REVIEW since 1875, writes that the first copy of the REVIEW that he ever saw was sent to one of his neighbors, by the man's mother. The neighbor would not read it, and so gave it to him. From that paper he received the present truth. This would indicate that the REVIEW is a good missionary paper. Who among our subscribers are trying to get their neighbors to read it?

It is with pleasure that space is given to what brother Swedberg, the editor of our Swedish paper, has to say in behalf of our periodicals in general and the *Zion's Vaktare* in particular. The reports he gives of the good that is being done are truly cheering. Whenever an opportunity occurs to interest those of other languages in our literature, it should be improved. The comparatively limited number of publications in foreign languages serves to give them greater prominence than those in the English.

J. E. Graham, captain of the "Pitcairn," writes from Raratonga, Oct. 3, that the work in the Society Islands, to which Tahiti belongs, is obstructed somewhat by the desire of the French authorities that the work of educating and molding the minds of the natives be done under French influence instead of English or American. Also there are difficulties between the natives and the French on some of the islands. The "Pitcairn" proceeded to Raratonga, where the people were well received. The Cook Islands, to which Raratonga belongs, are under British protection, and Dr. Caldwell was urged to settle there, which he had about concluded to do. Brother Owen will also settle there. Brother and sister Wellman remained on Tahiti; and brother Stringer was left at

Rurutu. The "Pitcairn" expects to return to San Francisco after visiting some of the native islands and calling at Tahiti.

We are glad to learn that the second camp-meeting in Australia, like the first, is proving a decided success. On account of the interest created, it was necessary to lengthen the time one week. At last accounts there were encouraging prospects that great good would be accomplished directly on the grounds as well as by the protracted results of the meeting. It was decided, we learn, not to send a delegate to the General Conference this year.

We are not disposed to deny that faith is the gift of God; undoubtedly in a large sense it is. But we cannot see that Eph. 2:8 proves that it is so, although it is frequently used in that way. Both the construction and the context show that *salvation* is the gift referred to, and is the antecedent of "it" in the clause, "It is the gift of God." A careful reading will make that apparent. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." We are saved by grace (which is a gift) through faith. Not by works, but by a gift of God. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The Syriac reads: "For it is by his grace we are rescued, through faith; and this is not of yourselves; but it is the gift of God." Another translation reads: "For you are saved by the gift, through the faith, and this is not from yourselves; the gift is from God, not from institutions [works], so that none can boast."

PERSONALS.

R. M. KILGORE organized a church at Headland, Ala., on the 2d.

Elder A. F. Ballenger is attending the trial of brother Bishop in Boston, Mass.

Brother John F. Jones, of Maryland, has joined the Bible school in this city.

Brother Haysmer and wife, and brother Newman, of Jamaica, have been ill with the fever, but were better at last accounts.

It is with great pleasure we learn that Elder E. H. Gates is improving in health. He is now laboring with the church at Fresno, Cal.

Elder I. D. Van Horn has just spent a month in West Virginia, laboring among the churches of that Conference, in company with the president. He reports an excellent interest there.

Elder D. T. Shireman, who has lately made a tour through North Carolina, reports that he has met many Sabbath-keepers in different parts of the State whom he did not know before. The prospect looks bright in that section.

Brother Frank C. Kelley sailed from San Francisco, Cal., Nov. 19, for Panama, on the steamer "Colima," en route for the republic of Colombia, S. A. He goes there to engage in mission work, under the direction of the Foreign Mission Board.

Mr. G. H. Agnew, who has been nine years a missionary on the East Coast of Africa, opposite Madagascar, has been spending a few days at the Sanitarium. While there, Mr. Agnew presented interesting accounts of his work. He is in the midst of a field containing 3,000,000 natives, and expects upon his return to be the only missionary there.