

Elihu Smith
box 686
HOLY BIBLE
THE FIELD
IS THE WORLD

The Adventist Review and Herald

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

VOL. 71, No. 49.

BATTLE CREEK, MICH., DECEMBER 11, 1894.

WHOLE No., 2094.

The Review and Herald,

ISSUED WEEKLY BY THE
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-
orders payable to

REVIEW & HERALD, Battle Creek, Mich.

CHRIST OVER ALL.

BY N. W. VINCENT.

(Mound Valley, Kan.)

When the Spirit impresses my mind
With God's majesty, goodness, and love,
When no bounds to his mercy I find,
Like the limitless heavens above,
With rapture his glory I own,
His gift for our race I recall,
Even him who for sin can atone;
To sinners like me all in all.

For in me there is nothing of worth,
I am guilty, and wretched, and lost;
In my need of a ransom, this earth
Could not equal the infinite cost.
None but Jesus my ransom could be;
At his feet, full of love I would fall;
Son of God, to lost sinners like me —
Blest Redeemer, blest Saviour, our All!

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.

ACCUSERS AGENTS OF THE ADVERSARY.

BY MRS. E. G. WHITE.

"God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

A healthy Christian is one who has Christ formed within, the hope of glory. He loves truth, purity, and holiness, and will manifest spiritual vitality, having love for the word of God, and seeking communion with those who are acquainted with the word, in order that he may catch every ray of light that God has communicated to them, which reveals Christ and makes him more precious to the soul. He who has sound faith finds that Christ is the life of the soul, that he is in him as a well of water springing up unto everlasting life, and he delights to conform every power of the soul to the obedience of his Lord. The Holy Spirit with its vivifying influence ever keeps such a soul in the love of God.

To the Christian it is written: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto

us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

In order to grow up into the full stature of men and women in Christ Jesus, it is necessary to search the Scriptures prayerfully, and to have fellowship with those who love and fear God. If Christ is an indwelling Saviour, we cannot assimilate to the world. The world crucified Jesus Christ, and is at enmity with Christ and with those who love truth, because the truth condemns the children of this world in their sinful, Christless lives. The worldling will betray the children of God, will speak against them, and falsely accuse them. But let no one who claims to be a follower of Christ receive the accusations that spring from the envyings and jealousies of those who love not truth. If you listen to accusations and charges against the children of God who are striving to obey the truth, you thereby become seduced by the enemy, and he will use you as his agent. Those who live in daily communion with Christ will learn to place a proper estimate upon their brethren, and will respect and sympathize with those who are in harmony with the pure, the good, and the true, and will condemn the course of those who are vile, profligate, and unclean before God, and despisers of his truth and righteousness. They will not help the enemy in his work of condemning the righteous and clearing the guilty.

Be afraid to stand on Satan's side, to act as his agent in receiving suggestions that will weaken and discourage those whom God loves. Be afraid to sustain and strengthen the hands of the sinner in aiding him in the least in carrying on his secret, envious workings, and in plotting against the just; for the Lord will surely punish all who engage in this kind of work. The Lord will surely take notice of you in casting reflections upon the child of God, before his brethren or before the unbelievers.

In depreciating the characters of others, the enemies of truth seek to exalt themselves, and look for the praise of men. But the Lord says, "He that loveth his life" — seeks to be the greatest, loving the praise of men more than the praise of God — "shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my

servant be. If any man serve me, him will my Father honor." Here is light on the point of accusing and of seeking to humiliate the servant of God before the eyes of men. Those who profess the truth are to respect their brethren, and they are to treat them as Christ in the person of his saints. If the love of Jesus is ever abiding in the heart, this will be the case.

After Jesus had washed his disciples' feet, he said, "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." In washing his disciples' feet, Jesus gave us a lesson of humility; and did we practice this ordinance as Jesus has given us the example, it would result in sweeping away the difficulties that arise between brethren, and would heal the estrangement that the enemy would bring into the church; for Jesus is present on such occasions, to bring hearts into fellowship with himself and with one another.

After he had washed the feet of his followers, he said, "I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." O that the professed people of God may also have discernment, and know whom God has chosen. He had washed the feet of Judas, who was to betray him. He said, "Ye are clean, but not all." He would have his followers understand that he had a full knowledge of what Judas would do. He foretold his betrayal at the hand of Judas, and said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Jesus said to the people, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias saith again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

The Lord has revealed the fact in his word that Satan is at the head of fallen principalities and powers, and is the ruler of the darkness of this world. Day and night he is plotting against God and against those who are seeking to obey the truth. He transforms himself into an angel of light, and makes darkness appear as light,

and light as darkness; and he seeks continually to lead unstable souls to unite with him in thinking evil and in speaking evil of those who will not be turned from the truth. He is described in the Scriptures as a liar, a destroyer, a tormentor, an accuser, a murderer, and it will not be difficult to discern on which side a soul is fighting, or under what leadership he is moving, if he is found accusing and condemning others. If men and women have been placed so that they have gained influence, and they use that influence to further Satan's designs, they are uniting with the great adversary and apostate.

Our chief adversary is the devil. He is represented as going about as a roaring lion, seeking whom he may devour. When he finds men and women who have become self-exalted, as he himself became in heaven, and full of jealousy, and ambitious for power and prominence, he knows just how to lead them by his temptations so that they will prostitute their powers to his use, and become his agents in ruining their fellow-men. He is ready to work through his human agents in such a way as to conceal himself from view, in order that he may set in operation a train of circumstances that will lead men away from God, lead them away from the association and companionship of those who are connected with Christ, and influence them to do the work of annoying, distressing, and discouraging those who love Jesus. The spell of temptation holds these souls like a bewitching charm. "Every man is tempted, when he is drawn away of his own lust, and enticed." Yielding to the voice of the tempter, the tempted one surrenders virtue and principle, and in place of turning at once to God with contrition and repentance, he severs the last link whereby God's power can work for him, and hell triumphs because he has become the prey of the enemy. When the adversary thus bewitches the soul and entraps the unwary feet, he then represents God as inexorable and unforgiving, declaring that it will be of no use to make a confession of sin now, for God will not pardon. Let not the tempted soul listen to the voice of the accuser and destroyer, and take the way of the hopeless apostate, and plunge into midnight darkness. Remember the promise of God. He says, "Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously." The Lord answers, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." Break with the enemy, and seek the presence of Jesus; with tears of confession and with penitential grief urge once more your suit at the throne of grace. The Lord will hear, the Lord will answer; return ere it be too late:

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Let every man who engages in the work of the ministry not merely read, but study the instruction that the apostle Paul has written under the

inspiration of the Spirit of God, and then practice the same. The life that Paul describes was also the life of our Pattern, the Majesty of heaven, who clothed his divinity with humanity, and came to our world to associate with and to save those who are lost, to lift up the fallen, saying, "Follow me. I am your Redeemer, I am your Restorer. I will restore you."

FAITH.

BY J. E. EVANS.
(Battle Creek, Mich.)

WITH the expectant people of God, there are two lives to be sustained, the physical and the spiritual. The nature of the latter may be illustrated by that of the former. If one pays little or no attention to the quality of food he eats, and becomes as irregular as he is careless, he may expect ill health as a consequence, for it will surely follow. This life depends upon physical food, and the quality of the life depends on the quality of the food eaten.

The life of faith is preserved in the same way. "The just shall live by faith." A faith which comes by receiving the word of God can purify the heart, for it is a pure and living word. Spiritual life must be sustained by spiritual food, as it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. An occasional reading of the Bible is not enough for him who would be strong in the Lord. We must be as constant and regular in caring for the life of faith as we are in caring for the physical life, with a degree of faithfulness corresponding to its value.

There are many examples of faith in the Scriptures which illustrate its nature, and show what it will do for and through men. Elijah trusted the Lord for the food which the ravens brought. By faith the life of the widow's family with his own was preserved; her son was brought to life; and as additional evidence that the Lord was with him, the prophets of Baal were confounded when, in answer to faith, the sacrifice upon the altar was consumed. Yet in an unguarded moment this man of faith forgot the manifestations of God's power, and fled before the threats of a wicked Zidonian woman. Going a day's journey into the wilderness, he lay down under a juniper-tree, and there in a discouraged state of mind, wished to die.

We are apt to look upon the scene, and wonder how one so highly favored and miraculously cared for by the Lord, could ever be led to doubt or distrust his care; yet how often have we, notwithstanding the many proofs of divine love and care, shown even greater unfaithfulness. When we profess to believe the word of God, trials are permitted to come to test our faith. Sometimes the test has revealed a neglect of its study; for have we not, as Elijah, become discouraged, and gone a day's journey into the wilderness? Even when we do, our kind Father sees us where we are. "He knoweth our frame; he remembereth that we are dust." The angel of mercy comes to us, saying, "Arise and eat," and like this servant of God we may be brought to realize our condition to some extent, but we soon forget it, and again settle down to sleep. The angel comes the second time, and says, "Arise and eat, because the journey is too great for thee." "And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." (Read 1 Kings 19.)

This is the experience of one of God's faithful and tried servants. His mistake is recorded, not as a subject for ridicule, but to show our only source of strength, for the encouragement of all who may be discouraged, and that we may learn how to avoid making the same mistake. We are traveling to the mount of God, and un-

less we feed continually upon God's word, our strength will be insufficient for the journey.

"CASTING ALL YOUR CARE UPON HIM."

1 PETER 5:7.

BY L. A. REED.
(Nashville, Tenn.)

"CASTING all your care upon him;
For he careth"—words of peace,
Bringing to the heavy-laden
An abiding, sweet release.

"Casting all your care upon *him*,"
Jesus Christ, our Saviour, Friend;
There begin the joys and blessings,
There the sins and sorrows end.

"For he careth." Soul, believe it.
In the courts above he stands,
Pleads that torn and mangled body,
Shows those pierced and bleeding hands.

"Casting all your care upon him;
For he careth." O the joy
I have known since I believed it,
Deep and full without alloy!

Casting all our care upon him,
Thus his words of love we take,
Finding strength and peace in doing
Everything for Jesus' sake.

QUERIES ANSWERED.

BY ELDER D. E. LINDSEY.
(Newark, O.)

"WILL Elder Lindsey please answer the following questions in his discourse this evening?

"1. Does not the testimony of geology, together with all other facts revealed in nature, indicate that our earth (saying nothing of other worlds) could not have been created in six literal days?

"2. Do you not have to close your eyes to the revelations of geology, in order to retain your belief that the work of creation was performed in that length of time?

"3. Is not the book of nature a revelation from God as well as the Scripture?

"4. In our consideration of this question are we not bound by every law and principle of our nature to search for the facts of the case and accept them, whatever they may be?

"5. Do you not yourself reject a literal interpretation of many portions of Scripture?

"6. Is not the Bible addressed to human reason? and should we not study all portions of it as reasonable beings?

"7. Is it not better to read the first chapter of Genesis with our eyes open, than to close them to all the revelations of science?

"8. And is not the only rational solution of the Sabbath question found in the thought that all time is, or should be, sacred and holy, and that we are bound to serve the Lord every day of our lives according to the light he gives us?"

The above queries appeared recently in one of our city papers, and as their answers may be of general interest, I will ask space for a reply in the REVIEW.

1. I suggest that science and the doctrines held by scientists are two different things. Their teachings may be in part science and in part something else. Sir William Hamilton asserts that science must have, "in point of form the character of logical perfection; and in point of matter the character of real truth." Whatever is untrue cannot be science, and whatever remains yet unestablished, being a guess at truth, or a hypothesis, cannot be dignified with the name of science. The application of this truth to the modern controversies would speedily end the cry of "the conflict between science and religion," since it is only with guesses or hypotheses that there seems to be any difficulty. Who is prepared to present proof having the "character of logical perfection" that the world was not created in six literal days? Who is willing to demonstrate that man was developed by the process of evolution from a monad, a speck of inanimate life too small to be seen by the unaided eye?

The history of geology affords abundant testimony of the unsettled, unreliable character of

these hypotheses. They do not possess the stable solidity of truth. The author of a new doctrine is liable to awake any morning and find the bottom knocked out of his beautiful theories by some new discovery heralded in the newspapers. So great and constant are these changes, that a scientific text-book a quarter of a century old is worthless now; and a treatise on any particular branch of science must be revised every few months to keep up with the times. (Kellogg.) "The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40:8.

"Through faith [not through geology] we understand that the worlds were framed by the word of God" (Heb. 11:3); but "this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." 2 Peter 3:5. "By the word of the Lord [not by evolution], were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it."

2. We do not have to close our eyes to any well authenticated and definite fact, in order to retain our belief in God's word. In answering these queries we emphasize the distinction that is always to be made between hypothetical assumptions and demonstrated truth. God is the author of all truth; and hence it cannot be necessary to deny one truth, in order to believe another. What does his word say on this point? It declares plainly that in six days the Lord made "heaven and earth, the sea, and all that in them is." Ex. 20:11 and Genesis 1. We cannot follow two masters. Matt. 6:24. If any man will serve Christ, let him follow Christ. John 12:26. With our eyes fixed on Christ we will be led in the way of truth, narrow though it be (Matt. 7:14), and will lose nothing by subjecting the study of geology to the Scriptures, inasmuch as all that is true in science is in Christ, for the greater contains the lesser, and in him all fullness dwells. Col. 1:19.

3. Quite true; but not a *sufficient* revelation. While it is true that "day unto day uttereth speech, and night unto night showeth knowledge," the heavens declaring the glory of God, and the firmament showing his handiwork, and while "their line is gone out through all the earth" (Ps. 19:1-4), their voice reaching us through our eyesight, we still have "a more sure word of prophecy." 2 Peter 1:19. If we undertake to follow the light of nature unaided by the Holy Spirit, we shall soon find ourselves following human conclusions, the dictates of the carnal mind.

Had the book of nature served the purpose as a revelation of the Creator, he never would have made a further revelation by his Son, abolishing death and bringing life and immortality to light in the gospel. 2 Tim. 1:10. If nature was sufficient, then what need of the Bible and of the mission and suffering of Christ, of his triumphant resurrection, and his glorification?

4. Yes; truth is truth wherever it be found. But what is the standard of truth? Hear our blessed Saviour: "THY WORD IS TRUTH." John 17:17. Whatever contravenes, that word cannot be truth. "What is the chaff to the wheat?" Human theories lie buried many fathoms deep under the rubbish of their successors; but God's word stands, and ever will stand as he gave it. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. The natural man's enmity against God's law blinds him to divine truth. Rom. 8:7 and 1 Cor. 2:9, 10. To the law of God all are amenable, and if we love it, we shall have great peace (Ps. 119:165), and our prayers will be acceptable. Prov. 28:9. This being the whole duty of man

(Eccl. 12:13), we need fear no loss if we search the Scriptures daily.

5. The only reasonable and safe rule of interpretation of the Scriptures is to "let the Scripture interpret itself." Then we have the revelation of the Spirit of Christ (1 Peter 1:10, 11), the Spirit of prophecy (Rev. 19:10), and we can rest securely upon the interpretation. We should take everything literally unless the context or the illustrations or expositions of similar texts compel us to take it figuratively. We find both literal and figurative Scripture illustrations.

6. It is quite true. But whether the Bible accords with our mode of reasoning depends upon whether we reason along the same lines with the Bible. Human philosophers often disagree; and human philosophy is often at variance with the divine mind. For this reason God has chosen the foolishness of the world rather than its wisdom with which to glorify himself. Paul writes: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." "The Lord knoweth the thoughts of the wise, that they are vain." 1 Cor. 3:18, 20. He also says: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations [margin, "reasonings"], and every high thing that *exalteth itself against the knowledge of God.*" 2 Cor. 10:4, 5.

While God appeals to our reason, he does not fail to convince us of truth. Acts 2:37. Nor does his word fail of accomplishing that whereunto it is sent; and as the world, before the revelation of Christ in the flesh, were inexcusable (Rom. 1:20), much the more are we who are under the faith which was hid but now revealed without excuse and unreasonable when we refuse to believe the word of God, and are led astray by those who make a pretense of superior wisdom.

7. Nobody should read with his eyes shut. We should have our eyes open to behold the glory of God, as revealed in his word, not boasting of things without our measure (2 Cor. 10:12, 13), but receiving the sincere milk of the word, that we may grow thereby. 2 Peter 2:2. To accept the so-called revelations of science as an interpretation of the first chapter of Genesis, is to deny the ability of God to put divine truth in such a simple form of speech that the child of his own creation, under the teaching of his own Spirit, can comprehend divine things. To have our eyes open to the first chapter of Genesis without any reference to the so-called and conflicting revelations of geology, to look to God alone for instruction, is to receive such wisdom as will assist us in rightly studying the wonders of God's creative power, as observed in earth, sea, and sky. Nature thus studied does not become a means of temptation to us to lead us from the Creator or to deny his word; but as our minds expand and our faith develops, we richly enjoy all revelation, whether in the word or the natural world.

8. This query suggests a denial of God's truth, a reflection upon his wisdom, and an attempt to evade the commandment of God, which declares that the seventh day is the Sabbath of the Lord thy God. For God to declare that he created the heavens and the earth in six days (Ex. 20:11), and to command us to observe (remember) the seventh day, the Sabbath, to commemorate his creative work, declaring that he rested on that day, blessing and sanctifying it, thus making it a holy day, and at the same time designing to teach us that all days were alike, one day no holier than another, that the days of creation's week were long periods of time, and that all he meant was for us to live holy each day, would be to make our God no wiser than man. For us to teach that he so taught, when he did not, is to charge him with the wisdom of men, which is foolishness with God. While we are to live holy lives (Heb. 12:14), and only he is righteous who does right-

eousness (1 John 3:7), it is also true that, as we cannot make ourselves holy (Jer. 13:23), so neither can we make a day holy. And inasmuch as God declares he has sanctified a day (Gen. 2:2), and specifies the day (Ex. 20:10), commanding us to keep it holy (verse 8); it devolves upon us to so do, or we become transgressors of the law (1 John 3:4) and thus fall under its condemnation. Rom. 8:7; verses 1, 2; James 2:12.

Shall we be among the number of whom it is said, "Blessed are they that do his commandments" (Rev. 22:14), who will have their faith imputed for righteousness (Rom. 4:11), and receive the end of their faith, the salvation of their souls. 1 Peter 1:9. Or shall we be numbered with those who, denying the word of God, and following cunningly devised fables, turn the truth of God into a lie? Rather let us abide by the word of God, which liveth and abideth forever.

THE SONG OF VICTORY.

BY ELDER W. B. WHITE.
(College View, Neb.)

FROM the fifteenth chapter of the Revelation, verses 1-3, we learn that the people of God, after having been brought into direct conflict with the beast and his image in the last great struggle for right and truth, stand upon the sea of glass before the throne of God, and sing the song of victory and triumph. The record says: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

There is joy in complete victory, and as God's people realize that they are safe forever from falling, that no more will they be subject to the temptations of Satan, that never again for right and truth will they be brought into conflict with the powers of earth, they greatly rejoice in God, and sing the song of deliverance.

We presume that many, and perhaps all, who read these lines hope to be among this number, and with them sing the song of victory over the beast and his image; and we trust the hopes of the reader may be realized. But what is the beast, and the image spoken of here?—Evidently the same powers that are denominated the beast and the image in the thirteenth chapter, which we understand to be the papacy and the religious-political combination to be formed in our country, which will be a likeness, or image, of the papacy. But what is the papacy, and this image which is to be like it? What causes their development in the earth? and why do they exist?—Simply because unchristian principles found a place in the hearts of those who professed to be the followers of Jesus, were allowed to remain there, took root, and finally brought forth unchristian fruit.

But what are some of these unchristian principles which seem so prominent in the rise and work of the beast and his image? We might perhaps mention self-exaltation, pride, a desire to dictate, a love of power, and a disposition to compel others to see just as they viewed matters. Here are some of the principles which seem the most prominent in the work of these powers, all of which are foreign to the spirit which is in Jesus, our Pattern. But the question is this: How can any one expect finally to sing a song of victory over the beast and his image if the same unchristian principles which made them are in his heart? This would be inconsistent and could not be. But whenever this is manifested among those who profess to be followers of Christ, who claim to be Christians, and of whom better things should be expected, it must certainly be overcome if they expect to sing the song of victory with the people of God.

The Home.

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

A CLOUD OF WITNESSES.

BY VIOLA E. SMITH.

(Castana, Ia.)

Oft when our hearts ascend in prayer,
And God seems very nigh,
We feel that, hovering in the air,
Are angel forms close by.

We almost hear the rush of wings
Around us and above,
And breathe the air their presence brings,
Of holiness and love.

And with a thrill of sweet surprise,
Feel their hand-clasp the while,
And almost see their tender eyes
Look into ours and smile.

How many times when tempted most,
Weighed down by doubt and fear,
Do we forget the unseen host
Of helpers ling'ring near.

Our sight is dim, we cannot see
The hands stretched out to guide
Along life's pathway slippery
Lest we should turn aside.

O let us live so lovingly,
So holly and well,
That angels may continually
Delight with us to dwell.

SETTING PEOPLE RIGHT.

BY W. E. CORNELL.

(Des Moines, Ia.)

A SHORT time since the writer accepted a very cordial invitation to spend the evening with a family in the neighborhood. The time passed off as pleasantly as it could under the circumstances, but a lesson was learned that will not be forgotten.

About as soon as the salutations were over, the husband began to tell how he had planned for the call the previous Thursday, when his wife interrupted with, "No, John; it was on Wednesday." "I know better, Mary, it was Thursday," he said, and then began an argument over the matter which lasted for several minutes, ending with each one's insisting that he was right.

A short time after, the daughter remarked that she started for school that morning at half-past eight, and, walk as fast as she could, she was tardy. "That wasn't the time, Susie," said her brother, "I looked at the clock as you were going out, and it was twenty-five minutes to nine." "I know what I am talking about," the young lady curtly remarked, and with that a discussion ensued in which all the children became involved, and it grew so heated that the mother said, "Here, children, are you not ashamed of yourselves for making so much ado over such a little matter?"

And so nearly the whole evening was occupied in just this sort of thing—a continual setting of each other right in his statement of the fact.

The call, in other respects an agreeable one, was rendered almost unbearable by this wasp-like impersonation of accuracy that was continually interposing with, "It was not as you say, it was so and so." I returned home forcibly impressed with the fact that many an exasperating friction could be avoided if needless corrections of this kind were not indulged in. There are matters where exactness is not really imperative, the affairs in question being unimportant, and no violation of truth being for an instant intended. This household pest, with a memory for dates and details, ought to be forever banished from every family, and would be if it were known to those who indulge in the pernicious habit, how distasteful it is to all who are brought in contact with it.

METHODS OF VENTILATION.

BY DAVID PAULSON, M. D.

(Sanitarium.)

At each breath we throw out enough carbon dioxid and other poisons to render unfit for further use at least half a barrel of air. As we breathe nearly twenty times per minute, a little calculation will show how quickly we would contaminate all the air in an ordinary room if there were no methods for supplying air and for carrying off the foul, or impure air. Fresh air is continually coming in through cracks and crevices and upon opening doors; but this is not sufficient properly to dilute the impure air of our rooms. And this is especially true at night, when the doors remain permanently closed for a number of hours. There should be an inlet and an outlet for every room, so that the air can be kept in circulation day and night. To secure this properly the outlet must either empty into or be built near the chimney, so that the heat will create an upward draught, thus continually withdrawing the impure air. In building a chimney the ideal method is to construct it large enough so that a separate compartment in it can be reserved for the foul-air outlet, with ventilating shafts from the various rooms communicating into this. The heat generated by the smoke will warm through the partition in the chimney and cause a continual upward draught in the foul-air compartment.

But as in most cases the chimneys are already built without reference to ventilation, we cannot utilize this plan. The next best thing is to build an addition of wood to one side of the chimney and carry it up as high as it goes. That portion of this box which extends above the roof can be painted in imitation of brick, and thus in no sense mar the appearance of the building. There will be sufficient heat passing through the bricks of the chimney into this compartment to cause an upward draught of air, even for many hours after the fire has been allowed to go out in the stove. Let the opening of this into the room be near the floor, where the foul air naturally collects. Rooms distant from the chimney can be connected with it by means of foul-air ducts carried under the floors of the adjoining rooms. If it is desirable to use this system in a house which has several stories, it is more satisfactory to divide the main ventilating shaft into as many compartments as there are floors, so that there will be no danger of the foul air which enters on the first floor being carried up the ventilating flue and then passing into the rooms upon the second floor.

The above is entirely satisfactory as far as an outlet for the air is concerned, but we must also consider some means of bringing the fresh air into the house. The general principle to be considered is in some way to direct the current of air toward the ceiling so that it will gradually diffuse down into the room. This cannot be gained by merely opening a window, as our experience teaches us that the cold air falls at once to the floor and causes the unpleasant cold feet from which so many people suffer during the winter months of the year. There are many simple contrivances which will suggest themselves to the reader, that will serve to direct the air upward as it comes in through the window. One of the most simple means is to lower the upper sash about a foot and fit a board tightly into this space; then cut a hole into this which will just admit an ordinary stove-pipe and allow this pipe to be carried to near the center of the room, and then by means of an elbow at the end of this pipe direct a current of air toward the ceiling. This will allow an abundance of fresh air to enter the room without the least unpleasant sensation of any draughts. But most people will prefer to have a tinner construct a neat little shaft, which will contain about the same area and only allow it to extend a foot or two from the window.

If the angle is so that the current of air is directed toward the ceiling, almost the same object is attained, and the beauty of the room is not marred to the extent that it would be in the former case.

This is not a fanciful or merely a theoretical plan, but is of practical utility, and commends itself because of its simplicity and for the fact that it can be used in any home with comparatively little expense. When people become aware of the serious dangers to health and life from impure air, they will be anxious to utilize some plan whereby proper ventilation can be secured in their homes. Other devices for ventilation will be suggested in a future article.

A SUPPLY OF ICE ON THE FARM.

THERE are comparatively few farmers who realize the value of ice in the summer and the inexpensiveness of procuring a supply. If all could appreciate these two facts and put them together, there would be more who would enjoy what is not only a luxury in comfort but an essential in the economical manufacture and handling of perishable produce.

To build a fine ice-house and stock it in the most complete manner is somewhat expensive, and not all can afford it; but after all, many poorer investments are constantly being made. But it is not necessary to erect expensive buildings. An addition—a "lean-to"—may be put on the north side of a barn or other building where it will be little exposed to the sun. Poles may be laid along the ground upon which to place the ice. Saw-dust or planing-mill shavings are probably the best preservatives of ice, but where these are not obtainable, clover chaff makes a good substitute, and wheat or other chaff may be used, or even cut straw. Put down a layer of the material and build the ice in solidly, leaving from a foot to sixteen inches all around the walls for packing; and into these openings closely pack the chaff or straw. A liberal covering of chaff should be left on the ice. The time for storing ice is when there is but little to be done on a farm, and in our northern States the ice crop is generally free and abundant. A small outlay and a little energy will provide a supply of cool, fresh articles for the table and market at a time when such things are scarce with most farmers.

G. C. T.

VEGETABLES.

BY MRS. D. A. FITCH.

(Sanitarium Cooking School.)

VEGETABLES proper are potatoes, turnips, cabbages, beets, and similar products. We might also add to the list such things as green corn, string beans, and green peas. They are all more or less coarse in texture, rather difficult of digestion, and low in nutritive value. They contain a great deal of water—68 to 84 per cent—and also considerable woody matter, which is indigestible. A young man who was preparing cabbage for dinner remarked that it was chopping a great deal of wood to get a little nutrition.

Their nutrition varies widely, but that of the common potato is only 25 per cent, or less than one third of that of wheat. The vegetable richest in nutrition, the sweet potato, has 31 per cent, or a trifle over one third that of wheat or any other of the ordinary grains. Were we to depend upon the vegetables for our sustenance, so large a quantity would be required that the capacity of the stomach would be quite insufficient. If we depend on them for the requisite amount of the nitrogenous element, we must use per day nine pounds of potatoes, sixteen pounds of turnips, eighteen pounds of parsnips, or twenty-two pounds of cabbage. So it must be expedient to eat less vegetables and combine them with more concentrated foods, such as the

grains in form of mush [*mush* is an outlandish word. Let us have a better.—Ed.] and bread.

They are difficult of digestion when eaten with fruit, so it is probably best for the person of impaired digestion to take his fruit at one meal and vegetables at another. Both fruit and vegetables serve the very excellent purpose of giving bulk to food, so that we are not likely to take more nutrition than the system demands.

We remember hearing Elder Olsen make, in substance, the following statement: "There was a time when I had a constant headache, but I did not know the reason of it. I changed my diet, taking on the more nutritious one of grains and fruits. My headache ceased. I found that, while filling my stomach satisfactorily full of vegetables, I had been starving my brain." It is a fact that we cannot make one food element do the work of another, and it is especially true that the water and woody material, or cellulose, are very poor brain and nerve nutrients.

Children in comfortable homes are often so poorly fed that it is almost impossible for the illy-nourished brain to store up a single fact; yet study they must, although it is apparent to the intelligent observer that there will be no physique to endure the strain or make of practical use the few things which may possibly remain in the mind.

In the selection of vegetables care should be taken that they are fresh, crisp, and tender. The place for storing should be cool and dry. Sunburned vegetables are unfit for use; sprouting potatoes are poisonous. If partially decayed, the whole should be discarded, for it is more or less diseased, the putrefactive germs having been carried to all parts by the circulation of the juices to all parts. Fruits have circulation similar to that of the blood in the body.

Much of the valuable mineral so abundant in vegetables is lost if they are riddled of their skins and allowed to stand in water. As a rule, they should be introduced into boiling water and be so kept until done.

Very many most excellent suggestions may be found in "Science in the Kitchen," from which we quote the three following recipes:—

"*Warmed-over Potatoes.*—Cut cold boiled potatoes into very thin slices; heat a little cream to boiling in a sauce-pan; add the potato, season lightly with salt if desired, and cook until the cream is absorbed, stirring occasionally so as to prevent scorching or breaking the slices."

"*Chopped Cabbage or Cabbage Salad.*—Take one pint of finely chopped cabbage; pour over it a dressing made of three tablespoonfuls of lemon juice, two tablespoonfuls of sugar, and a half cup of whipped cream, thoroughly beaten together in the order named; or serve with sugar and diluted lemon juice.

"*Potato Cakes.*—Make nicely seasoned, cold mashed potatoes into small, round cakes about one half an inch thick. Put them on a baking tin, brush them over with sweet cream, and bake in a hot oven till golden brown."

"*Toasted Sweet Potato.*—Take steamed or boiled sweet potatoes and slice lengthwise, having each slice about one fourth of an inch thick. Place on oiled tins or a dripping pan, brush over with cream, and brown in a quick oven.

"*Scalloped Tomato.*—Take a pint of stewed tomatoes, which have been rubbed through a colander, thicken with one and one-fourth cups of toasted bread crumbs, or zwieback crumbs, which have been ground or rolled fine. Add salt if desired, and a scant cup of thin cream or unskimmed milk; mix well, and bake.

BE MORE GENTLE.

A WELL-KNOWN member of the House of Commons, who died a few years ago, said toward the close of his life that if he were called again to go over former lines of thought, he would bear himself more gently and in a more modest, kindly, and charitable spirit than he once did. How

often we hear of something similar to this being uttered by people as they draw near to the bound of life. Young men often think they must be very stern and strenuous, very hard and heroic, and must brand evils unflinchingly, no matter who is hurt in the process. They have much self-confidence, and are very sure that whatever does not commend itself to their judgment or taste is an evil which should be summarily put down. So they impinge with violence against a great many people, and create much unnecessary bad feeling. But when they are older grown, and understand human nature better, they begin slowly to realize what blunders they have made. They see it would have been better not to have pushed with such fierceness or condemned with such severity. We rarely feel that we have been too gentle and modest, too charitable and kindly.—*Zion's Herald.*

The Mission Field.

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

ROCKHAMPTON, QUEENSLAND, AUSTRALIA.

At the time of our last report we had just arrived at this place. Elder and Mrs. Hickox were delayed in their coming until July 22. While we were waiting, we conducted meetings in a small hall with our brethren. They received with joy the word spoken, and though having had two separate meetings in the past, united to forward the *one* work; and with the exception of one man and wife are now united in love and union in church relationship.

We found upon visiting, that there were but fourteen adults observing the Sabbath. These with their children made about thirty Sabbath-school scholars. Our tent-meetings began July 26, and have continued until the present time with a steady interest, not at any time attracting a large number.

Among the German people there has been a special interest. Brother Bernorth has visited faithfully among them, and has spoken every Sunday morning in the tent, in the German language. These meetings were well attended. Many of the Germans understood English and attended regularly every night, walking five or six miles. Some fourteen among the Germans have embraced the Sabbath. Others are interested, whom we hope through the labors of the church will yet take their stand.

God has blessed the work. We have had two baptisms, and twenty-three persons have been baptized. We are to have another baptism next Sunday, at which ten persons and possibly more will be baptized.

Sabbath, Oct. 20, we organized the first Seventh-day Adventist church in Queensland, which by vote took the name of the Seventh-day Adventist church of Rockhampton. The present membership is twenty-eight, which will be increased to thirty-eight next week. This includes five persons by letter,—one a lawyer at Charters Towers, on his former baptism, and the remainder by baptism and profession of faith.

We have a good, live tract society all properly officered in all the departments. The society sold \$10 worth of pamphlets and tracts the first month of its existence, and is carrying on a house-to-house work of loaning packages of tracts. There are now sixty-four members in the Sabbath-school, and it presents very much the appearance of some of our American schools, with classes in the two languages, English and German.

We have on our list some eighteen names of persons whom we consider especially interested, and of whom we are hopeful. Among them are persons who have purchased all our larger works. One gentleman, formerly a manager of one of the daily papers here, and his wife, for years head

teacher in the girls' school, are quite fully convinced on all points.

We expect soon to leave for another city. Elder Hickox and wife will remain a month longer to strengthen the church. Interests are calling us both north and south. The colony seems ripe for labor in almost every part, and as yet we have not decided our direction.

The summers here are quite warm. It is just now beginning to get warm. The temperature is now averaging about 90°. It reaches 110° to 120° in January, February, and March. We are planning to go to Toowoomba, 100 miles west from Brisbane. This city lies 2000 feet above the sea-level and is not so hot in summer. It is a city of 10,000 inhabitants and is a popular resort during the hot months. God has given us excellent health, and we enjoy our field of labor in many ways.

I ought to have mentioned that the company here paid tithes since we came and before they were organized into a church to the amount of nearly \$70, besides assisting in the donations to the tent expenses which amounted to \$114.45. We expect they will all be faithful in this grace in the future.

We need a church building very much, but at present are not able to raise the funds. We could build a good frame church for \$1250. For the present we will meet in Protestant hall.
Oct. 21. G. B. STARR.

ENGLAND.

SOUTHAMPTON.—Brother Francis Hope and myself began work in this place, Nov. 12, 1893. We have had good congregations from the beginning. At first we held only Sunday meetings at 3 P. M. and 6:30 P. M. We had of course the regular Sabbath-school and Sabbath meetings and weekly prayer-meeting with the little church of Sabbath-keepers in Southampton. Beginning with the study of the Spirit of Christ and anti-christ, contrasted, we studied the subjects of good angels; Satan and his work; the papacy, its rise, progress, and doom; the second coming of Christ; prophecy; the millennium; the new earth, etc. Several times the large hall of the Victoria rooms, which is said to hold 700 persons, was full. Beginning April 9 and continuing till May 5, we held a mission, having a meeting at 3 P. M. and 7:30 P. M. every day, in the Philharmonic hall, the best hall in Southampton. During this mission we spoke on the Sabbath question several times, and also on several of the prophecies of Revelation. Quite a number began to keep the Sabbath at this time.

Beginning Sunday, May 5, we held our Sunday services in the Philharmonic hall, said to hold at least 900 people. During these eight weeks the immortality question, life only in Christ, the condition of the dead, the punishment of the wicked, and the reward of the righteous, were very thoroughly canvassed. I never had a better hearing on these important subjects. Our congregations were excellent, the body of the hall being full nearly every Sunday evening. There was, of course, some opposition; but most of our regular congregation accepted the Scripture testimony on these subjects, and many rejoiced in the light. During this time we held four services each Sunday, at 11 A. M., and 3, 6:30, and 8:15 P. M. All these services have been kept up each Sunday, with two or three exceptions, since May 6.

On July 1 we returned to the Victoria rooms, holding our Sunday services there, and taking up quite thoroughly the subject of Spiritualism. There was much interest manifested in this subject, and we had some interesting experiences with English Spiritualists, the leading Spiritualists of Southampton attending several of our meetings. We do not find Spiritualism as widely diffused in England as in America, but it is working now very rapidly in London and the

northern part of England. W. T. Stead, editor of the *Review of Reviews*, has developed into a medium of great power, and his advocacy of Spiritualism has helped that cause very much. His recent visit to America was, it is said, very largely for the purpose of studying American Spiritualism. For English Spiritualists acknowledge that as yet in spiritist science America is far ahead of their own country; yet its influence and prestige are rapidly increasing, many noted men, scientists, etc., being counted among its converts. At present Mr. Balfour, one of the foremost English politicians, is the president of the society of English Spiritualists.

Since September brother H. R. Hanson, of Liverpool, has been working with us. He was for ten or fifteen years a minister among the Wesleyans, and was led to see the truth on the Sabbath question through reading our papers, especially the *Present Truth*. He had some very remarkable experiences among the Wesleyans before he fully cut off all connection with them. We believe he will make a good worker. Besides our Sunday meetings and regular Sabbath meetings and prayer-meetings, we are now holding a meeting every Wednesday at 7:30 at Shirley, one of the suburbs of Southampton; a service at the Victoria rooms Thursday evenings, and every Sabbath at 3 p. m.; also an open-air service every Saturday evening. Doubtless all the readers of the *Review* know that this is a great shipping point. The American line directly connects New York and Southampton. An Emigrants' Home has been erected here for all who travel third class on this line. Every week several hundred stop here from one to four or five days. The proprietor of this Emigrants' Home has been to our meetings and is very friendly, inviting us to hold meetings with the emigrants. We hold a meeting there each week, generally on Thursday evening at six o'clock. We have an opportunity to work here for Scandinavians, Germans, Italians, French, Russians, Jews, Poles, Hungarians, in fact, nearly every nationality of Europe. Some of these are on their way to the United States, and some are returning from America to their friends or to their homes in the European countries.

Although we find some who do not care to listen and are rather noisy, when we consider that many do not understand English, and that some of them are from the very lowest elements of society, the respectful attention that is given to the word spoken is most commendable. We are certain that here is an excellent field for missionary work. There are many intelligent Christian people among them. We found one young German Sabbath-keeper who was on his way to Battle Creek College. We can use an almost unlimited amount of literature in all the languages above indicated.

Oct. 14 we began the study of the book of Daniel, using lime-light illustrations, at 8:15 p. m., of the prophetic symbols, historical scenes, time periods, signs of the end, and Scripture texts. Our congregations have been very large since we began the study of Daniel. In the evening both at 6:30 and 8:15 the hall would be packed to its utmost capacity. This increased until it was found an impossibility for all to get into the hall. On Sunday, Nov. 11, we began the study of the Sabbath question from Dan. 7:25. We divided the evening services, holding a special service for boys and girls in a smaller room. It was a very stormy night, but our large hall was full, and many young people in the children's meeting. Sunday, Nov. 18, we occupied in the evening both the Philharmonic hall and the Victoria rooms. During the day our congregations were very good, and in the evening Philharmonic hall was filled with adults, every seat being taken at 6:30 and many were standing at the 8:15 service. At 6:30 the same evening a service was held for young people in the Victoria rooms; the hall was packed to its utmost capacity. It is thought

that 2000 young people came to this service, but of course all could not get in, hundreds being turned away. We took up last Sunday all that the Bible says about the first day of the week. We had, especially at the evening service, most excellent attention and interest. We hope many will see the light and walk in it.

Our collections last Sunday amounted to \$20.-04. Our collections since Jan. 1 have amounted to \$732.53; but of course our expenses for hall rent, advertising, etc., have been very heavy. We have had almost continuous reports in the city papers, and at times they have given us from one to two columns and even more. The papers have all been very friendly, and in fact, there has been little open opposition in the town, but we hear rumors now that show that it is being aroused. The reports in the papers have reached not only the people of this town, but we have had letters from different parts of England making inquiries in regard to our work, which indicate that these reports have attracted considerable interest among people not in this vicinity.

About thirty have begun to keep the Sabbath since our work began here, and we hope for very many more. We have been favored with occasional visits and help from brethren Robinson and Waggoner, also one visit each from brethren Olsen and Haskell. We earnestly pray that God may set a light in this place, whose rays may penetrate to every part of the earth.

J. S. WASHBURN.

Special Attention.

AFFAIRS IN EUROPE.

EUROPEAN complications and combinations promise to be very interesting in the immediate future. Even now there are indications that some of the existing conditions will soon be greatly modified, and the powers of Europe be allied on different lines than they now are.

The first indication of this is the increased friendliness between England and Russia. It has been many years since the Crimean war, when the lion and the bear were in conflict, and before that time England was the friend and ally of Russia. It sometimes happens that strong friendships grow out of old animosities. This bids fair to be the case with England and Russia. There are also some very natural reasons for their friendship.

The present czar of Russia is the nephew of the prince of Wales, the future king of Great Britain and emperor of India. They are warm personal friends, and each of them has sufficient to do within his own boundaries without trenching upon the rights of the other. So changed is the feeling between the rulers of Russia and those of England toward each other from what it has been, that the emperor of Germany, always excitable, is reported to have had an exceedingly blue time over this *rapprochement* between Russia and England,—much more indeed than he did over the union of Russia and France.

Under the circumstances, if England and Russia do come into close alliance, as many events tend to show will be done, it will not be at all strange if the Germans should look across the Rhine and try to conciliate the friendship of France. This could undoubtedly be done by a yielding up to France of the provinces taken from her in 1871. It might be done by less than that. Part of the people of those provinces speak German and part speak French. The line between them is sharply drawn. A restoration to France of the people who speak French would do much to heal the smart which

she has suffered since 1871, and would give Germany an ally worth far more than any other one she now possesses. William once said that he could go to Paris, and could go in a way that he would be gladly received.

One thing must not be forgotten. The friendship of England and Russia bodes no good to Turkey. It cannot be supposed that Russia has lost sight of her traditional policy to take possession of Constantinople. This project is too deeply ingrained upon the Russian heart to be lost sight of for a day. It must be, then, that England, tired of holding up the "sick man," and seeing that his early demise is inevitable, will no longer support him. This is the meaning of her permission that Russian ships of war may pass through the Dardanelles. Thus the probability is that at the next severe attack, the "sick man" will die, and Russia and England will act as administrators of his estate.

M. E. K.

HYPNOTISM TO THE FRONT.

THE world has long been aware, though vaguely so, that there are in existence certain mysterious psychological laws by which mind operates upon mind under circumstances that to ordinary knowledge seem altogether inexplicable and uncanny. People have been affected in a mysterious way by influences that every appearance traces for their origin to some individual far away. Events that were transpiring at long distances have often been impressed upon minds that were wholly unacquainted with them. It has passed into a proverb that "coming events cast their shadows before."

Mesmerism, or hypnotism, as it is now more frequently called, gives a startling emphasis to our faint perceptions of those occult forces which seem to belong to the spiritual rather than the natural world. Some have been disposed to greatly discount the claims of hypnotism, and to assert that there was nothing but humbuggery in its manifestations, that the operator and his subjects were acting in collusion to deceive; but in the light of recent facts very few will adhere to that idea. Dental and surgical operations are carried on under mesmeric anesthesia without the least sensibilities. We have personally seen physical and mental conditions induced by hypnotic control, that were utterly impossible under natural conditions.

A case is now before the country in Eau Claire, Wis., in which it is claimed that the power of hypnotism has been used for the most revolting criminal purposes. Aside from the shocking perpetrations of wickedness, the manifestations of the mysterious power exerted over the innocent and helpless victim even at distances of one to three miles and for days in succession, completely mystify the authorities. Under those influences it is difficult to obtain evidence, and difficult to decide as to its validity. But at the same time the prevalence of these unseen forces is as tangibly realized as though they were flesh and blood.

To us it seems that God has wisely withheld a knowledge of these powers because of the untold evil that could be produced through their exercise by those who were disposed to use them in that way. But it would seem that the Evil One possesses, to some extent at least, a knowledge of these principles, and induces men to use them, although they cannot understand their power or explain their action.

There might be good uses to which such a knowledge could be put, but the awful opportunities which it affords the vicious is a sufficient cause for its being withheld; and wherever it is revealed or manifested, we may justly conclude that the inciting cause is from beneath and not from above.

G. C. T.

CHURCH UNION.

FOR some years there has been a growing desire among the so-called evangelical churches for a union. They have felt that in their divided state they were not able to present to the powers of evil such a strong and determined front as they would be able to do if they were more closely united. To this end many church congresses have been held, and various plans have been proposed. Some churches that are not far apart have appointed committees to confer upon the matter, but as yet no two separate churches have consummated their union, and like kindred drops been mingled into one.

Another plan has been to form some general organization that would include all the churches, while at the same time allowing each church to retain its own form and peculiar doctrines. To this end the organization called the "American Sabbath Union" was devised, whose object is to crystallize the forces of all the Protestant churches into one compact and harmonious body for the purpose of enforcing the observance of Sunday upon all the people.

Another organization, composed of the young people of several denominations, called "The Young People's Society of Christian Endeavor," has been organized. While this society was not organized distinctly for the same purpose as the American Sabbath Union, it is being manipulated to the same end. And this is about all the real union, so far, that has been obtained.

This is not very satisfactory; and since one great church of professed Christians—the strongest one of all—takes no part in their work, there is on the part of many a feeling of dissatisfaction.

For this reason some of those who are very desirous of church union have taken it upon themselves to sound the Catholic Church upon the subject of union, and are inquiring how this union may be consummated in a way that the Church of Rome may become part of the union.

Upon this subject an interesting correspondence has lately taken place between Reverend Geo. King, pastor of the Methodist Episcopal church at Taunton, Mass., and Cardinal Gibbons. The letters are too long to give to our readers, but the sense of them may be briefly stated. The Methodist Episcopal pastor opened the correspondence, expressing a great desire for union, and asks if the Romish Church cannot propose some basis upon which all can unite. The cardinal replies expressing also a great desire for union; says a union without his church would be only "fragmentary;" that the Catholic Church holds all the positive doctrines of the Protestants; and that if the latter would accept the pope as the head of the church, all minor matters could easily be arranged! So the matter rests. Rome offers the old proposition: Accept the pope, accept a human head to the church, accept what there is no provision for in the Scriptures, and we will have union! Will they do it? It may never be done in words, but in the reception of Catholic dogmas in the place of the word of God, it is being done, and

apparently will be more and more, until the complete fulfillment of Rev. 13: 11-17 shall cause all but those who "keep the commandments of God, and the faith of Jesus" to worship the beast and his image.

M. E. K.

NOW FOR A REVELATION.

THERE are certain doctors who are energetically declaring their ability to resuscitate the victims of electrocution. A cow was recently subjected to two distinct shocks of 3000 volts, the power that is used in killing criminals, and after a lapse of twelve minutes, during which there was not the least sign of life, a bellows was inserted in the bovine gullet by which the lungs were inflated. Artificial respiration was soon replaced by the natural processes of life, and the cow walked off not a sadder if even a wiser cow.

The doctors say they know they can do the same thing for men. One of them offers to go through the operation if the others will stand by and bring him back again from the shady realm. But there is a man soon to be electrocuted in New York, and it is proposed to make the experiment on his remains. He has consented for a consideration to have his body submitted to an experiment. If it should be a success, he will have a new lease of life, and having paid the extreme penalty, the law will have no claim upon him, and his bonus will give him a start.

But it occurs to us that if the theory of the conscious existence of the soul be true, the man will make far more money by writing a book on that "Mysterious bourne whence," as we have supposed, "no traveler e'er returns." If this man be a murderer or a great sinner, and if he goes where common theology assigns such people, an account of a fifteen minutes' sojourn in that hot place will be of interest to thousands who are tending thither, and the experience will probably be sufficient to rid him of all curiosity or desire to return. What a valuable addition to theological literature such a book will be! And what a death-blow it will be to that old fashioned Volume that teaches that "the dead know not anything."

G. C. T.

THE PRESIDENT'S MESSAGE.

UPON the assembling of Congress, the President of the United States, Grover Cleveland, presented to Congress his annual message. He gave a *résumé* of the condition of the nation, as relating to foreign countries and our own internal affairs. The United States is at peace with all the world, and there is no apparent prospect of war between us and any other nation. The action of the Spanish government in Porto Rico and Cuba, in compelling our merchant ships to pay large sums in unjust fines, is condemned. An increase of the army is favored, and some necessary changes in its organization are suggested.

The President calls for an increase to our navy of battle ships, and favors the registry of American ships built in foreign ports.

The financial condition of the country and the regulation of the currency occupy much space in the message. A plan for reforming the national banks, that will furnish enough money for the use of the people and at the same time not rob the government of its gold, is suggested.

Of course various opinions will be held and expressed upon the merit of these suggestions. Some will consider them the height of wisdom, others will see nothing in them but folly.

All, however, must give to President Cleveland the credit of being thoroughly honest in his intentions and of desiring to do the best he can for the good of the whole people. The questions of policy he has suggested and outlined will give Congress many interesting subjects of debate during the coming session.

M. E. K.

THE NEW CZAR.

GREAT interest is awakened everywhere in the present czar of Russia, and there is no end of speculations concerning what he will do. For a young man twenty-eight years old to be suddenly placed upon the throne of an empire covering one seventh of the land surface of the globe, with a population of 113,354,649 people, over whom he reigns with autocratic power, is a position that all can see must be a very trying one. Luckily for him he succeeds to the throne in a time of peace, which will give him an opportunity to get used to the management of affairs before more stormy days arrive. Even now in the multitudinous business of a nation so vast, with so many varied interests, he must find many perplexing questions, both international and national, which will tax his mind to its utmost capacity.

However, the young czar is already winning golden opinions, and from what he has already done, we may hope that his reign will be an auspicious one for Russia. About his first official act was to suspend the banishment of several hundred Jews, who had been ordered to leave the country. On the occasion of his marriage he granted amnesty to thousands of political offenders, including some of the members of the royal family who have been in exile in the Crimea. He also remitted large arrears of taxes. Among those who have felt the benefits of his reign are the Lutheran clergy of the German churches in southern Russia, who have long labored under many vexatious restrictions. It seems to be his desire to be the czar of the whole people.

Another notable thing is that he has dispensed with the guard of Cossacks which always attended his father, and he rides out among the people and receives their congratulations. He and his bride have gone shopping together in St. Petersburg without any attendants, to the great astonishment and delight of the people, thus showing his confidence in his subjects, and also his determination to rule in a different manner from his predecessors. He has already suggested many reforms that he hopes to see carried out. Of course reforms must be slow in Russia, where from lack of education the people are not really fit to participate in the government. Even the bitterest Nihilists must see that any attack upon him will recoil upon themselves. Among the things worthy of note we read that many Russian Jews in the United States have gone to the office of the Russian consuls here and sworn allegiance to Nicholas II. We hope that the confidence which by this act they show that they repose in him, may never be regretted; and that he may be the leader of his people to a truer freedom commensurate with the greatness of his country and the present age.

M. E. K.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 11, 1894.

URIAH SMITH, - - - - - EDITOR.
G. C. TENNEY, } - - - - - ASSISTANT EDITORS.
M. E. KELLOGG, }

EDITORIAL CONTRIBUTORS:

O. A. OLSEN, A. T. JONES, GEO. I. BUTLER,
S. N. HASKELL, L. R. CONRADI.

EDITORIAL CORRESPONDENCE.

Letter 20.—Wayside Gleanings, No. 3.

Looking after Seventh-day Adventists.—Reference was made in a former letter to an interview with Mr. Andrew Moody, pastor of the Scotch Presbyterian church in Budapest. It may interest the readers of the REVIEW to know that he was already acquainted with Seventh-day Adventists and their work to some extent. After the preliminaries of introduction were over, about the first thing he asked was, "Are you acquainted with Mr. Conradi, of Hamburg?" Learning that we were engaged in the same cause, he remarked, "I have never seen the gentleman, but I have heard of him and his work." He then went on to say further, "You are doing a large publishing work in America, and you also, I believe, have a publishing house in Paternoster Row, London." Whether or not he knew of our publishing work in Switzerland, Norway, and Australia, he did not say; but he had learned as much as this about us, that we were doing a large work in America, and carrying on also a publishing work in London. The significance of this lies in the fact that it shows that attention is fixed upon our work in quarters where it would naturally be the least looked for, and by those who, we might suppose, would be least likely to give it any consideration. Our interview was a very pleasant one, and he imparted much information as previously stated, in reference to the religious condition of Hungary, and its various peoples.

Paul's Blow at the Heathen Doctrine of the Conscious State of the Dead.—In Athens an ancient cemetery has been unearthed in the excavations that have been made in that interesting spot. Here are the monuments which the old Greeks erected to their dead. Here are the devices, elaborately carved, setting forth their idea of death and its consequences. Among these the leading idea is merely that of separation, the friends standing around and taking their leave of the dying one by shaking the hand, but with no indication that the thought or hope of a reunion ever entered their minds. But another and perhaps more common representation, is that of the friends of those who are dying holding out to them a casket containing the jewels and treasures which they most prized here upon the earth, that they might choose what they valued the most highly to take with them into the unseen world. So these elaborate carvings represent the dying ones as examining the objects most precious to them here, and putting their hands into the casket to take out the one esteemed most dear, to carry with them out of this world.

These representations gave new force to the expression used by the apostle Paul to Timothy when he says, "For we brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6:7. This, in our day, seems like quite a trite expression; but when Paul penned it, the circumstances were far different.

The whole heathen world was committed to the opposite idea. The culture, wealth, and learning of the age were all on the side of the dogma that we can carry something out of the world with us, and they were taking almost infinite pains and spending large sums of money to have carved on the monuments they erected over the graves of their dead, representations which would set forth most impressively that idea. Thus Paul, by saying that we can carry nothing out of the world, smote directly in the face one of the most, if not the most, popular error and superstition of his time.

Religion in Greece.—The Greek Church, which is the State church of Greece, is the same there as elsewhere. The priests are intolerant of any interference with members of that communion, or those who, by birth or otherwise, are considered as belonging thereto. Other religious bodies and sects are allowed; but they must confine their religious teaching to their own members. But it would seem that the priests and the power of the church do not alone stand in the way of introducing new views, and inducing a change of belief on the part of the people. The people themselves are of a fiery temper and very jealous of their religious creed. Inquiring of an intelligent gentleman who has long resided in Greece how any effort to introduce new religious views among the people would be received, he replied, that it would not be tolerated at all; that aside from the influence of the priests and the laws of the church, the people themselves would be opposed to any such efforts, and the community would be at once up in arms to repel what they would call an intrusion. Heathenism in the days of Paul was more tolerant than the professed Christianity of to-day; for then the people had a curiosity to hear what he had to say, if he had any new ideas to set forth.

The creed of the Greek Church, however, is free from some of the blotches that disfigure the Romish faith. For instance, that terrible engine of devilry, the confessional, is not employed, and that other source of untold corruption, the celibacy of the clergy, is not practiced. The priests, instead of being close shaven like the Romish orders, wear full beards; but they are easily distinguished in the crowd by their long black robes and their peculiar head-gear, which is a tall hat with the rim on the top instead of at the bottom. One frequently meets them on the street. Those we saw, with few exceptions, were men of years, with white, flowing beards; but their appearance did not give the impression that they attempted to be scrupulously neat in dress or person; nor did their countenances mark them as men of exceptional culture and ability.

Religion in the Greek Church, as in all others of like constitution, is more a matter of birth and law than of any change of nature by the converting power of God. This may account perhaps for the fact that in their church architecture there appears no effort to make the place attractive and the worship of God pleasant and inviting. This is more especially apparent in the country, where there are no nice church buildings of tasteful construction and neat appearance, with graceful spires pointing heavenward, as are seen in all Protestant countries, attracting the people to their services. Passing one day from Athens to Eleusis, we came to a little stone building, perhaps fifteen by twenty feet, with a door in the end and one little window in the side.

There was no attempt at architectural taste, no tower, and nothing to show the nature of the building, except a cross nailed to the apex of the front gable. On inquiring what the building was, the reply came that it was a church. It certainly was not a building to which any one would be inclined to go voluntarily. Such are the church accommodations in the country, and even these are not very plentiful.

A Curious Habit.—While in the streets of Athens, at almost every turn men were seen with strings of small beads of wood or other material, which they were constantly passing through their fingers one by one, until they reached the end of the string, and then reversing the process. We inquired of the gentleman who was showing us about if the Greeks were such a religious people that they took their beads with them in public, that they might be constantly counting them. He replied, "O, no; that is no religious ceremony they are performing; the Greeks do not count beads, as they do in the Roman Catholic Church, but that is only a device by which to keep their fingers busy." So men, walking solitary along the street, or conversing with friends, or trading in the market-place, or waiting for the cars, with one hand or both, sometimes behind their back, sometimes in front, might be seen busily passing these beads back and forth upon the string through their fingers. Whether they felt the need of, or had provided any device to keep their toes busy, we did not learn.

IS IT PERSECUTION?

THE above question refers to the treatment of various individuals, who, being observers of the seventh day of the week, have been, or are being, punished for laboring on the first day. In undertaking to answer it, we do not have in mind the fire-eating, bloodthirsty counsels of such papers as the *Christian Observer* and a very few others who are so inconsiderate, so devoid of reason, as to be unanswerable in dignified language; and we wish to use no other. But the reply of the courts to the pleas made by our brethren, and the candid statements of such fair-minded papers as the *Independent*, call for an equally candid statement of the case on our part.

Persecution is, in common acceptance, unjust or undeserved punishment or annoyance. Being continuously buffeted for faults may constitute persecution according to lexicons; but to suffer for doing well—to suffer innocently, without just cause, is the sense in which we use the word most commonly. In this sense, is the enforcement of a penal law against Sunday labor a persecution of the observers of the seventh day? Many will reply that it is not, since the conscience of the offender only requires him to observe the seventh day, while the law punishes him for working on the first day, or Sunday. And keeping the seventh day does not necessarily involve working on Sunday. Hence there is no persecution about it, and working on Sunday is nothing short of an inexcusable and willful violation of civil law enacted for the public good, and promotive of the welfare of the community at large. On this ground some of our friends will not admit that there is any persecution in the case, while our enemies do not hesitate to denounce us as anarchists, as the Ishmaelites of Christendom, "the filth of the world, . . . the offscouring of all things unto this day." We do not expect to be able to satisfy the minds of

those whose blind prejudices lead them to do wicked violence to all who do not conform to their ways of thinking. There are thousands of this class in the churches, and they will not cease their work. Their purposes and plans lie deep, and they will see the end of the persecutor's race. We are well aware of that. But to the fair-minded class we speak with more confidence.

In the first place we hold that the privilege of working six days goes with the command to rest the seventh. Where do American citizens obtain their rights? "All men . . . are *endowed by their Creator* with certain inalienable rights." Our government undertakes to guarantee those rights to its citizens. We claim that the right to toil six days in the week is one of them. To compel men to refrain from work on Sunday is to drive them to the alternative of working on that day which God has called "my holy day," and on which he has commanded us to rest, or surrender their God-given right of working six days out of seven. To force men to either branch of this alternative contrary to their convictions, is persecution.

But there are more serious phases to this question. It is not merely a matter of rights; to our mind there is far more involved. To some people it seems but a small consideration which day is kept, so long as one is observed; therefore our choice of the seventh day seems to such a piece of petty dogmatism, which, if we will not yield without, may as well be taken from us.

To our minds the Sabbath is not merely a day of physical rest, nor a convenient occasion for worship. It is that, and far more. We do not choose the day; God has done that, and has prescribed it definitely for a distinct reason. The Sabbath is a sign between God and his people. The Sabbath rest is a token of God's power and work in creation and redemption through Christ. A rival day represents the authority of a rival power, the papacy, the man of sin. The seventh day was ordained of Heaven, and observed by all the holy men who wrote the Bible from Genesis to Revelation, as well as by our Saviour himself. The papacy was involved by the coalition of a church which had early apostatized from its Master, with the prevailing heathenism of the day. One of the first acts of that coalescing power was to anathematize the Sabbath and those who kept it, and in harmony with the previous edict of Constantine, to establish the observance of the first day of the week, or the "venerable day of the sun."

The papacy apparently triumphed. It thought to change times and laws, and for over 1200 years they were given into its hands. Dan. 7:25. It exalted itself against God or all that is called God. 2 Thess. 2:3, 4. But the Lord did not allow the matter to drop. Under the third angel's message of Rev. 14:9-12 he gives a faithful and fearful warning to his people of the consequences of yielding to this power, when, in accordance with the prophecy of the preceding chapter, it should seek to enforce upon the people this mark, or sign, of its authority as opposed to the seal, or sign, of God's power.

As the token of God's power is the Sabbath, so the sign of papal power is Sunday, for the claim is freely made by the Romish Church that it and it alone has changed the Sabbath; and this act is quoted as the evidence of its power to institute ordinances. And Protestants are charged with the folly of denying this power, and yet recognizing it in the act of Sunday-keeping, for which, according to Rome as well as the

facts, "there is no Scriptural authority." That Protestants do not acknowledge these facts and profess to observe the Sunday for reasons altogether different, does not modify the case at all, since divine appointment or sanction has never been announced for the observance of Sunday in honor of Christ or for any other reason.

The third angel's message brings to view those "who keep the commandments of God, and the faith of Jesus." The Lord through Isaiah in a latter-day prophecy pronounces a blessing upon those who turn away their feet from his Sabbath. Isa. 58:13.

Now if a foreign power should seek to manipulate our laws and to introduce its national holidays—the birthday of its sovereign, etc.,—in our country, and we, forsaking our Fourth of July, our Washington's birthday, and all those patriotic landmarks, should observe the king's birthday, and celebrate the day of their usurpation of our liberty, it would be a dishonor to our own country, an act of treason, the thought of which almost makes us blush. But suppose a compromise were offered us, and we were permitted to observe our "old Jewish" holidays if we wanted to, provided we observed those of the usurper; could we as faithful American citizens accept the alternative?—*NAY, VERILY*; we could die for our principles. "But," says the critic, "isn't it a very small matter which day you observe? Why stickle for a day? And if we punish you for working on our holiday, you cannot complain, since we give you the privilege of keeping your own." But we on our part would claim that to observe the institutions of the rival nation would be to acknowledge its power and to insult our rightful rulers.

That illustrates fairly well where Seventh-day Adventists stand. Their loyalty to God is at stake. While they should be (at least) unwilling to perform any act that will prevent others' enjoying repose and worship on the Sunday, they most emphatically object to being compelled to be a party to this usurpation of divine authority. They cannot refrain from secular pursuits on that day, because they cannot recognize the authority from which the Sunday institution sprang. To compel them to do so is *persecution*. For them to do so would be to betray the cause for which they are willing, if need be, to suffer the loss of all things.

The records show that during the past few years over fifty of our brethren have been indicted before our courts. In the past year the sentences aggregate over five hundred days of imprisonment. It has entailed the loss of much property, of some lives; caused suffering and anxiety, and the weeping of wives and children. The end is not yet. The enemy of righteousness will not pass by this affront to his mandates; but we wish the people to know where we stand.

We give due notice to those who have undertaken this matter of securing and enforcing penal Sunday laws, that the Seventh-day Adventists raise their earnest and solemn protest against their work. We protest in the name of religion and truth; in the name of liberty, and of freedom of conscience; in behalf of our rights as citizens, and as accountable creatures before God.

These protests will avail but little with those who wish our destruction; but we assure them, and our friends also, that they will always find us just where we have taken our stand,—on God's word. We have counted the cost, and are prepared, we trust, to take the consequences, for we fear not what man shall do unto us. We com-

mend our cause to God. Our most earnest prayer is that all may see the truth and accept it; and in order that they may, we have consecrated ourselves to God to uphold by his strength the banner of truth until the brief conflict is over.

G. C. T.

ANSWERING OBJECTIONS.

ONE of the most trying things that those who profess the present truth are compelled to bear, is to be obliged to hear over and over again the same old stale objections to the truth. Especially is this true of those who labor in word and doctrine, either in the field as preachers, or as editors of papers devoted to the promulgation of the truth. An objection is raised against the truth, and an argument is brought forward to sustain it. This may be answered in a way entirely to remove the objection, but this will not be the end of it. The objection seems perpetually to recur, if not from the same person, then from another, and often in a very self-contradictory manner, until those who have tried to, and really have made the matter clear, feel their righteous souls vexed within them at the dullness that does not see, and the obtuseness that refuses to be convinced. The words of the author of the letter to the Hebrews are comforting in this connection, "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Jesus answered Jewish objections over and over again, but of no avail, and he was finally crucified upon the testimony of witnesses who did not understand his words, and who could not agree among themselves as to what he had said. Since it is enough that the servant be as his Lord, we must accept the situation as it is, seeking by his grace to do as he did, and leave the result to him.

In a great many cases objections to the truth arise from nothing else than pure unbelief. The objection used is simply a figment, a covering used by the objector to blind his own eyes, to ease his own conscience, and to deceive himself; for thousands do seem to enjoy deceiving themselves. When we are persuaded that this is the case, time spent to remove that objection is worse than wasted, so far as the objector is concerned, though it may be wise sometimes, even in such a case, to answer it for the good of others, who are honest, but who in their ignorance of the Scriptures may be deceived.

When, however, we are reasonably sure that the objection is not a fancied one, but that it is a reality to the one who makes it, we should take every means consistent to remove it from the inquirer's mind. It may be only a common objection, and may look very trivial and even silly to us; we may have already answered it so many times that the thought of answering it again makes us tired; but we should remember that it may be a very big reality to the one proposing it. We must meet the people where they are, and help them every way in our power, and if in the removing of an objection we are able to plant a seed of truth in one honest heart, there is a prospect of a glorious result; for they that "sow in tears shall reap in joy," and a blessing is pronounced upon those who "sow beside all waters."

There is much precious instruction in the word of God as to the manner that we should labor for others. Thus says Paul: "But in all things ap-

proving ourselves as the ministers of God, in much *patience*, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." 2 Cor. 6:4-7.

We shall find people who entertain all kinds of erroneous opinions, and while they may not be able to give any valid reason for their belief, they hold them all the more tenaciously. To be able to understand the mind and needs of each person we desire to help, and to give just that portion of truth that they need, and to reveal to them the errors they are holding in a way not to wound their sensitiveness, but to lead them to the truth is a great work, requiring much wisdom from God. This should not lead us to despair. The God of wisdom, who gave Paul his understanding in the mystery of Christ, is ready to do the same for every one who desires it as earnestly as he did. Says James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

When we meet people ignorant of the word of God and full of prejudice, it takes much patience and long-suffering springing from "love unfeigned," to labor for them as Christ labored, gently removing their objections, explaining the truth of the gospel to their darkened minds, and instructing them in the way of the Lord. So labored the apostle Paul, publicly and from house to house.

Another testimony from his pen, drawn, no doubt, from his own personal experience, as well as from the prophetic gift which he possessed as a teacher of divine truth, should be learned and put into constant practice by every laborer for God. "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2:23-26.

We love the Lord who has brought us out of darkness into his marvelous light; we love the souls for whom he has died; their salvation is desired by us, but they neglect their own best interests and will not hear. Then how much we need to study the word of God, that we may understand the gospel,—to search for wisdom that we may know how to labor for souls in a way to reach them with the truth. We may be obliged to tell the same things over and over again, repeatedly remove the same objection, repeat the comforting promises, the threatenings, the admonitions; to disarm the prejudice, to receive bitter rebuffs without being ruffled, give smiles for frowns, anxious thought for careless sinners, offering precious things to those who do not know nor care to know their value; but in all we may be sustained by the promises of God, "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Thus laboring with patience, doing our work over and over again, we may be enabled to save some, and their presence with us in the kingdom of God will be to us an everlasting reward.

M. E. K.

GOD LOVES HIS PEOPLE.

OF this we have the most unmistakable evidences, and the most positive assurances. It is not because of their perfection or their grace; it is not because of their number and power. It is because he has redeemed them from Satan's dominion by the precious blood of his Son. They on their part loyally seek a knowledge of God's will; they strive to walk in his ways. Their course is marked by deviations on the right and on the left; their work is marred by human imperfections; mistakes frequently appear. Of all these things the enemy takes advantage to accuse them before God and men. But God loves them still. Divine love is constant, unchanging, and passeth knowledge.

Gladly would we bring before any despondent soul the glorious array of promises and assurances of constant, infinite love, which form so great a portion of the holy Book; but they are too abundant. Satan is the only adversary. God and his Son are always our friends. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The Spirit of prophecy has written in these columns within the past few months many very precious assurances. Here is one: "God has a people in which all heaven is interested; and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration, for in the name of Jesus I would press them home on every soul." Again: "The church, enfeebled, and defective, needing to be reprov'd, warned, counseled, is the only object on earth upon which Christ bestows his supreme regard." And again: "The dearest object to God on earth is his commandment-keeping people."

In connection with the above, it is also said: "Those who start up to proclaim a message on their own individual responsibility, who, while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as priestcraft. From such turn away; have no fellowship with their message, however much they may quote the Testimonies, and seek to intrench themselves behind them. Believe them not, for God has not given them this work to do."

Among the numberless tokens of divine favor for which we may be thankful, is the constant progress of our work in all parts of the world. Great are the difficulties, feeble are the people; but God is going before them, and is fulfilling all his righteous will. He waits for our co-operation, he makes us the instruments of his hand, and causes us to feel in some degree the responsibilities of the hour. But the work is the Lord's; his power is the power; his be the glory forever. All our energies are required in pushing forward this work. In union with Heaven and with one another there is strength. If in this critical moment any should seek to divide the strength of God's people, or to embarrass his cause, he would be guilty of the most sinful folly.

And while God has provided much love, of which we may all be recipients, let us see that we strengthen the bond on our part by loving him with all the heart, and by having fervent love among ourselves, and for all mankind.

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.

ILLINOIS.

OTTAWA.—I have been laboring with this church for some time. Six have been baptized and have united with the church. Others are keeping the Sabbath and will join later on. All are of good courage. L. D. SANTEE.

IOWA.

I AM thankful to report that the work in our State is steadily advancing. Since my last report, new church buildings have been dedicated to the worship of God in Blencoe, Urbana, Tyner, and Milford. At the last-named place a church of twenty-three members was organized at the time of the dedication. Nov. 24 and 25 we organized a Scandinavian church of seventeen members at a country place near Graettinger. Brethren J. P. Henderson and R. H. Habenicht have been laboring at Hawkeye, and have developed a good interest. Between twenty and thirty have commenced the observance of the Sabbath. The friends there have bought the town school-house and fitted it up for a meeting-house. Houses of worship are also being erected at Marshalltown and Benton. Brother J. W. Adams is having a good interest near Merville. Seven or eight families have accepted the truth and are rejoicing in the Lord, and others are interested.

Our State meeting for the workers was held at Beaman, Oct. 23-29. This was a decided success. The labors of Elders O. A. Olsen and A. T. Jones were highly appreciated. Nearly one third of our workers will attend the Bible school either at Battle Creek or College View. We are thankful to see the courage and good cheer of our people all through the State. When a call was made for donations for the Iowa endowed bed at the Sanitarium hospital, our people responded very liberally. We thought we would need about \$400, but the donations to that object amounted to \$500. Notwithstanding the hard times, the tithe has been fully as large as last year. We expect that much work will be done this winter by our churches in distributing tracts and periodicals. Our canvassers have felt the effect of the hard times more than any other of our workers, but many of them have done well and are of good courage in the Lord. We rejoice in the power of the message, and are glad that it is advancing both at home and in foreign fields. E. G. OLSEN.

CALIFORNIA.

BROTHER BAXTER HOWE and the writer held a series of meetings in a tent at Hanford, where we continued nine weeks. Six souls, who gladly received the word, were baptized. One Sabbath I went to Lemoore, a place some nine miles distant, preached to our little company there, and baptized an aged lady who had been a strong Catholic all her life. She rejoiced greatly in the light she had found.

My wife and I then went to Tulare, leaving brother Howe at Hanford to carry on the work with those who were interested. At Tulare I held meetings alone for three weeks, when I was joined by brother Thorp. Apparently but little was accomplished here except to build up the church. I baptized one sister. One young man from the Salvation Army began to observe the Sabbath.

From Tulare we moved our tent to Selina, where we held meetings a little over four weeks, during which time I spoke thirty-four times and gave twenty-four Bible readings. Seven souls

gave themselves fully to the Lord. Six of these I baptized.

I came to Oakland, Oct. 6, to assist in pastoral work in the Oakland church. Brethren, pray for the work here in this western field. Professor Prescott has been with us a few days, and spoke to us Sabbath forenoon and Sunday evening.

H. F. COURTER.

PENNSYLVANIA.

CHESTER.—We came to South Chester the latter part of June. Not obtaining a suitable place to pitch our tent for some time, we did not begin meetings until July 9. The work opened with a good interest, which increased until the telling truths were proclaimed which show who is for the right. Ten identified themselves with those who keep all God's commandments.

We then removed to another part of the city, locating about a mile from the former site. Here we were favored with an unusual interest. Our meetings were well attended from the first, and when we took down our tent, the attendance was much in excess of all expectation, considering that the weather became too cold for comfort in cotton houses.

We secured a hall, continuing meetings each evening except Tuesday and Thursday evenings and Sabbath and Sunday afternoons. At this place sixteen or more have accepted the truth as set forth in the word of God. Others are convicted of duty, and we hope to see fruit still yielding from labor.

Elder H. W. Miller and the writer were together until the tent season closed. We have an active Sabbath-school organized, numbering nearly forty members, mostly adults. We intend to hold meetings in another part of the city as soon as the work here is in a condition to be left part of the time.

There has been no great prejudice to contend with until now. At Media, the county seat, arduous exertions are being put forth to enforce the Pennsylvania State Sunday law. I expect to circulate reading-matter, and deliver some lectures upon religious liberty. I solicit the prayers of God's people for the success of the work here.

LEE S. WHEELER.

GEORGIA.

ATLANTA.—Since Sept. 13, we have been holding tent-meetings in this city, assisted in the work by brethren and sisters living here. Much tract work and distribution of literature had been done, creating a demand for meetings, and it was evident that a strong and protracted effort should be made if entered upon at all. The attendance and interest have been good. Up to this time fourteen adults have taken their stand with us, and several others are deeply interested for whom we have strong hopes. Cash donations have been received to the amount of \$32.84, and a goodly number of tracts and books have been sold. We closed the tent effort last night, with a good-sized audience. The Congregationalists have tendered us the free use of their church, in a neighborhood adjacent to our tent interest, where brother Owen will begin another series of meetings, while brother McCutchen goes to visit the churches and companies throughout the State.

Our effort here has been quite a strength to the work in this city. The Sabbath-school has been considerably increased in numbers, and the church is growing. Three persons were received into the church yesterday, and there are other applicants for membership. Others will be baptized next Sabbath or soon after.

Steps have been taken to build a church in this city. The places of meeting heretofore have been unsatisfactory. Since the burning of our house of worship last spring, it has been apparent that the needs of the cause here imperatively demanded a church of our own. To

this end some of us have been looking around for some time for a lot, but anything at all suitable for the purpose was entirely out of our reach. We feel greatly blessed, however, in having been able just yesterday to arrange for a lot, well and centrally located, at about half the price of anything as good within a radius of a mile or perhaps two miles. Money on hand from our share of the insurance on the old church pays for this lot, with \$230 over, to begin the building with. An additional subscription of \$368 was raised in the congregation last night. Quite a number who have expressed a willingness to aid in this enterprise were not present on this occasion. We expect soon to have the most of the necessary amount pledged, and calculate to begin the work at once. Before this reaches the reader, work will no doubt have begun on the church, and we expect to push it to a speedy completion. Thus advancement is being made in the work here. This is but a beginning in this city of 100,000 souls. May the Lord hasten on his good work, is our prayer.

Nov. 26.

W. A. McCUTCHEN,
R. S. OWEN.

MISSOURI.

THE cause of God is moving steadily onward in our Conference. We see many evidences of God's love toward us, and from all parts of the State we hear cheering reports. Since our camp-meeting brother A. P. Heacock has organized a church of fifteen members at De Soto, and the work there is still advancing. He has also labored for some time in the St. Louis church, and nine members have been added. Elder H. K. Willis made a visit to the southeastern part of the State. While at Republic he organized a small church. This is the result of the summer's labor of H. L. and L. A. Hoover. Three were added to the Springfield church. A short time ago I visited Creighton. Brethren H. L. Hoover and L. W. Terry pitched a tent near this place after camp-meeting, and seven accepted the truth. Several were living there who had accepted the truth under the labors of Elder J. B. Beckner. It was my privilege to organize them into a church of fifteen members.

The work among the German people is moving steadily forward. At Bolivar our brethren have been doing considerable missionary work for the past year; the Lord has blessed the work, and ten dear souls have embraced the last message as the result. This would be the fruit seen in many churches, if there was more unselfish labor performed among them.

Ten or more have lately united with the Kansas City church, and three more with the St. Joseph church. Nov. 20 and 21 I visited brother W. T. Millman. He has been laboring about seven miles from Cameron. God has blessed his work, and I found thirteen dear souls fully in harmony with present truth. These we organized into a church and left them rejoicing in the Lord. I then visited Chillicothe, and while there I baptized a brother and his wife who united with the church at that place. Elder C. H. Chaffee, recently held a meeting with the church at Goldsberry, and nine were added to this church. For all these tokens of God's love, we are thankful.

Brother James Hackett, our State agent, has been quite successful in getting individuals to canvass for our small books and to sell the *Signs* and *Sentinel*. He has demonstrated that we can take these papers to the homes of the people, and they will buy them. Several churches have begun the work, and are meeting with some success. Truly God is choosing his people and preparing them for the final great day. All the laborers seem to be of good courage. I have spent considerable time in helping to get our depository moved into new quarters. We are now pleasantly located at 1418 E. Twelfth St., Kansas City, and the work in the office is mov-

ing forward again. While we see no great advancement in our Conference, we are very thankful for blessings we are receiving, and we endeavor to give the Lord all the glory that is due his holy name.

W. S. HYATT.

Dec. 3.

NEBRASKA.

UNION COLLEGE.—There are now over 300 pupils in Union College, more than at the same time last year. This we think is quite encouraging, considering the great failure of crops in the West this year. There seems to be an excellent spirit in the school, and good work is being done. An evening school has recently been organized, with an attendance of about 100, mostly from the village. This is held one evening each week; and at present, Bible, English language, German, book-keeping, and music, are being taught. This school is greatly appreciated by the people of the village. The teachers in the college kindly donate their services.

The electric plant is now established, and works very nicely. Eight hundred lamps will be used in the college, church, and sanitarium. Brother F. Griffin, of Kansas City, has had the work in charge, and it seems to be a success in every respect. Brother Griffin was formerly superintendent of the electric plant in Kansas City, and was employed at a salary of \$150 a month; but when the truth for this time found him, he gladly yielded his position that he might obey God.

Great precaution has been taken this fall to guard against fever, and not a case has been seen in the school, although there has been some in the village.

The new church building is now completed, and when a few outstanding pledges are paid in, it will be clear from debt. It has cost about \$16,000, is heated by three furnaces, and lighted by electricity. Its seating capacity is about 2000 persons.

It is now an assured fact that College View is to have a sanitarium. Some few months ago the buildings and grounds were kindly donated by brother A. R. Henry to the Seventh-day Adventist Medical Missionary and Benevolent Association for this purpose; but some difficulties have been experienced in getting the enterprise started. However, it is now under way, and will be opened, we trust, about Jan. 1, 1895. It is located just north of the college campus, facing south. The building used is a fine looking dwelling house, the largest in College View, with broad verandas, and by a little remodeling and the building of a commodious addition over a high basement, will surely answer very well for a beginning. About twenty patients can be cared for in the building, and the facilities for treatment will be sufficient to accommodate many more. Dr. A. N. Loper has been appointed as medical superintendent, and brother Kirk, of Battle Creek, who has had a long experience in the Sanitarium there, will have charge of the treatment department and the premises generally. The institution is managed by the Seventh-day Adventist Medical Missionary and Benevolent Association, and no doubt will be fitted out with all proper appliances for the rational treatment of disease.

Elder W. H. Wakeham has been laboring in our Conference since our camp-meeting in August, both among the churches and in the General Conference Bible School. The Christian Help work has been more thoroughly organized by him, and seven bands have been formed in the College View church, and some at other points. In the western part of the State there is considerable destitution in consequence of the severe drouth of the past season. However, but very few of our people are leaving the State. They hope that the prospects may brighten in the future. Our courage in the work is good, and we greatly desire to be ever in that place where God can use us to his glory.

W. B. WHITE.

WISCONSIN.

THE work in this State has been onward during the month of November, and all our laborers are of good courage in the Lord. General meetings have been held with the following churches: Robinson, Mt. Hope, Antigo, Cumberland, New London, Knapp, Beldenville, and Poy Sippi. At Robinson the meetings were well attended, and plans were laid for a school to be held at Fort Howard for the education of French workers, under the supervision of Elder D. T. Bourdeau.

The Mt. Hope meeting was one of interest and profit to all. Four persons started in the service of Christ for the first time. Owing to unfavorable weather the Antigo meeting was not so largely attended as some of the others, but on the Sabbath the presence of the Lord was felt in a goodly measure, and those present were encouraged to press on in the good way.

The ordinances of the Lord's house were celebrated for the first time by the company at Cumberland, during the time of the general meeting at that place. Three new converts were added to their number. This company has come out as a result of the tent-meetings held there during the past summer. The brethren and sisters at Knapp were much encouraged by the meetings held at that place, and the missionary spirit was revived. No reports have as yet been received from the other general meetings, but they will be reported later. At Bloomville, where brethren Swinson and McIntosh held meetings last summer and fall, a company numbering twenty-eight has been raised up. They have erected a church building which is sufficiently near completion to admit of their holding their Sabbath meetings in it.

Two persons are reported as accepting the truth at Lucas and two at Little Prairie. At Madison Elder Olds reports the baptism of one and the addition of five to the church. The Milwaukee church has recently had an accession of five persons, all new converts, and there are many more who are interested.

A Conference workers' school is to be held at Oshkosh, beginning about Jan. 9, and to continue fourteen or fifteen weeks. Instruction will be given from the Bible and in the common school branches, in addition to which there will be classes for the study of our various subscription books, with a view of preparing the students for the canvassing field. It has been expected that practical work in the city of Oshkosh will be carried on in connection with the instruction given, thereby giving all the best possible chance of developing into successful workers.

That God may continue his care for his work in our State, and grant wisdom to all engaged therein, is the earnest desire of all connected with the work in Wisconsin.

Nov. 28.

G. M. BROWN.

VERMONT.

ALL the ministers in the Vermont Conference are in the work, and doing fairly well. Elder Pardon reports that he is holding four meetings each week in the city of Rutland, besides the Sabbath-school and services connected with it. He is also doing Bible work. Some are embracing the truth there.

Elder Bicknell and wife are now hard at work in Burlington. At present they are assisted by sister Archer, the wife of brother Wm. Archer. In addition to the preaching that Elder Bicknell does in the church, they are making many calls, and holding Bible readings with the people. Some are embracing the message, and the cause is taking on strength daily. One feature of encouragement is the excellent improvement lately made in the financial condition of things relating to the work in Burlington.

Elder Kimball had an interest aroused, and

some were moving out to obey the Lord in Brattleboro; but the health of his wife was such that they have sought a milder climate. This has left the work there without a laborer; and at present the Conference can find no one to labor at that point.

Elder H. W. Pierce has a wide ranged interest opened up in the towns of Woodbury and Wolcott, with branches extending into Calais, Hardwick, and Elmore. The district in which he is holding meetings covers an area of fifteen or twenty miles, which is nicely diversified by high hills and narrow valleys of the Green Mountain range. He is preaching in four neighborhoods, and has secured an interest in every place. In this vineyard the fruit seems to be in all stages of development, from the bud to the ripe cluster.

A church of fourteen members has been organized, with a prospect of as many more before another field is sought. Brother Pierce is working hard to keep the fire burning in all this region.

Brother H. N. Sisco is breaking up new ground in East Concord. The seeds of truth have been sown by him there for several weeks. Quite a number have acknowledged the claims of God upon them, but had not decided to obey when he last reported. Brother Sisco still continues to work for them, and it is hoped some will obey.

Since my previous report I have held meetings in North Springfield, Vergennes, Burlington, Brownington, Charleston, Sutton, Hardwick, Woodbury, and Calais.

Two were baptized at Vergennes. We expect to organize a church there soon, or else receive about ten members from that place into the church at Burlington. During the last three weeks I have united with Elder Pierce in his field, mostly in Woodbury, where the church was organized.

WM. COVERT.

MARITIME PROVINCES.

SEPT. 11 I left St. John, N. B., and went to Moncton. I remained with the Moncton church eight days, and had some good meetings. The outside interest was very good. Sept. 19 I went to Truro, N. S. The little band here is entirely broken up by removals to the States and by death. Only one is left to hold up the light of truth. Sept. 20 I went to Dartmouth. Two additions have been made to the little company there. We had some excellent meetings, and four were baptized. There seems to be a real interest to hear the truth at this place and at Halifax. I believe a good work can be done in the two cities now. I then went to St. Margaret's Bay. There are two churches on this bay. The company at the head of the bay has a nice little house of worship that they have recently completed. We had some good meetings at this place. I found the brethren and sisters all in unison, and deeply interested in the truth as it is for this time. About ten miles below here, at Indian Harbor, we have another little church. They have a church building partly completed, but the brethren being poor, they are not able to finish it. They planned to finish it this fall, but will not be able to do so. They depend mostly on fishing for their income. This business has been almost an entire failure with them this year. I held meetings in private houses while there, in four places. The outside interest was remarkable. At every meeting the house was packed. If their house of worship was ready for services, I think a good work might be done here. As it is, the places where we hold meetings are so far apart, that it is impossible to get the same company together at every meeting. I also visited the friends at French Village.

Oct. 11 I went to Hubbard's Cove. Here are two very intelligent ladies who learned the truth at French Village. I found these sisters firm in the truth. I think this will be a good place for meetings next spring. I visited

brother and sister Walker at Chester, and had a very interesting and profitable visit. I also visited two other families about four miles from brother Walker's, who are somewhat interested in the truth. Oct. 18 I arrived at Tiverton. There is a small church here that holds regular meetings in a hall. The opposition at this place is very determined, but the friends are standing nobly for the truth. The Spirit of the Lord was in our meetings, and two were added to the church.

Nov. 9 I visited Scott's Bay. There are seven keeping the Sabbath at this place. We had several interesting meetings. Our people were much encouraged, and the outside interest kept increasing. I also visited the Sabbath-keepers at Kentville.

There are five Sabbath-schools in Nova Scotia and two in New Brunswick, all doing finely. The interest at St. John, N. B., is good; six have recently been taken into the church.

Nov. 28.

R. S. WEBBER.

WORK IN ONTARIO.

WE have said little in regard to our work in Ontario in the past, yet it has been going steadily forward, and we have in God's mercy been enabled to see some excellent results. At present we have only one church, but we have little companies scattered here and there throughout the Province. There are some faithful workers in these societies. A good work has been accomplished by them, and souls have accepted the truth under their labors. There are some especially good workers among our isolated brethren and sisters. During the past few months we have made earnest appeals for all to take hold anew in the work. This time is one of great importance to us here, as the agitation on the Sunday question has been made prominent by a bill introduced last spring into the Dominion Parliament. The mover of this bill was Mr. John Charlton, a staunch advocate of Sunday observance. He desires, as far as lies in his power, to compel every Canadian to observe Sunday as the Sabbath.

After the Sunday bill was somewhat amended, it passed the House of Commons and was taken up in the Senate. Much amusement was occasioned by the senators' making various ridiculous amendments, which were ruled out, and finally the bill was placed on the table for six months. It seemed that they recognized the fact that Mr. Charlton had "tugs" on the lake, which he failed to call in on Sunday.

In a recent ministerial council held in the city of Toronto, it was held that the treatment Mr. Charlton had received at the hands of the Senate was an insult to the Presbyterian Church and the Christian people of Canada. They thought that the Senate should be dealt with for so abusing the church. One speaker said that public opinion was strong enough to do away with the present Senate when the opportunity presented itself. He said, "It has either to be ended or mended." Thus the enemy is constantly working to destroy the little religious freedom which at present exists in Canada. We believe that this is the time for work, before our hands are tied by oppressive laws.

Not until lately have we had religious liberty literature which was suitable for our work here, and we looked with feelings almost verging on envy to the workers across the "line," who had such an abundance. But this difficulty has been removed, and we now have several very suitable tracts for our work. We rejoice in this, and will in the fear of God, send them far and near. We are using most of the late tracts, but in our work this winter we decided to make most prominent the "Sabbath Question in the Dominion Parliament." It consists of speeches of Mr. Amyot taken from the debates of the House of Commons when the Sunday bill was up for consider-

ation. In different parts of the province faithful work has been done with this tract.

One family engaged in extensive farming and having but little time to leave their home, have distributed thousands of pages by loaning. When they do not have an opportunity to meet the people, they send them through the mails, requesting that they be returned and exchanged for others. This family did not give the excuse of "lack of time," but they considered that they had all the time there is, and God requires a work at their hands.

One lady who has been keeping the Sabbath something over a year, takes much interest in the work. There is much opposition in the little town where she lives, but she does all for the people they will permit. She does not lose faith because she cannot do as she would. She makes tours into the country, going as far as ten miles from her home, talks with the people, and leaves literature.

One brother devotes all of his time to such labor, selling what he can to pay his way. He is very deaf, but he labors with a simple trust in God and accomplishes a good work. A number of people have been fully converted to the truth through his efforts. MARIAN KLAIBER.

ATLANTIC CONFERENCE PROCEEDINGS.

THE fifth annual session of the Atlantic Conference was held at Washington, D. C., in the meeting-house of the Washington church, Nov. 15-22. Delegates from nearly all the churches reported, and there were also present Elder I. D. Van Horn, superintendent of General Conference District No. 1, and Elder R. C. Porter, president of the New England Conference, who assisted materially in counseling and in preaching the word.

The reports of the secretary and treasurer showed a very encouraging growth of the Conference during the year. The report of the secretary showed that there are in the Conference 854 members, 16 churches, and 9 meeting-houses. Six tents have been run the present season. The Conference has nearly doubled since 1892. The treasurer reported as follows:—

Cash on hand, Aug. 1, 1893,	\$ 1,117 63
Rec'd on tithes, offerings, etc.,	10,772 19
Total,	\$11,889 82
Paid to laborers, tithe to Gen. Conf., etc.,	11,015 78
Cash on hand, July 31, 1894,	\$874 04

Resolutions were passed touching the relation of the Conference to the South Lancaster Academy; on the publication of the *Union Record* for 1895; in behalf of Conference laborers who may attend the next General Conference meeting; on the responsibility of all connected with the third angel's message; urging consideration for the brethren in bonds; adopting the plan which has been successfully tried in London with *Present Truth* for placing our denominational papers in homes; further instruction of the churches by the ministry on missionary work; authorizing the executive committee to establish Conference headquarters at some suitable point in the Conference; urging more liberal donations to the General Conference work for the field at large; adopting June 30 as the end of the fiscal year for the Conference; recommending a six-weeks' canvassers' school, beginning Dec. 20.

Credentials were given to H. E. Robinson, S. J. Hersum, E. E. Franke, C. P. Bollman, S. B. Horton, G. D. Ballou, Allen Moon, A. F. Ballenger, J. F. Hansen, R. D. Hottel; Ministerial Licenses to John F. Jones and A. J. Howard. Missionary licenses were granted to four persons.

The Conference constitution was amended upon the application of the Atlantic Tract and Missionary Society, providing for the closer union of the society with the Conference, the tract and missionary work being conducted by the Confer-

ence under the head of tract and missionary department work.

The following officers were elected to serve the ensuing year: H. E. Robinson, President; S. B. Horton, Conference Secretary, and Secretary and Treasurer of the tract and missionary department; T. A. Kilgore, Treasurer; U. P. Long, General Agent of the tract and missionary department; H. E. Robinson, C. P. Bollman, T. A. Kilgore, Delegates to the General Conference; H. E. Robinson, R. D. Hottel, C. P. Bollman, Allen Moon, John F. Jones, Executive Committee.

Nine new members were added to the I. R. L. A., and \$8.62 was collected for the religious liberty work. The auditing committee's report showed that all the laborers' accounts were liquidated, leaving a small balance in the treasury.

Nov. 21 the Conference adjourned *sine die*.

H. E. ROBINSON, *Pres.*

S. B. HORTON, *Sec.*

ATLANTIC CONFERENCE.

OUR annual meeting held Nov. 15-22 in Washington, D. C., was an important occasion for the work in this field. Considering the location there was a good attendance of delegates. Elders I. D. Van Horn and R. C. Porter were present, besides Elders Bollman, Ballenger, Moon, and the regular laborers of the Atlantic Conference. Probably others will write more fully of the meeting, so I will speak of other things.

The past season has been one of hard work and great blessings. Persecution has been experienced in some localities, and two of our brethren are now in jail on long sentences for Sunday labor. Prejudice has manifested itself in various ways, such as cutting down our tents, disturbing the meetings by stoning the meeting-house, breaking the windows, and attempts to do personal damage. Only a few days ago one of our ministers and another brother had gone to start a fire in the church before meeting, and then left for a few minutes, when two charges of buck-shot were fired through the front door in the direction of the stove, evidently with the expectation that some of the hated sect would be in range.

In the midst of these difficulties the Lord has blessed the work, and honest persons are rejoicing in the truth. Nearly 200 persons have united with our churches during the past year, three new organizations have been formed, and three meeting-houses erected, besides the purchase of another building for church purposes. The tithes received were about \$8200, nearly \$1000 more than the previous year.

Plans have now been laid to devote especial attention to the missionary work in all our churches during the winter. An effort will be made greatly to increase the circulation of our denominational papers. A canvassers' school lasting six weeks will begin in Baltimore, Dec. 20. H. E. ROBINSON.

MT. VERNON, OHIO, ACADEMY.

As was announced in the Calendar, school opened Sept. 12, with a good working number present. Since then there has been a gradual growth with nothing to interfere with the work. At present we have over 100 students enrolled, with a few others planning to enter at the beginning of next term. Nearly half of those in attendance are in the Home.

A number of improvements were made during the summer, which have added to the comfort and homelike appearance of the school. A few neat cottages have been built during the year in the vicinity, and the electric street-car line has been extended to the grounds, so that one can make the trip to town and return every twenty-five minutes. This is a great convenience.

The faculty remains the same as last year, with the addition of a teacher in the primary department. Also Elder and Mrs. Irwin are making their home with the school this year, Mrs. Irwin filling the position of matron. We are all very glad to have them connected so closely with the school work and taking such an active interest in it.

The work has been full of interest in all departments. Four divisions in Bible furnish accommodations for all in this important study. Classes in Greek, Latin, History, Science, and English are all pushing ahead, doing good, hard work. A new manikin and a fine microscope have been added to the science department, and are much appreciated.

Placing the school on a vegetarian diet has worked well; there has been no case of sickness among the students, and all seem at present in as good or better health than when they entered in the fall.

The winter term will begin Dec. 19, at which time the program will be rearranged, and several new classes will be organized. Those who expect to enter at that time should be here not later than Dec. 18. There will be no vacation during the holidays, so no one who expects to come should remain until after then. Those intending to come should write me at once, in order to secure a room. W. T. BLAND.

News of the Week.

FOR WEEK ENDING DECEMBER 8, 1894.

NEWS NOTES.

The New York City reformers are not progressing as harmoniously as it was hoped they would. Tammany is out, but one L. C. Platt is in, whom many think is as bad as Tammany. Dr. Parkhurst fears that the city has gained little by the exchange, and denounces Platt, and the Reverend Thomas Dixon, celebrated as a killer of robins, who has stood by Dr. Parkhurst, now takes a stand against the doctor and upholds Mr. Platt. These divisions among the reformers do not augur well for reform in the empire city.

W. C. Oates took the oath making him governor of Alabama at Montgomery, Dec. 1. There was no outbreak. Captain Kolb, the Populist candidate who has disputed his election and declared that he himself would be inaugurated, was present, but no disturbance was made. The State-house was guarded by State troops. Mr. Kolb delivered a short speech to his adherents from a farmer's wagon. He renewed his statements that he was fairly elected. After his speech he was drawn some distance by his admirers.

Until the capture of Port Arthur by the Japanese, the latter conducted the war after the manner of civilized warfare, if any warfare can be called civilized. The wounded Chinese were treated the same as the wounded of their own army, even although the Chinese make no effort to care for their own wounded. At the capture of Port Arthur this was reversed. Within the fortress the Japanese found many of their people of both sexes, who had been most cruelly tortured and put to death. Maddened by the sight, they gave the Chinese the same treatment. The Mikado, learning of it, has deprecated this retaliation, and has given orders that it shall not be repeated. But if the Chinese continue to torture and kill Japanese prisoners, it will be impossible to prevent the Japanese soldiers from retaliation.

An interesting contest between a man and a railroad company is going on in California. Mr. Adolph Sutro, one of California's great capitalists, owns a beautiful park with fine buildings, bath-houses, etc., seven miles from San Francisco. For five years he has permitted the people free access to it. Every Sunday fine band concerts were given in the pavilion, which seats 10,000 people. Not long since, Mr. Sutro offered to give the whole of this magnificent property to the city if the street railroad would agree to carry passengers there for five cents. The company would not do this. Mr. Sutro at once put a high fence around his park and buildings and excluded the public. The railway travel on the line to the park fell off 50 per cent, but the company was obdurate. Mr. Sutro then went to work, procured a charter, and is now building an electric road of his own. The public are delighted, and have just elected him mayor of San Francisco by a large majority.

During the late investigations of the "Lexow Committee" in New York City concerning the terrible rottenness of the city politics, while many Protestant ministers took part, only one Catholic priest, Father Ducey, was present. For this he has been very severely censured by Archbishop Corrigan. The priest has replied to the bishop with considerable spirit, and now Corrigan has summoned a council to try Father Ducey for insubordination. This bids fair to be the most important council in the Catholic diocese of New York that has been held for years.

The question of the opening of the saloons on Sunday is now agitating the people of New York City, and the clergy are discussing the subject in their pulpits on Sunday. Dr. Rylance of St. Mark's church holds that the Puritan Sunday has gone forever, and declares that the people must recognize the changed condition of society. He thinks the poor man has as good a right to buy his beer on Sunday as the rich man has to draw from his wine cellar that day for himself and friends. Others of the clergy would stop the selling of beer and the drinking of anything intoxicating anywhere and everywhere on Sunday.

Not long since a party of British engineers and surveyors, with a guard of soldiers, who were marking the boundary between the British possessions in India and the lands of the Waziri, a warlike tribe near the Afghan border, were attacked by the latter, but they were defeated after a sharp battle, in which many on both sides were killed and wounded. Now it is reported that the tribesmen are not satisfied, and they are gathering again in larger numbers, under the lead of a very powerful chief named Powiadah. The Indian government is not slow to accept the gauge of battle, and detachments from many regiments of the British East Indian forces have been ordered to Dara Ismail, and other bodies of troops have been notified to be prepared to go at short notice. It looks as though there may be some severe fighting in that quarter before long.

Ferdinand de Lesseps, the famous French civil engineer and builder of the Suez canal, died in Paris, Dec. 7, aged eighty-nine years. He was born at Versailles. In 1854, while in Egypt, he conceived the idea of uniting the Mediterranean with the Red Sea. After almost innumerable difficulties and delays, the work was commenced in 1859, and was completed in 1869. Many honors were awarded him, but he was destined to close his life in misfortune. In 1884 he undertook to construct a canal through the Isthmus of Panama. The work proved far more difficult than was expected; this with the terrible corruption practiced by many of the officials of the company brought the project to a disastrous end, with great loss to those who had invested their money in the enterprise, and shame to the officers of the company. Even the name of Lesseps was tainted, but respect for his past services and his age operated to protract the trial so that no formal verdict was found against him. It is generally thought that in his advanced age, his great anxiety for the success of his undertaking led him to do things that otherwise he would not have done. He was certainly one of the greatest engineers of modern times.

DOMESTIC.

- There are 1000 students in Chicago University.
- A gang of counterfeiters was captured at Fort Madison, Ia., Dec. 4.
- New York City barbers are anxious for a law to compel the closing of barber-shops on Sunday afternoons.
- The governor of Utah is alarmed at the threatened Indian invasion and has furnished arms to citizens.
- Fires in marshes and fields have done much damage lately in northern Indiana. Many thousand acres have been burned over, and much hay has been destroyed.
- A foot-ball game lately played by the students of Yale and Harvard degenerated into a regular slugging match. Some of the players (?) were hurt so that their lives are despaired of.
- The old and famous United States frigate of war, "Constitution," which has for years lain at the dock in Portsmouth, N. H., is to be taken to Boston, refitted, and used as a training ship.
- A bold train robbery occurred at Fort Worth, Tex., Dec. 7. An express-train on the Texas and Pacific railroad was held up and the safe containing it is said \$100,000, was taken off into the woods. Officers are hot on the trail.
- President Cleveland has telegraphed the United States legation at Constantinople to appoint some American there to join the commissioners of the Porte who are making an investigation of the Armenian affair. This is done through the solicitation of the European powers.

— Dec. 2 Congress again assembled. This Congress will be known in history as the Fifty-third Congress. It is understood that questions of finance will occupy much of the time at this session.

— A band of smugglers that has been operating very successfully for more than a year at Detroit, was taken into custody, Dec. 2. Two women had Persian and Syrian silks valued at \$3000 concealed on their persons.

— John Burns, member of the British Parliament and famous as the representative of the laboring men, arrived at New York City, Dec. 2. He was welcomed by a delegation of working-men. Mr. Burns is on his way to a convention of the representatives of labor, which will meet in Denver.

FOREIGN.

— A frontier quarrel is trying the peace between Costa Rica and Colombia.

— Francis Kossuth has taken the oath of allegiance to Emperor Francis Joseph.

— The Armenians are appealing to the pope to intercede with the sultan for them.

— Two hundred French cities are arranging to erect statues in honor of the late President Carnot.

— The king of Corea has appealed to the American minister for protection, believing that his life is in danger.

— The Japanese government will investigate the charges that their soldiers killed defenseless men at the taking of Port Arthur.

— China is really seeking for peace. The Tsungli Yamen, which is the board of foreign affairs, has dispatched an envoy to Japan for that purpose.

— The Montreal Health Committee intend asking the city council for \$3000 to defray the expense of fitting up a laboratory for the production of anti-diphtheritic serum.

— A party returning from a wedding in Hungary, while passing through a wood, were attacked by a pack of famished wolves. Thirteen of the party were eaten by the wolves.

— The marquis of Lorne, son-in-law of Queen Victoria and formerly governor-general of Canada, has gone into business in London, becoming a partner in a large firm of house decorators.

— The British Tories are very enthusiastic over the prospect of a Russian alliance, and on the return of the prince of Wales to London he was given a royal reception by the Tories of the city.

— The first session of the new German Reichstag opened Dec. 6. The refusal of six Socialist members to cheer for the emperor caused much excitement, and they were rebuked by the president.

— Since the adoption by France of a protective tariff in 1892, there has been a falling off in exports of 6,899,000,000 francs. Much distress has resulted, and the people are crying loudly for a change.

— Russia will negotiate a new loan of \$100,000,000. It will be issued by the Rothschilds. This is thought to be indicative of a change of feeling of these Jewish bankers toward Russia, brought on by the Russian and English entente.

— Lord Elgin, governor-general of India, in a speech lately made to many native princes of that country, declared that they soon would have their boundaries fixed, and that then they would have no trouble with their neighbors.

— The czar sent word to General Gourko, the governor of Warsaw, ordering him not to interfere in the affairs of the Catholic clergy. The general then tendered his resignation, and another has been appointed to succeed him.

— The emperor of Germany is so deeply offended at the increased friendliness of England and Russia that he left Berlin that he might not see the prince of Wales when he passed through the latter city en route from Russia to England.

— The Italian Parliament was opened at Rome, Dec. 2, by King Humbert. He alluded to the earthquakes which have lately devastated Italy; spoke hopefully of the future of his country; and expressed confidence in the continued peace of Europe.

RELIGIOUS.

— Commander Ballington Booth of the Salvation Army is very ill of nervous prostration and typhoid fever.

— The ritualistic ceremonies practiced in St. John's Episcopal church at Kingston, N. Y., by the rector, the Rev. Lewis L. Watson, have caused a drawing off of many of the members, who look upon him as a Romanist in disguise. Charges against him will be preferred before Bishop Potter.

— Catholic journals assert that there is a possibility of a union between the Anglican and Roman churches in the near future.

— Archbishop Corrigan, of New York, and his friends are complaining bitterly against the part taken in the late elections by Archbishop Ireland, of Minnesota.

— General Booth states from statistics in his possession that 15,000,000 persons attended Salvation Army meetings last year. Figures such as these give an idea of the magnitude and power of the work of the Army.

— The Jerry Mc Auley Water Street Mission, of New York City, celebrated its twenty-second anniversary, Nov. 25. Arthur T. Pierson was the chief speaker of the occasion. The mission is in a fairly prosperous condition.

— A papal decree looking to the union of the Catholic and Greek churches has lately been issued. It forbids Catholics from proselyting among Greek Christians, and declares that no more Catholic colleges can be built in the East without the especial permission of the pope.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 12.—On the Way to Emmaus. Luke 24:13-35.

(Notes for General Review. Sabbath, Dec. 22.)

LUKE is the only one of the evangelists that gives the details of this trip to Emmaus, though Mark refers to it. Mark 16:12, 13. It is stated that one of these disciples was named Cleopas; but who Cleopas was is not clear, though John says that Cleopas, or Clopas, was the husband of Mary. It has been thought that he was the father of Peter; and that the other was Peter. (See verse 34 and 1 Cor. 15:5.) But against this it is said that when the two returned, they "found the eleven gathered together." Verse 33. But Dr. Clarke says that the Persian says positively that it was Luke himself who was with Cleopas. But of that we have perhaps no certain knowledge.

The present, and the probable ancient, site of Emmaus is about six miles from Jerusalem on the road to Jaffa, or Joppa. The road does not pass directly through the village, but through the valley, while the town is upon the hillside to the right.

Verse 25.—The Revised Version says, "O foolish men." The word in the original is different from that in Matt. 5:22, where Jesus pronounces it a grievous sin to call a brother a fool. In that case the word is defined to mean "insipid," "stupid," "a despiser of God." In this case it means "thoughtless." How many there are still who read and hear without serious reflection. Had they treasured up and appreciated what he had often told them and what the Scriptures told them, they would not have been thus left to darkness.

Verse 31.—Often it is the case that we do not realize our privileges or the nature of our blessings until they are just about to pass away or perhaps are gone. This is frequently because we are too busy lamenting our losses. What a blessed privilege had been theirs thus to associate with the risen Christ, but their eyes were holden with doubt and grief.

Verses 33-35.—Notwithstanding their weariness they returned to Jerusalem with the joyous news of the resurrection. They had heard the report of the women before leaving Jerusalem, but now they had seen Him. But the eleven were as faithless as they themselves had been.

G. C. T.

Special Notices.

NEBRASKA, NOTICE!

THE week of prayer, Dec. 22-30, will soon be here, and we feel desirous that all our brethren in the Nebraska Conference should receive as much benefit as possible from the occasion. All over our State there are those who do not have the privilege of meeting on the Sabbath in regular Sabbath-school and meeting. Some for months at a time do not attend meeting among our people and have but few religious privileges. However, there are churches in almost every part of the State which can be reached in a day's drive by the most of our people. We trust that every church and company in the Conference will arrange to have regular meetings each day through the week of prayer, using the readings that are sent you, and seeking God earnestly for a deeper work of grace in the heart.

Would it not be well for all our scattered brethren and sisters to make an effort to reach these churches or companies where such meetings will be held? To be sure it may take an effort to do so, but we believe that you will be well paid if you do.

We trust an effort will be made on the part of all the scattered ones to reach some church or company where regular meetings are held. It will do you good, brethren and sisters, and the Lord will bless you in the effort.

THE WEEK OF PRAYER READINGS.

The week of prayer readings for 1894 have been prepared in the English, German, Danish, and Swedish languages. It is the design of the General Conference to furnish them to the elders of churches, to the leaders of companies, to the superintendents of Sabbath-schools, and to all isolated members of the denomination.

It is important that the readings should be in the hands of all for whom they were designed. Those who have examined them, have spoken in the highest terms of their value. The readings have been sent out with the design and the hope that they will prove a great blessing to the cause of God in all fields.

L. T. NICOLA, Cor. Sec. Gen. Conf.

Publisher's Department.

OUR SWEDISH PAPER AGAIN.

We would again call the attention of our State tract and missionary societies and our churches as well as scattered Sabbath-keepers to the circular letter that has been sent out, asking the co-operation of our English-speaking brethren in a proposed plan for the wide circulation of our Swedish paper, Zions Vaktare.

The proposed plan is to reprint a series of three articles on the Sabbath question — articles which were written by a prominent Baptist and appeared in the leading Baptist organ of Sweden in 1863. This treatise is as forcible and pointed as if written by a Seventh-day Adventist.

Shall we not, then, dear brethren and sisters, take hold of this special campaign, so that our Swedish paper may become widely known and many souls thus be brought to a knowledge of the truth? We ask your co-operation now wherever there are churches or scattered Sabbath-keepers in the vicinity of Swedish settlements.

The prices for this series of three numbers will be, — single subscriptions, each, 10 cents; in clubs of from 10 to 25, 9 cents; 25 to 50, 8 cents; 50 or more, 6 cents.

Thus a hundred copies for the three weeks would cost only \$6. We have already received several orders for a hundred copies, and we trust we may receive many similar orders within the next two weeks.

BUSINESS NOTICE.

WANTED.—To hire a farm in southwestern Missouri or northwestern Arkansas. Will those having land to rent please write how much land they have, and how they wish to rent.

LABOR BUREAU.

WANTED.—A seventh-day Adventist to work in the woods, chopping and sawing. Address Gilbert N. Collins, Shawmut, Bristol Co., Mass.

WANTED.—A strong, Sabbath-keeping girl for general housework, good home, and treated as one of the family. References required and given. Fred F. Harrison, 3007 Vine Grove Ave., St. Louis, Mo.

WANTED.—A young Norwegian brother, aged twenty years, desires work on a farm with a Seventh-day Adventist. Is willing to do anything, provided he can keep the Sabbath.

CHANGE OF ADDRESS.

My address until further notice will be Durham, N. C. D. T. SHIREMAN.

Obituary Notices.

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

CRAWFORD.—Died Sept. 29, 1894, Matthew Crawford, of Primrose, Washington Co., Pa., aged ninety-three years. He was a Sabbath-keeper for forty years.

MALLORY.—Died in Lansing, Mich., Sept. 21, 1894, Warren E., son of Charles and Alice Mallory, aged four months. Words of comfort were spoken by the writer, from Jer. 31: 16, 17.

MC CONKEY.—Died June 8, 1894, brother John P. McConkey, of Florence, Washington Co., Pa., aged about eighty-two years. He was a member of the Midway Seventh-day Adventist church.

MALLORY.—Died in Lansing, Mich., Sept. 14, 1894, Sanford I. Mallory, aged 83 years, 5 months, and 5 days. About one year ago he began the observance of the Sabbath, but had not as yet connected himself with our people.

DIMMICK.—Died Aug. 1, 1894, at Good Thunder, Minn., my dear wife, aged 66 years, 6 months, and 12 days. She was born in Pennsylvania. She embraced the Adventist faith in the year 1866.

PARTRIDGE.—Died in Emporia, Kan., Oct. 4, 1894, Amanda, wife of W. W. Partridge, aged 47 years, 11 months, and 17 days. She was born in Kentucky, and with her husband and family moved to Kansas and settled in Newton.

LOVE.—Died at the Sanitarium Hospital, in Battle Creek, Mich., Aug. 7, 1894, of internal cancer, resulting from a fall, Albert D. Love, in the seventy-fourth year of his age. He went to the Sanitarium for help, but lived only three weeks after leaving his home in Sullivan, Wis.

MARCEAUX.—Died in Cleveland, Ohio, Oct. 2, 1894, of dyspepsia, brother Emile B. Marceaux, aged 51 years, 7 months, and 10 days. At the time of his death he was a deacon in the Cleveland church. He has been a faithful and consistent representative of the truth for the past thirteen years.

HUNTINGTON.—Died at his mother's home at Greenwood, Ind., Oct. 5, 1894, of consumption, Theodore Huntington, aged 37 years, 3 months, and 12 days. Brother Huntington has for many years been a successful teacher. He has for several years been an observer of the seventh day, and shortly before his death he was baptized and united with the Boggs town church.

BARNES.—Died at his home in Hartland, Me., Aug. 31, 1894, Elder Abram Barnes, aged 71 years, 10 months, and 24 days. Elder Barnes was among the first who accepted the third angel's message. He has observed the seventh-day Sabbath between forty-five and fifty years, and he has labored as a minister, traveling over a considerable portion of the State of Maine, and is quite widely known among the people of this Conference.

REED.—Died at Winterset, Iowa, Oct. 21, 1894, Benjamin Reed, aged ninety-three years. He accepted present truth in December, 1871, and remained faithful until death. He leaves a companion and nine children to mourn.

LEE.—Died Oct. 12, 1894, at her home near Brown-ton, Minn., sister Mary Ann Lee, in the fifty-sixth year of her age. Sister Lee, formerly Mrs. Cook, accepted present truth about sixteen years ago by reading. In 1886 she married brother B. F. Lee. She bore her illness patiently, and constantly had in mind the love of Christ and the consummation of the Christian's hope.

ABBEY.—Died Oct. 19, 1894, at our mountain home in Navarro, Mendocino Co., Cal., my dear father, Ira Abbey, in the seventy-ninth year of his age. Father and mother were of the number who looked for the Lord to come in 1844, and were among the first to observe the Sabbath. At times father yielded to discouragement, but with repentance and confessions he showed his faith in the atoning Sacrifice, and during the past year has ever responded to the words of hope and trust.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table with columns for EAST, WEST, STATIONS, and various express services. Includes times for Chicago, Detroit, Buffalo, and other stations.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Chicago, Detroit, Toronto, Montreal, and Boston.

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 3, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 11, 1894.

CONTENTS OF THIS NUMBER.

POETRY.—Christ over All, N. W. VINCENT—"Casting All Your Care upon Him," 1 Peter 5: 7, L. A. REED—"A Cloud of Witnesses, VIOLA E. SMITH.....	769, 770, 772
CONTRIBUTORS.—Accusers Agents of the Adversary, MRS. E. G. WHITE—Faith, J. E. EVANS—Queries Answered, ELDER D. W. LINDSEY—The Song of Victory, ELDER W. B. WHITE.....	769-771
HOME.—Setting People Right, W. E. CORNELL—Methods of Ventilation, DAVID PAULSON, M. D.—A Supply of Ice on the Farm, G. C. T.—Vegetables, MRS. D. A. FITCH—Be More Gentle, <i>Zion's Herald</i>	772, 773
MISSION FIELD.—Rockhampton, Queensland, Australia, ELDER G. B. STARR—England, J. S. WASHBURN.....	773, 774
SPECIAL MENTION.—Affairs in Europe, M. E. K.—Hypnotism to the Front, G. C. T.—Church Union, M. E. K.—Now for a Revelation, G. C. T.—The President's Message, M. E. K.—The New Czar, M. E. K.....	774, 775
EDITORIAL.—Editorial Correspondence—Is It Persecution? G. C. T.—Answering Objections, M. E. K.—God Loves his People, G. C. T.....	776-778
PROGRESS.—Reports from Illinois—Iowa—California—Pennsylvania—Georgia—Missouri—Nebraska—Wisconsin—Vermont—Maritime Provinces—Work in Ontario—Atlantic Conference Proceedings—Atlantic Conference—Mt. Vernon, Ohio, Academy.....	778-781
NEWS.....	781, 782
SABBATH-SCHOOL.....	782
SPECIAL NOTICES.—Nebraska, Notice!—The Week of Prayer Readings.....	782, 783
PUBLISHERS' DEPARTMENT.....	783
OBITUARIES.—Crawford—Mallory—Mc Conkey—Mallory—Dimmick—Partridge—Love—Marceaux—Huntington—Barnes—Reed—Lee—Abbey.....	783
EDITORIAL NOTES.....	784

Notice what is said about the Week of Prayer Readings on previous page. Also see "Our Swedish Paper Again," same page.

In the month of September the Southern Division of Australian agents, about one half of the entire force, took 656 orders for books, and delivered books to the value of \$2500.

Several times of late it has been mentioned that the articles appearing in the REVIEW from the pen of Mrs. E. G. White are exceedingly timely; and we cannot refrain from saying that the one in the present number is no exception, but an emphatic confirmation of the statement.

We are informed that the trial of brother W. T. Gibson in Everett, Mass., has been postponed for "political reasons" until after the elections, which occur the 11th inst. It has created a great stir in the community, and public sentiment is such that the prosecution may not be resumed.

Word has come to us that brethren Whaley and Curlett have been released from jail in Maryland. It now transpires that the judge who sentenced them gave private instructions to the sheriff to release them at the end of thirty days. It becomes an exceedingly hot thing on the consciences of men to hold innocent men in jail for week after week. It is easier to drop them than to hold them.

The *Restitution* has for some time been engaged in trying to amuse itself by printing caricatures of what the Seventh-day Adventists believe, then after laughing at the show, proceeding to demolish the imaginary image in true "Brobdingnagian" style. We would prefer that the statements were correctly made; but after all the performance is not to be wondered at, for very likely the paper is in the same case as the woman in the song—it "has nothing else to do."

Harper's Weekly of Dec. 8, contains an interesting account of the Pitcairn islanders, from the pen of H. R. Palmer, who appears to have obtained his information from Captain A. Davis of the schooner "Governor Ames," who visited the island about four months ago. The article is illustrated by several fine cuts of scenes on the island, taken by Captain Davis while there. The writer tells of the change of the faith of the islanders from that of the Church of England to that of the Seventh-day Adventists; and speaks in the kindest manner of our missionaries and their work upon the island.

On the evening of the 3d inst. the graduating exercises of the medical missionary class of trained nurses were held at the Sanitarium. Twenty-four diplomas were given. Over seventy vigorous, intelligent, and devoted young people have now graduated from the training school, and nearly two hundred more are on the way of preparation. The home addresses of the students represent about twenty different countries, or nations, of the earth. To no other human agency may we look with greater hopes for light and blessing to be disseminated among men than to this noble class of God-fearing and consecrated workers. May they be faithful to their promises and to their principles; and may God's blessing attend them.

IS THIS PERSECUTION?

SINCE the article headed, "Is it Persecution?" was written, we have received a very interesting document from Allen Moon, president of the International Religious Liberty Association, which we will produce next week, and which gives additional evidence of the rancor that animates Sunday-law prosecutions. In the case of the Shady Side, Md., mob which attacked the little church our people erected there, insulted the minister, and nearly killed some of the members, four of the same mob were indicted through the efforts of the State's attorney, and two of our brethren were subpoenaed as witnesses. It was requested that the trial be not called on the Sabbath, and the impression was given out that it would not be. But it was, though the judge well understood the circumstances. On the following Monday positive testimony against the rioters was offered, but the judge dismissed the case, and turning to the two Seventh-day Adventist witnesses, rudely demanded why they were absent on Saturday, though he well knew the reason. They replied that they supposed the law protected them in the peaceful observance of the day, when the court gave them a practical illustration of their mistake by inflicting a substantial fine upon the poor men.

That circumstance is an emphatic denial of all this smooth-tongued flattery that there is no persecution in this cruel business. We have no words that represent the despicable meanness of such travesties on justice, nor would we care to apply them if we had. But there are two men punished for observing the Sabbath according to the commandment by the same court that had deliberately laid the plan to extort from them a violation of their principles or a surrender of their rights to protection. They were punished for not doing the former, and the latter were rudely torn from them. But, behold the righteous Judge standeth before the door.

G. C. T.

PERSONALS.

Elders O. A. Olsen and I. H. Evans spent last Sabbath with the church in Detroit.

Elder A. A. John, of Iowa, has taken up medical studies at the Ann Arbor, Mich., University.

Mr. J. A. Farrier, pastor of the colored M. E. church of Battle Creek, is in attendance at the Bible School.

Mrs. Flora H. Williams, a teacher in Battle Creek College, has been called to assist in the school at Keene, Tex.

Elder Dan T. Jones writes from Guadalajara, Mex., that they are fitting up rooms at their mission to receive patients from the States.

B. F. Richards, of Atlanta, Ga., has joined the Bible School in this city; and among other names we notice also that of brother D. H. Tanner, of Iowa.

Elder R. M. Kilgore has lately attended the organization of three churches,—at Tampa, Fla., Headland and Montgomery, Ala. He writes that he is "more than pleased" with all these companies. He was about to go to Lexington, Ky., where he expected to organize still another church.

Elder J. E. Fulton, of the North Pacific Conference, has accepted the call of the General Conference Committee to go to New Zealand to labor. We congratulate our New Zealand brethren on the acquisition of good and much-needed help, and brother Fulton on being called to such an inviting and interesting field of work.

After a sojourn of five months at the Sanitarium, Elder J. V. Himes left this city, Dec. 7, for his home in Elk Point, S. Dak. His stay at the Sanitarium has been beneficial to his health, and it is hoped that he will continue to improve. Although ninety years of age, could he be permanently cured of his disease, he has sufficient strength of body and clearness of mind for some years of service to the Master.

THE GENERAL CONFERENCE "BULLETIN."

ALREADY we have spoken several times in regard to the next General Conference *Bulletin*. There are very few Seventh-day Adventists who do not know something of the value of this publication. The *Bulletin* will be issued three times a week during the Institute that precedes the General Conference, Feb. 1-14, and it will be issued daily during the General Conference proper, Feb. 15 to March 4.

We believe the next General Conference will be the most important one ever held by our people, and therefore every Seventh-day Adventist family should plan to take the *Bulletin*. But many of our people do not send in their orders till about the time for the Conference to begin, and then we have a great rush of business that necessitates our Office help working far into the night. Others put off ordering until the publication has commenced, and then are not able to secure all the numbers. We are calling your attention to the matter early this year, so that you may send in your orders at once.

Send in your orders at once. The price of the *Bulletin* for the entire time of the Institute and General Conference has been placed at 50 cents. Send your orders for the same to the International Tract Society, Battle Creek, Mich.

A. O. TAIT.