

# The Adventist REVIEW AND HERALD

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

JM Stansbury, 1450

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

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### RETROSPECTION.

"Thou shalt remember all the way which the Lord thy God led  
thee." Deut. 8:2.  
"Cast not away, therefore, your confidence, which hath great  
recompense of reward." Heb. 10:35.

He was better to me than all my hopes,  
He was better than all my fears;  
He made a road of my broken works,  
And a rainbow of my tears.  
The billows that guarded my sea-girt path,  
But carried my Lord on their crest;  
When I dwell on the days of my wilderness march,  
I can lean on his love for the rest.

He emptied my hands of my treasured store,  
And his covenant love revealed;  
There was not a wound in my aching heart,  
But the balm of his breath hath healed.  
O, tender and true was the chastening sore,  
In wisdom, that taught and tried,  
Till the soul that he sought was trusting in him  
And nothing on earth beside.

He guided by paths that I could not see,  
By ways that I have not known,  
The crooked was straight, and the rough made  
plain,  
As I followed the Lord alone.  
I praise him still for the pleasant palms,  
And the water-springs by the way;  
For the glowing pillars of flame by night,  
And the sheltering clouds by day.

—Anna Shipton.

## 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.

### AN EXAMPLE IN HISTORY.

BY MRS. E. G. WHITE.

THE Hebrew nation were in servitude for a great number of years. They were slaves in Egypt, and the Egyptians treated them as though they had a right to control them in soul, body, and spirit. But the Lord was not indifferent to their condition, he had not forgotten his oppressed people. The record says: "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." "The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey."

When God called Moses to be his instrument in delivering the Hebrew nation out of cruel bondage, Moses considered the difficulties of the situation, and thought of the obstacles that he

would have to encounter in doing this great work. He knew that the people were in blindness and ignorance, that their minds had become beclouded in faith, and that they were almost destitute of a knowledge of God. They had become degraded by associating with a nation of idolaters, and had corrupted their ways by practicing idolatry. Yet there were many who were righteous and steadfast among this downtrodden people. The Lord directed Moses to give them a message from himself. He said: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians."

This nation of slaves was to be taught of God. Jesus Christ, enshrouded in the pillar of cloud and fire, was to be their invisible leader, the ruler over all their tribes. Moses was to be the mouthpiece of God. For forty years God ruled over them as they journeyed through the wilderness. But the Hebrew nation is not the only nation that has been in cruel bondage, and whose groanings have come to the ears of the Lord of hosts. The Lord God of Israel has looked upon the vast number of human beings who were held in slavery in the United States of America. The United States has been a refuge for the oppressed. It has been spoken of as the bulwark of religious liberty. God has done more for this country than for any other country upon which the sun shines. It has been marvelously preserved from war and bloodshed. God saw the foul blot of slavery upon this land, he marked the sufferings that were endured by the colored people. He moved upon the hearts of men to work in behalf of those who were so cruelly oppressed. The Southern States became one terrible battle-field. The graves of American sons who had enlisted to deliver the oppressed race are thick in its soil. Many fell in death, giving their lives to proclaim liberty to the captives, and the opening of the prison to them that were bound. God spoke concerning the captivity of the colored people as verily as he did concerning the Hebrew captives, and said: "I have surely seen the affliction of my people, . . . and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." The Lord wrought in freeing the Southern slaves; but he designed to work still further for them as he did for the children of Israel, whom he took forth to educate, to refine, and ennoble. Christ himself wrought with his appointed leaders, and directed them as to what they should do for his people that had become so terribly degraded. They were to be kept separate from all nations, to be directed and counseled until, through a correct representation of the divine character, they should come to know God, to reverence and obey his commandments.

Those who study the history of the Israelites, should also consider the history of the slaves in America, who have suffered, who have been

educated in crime, degraded, and oppressed, and left in ignorance to perish. Their physical freedom was obtained at a great loss of life, and Christians generally should have looked with compassion upon the colored race, for which God had a care. They should have done a work for them that would have uplifted them. They should have worked through the wisdom of God to educate and train them. We have been very neglectful of our colored brethren, and are not yet prepared for the coming of our Lord. The cries of these neglected people have come up before God. Who has entered into the work since their deliverance from bondage, to teach them the knowledge of God? The condition of the colored people is no more helpless than was the condition of the Hebrew slaves. The children of Israel were addicted to licentiousness, idolatry, gluttony, and gross vices. This is ever the result of slavery. But the Lord looked upon his people, and after their deliverance, he educated them. They were not left uncared for. Though they had lost in years of bondage the knowledge of the true God and of his holy law, yet God again revealed himself to them. In terrible grandeur and awful majesty he proclaimed to them his holy precepts, and commanded them to obey his law. The ten commandments are a transcript of the divine character, and are as unchangeable as the eternal throne. But since the slaves of the South attained to freedom, what have we as Christians done to bear any comparison to what was done for them by those who poured out their lives on the battle-field? Have we not looked upon the difficulties that presented themselves, and drawn back from the work? Perhaps some of us have felt sad over their wretchedness, but what have we done to save them from the slavery of sin? Who have taken hold of this work intelligently? Who have taken upon them the burden of presenting to them spiritual freedom that has been purchased for them at an infinite price? Have we not left them beaten, bruised, despised, and forsaken by the way? Is this the example that God has given us in the history of the deliverance of the children of Israel?—By no means.

Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the word of God, which enjoins on them supreme love to their maker and impartial love to their neighbors. For Christ's sake, let us do something now. Let every church whose members claim to believe the truth for this time, look at this neglected, downtrodden race, that, as a result of slavery, have been deprived of the privilege of thinking and acting for themselves. They have been kept at work in the cotton fields, have been driven before the lash like brute beasts, and their children have received no enviable heritage. Many of the slaves had noble minds; but the fact that their skin was dark, was sufficient reason for the whites to treat them as though they were beasts. When freedom was proclaimed to the captives, a favorable time was given in which to establish schools, and to teach

the people to take care of themselves. Much of this kind of work was done by various denominations, and God honored their work. Those who attempted to work for the black race had to suffer persecution, and many were martyrs to the cause. It was difficult to educate these people in correct ideas, because they had been compelled to do according to the word of their human masters. They had been subject to human passions, their minds and bodies had been abused, and it was very hard to efface the education of these people, and to lead them to change their practices. But these missionaries persevered in their work. They knew that the black man had not chosen his color or his condition, and that Christ had died for him as verily as he had died for his white brother. To show sympathy for the released slaves, was to expose one's self to ridicule, hatred, and persecution. Old-time prejudice still exists, and those who labor in behalf of the colored race will have to encounter difficulties.

The neglect of the colored race by the American nation is charged against them. Those who claim to be Christians have a work to do in teaching them to read, and to follow various trades and engage in different business enterprises. Many among this race have noble traits of character and keen perception of mind. If they had an opportunity to develop, they would stand upon an equality with the whites. The Hebrew nation were educated during their journeying through the wilderness. They engaged in physical and mental labor. They used their muscles in various lines of work. The history of the wilderness life of God's chosen people was chronicled for the benefit of the Israel of God till the close of time. The apostle says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." The Lord did not forsake his people in their wanderings through the wilderness, but many of them forsook the Lord. The education they had had in Egypt made them subject to temptation, to idolatry, and to licentiousness, and because they disregarded the commandments of the Lord, nearly all the adults who left Egypt were overthrown in the wilderness; but their children were permitted to enter Canaan.

The land of Egypt was nearly desolated to bring freedom to the children of Israel; the Southern States were nearly ruined to bring freedom to the colored race. For three years war was carried on, and many lives were sacrificed, and there is mourning to-day because of broken family circles. Unspeakable outrages have been committed against the colored race. They had lived on through years of bondage with no hope of deliverance, and there stretched out before them a dark and dismal future. They thought that it was their lot to live on under cruel oppression, to yield their bodies and souls to the dominance of man. After their deliverance from captivity, how earnestly should every Christian have co-operated with heavenly intelligences who were working for the deliverance of the downtrodden race. We should have sent missionaries into this field to teach the ignorant. We should have issued books in so simple a style that a child might have understood them, for many of them are only children in understanding. Pictures and object-lessons should have been used to present to the mind valuable ideas. Children and youth should have been educated in such a way that they could have been instructors and missionaries to their parents.

Let us prayerfully consider the colored race, and realize that these people are a portion of the purchased possession of Jesus Christ. One of infinite dignity, who was equal with God, humbled himself so that he might meet man in his fallen, helpless condition, and become an advocate before the Father in behalf of humanity. Jesus did not simply declare his goodwill toward perishing man, but humbled himself,

taking upon himself the nature of man. For our sakes he became poor, that we might come into possession of an immortal inheritance, be heirs of God and joint-heirs with Jesus Christ.

#### "IF ANY MAN MINISTER, LET HIM DO IT AS OF THE ABILITY WHICH GOD GIVETH."

BY L. A. HANSEN.

(Indianapolis, Ind.)

God has given to "every man his work," and he has given it "according to his several ability." There are different kinds of work to be done, and there are men with different abilities, hence all are not given the same work; for all are not fitted for the same work. God has also given the ability which the man has to do the work, and each man can do only the work for which he has an ability, which may, however, often be more than one kind.

God will see that every man has his work, the work for which he is fitted, and nothing in the world save the man himself, will or can keep him out of the position in which God wants him. For a time it may look to him as though this is not so, but God will in due time do what he sees is best to do. If God would not have a man in a certain place, it should be the last place for him to be in, or rather, he should never be there.

The work of the different members of the church is presented in 1 Corinthians 12 under the figure of the human body with its different members. Each member is seen to have its own work. There are many of them, and every one of them, in its own place and doing its own work, is necessary and very essential to the forming of a perfect body and the doing the work of a perfect body. One cannot say to another, "I have no need of thee," neither must one think, because it is not doing the work that another member is doing, that it is not of the body. The members are not set in the body indiscriminately, without any regard as to their fitness for the place they occupy; "but now hath God set the members every one of them in the body, as it hath pleased him," and thus we can know that the whole body is fitly joined together.

Suppose, now, it were possible for one part of the body, one member, to get out of its place and get into the place of another part of the body; and the foot, being dissatisfied with occupying the lowest position and having to trudge through the dirt, would get up to the position that the eye occupies, of what use would it be then?—None at all, surely. It could not do the work of the eye, neither could it now do the work of a foot, the place that God saw fit for it to occupy. It would be the same with the other members of the body.

□ But these faithful members of the body are not likely to take such a course. How would it be, though, with the members of the church, the body of Christ? Is it fair to use the above as an illustration of what their uselessness would be, if they took the place of others, and did not remain in the place in which God had placed them and for which he had fitted them? And if the figure in the chapter referred to correctly represents the members of Christ's body, is it not true that one member cannot do the work of another member, that is, fill the position just as another member does? But do they always remain content with the place and fitness that God gives? It is unnecessary to answer the last question. The work of the body of Christ would be progressing better if we could answer in the affirmative.

Then it is true that as every member is to fill a certain place that God sees fit to place him in and for which he is fitted, he can be useful only as he remains in that place. While all are to be one in Christ, to be like-minded, and to develop characters that are alike, each has an individuality that God has given to that person

alone; and that individuality is not to be parted with, but, being consecrated to God, is used in God's work, and seems to determine the very place and work for which the person is fitted.

Sometimes something like the following is seen: Brother A has great success in his teaching or preaching. Perhaps it is because of some peculiar or particular manner of working or some characteristic of his that he can interest and draw the people. Brother B and perhaps others, seeing his success, will begin to copy after brother A, using his manner of speaking and making gestures, and even the tone of voice, as nearly as possible, so that if one should hear the man without seeing him, he would surely think that brother A was speaking.

If God had intended him to be like brother A, would he not have made him so? Does he not intend that brother B shall do the work of brother B, and do it as brother B? Is it not because brother B is brother B that he has been given his work, and when he is trying to be brother A, does he not get out of the place for which God has intended him, and thus become useless in either place? If the body were all brother A's, where would be the work that should be done by other members?

"If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever. Amen." 1 Peter 4:11.

#### THE SIMPLICITY OF FAITH.

BY MRS. L. D. A. STUTTLE.

(Battle Creek, Mich.)

AFTER all, it is a great deal easier to believe the word of the Lord than to disbelieve. Disbelief necessarily involves the difficulty of starting some new and original theory explaining the why and wherefore of man's existence, and a thousand and one other mysteries of which the Bible undertakes a complete solution.

But in their eagerness to seek out many inventions, men have not hesitated to set at naught the words of the great Master Workman himself, upon the subject of his own work. When I read the foolish and contradictory declarations of the learned professors regarding the creation of this mighty world, it almost seems as if I can hear the voice of the Almighty thundering once again, as to the patriarch Job, the unanswerable question, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding."

The record of creation, as given in the opening chapters of Genesis, is simple, lucid, and complete. "In six days the Lord created the heavens and the earth," says the Eternal One.

"O, no, Lord," pipes the learned scientist, "I think you are forgetful, or at least must be speaking in symbolical or metaphorical language. I find that it would have been impossible to create the world in six literal days."

"Where wast thou when I laid the foundations of the earth?"

The sublime narrative continues, "And rested the seventh day."

"O, you must be mistaken, Lord; this seventh day represents a vast and indefinite period of time."

We have all heard, and heard in indignation, the pompous words of the spoiled child to his gray-haired sire, "No, pa, it was so and so; you don't tell it right!"

The Bible narrative of creation is the best; it is the most reasonable by far; it is the easiest to understand; it is also perfectly consistent with itself; and for these reasons, if for no others, I would believe it.

So, too, when the Lord says, "The seventh day is the Sabbath," for the same reasons I believe this, too. I am sure if he meant the first day, he could and would have said so. If

a change had been made, he would have spoken about it. Just so long as the fact remains that in six days Jehovah created the heavens and the earth, just so long the fact remains that the great memorial of this work shall remain. How long shall this be? We are told that from one new moon to another and from one Sabbath to another, shall all flesh come to worship before the Lord upon the glorious plains of the new earth.

#### LET JESUS LEAD.

BY MRS. M. D. COOK.  
(*Ft. Collins, Col.*)

THERE are so many things in life's short span  
We do not know, yet wish to understand.  
Why should we wish to know? Let Jesus lead;  
He knows the way, would bid us all Godspeed.  
Sometimes he leads us through the desert wild,  
Because he loves his willful, wayward child,—

Yes, loves us with an everlasting love;  
Would lead us from this world to one above;  
Would have us follow him in every way;  
Has bid us evermore to watch and pray;  
And angels, who now hold the winds in love,  
Will see God's people soon ascend above.

#### CHARACTER OF CHRIST,

As Presented in the Gospels.

[THE following communication was handed to a brother in Arkansas by the late Thomas Demmon, just before his decease. This brother (M. Shipley) sends it to the REVIEW for publication. It is a well-written thesis on a noble subject, and will interest our readers.—Ed.]

Whoever considers with attention the character of our blessed Lord, as it may be collected from the various incidents and actions of his life, will soon discover that it was in every respect the most perfect that was ever made known to mankind.

If we only say of him what even Pilate said of him, and what his bitterest enemies cannot and do not deny,—that we can find no fault in him, and that the whole tenor of his life was entirely blameless throughout,—this is more than can be said of any other person that ever came into the world.

But this is going a very little way indeed in the excellence of his character. He was not only free from every failing, but possessed and practiced every imaginable virtue. Toward his Heavenly Father he expressed the most ardent love, the most fervent yet rational devotion, and displayed in his whole conduct the most absolute resignation to his will and obedience to his commands.

His manners were gentle, mild, condescending, and gracious; his heart overflowed with kindness, compassion, and tenderness to the whole human race. The great employment of his life was to do good to mankind. In this all his time was constantly and almost incessantly occupied. He went about dispensing his blessings to all around him in a thousand different ways; healing diseases, relieving infirmities, correcting errors, removing prejudices, promoting piety, justice, charity, peace, and harmony among men, and crowding into the narrow compass of his ministry, more acts of mercy and compassion than the longest life of the most benevolent man upon earth ever yet produced.

Over his own passions he had obtained the most complete command, and though his patience was continually put to the severest trials, yet he was never once overcome, never once betrayed into any intemperance or excess in word or deed, never once "spoke unadvisedly with his lips." He endured the cruellest insults from his enemies with the utmost composure, meekness, patience, and resignation; displayed the most astonishing fortitude as he suffered a most painful and ignominious death; and to crown all, in the very midst of his torments on the cross,

he implored forgiveness for his murderers in that divinely charitable prayer, "Father, forgive them; for they know not what they do."

Nor was his wisdom inferior to his virtues. The doctrines he taught were the most sublime and the most important that were ever before delivered to mankind, and every way worthy of that God from whom he professed to derive them, and whose Son he declared himself to be. His precepts inculcated the purest and most perfect morality; his discourses were full of dignity and wisdom, yet intelligible and clear; his parables conveyed instruction in the most pleasing, familiar, and impressive manner; and his answers to the many insidious questions that were put to him showed uncommon quickness of perception, soundness of judgment, and presence of mind, completely baffled all the artifices and malice of his enemies, and enabled him to elude all the snares that were laid for him.

It appears, then, even from this short and imperfect sketch of our Saviour's character, that he was, beyond comparison, the wisest and most virtuous person that ever appeared; and even his bitterest enemies allow that he was so. If, then, he was confessedly so great and so good, clearly it unavoidably follows that he must be what he pretended to be—a divine person, and of course his religion also must be divine; for he certainly laid claim to a divine original. He asserted that he was the Son of God; that he and his religion came from heaven; and that he had the power of working miracles. If this was not the case, he must, in a matter of infinite importance, have asserted what had no foundation in truth. But is such a supposition as this in the smallest degree credible? is it probable? is it conceivable? is it consistent with the general conduct of man? Is it reconcilable with the acknowledged character of our Lord to suppose that anything but truth could proceed from him whom his very enemies allow to have been in every respect (and of course in point of veracity) the best and most virtuous of men? Was it ever known, is there a single instance to be produced in the history of mankind, of any one so unblemished in morals as Christ confessedly was, persisting for so great a length of time as he did in assertions which, if untrue, would be repugnant to the clearest principles of morality, and most fatal in their consequences to those he loved best, his followers and his friends? Is it possible that the pure, the upright, the pious, the devout, the meek, the gentle, the humane, the merciful, Jesus, could engage multitudes of innocent and virtuous people in the belief and support of a religion which he knew must draw on them persecution, misery, and death, unless he had been authorized by God himself to establish that religion, and unless he was conscious that he possessed the power of amply recompensing those who preferred his religion to every other consideration? The common sense and common feeling of mankind must revolt at such a preposterous idea.

(Concluded next week.)

#### LESSONS FROM THE SANCTUARY.

BY ELDER H. J. FARMAN.  
(*Annapolis, Nova Scotia.*)

THE meaning of the word "sanctuary" is a "dwelling-place for God" (Ex. 25:8), and the object of this dwelling-place was that he might meet with his people to commune with them and give them instruction concerning his will. Ex. 25:22; 29:42-46.

The ark containing the law which pointed out sin, was covered over by the mercy-seat. Upon this were placed two cherubim overshadowing it (Ex. 25:10-22), which evidently foreshadowed the everlasting mercies of God to all penitent sinners. Ps. 85:10; 100:5. The table of shewbread, which was kept continually supplied (Ex. 25:30), evidently was intended to teach

the people the necessity of daily feeding upon the bread of life, the word of God. Christ taught this lesson very plainly when he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4; John 6:27-63.

The candlestick, with its daily supply of oil and continual burning (Ex. 25:31-37), must have reminded the worshipers of their daily need of grace and strength and God's promise to supply all their wants. They would thus become a light to the world around them, for "a city that is set on a hill cannot be hid." Matt. 5:14.

The curtains wrought with fine-twined linen, and blue, and purple, and scarlet, with cherubim of cunning work, covering the sanctuary, showed the glory of the God of Israel. Ex. 40:34. All this must have been a reminder to the priests and people of God's continued presence with them, and of the multitude of heavenly beings who assist them in their work.

□ The altar of incense (Ex. 30:1-7) was where the priests burned sweet incense every morning and evening, to represent the prayers of the saints, which should come up before God every morning and evening filled with praise and gratitude to God, our bountiful benefactor. Rev. 8:3, 4.

"The pure oil olive beaten for the light," which the children of Israel were to bring (Ex. 27:20, 21), must have conveyed to their minds the requirement of sincere heart-worship, filled with love and faith. We should be admonished that God does not want a formal, lifeless service, such as will characterize the last days (2 Tim. 3:1-5), but a living, daily experience in the things of God,—a service rendered to him in the spirit of love, joy, peace, long-suffering, gentleness, and faith, with meekness and temperance. Such worship is the offering up of spiritual sacrifices, acceptable to God by Jesus Christ.

The neatness and order with which all things pertaining to the sanctuary were arranged, were a lesson to them and to us of how we are to appear when coming into the presence of God. He would not have us come in a slack manner nor in proud, gaudy attire, but with a neat, plain, and attractive attire such as would honor God in taste and economy.

□ The consecration of Aaron and his sons to the priesthood was and is a lesson of the sacredness of God's ministry. The putting of the blood of the offering upon the right ear of Aaron and his sons, also upon the thumb of the right hand, and upon the great toe of the right foot, and sprinkling the blood upon the altar round about, was a lesson of entire consecration to the work of God. Ex. 29:1, 19-21. The ears were to hear the voice of God, to hear *aright*, not in a wrong manner; the hands were to do the work of God faithfully and with all earnestness, not negligently; the feet were to walk in the way of God's commandments, carrying the gospel of peace and good-will to all men, but never as a "talebearer," to carry around evil reports among the people. Lev. 19:16. The garments of Aaron and his sons being sprinkled with blood and the anointing oil, was evidently to teach them of the righteousness of Christ in which they were to be clad, "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference."

The offerings which the priests made were those which the people presented to them, and they were to be "without blemish;" thus the people were to offer the best and the first to God. Surely they could think of doing nothing less, when they represented Christ, the first and best gift of heaven. If this was what the Lord required in olden time, does he require anything less now? Would our love to him render anything less?—Surely not.

"The breastplate of judgment" containing



the twelve stones in which were engraved the names of the twelve tribes of the children of Israel, which the high-priest wore always upon his heart when he went in before the Lord (Ex. 28:6-30), was to teach them the love and responsibility of the high-priest, who was to present their cases to the Lord and intercede for them. They might also have learned that judgment would be visited upon the sinner for his transgression. This would especially be the case when the day of atonement came. Ex. 28:29, 30. On that day the people were to be cleansed from all their sins. Lev. 16:29, 30. Ten days before this there was a blowing of trumpets throughout all the mountains of Israel to gather the people to the day of atonement. Lev. 23:23-25. If any of the people failed to come before the Lord on the day of atonement, they were to be cut off from among his people. Verses 28-30. How careful and prayerful must the high-priest have been when he bore all Israel in the breastplate upon his heart before the Lord to make an atonement for them on that day! What a lesson we should learn in this day of antitypical judgment, which has been going on for over fifty years!—a time when men's characters have been and are being tested by the law of God (James 2:12), when judgment is laid to the line, and righteousness to the plummet. Isa. 28:17. Soon our heavenly High-priest will present our cases before his Father in the courts above, and what verdict will the Lord render? It depends upon our faithful, loving obedience as to whether or not we shall be counted righteous. Should we not inquire, Lord, what wilt thou have me to do? and on learning his will, at once proceed to the work?

#### OUR CHURCH CREED.

BY MINARD WOOD.

(Dennis Port, Mass.)

WHILE endeavoring to unfold some of the beauties of the gospel, and to portray to an attentive listener the matchless charms and loveliness of the character of the Man of Calvary, the lady with whom I was conversing suddenly remarked, "Why, your explanation of the Scriptures lets in a flood of light upon many passages which have heretofore looked dark and mysterious. And now, as I have become so much interested in what you have been telling me, I wish to know more of your people, and would very much like to read your church creed."

"You may," I replied, "if you so desire. But my advice to you and others, is to study the Bible instead of church creeds."

"But," said she, "I wish to know just what Seventh-day Adventists believe."

"Why, they believe the same as you do; that is an open Bible," I answered.

"Yes," she replied, "I know; but other denominations profess to believe the Bible, and they differ very materially with you on many points, such as baptism, the second advent, the destiny of man, the sanctuary, the Sabbath, etc. There certainly is an error somewhere, and some one is in the dark. I would like to examine your church creed, and compare it with others."

"Yes," said I, "that is all very true. We do differ somewhat with other religious sects. But in drawing a comparison between what we term our 'church creed' and the church creeds of the evangelical churches, it will really astonish you more than all the visionary reports you have ever heard about that denomination. For you will perceive that upon some points the difference is as great as the east is from the west. And for that reason I most heartily recommend the study of the Scriptures instead of creeds. The Bible is the rule. If we agree with it, we are right; if not, we are wrong. It is a personal work, and to us it matters little what other people believe."

"But please tell me why you are unwilling to

let me see your confession of faith. There are strange things happening nowadays; the air is full of strange reports about Seventh-day Adventists and their peculiar belief. There are various reasons assigned for what you call 'religious persecution,'—unjust imprisonment and compulsory labor in the chain-gang with vile criminals; and I desire to know and understand for myself, that I may move intelligently, and not take a leap in the dark."

"Madam," I replied, "I am not unwilling to loan you our church creed, nor am I ashamed of anything that is being taught by an intelligent Seventh-day Adventist. You are at liberty to examine our articles of faith at any time you may be inclined to do so. My desire is to see you a Bible Christian, not a creed-bound woman. And the creed which you are so anxious to see I have with me, and will leave it for your perusal if you wish. But first let me ask a question or two: Do you believe the Bible to be the word of God? that Jesus Christ, his Son, came to save men from their sins? that there is but one Lord, one faith, one baptism? that justification is obtained through Christ only? that the new birth, faith, and repentance are essential to salvation? that the Bible teaches the restoration of all the gifts to the church before the Lord comes again? that it also teaches the perpetuity of God's law, by which all men shall be tried in the judgment? and that when Christ comes, his reward will be with him, to give to every man according to his work? Do you believe all this?"

"Yes," she answered, "I believe all that, and more."

"I can see no reason, then, why you should not see and examine our church creed," I replied, and then passed my Bible toward her, saying, "The Bible is the only creed or text-book recognized by Seventh-day Adventists."

Surprise mingled with pleasure was depicted upon her countenance, as she exclaimed, "Thank Heaven, I have found a people whose God is the Lord!" Reader, is that the language of your heart?

#### RIGHTEOUSNESS BY FAITH AND THE SABBATH.

BY ELDER I. E. KIMBALL.

(Spartanburg, S. C.)

AN argument which seems to me invulnerable in favor of the Sabbath of the fourth commandment, is found in the doctrine of justification by faith. There seems to be unanimity in all the leading churches of our land with reference to the imputation of Christ's righteousness for the remission of sins. The past life of transgression is thus covered by his faithfulness. Not only so, but none will assert absolute, perfect righteousness from day to day. They say, "I seek to follow the Lamb, to walk in his steps, to be holy as he was holy. . . By beholding, I would become changed into his image; but I was conceived in sin, and to day, even, I have not filled out the measure of Christ fully. I therefore take Christ's righteousness for this day. My own goes for nothing so far as salvation is concerned. He saves, his righteousness covers me."

The point is this, that herein is an acknowledgment that our words and acts—our lives—are imperfect; but Christ's righteousness, wrought out nearly nineteen hundred years ago in the flesh, was perfect then, and is the perfect righteousness for to-day. This righteousness, rather than ours, we appropriate and trust in.

Now it will be seen at once that in that righteousness is no Sunday-keeping. No man can assert that Christ kept Sunday; but Christ did keep the seventh day perfectly. It would be vain, therefore, for us to look to him for salvation from Sunday transgressions if we were to hold working upon Sunday to be sin, for he worked as well as we. How, then, can he save

us? But Christ was a Sabbath-keeper, although held by some to be a Sabbath-breaker because he healed the sick, etc., on that day. He said, "Ye have condemned the guiltless;" and, "It is lawful," thus justifying himself in his faithfulness to the Sabbath.

God had said, Whosoever defileth the Sabbath shall be put to death. So, certain death hung over every Jew on this head. The only way, therefore, for Christ to save was to keep it perfectly himself, and then die for their reconciliation. He could not have been the spotless Lamb to be accepted for the sacrifice, had he not kept the Sabbath. Thus he saved to the uttermost then as he does to-day all who will look to him.

But Christ's life is the true one "for every man that cometh into the world." The law of God simply reveals the character of Christ. He alone of all men received righteousness through perfect obedience to the law, thus fulfilling what was written, "The man that doeth these things shall live in them." It must be plain to every one that Christ's life, which is exactly fitted to the law, is not in harmony with any other standard; that if we follow Christ, we must also be in harmony with the law; and that he who steps outside the bounds of Christ's life, deliberately taking another standard, cannot be benefited by his reconciliation, simply because he wrought not out their life.

But it is futile to mention two standards of living with Him who is "the same yesterday, to-day, and forever," with whom is "no variableness." Christ was God manifested in the flesh, and God's life is nothing but his law absolutely lived out. Christ's life would be the same in every jot and tittle were he here upon earth to-day, and his righteousness, which was once manifest, is to-day sought for to clothe every poor soul that stands in the rags and tatters of his own righteousness. So I may say that Christ's righteousness goes at par to-day, and is just what it was nineteen hundred years ago, or three thousand years ago, or six thousand years ago. This righteousness we seek not only to have put upon us, but into us, into our hearts. Let everybody remember that the righteousness of Christ has perfect Sabbath-keeping in it, but no Sunday-keeping, and bring his life into perfect harmony with God's day by day. We cannot do more nor less than to work six days, after the example of creation, and rest on the seventh.

### Special Attention.

#### COMMENDABLE HONESTY.

ONE H. T. Besse attempted in the *Wesleyan Methodist* to defend Sunday as the Christian Sabbath by setting up claims on the Greek of Matt. 28:1, and parallel texts, which no one but an ignoramus would put forth. His claim was that "*mia ton sabbaton*" means "the first of the Sabbaths," referring to Sunday, instead of "the first day of the week," as we have it in the common version. Mr. Besse's article was republished in the *Michigan Christian Advocate*. But with the claim put forth, every scholar is thoroughly disgusted; and hence a Mr. D. C. Challis hastened to repudiate, through the paper last named, the use of such means in defense of Sunday. In the *Advocate* of Nov. 10, under the heading, "The Christian Sabbath," he writes as follows:—

"DEAR 'ADVOCATE:' H. T. Besse, in the article you copy from the *Wesleyan Methodist*, is not a safe defender of the Christian Sabbath, if we may judge by the article in question. Literal translations, without reference to context or local customs and dialectic peculiarities, are always misleading, as many a missionary in his early experience has learned to his cost. 'Mia

ton sabbaton' is very properly rendered the 'first day of the week.' The Sabbath being the only day of the week with a distinctive name, very naturally came to be used for the whole week. In the New Testament it is the only word corresponding to our word 'week.' It is the custom even now in those countries to use the word corresponding to 'Sabbath' as a designation for the whole week.

"In Bulgaria the word 'nadata' (Sunday) is quite commonly used instead of their ordinary word for week. Then to translate the words 'metaxu sabbaton' by 'between or middle Sabbath' is still less to be justified when we remember that the people of Antioch were then hearing the gospel for the first time, and could have known nothing of any other than the Jewish Sabbath. Nor do I see any justification for translating 'erchomeno' by 'just at hand.' Its meaning in this instance is clearly 'next'—the next Sabbath.

"I am not attempting to justify the practice of the 'seventh-day' people, for there are abundant proofs of the falsity of their position; but I do not like to see the true position defended by a false interpretation."

The "metaxu sabbaton" referred to above is the Greek found in Acts 13:42, which some translate "Sabbath between," and try to make refer to Sunday; that is, "between" two Jewish Sabbaths. But as noted above, it is properly translated "next," as explained by the word "erchomeno" in verse 44, which is translated "next," and can mean nothing else.

U. S.

#### ANOTHER REBUKE.

The Argument Summed Up.—Two weeks ago there was an article in this department concerning the rebuke of M. O'Keefe, a Catholic priest of Maryland, for the action of a ministerial association that sought to enlist him in a movement for enforcing Sunday laws. A reply to this rebuke appeared in the Baltimore *Methodist*, and this was followed by a rejoinder in the *Catholic Mirror*. We do not indorse the style of Mr. O'Keefe, though the inconsistent course of the ministers exposes them to ridicule and invective according to the human standard. But the Saviour has taught us not to deal thus with those who hate us or spitefully use us.

But Mr. O'Keefe pokes the unwelcome truth of their real situation at them in a very uncomfortable way. He thus replies to their answer to his arguments:—

"Putting your argument and mine in the form of a colloquy as above, I beg leave to formulate it for the benefit of my readers. Addressing myself to the Rev. Messrs. Heisse, Cassard, and Guthrie, I invite their attention thus:—

"Rev. Sirs: Your teacher, the Bible, which you hold to be inspired, and which you cherish with great apparent reverence, is most explicit in requiring the Sabbath (Saturday) to be kept holy; but I find you flatly contradicting your teacher in practice, and keeping another day nowhere referred to "to be kept holy;" viz., Sunday."

"Answer delivered by Rev. Mr. Heisse, spokesman for the trinity: 'Mr. O'Keefe, I find you laboring under much poverty of thought; ergo, the Sunday, not Saturday, is our day.'"

"But, gentlemen, let me direct your attention to the consistent course pursued by the Jewish race relative to this question. The Hebrews, from the days of Moses to this Saturday, have ever kept the Saturday, instructed by the same teacher, the Bible, as yourselves."

"Answer: 'Mr. O'Keefe, your "absurdity of logic" is intolerable; ergo, our Sabbath is Sunday.'"

"But, gentlemen, your Redeemer and his apostles kept the Saturday, and no other day, as your New Testament teaches from Matthew to Revelation."

"It matters not, Mr. O'Keefe, what arguments you advance for Saturday; your redundancy of language and limitless display of egotism are utterly abhorrent to us; ergo, we keep Sunday."

"Let me, Rev. Sirs, remonstrate still further: are you not aware that you have, by keeping Sunday, apostatized from the uniform and consistent teachings of your own and only avowed and cherished teacher, the Bible, and enrolled yourselves beneath the polluted banner of "the scarlet lady"—the mother of abominations?"

"Answer: 'Mr. O'Keefe, our spokesman, Rev. Mr. Heisse, has well said of you, "He has our sympathy because of his intense blindness in moral perceptions, and his amazing lack of sound judgment on the leading questions of the hour;" ergo, we are prepared to acknowledge our indebtedness to the Church of Rome

by keeping her day, Sunday, the earnest remonstrances of the Old and New Testaments to the contrary notwithstanding."

The Facts Restated.—The gentlemen in controversy with Mr. O'Keefe presented a more favorable letter from another priest, the authenticity of which O'Keefe questions. That letter said: "I hope you gentlemen cannot succeed in inducing all non-Catholics throughout this country to change Saturday into Sunday. We Catholics in that event must eventually have the worst of the mix-up."

To this remark Mr. O'Keefe replies:—

"What living Catholic priest is there who does not know that Protestantism has, contrary to its fundamental principles, abandoned its sole acknowledged teacher, the Bible, on the Sabbath question, and, guilty of a double apostasy, gone over, bag and baggage, to the teaching and practice of the Catholic Church? In putting the question I must make honorable exception. I refer to the Seventh-day Adventists. They are the only consistent Protestants on earth. They follow the teachings of their Bible by keeping the Sabbath enjoined by God and their acknowledged guide, only to be fined, punished, and imprisoned by their fellow-Protestants even in the State of Maryland, for their consistency, while their persecutors have shamefully abandoned the very principles for which they punish them. And what would your bogus priest recommend, Rev. Sir?—Remain wallowing in the mire of a double apostasy!"

It is with no spirit of exultation that we would call attention to these statements. We hold no common ground with Catholics on the question; and as before stated, we disown the style and language in which much of the article is couched. But the facts alluded to are obvious, and ought to have great weight with Protestants. We do not make any plea for Seventh-day Adventists. There is no credit to be given to us; but why will not our fellow-Protestants see the inconsistency of their course, and stand for the defense of the truth rather than rush to its persecution?

T.

#### PASSING EVENTS AND COMMENTS.

"Possessed of Devils."—It is not very difficult to understand those somewhat occult expressions of Scripture which state that certain individuals were possessed of demons, when we scan the conduct of some people nowadays. Last week a man was hanged in Minneapolis for murder. He was the son of respectable and well-to-do parents, but had gained notoriety as a reckless gambler. He was clearly convicted of causing the murder of a woman for her money, and for a year had been before the public in a closely contested trial. During this time those who have kept run of the details have been shocked by the utter absence of any appearance of moral sense, of shame, self-respect, or respect for any living being above or on earth. Since his condemnation in court several months since, he has either been planning the most demoniacal crimes or mocking his fate. His chief desire to get out seemed to be that he might destroy all who had offended him. A day or two before his death, he sent for his brother, and cursed him with the most terrible blasphemy and with a vindictiveness that was born of hell itself. He spent his last night eating, drinking, and joking about his pending doom. It would be charitable, perhaps, to say that such characters are insane (there are many of them unchanged), but the facts are, they are forsaken of God and under the full control of Satan. Such will be the condition of the world in that hour of temptation that is yet before us when the Spirit of God no longer strives with men. Then they are possessed of devils, and become demons incarnate.

In the East.—Nov. 19 the powers made a demand upon the sultan for permission to place additional guard-ships at Constantinople. From that time till now the sultan has held the matter in abeyance, neither refusing nor granting the permission. There has been a good deal of bluster about it, and rumors of decisive action have been plenty; but nothing has been done until the Turk "got a good ready," and then he issues the necessary instructions to have the vessels admitted to the Dardanelles. In the meantime the crisis seems to have passed, at least for a time, and matters in Constantinople are more quiet. Said Pasha, who fled to the British embassy to avert imprisonment and perhaps death, has become reassured, and has returned to his own home.

It appears to an observer that the sultan makes sport of the powers. He well knows that there is no unanimity of sentiment or purpose, no bond of common interest, between them, and therefore pursues a temporizing course, dallying along and finally complying with an unavoidable demand just at the last moment to keep himself out of trouble. He is crafty, and does not intend to relinquish his place or change his tactics until actually compelled to do so. The terrible reports come to us that the number of Armenians butchered within the last few months amounts to from 30,000 to 60,000. The district of Van has been recently overrun by Kurdish cavalry, who destroyed 200 villages and rendered 50,000 people homeless. Certainly the nations who have in hand the guardianship of those in the Turkish empire who are not of Mohammedan faith, cannot listlessly see this wholesale slaughter go on indefinitely. The present lull in the confusion is, therefore, but temporary; for action must be taken, and it would seem that it cannot be taken too soon. Then, too, the Druses and the Arabs hate the Turk, and already they are in arms and turbulent for revolt and trouble.

Drifting Backward.—From the New York *World* of Dec. 9 we take the following account of the triumph of ritualism (Catholicism) in that city at the new church of St. Mary the Virgin, an Episcopalian establishment:—

"Services in the new and magnificent temple of ritualism, the church of St. Mary the Virgin, were held for the first time yesterday. In the morning solemn high mass was celebrated; in the evening, solemn vespers. At both services ritualism predominated strongly. But for the fact that Latin was not used, there was little apparent difference in the ceremonies in St. Mary's and those which would have been called forth by a similar occasion in a Roman Catholic church. There was the pomp, the grandeur, the light, the color. Vestments of splendid richness hung from the shoulders of the celebrant, the august Bishop Grafton, of the see of Fond du Lac, and almost equal in their magnificence were the robes of the assisting clergy.

"Upon the altar were the vessels and the candles of ritualism, and assisting in the services were acolytes and a surpliced choir. At the eastern side of the church, fixed high upon a pilaster, was a massive crucifix, with the agony of Calvary fixed upon the face of the Christ. To this and to the cross upon the altar the congregation made worship with bended knee, and at the proper periods in the reading of the services the more devout made the sign of the cross. Another note of ultra-high-church tendency was the appearance of the visiting clergy in cassocks, surplices, and berettas, some with the clear-cut, clean-shaven features of the Roman Catholic priest and the almost identical manner of worship.

"To the Rev. Thomas McKee Brown the day was one of extreme import. With him the church of St. Mary the Virgin has arisen as the ideal of the ritualistic Episcopalian Church in America, and has weathered, through the strength of his hand at the helm, almost overwhelming storms of criticism and disapproval. So his congregation rendered homage to him yesterday by appearing in force."

T.

## 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.

FIRST PETER 5:7.

BY MRS. SUE L. STOUT.  
(Mackinaw, Ill.)

AND can I cast my care  
That presses me so low  
Off Him who seeks to bear  
For me my weight of woe?

Ah, yes! the mighty One  
Has care for even me;  
I need not tread alone  
The path I cannot see.

He marks the sparrow's fall,  
And guides the starry spheres;  
He hears me when I call,  
And quiets all my fears.

More sure than sight of eye  
Or hearing of the ear,  
His promise draweth nigh  
My fainting heart to cheer.

God grant me strength to  
leave  
Distress and daily care  
With him who will receive  
And all my burdens  
bear.

## THE HOLIDAY VACATION.

BY PROF. W. T. BLAND.  
(Mt. Vernon, O.)

THE great holiday season is just upon us. People of all classes are revolving in their minds the questions of where they shall spend their vacation, and what they shall do. Much money will be spent for presents of greater or less value or use. Big dinners and evening gatherings will be the order of the day. Much of the general business of the country will be suspended. The usual results of happiness and misery will follow.

Many of the schools of the land will be dismissed, and those students who can afford it will return to their homes or go to visit friends or relatives. Those who are not able will have to remain behind and content themselves as best they can. There will be many disappointments and heart-aches mingled with the pleasures and excitements. At the end, students will return to their work with their minds far less capable of taking up their tasks than when they laid them down. Taking all things into consideration, it will be a great harvest in which Satan will be the chief reaper.

In the schools of our denomination the subject of holiday vacations has received much thoughtful consideration. It has been felt that our students would receive much greater benefit by remaining in school. The week of prayer is held at this time, and, besides, special meetings are usually conducted for the benefit of the students. These are always precious seasons and among the most important days of the entire school year.

When a holiday vacation is given, many of the students who live far away or who do not feel able to meet the expense of the trip home, are compelled to lose the time from school, and an injustice is thus done them. Those who have gone, return in a more or less excited frame of

mind, and so are not able to settle down to regular work for several days. For these and other reasons most of our schools have discontinued the popular holiday vacations. This has already proved to be a step in the right direction. An unprofitable custom is being broken up, valuable time improved, money saved and put to a better use, and the general work of the schools advanced instead of being retarded.

Still, when the time comes near, there springs up in the hearts of some the desire to drop work and go home or to go somewhere, it makes but little difference where. Hence a deep-seated custom is not broken up in a day. If all would work together in this matter, however, the object would be accomplished much more easily. Parents should encourage their children to remain at their work, and make wise use of their time. Far too soon, with the great majority, these opportunities and privileges of school work are cut off. How important is it, then, that every day of this valuable time should be rightly improved.

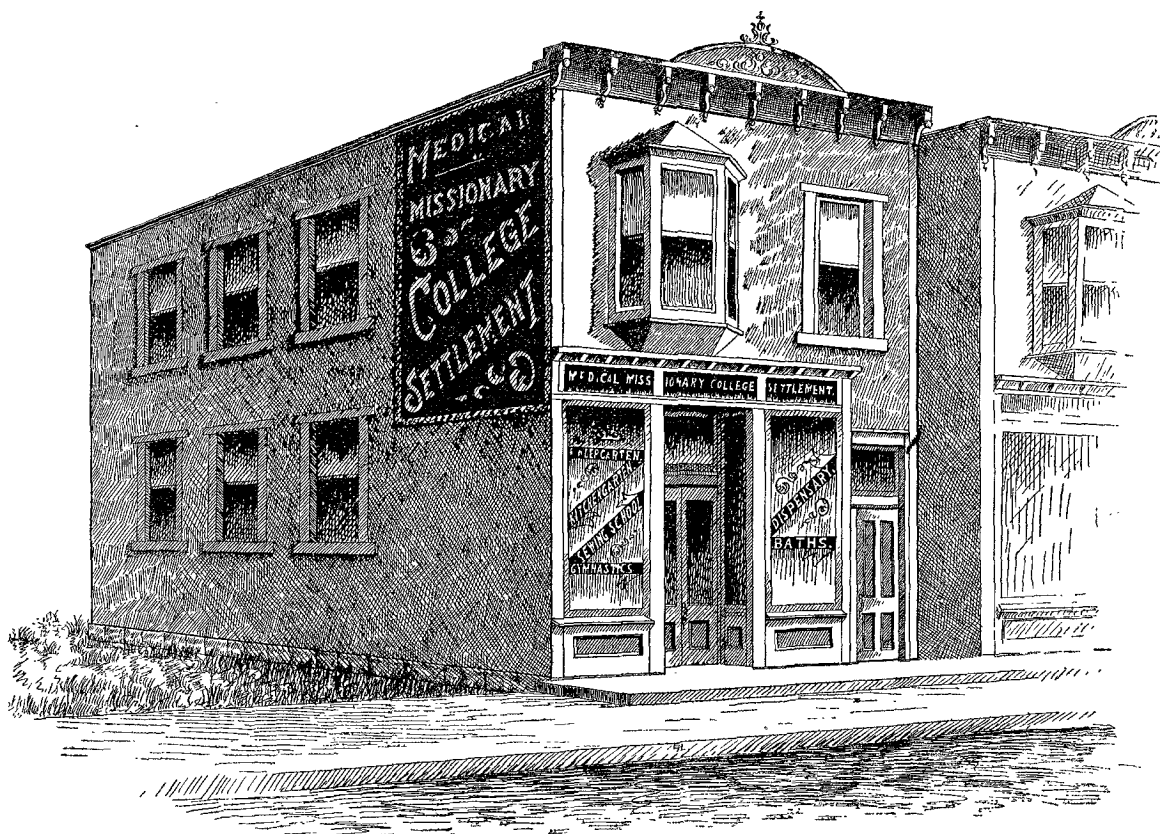
To the student the loss of this important week in the year from his school work may be likened

them. This name is not original with us, however, for there are many missions here in Chicago and in other cities, which are called "settlements," and they are doing very efficient work.

This, it seems to me, is the true way of carrying on missionary work. In fact, it is the kind of work taught and practiced by our Saviour, who himself came down and lived a right life, right among those he desired to save, and worked for them where they were. I notice, too, in reading the first article in the REVIEW of Nov. 26, that the plan of work advised to be carried on among the colored people of the South is the same plan of settling among the people there, and living right lives before them, and teaching them better ways and things.

In our work here, visiting nurses go from house to house, helping the people in any way they can. By treating the sick, helping the overburdened mother, speaking kind and loving words to the lonely and discouraged, and by showing a real and practical interest in the welfare of the people we meet and work for, we can hope to gain their confidence and do them good. We find many ways in which we can

help to make life more pleasant and home more attractive to families that seem not to have either, but were choosing only the darkest and most gloomy side of life. One great reason why so many children and young people are found wandering on the streets, and away from home and the tender ties which should bind child to parent, is that there are no home attractions, the home being simply a place in which to eat and sleep. What better work can be done than to help make these homes centers of attraction, to teach their inmates better ways of living, and to beget in them true pride and real pleasure in the everyday home duties of life?



to a long chain with the best and strongest link in the center removed.

May we not hope that this year a marked change will be noticed in the observance of the holiday week; that the time may be properly improved, and the lesson of self-denial learned?

## MEDICAL MISSIONARY COLLEGE SETTLEMENT IN CHICAGO.

BY E. K. SLADE.  
(Chicago, Ill.)

It is quite probable that, by this time, most of the readers of the REVIEW are familiar with the above title, but are not so well acquainted with the nature of the work being carried on at the mission bearing this name. It is situated in South Chicago, near the stock-yards.

Some may wonder what is the origin of so long a name for this mission. I will give the circumstances leading to the adoption of the name. The "college" part of it comes from the fact that the American Medical Missionary College, lately incorporated under the laws of the State of Illinois, has its home here, where the medical students will receive a part of their course of instruction. The settlement idea comes from the fact of our having "settled" right among the people here and living among

This very work is being done in the kitchen-garden classes, which are held in the Settlement hall. The large number of children that attend these classes are taught how to do their work in the best way, and they take real pride and pleasure in it, and go home and ask their mothers the privilege of doing work which, before, had been only drudgery to them. Several mothers of children who have attended these classes, have expressed their surprise at the change in their children in this respect. By this means parents and children are drawn closer together, the home is made happier, and they are thus prepared for spiritual help.

On each Tuesday evening a class in physiology is held, the attendance of which has varied from twenty-five to seventy-five. They take great interest in these classes, and the lessons are made more interesting by the use of specimens which we are able to procure at the stock-yards, which are only a few blocks away. This study affords an excellent opportunity, which we improve, of giving some good practical lessons in the proper care of the body. We have been gratified to hear through the parents, of some of the boys who have stopped the use of tobacco since attending these classes. We have been pleased also to see the improvement in the conduct of these children, who at first baffled all attempts to keep any kind of order.



Notwithstanding the strong Catholic element here, we have an attendance of from forty to eighty at the Sabbath-school held in the hall each Sabbath, at three o'clock. Nearly all these children are from Catholic homes, and they show the greatest respect and take great interest in the lessons and singing, and are very eager to get the papers that are given them.

A kindergarten is held in the Settlement hall five days in each week, which affords another excellent opportunity to become acquainted with the smaller children and to mold their tender minds in the right way. It is worth while to remember that these minds are easiest to receive impressions and the longest to retain them.

Another interesting part of the work is the reading club which has been organized. Suitable rooms have been fitted up, and quite a good supply of good books and papers have been procured. The young people are very eager to become members of the reading club, and seem to enjoy it very much. We can hope for great good to come from this part of the work; for by this means these young people are kept from loafing on the streets and in worse places, and are brought under good influences where their minds are occupied and diverted from wrong channels.

The sewing class should be mentioned as another very interesting part of the work here. Many more come to these classes than can be admitted. Work is being carried on in the way of gospel meetings, medical lectures, mothers' meetings, cooking lessons, singing classes, and physical-culture exercises, all of which are accomplishing a good work.

A large amount of clothing is distributed to the poor, and is making many comfortable who would have suffered without it. All who have sent clothing to the mission may know that it is being put to good use. Some have kindly remembered us by sending canned fruit and other provisions, for which we are very thankful. We would say to all who desire to send provisions or clothing, that our number is 744 Forty-seventh street.

The Lord is blessing our efforts here, and we hope that many such missions may be started in many large cities.

### THE HOME.

BY EDGAR S. CARO, M. D.  
(Sanitarium.)

HOME, in its true sense, we shall never know until we enter the mansions which Christ has gone to prepare. A home on earth, whether it be in a humble cottage or a stately house, our kind Father has given us, and given, too, for our thorough enjoyment. Father, mother, and children, gathered together under the same roof, bear a likeness to the heavenly family. Just as love, health, and happiness are the very foundation of heaven, so should our homes abound in these God-given graces. Happy indeed is that father who, leaving his work behind him, finds a cheerful home, a smiling wife, and loving children to welcome him. The tired mother is strengthened by tender words of encouragement, and the children unconsciously reveal their hearts' happiness by their merry faces and cheery chatter. Angels of God delight to dwell in such a home.

Thrice cursed is that *house*, we call it not *home*, where angry fathers, discouraged mothers, and disobedient children constitute the family "*triangle*." Such live not alone; the Devil and his angels occupy every room, waiting only a favorable opportunity to lead first one, then another and another, to sin and vice.

Do our fathers and mothers see that Satan has set snares everywhere to catch the inexperienced youth? Are they anxious to protect them from these pitfalls? Prayer is necessary, but zealous work must be done. United in earnest

effort to save their family, they must make home the sweetest place on earth. Let the rooms be clean, tasty, and pervaded always with an air of cheerfulness; make the surroundings as beautiful as possible; see that Christ and his love crowd everything else from your heart. Your children will grow up around you to be a "crown of glory" to your declining years, and the hearts of all who enter your home will be warmed by the sunshine which God has put within you and yours. There is crying need for such homes.

Does a young man like the company of evil companions better than a home where love dwells? Does a daughter long for the pleasures of the world more than for the quiet, social joys of a happy family circle? The youth must be protected and hedged in from the temptations of the world, and parents alone can supply the protecting influences. "It will pay to manifest affection in your association with your children. . . . Never let a frown gather upon your brow, or a harsh word escape your lips. . . . Rebellion is too frequently established in the hearts of children through the wrong discipline of the parents, when if a proper course had been taken, the children would have formed good and harmonious characters."—"*Testimonies for the Church*," Vol. III., pages 532, 533.

### YEAST AND ITS USES.

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

ALL foods containing the nitrogenous elements in large proportion are very likely to decay when subjected to the effects of air, warmth, and moisture. Meat, milk, and eggs are familiar and striking examples of this. The grains are rich in these elements, but will remain in good condition if kept in a dry but cool atmosphere. But it will be noticed that as soon as water is added, fermentation begins.

Wheat is especially rich in the nitrogenous element known as "gluten," and it is probably due to its presence that wheat makes lighter bread than any other grain with the same amount of yeast. "Yeast is a collection of living organisms, or plants, belonging to the family of *fungi*, which, like all other plants, require warmth, moisture, and food in order to promote growth; and when properly supplied with these, they begin to grow and multiply rapidly. Fermentation will not take place at a temperature below 30°; it proceeds slowly at 45°, but from 70° to 90° it goes on rapidly."—"*Science in the Kitchen*."

Of all the yeasts to be procured in market, the compressed is best. Good results follow the careful use of the many different kinds of dry yeast-cakes. Brewers' yeast is preferred by some. It is not easy to get any of these in some localities, but in large cities all kinds can be obtained without difficulty.

We have found some housekeepers who prefer to make their own yeast. But then something must be at hand to start the fermentive process, so what is to be done if none can be bought, and there is no neighbor of whom to borrow? We have heard of a cook in a lumber camp who was in like dilemma, but helped himself out by recourse to some of the table refuse which had begun to ferment. It is said he had good bread. We know a better way than this, learned from friends in South Africa: Cover one-half cup of best raisins with one and one-half cups of water, and protect with a thickness of clean muslin, keeping at a temperature of 85° as nearly as possible until fermentation occurs, which will be indicated by a beaded, bubbling appearance. This will take about sixty hours. If any amount of mold appears, do not be discouraged, but try again. When your effort has been crowned with success, prepare a paste as follows: Mix well together one tablespoon of flour, one

level teaspoon each of sugar and salt, with just enough cold water to moisten the whole, and stir. Grate quickly over it one good-sized potato, stir, and immediately pour over it one and one-half cups of violently boiling water. If properly done, the paste will thicken like starch; if it does not, it can be thickened by boiling. Strain to remove coarse particles, cool to lukewarm, and add the water from the raisins. A few hours' standing, covered, in a warm room (85°), will yield a yeast light and foamy, one-half cup of which will make an ordinary-sized loaf of bread. If you wish to keep some for an indefinite time, mix some corn-meal with a portion, and dry it. The rest should be bottled, jugged, or canned in clean vessels, and excluded from the air as much as possible. It should also be kept as cool as can be without freezing.

If, while rising, either yeast or bread is allowed to come to a temperature of more than 90°, there is developed a sour taste similar to that of the leavened bread mentioned last week. Thermometers are not expensive, and beginners really need them for the process of bread-baking, and all would be benefited by the use of one in securing the proper temperature of the house.

### SCHOOL THE MISTRESSES FIRST.

It is not the maids that need the first instruction. It is the mistresses. School them in the arts and crafts of homekeeping, and the schooling of the maids will be far easier. A woman may have a score of servants, and if she be not their superior in the principles of domestic science, she is their dupe, and her family are the victims of both. Consciousness on the part of employees that the employer is competent to judge of their work, goes a long way toward maintaining a peaceful, well-disposed, clean, and happy home.

Fill a woman's head with all the book learning to be had in universities; make her fingers nimble on the piano, her feet nimble on the dancing floor; train her in the gymnasium; let her row, skate, drive, ride, paint, sing; and if she cannot cook, sew, darn, patch, she is not fit to marry. She ought to abdicate her woman's place in the family. Its happiness is far less dependent on fine arts than on the proper kneading and thorough baking of the bread; one ill-mended hole in a stocking is a greater drawback to domestic bliss than total ignorance of quadratic equations; and a well-broiled steak contributes more materially to heavenly ways in husbands and fathers, than skill in Sanskrit roots or grace in the newest glide.

No class of people know these things to be true better than intelligent women. They also know that if they spent more time cultivating household accomplishments and less in culture supposed to be susceptible of picking up in clubs, their lives would be better spent, and their peace more secure. For if a woman gain all the parliamentary knowledge in Robert and be able to take a ship's log, but unable to "keep house," she knows better than any one else that her life is a combination of farce and failure.

These are old-fashioned ideas in a time of new fashions in women's ways. The home, nevertheless, is the base of woman's happiness and man's, no matter how ideas come or go, and the simple and plain things of home-making and home-keeping will continue to be paramount, no matter how other things in society may fluctuate. Let the school for domestic science go up; let its endowment be generous and ample, and let the mistresses take its studies first. School the mistresses, and the maids will be schooled with infinitely less trouble.—*Times-Herald*.

—"Do n't forget that God's word, and not church creeds, the views of learned theologians, or the belief of vast numbers, is the standard of faith and the rule of life."

## The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 17, 1895.

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### THE MISSIONARY SPIRIT.

MISSIONARY work is the product of the true missionary spirit. The true missionary spirit is a spirit of disinterested benevolence. It is that spirit that actuates labors of love. Love labors not for reward, but reward is the sure result of all such labor. The realities of missionary work are generally different from what they are supposed by many to be. Missionary work requires much patience, for the progress is not usually very rapid. Some are not satisfied with missionary reports, or even with missionary sermons, unless they contain more or less of the picturesque and marvelous, in either personal incidents or achievement. When the gospel takes effect, there are marvels in the transformation of character, as every true worker knows, but they do not lend themselves very readily to highly wrought description. Great changes belong to the kingdom that cometh not with observation; and the record is as brief as it is important: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:26-29. Like God's work in the natural world, it is quiet in its operation, diffusive in its influence, powerful in its working. Such are the results of true missionary labor.

What the most intelligent supporters of missionary enterprises desire, is reliable figures, moderate and accurate statements, and definitely achieved results. Such results can and always should be given, though they may be less than the supporters of the missions desire and expect, rather than indefinite predictions and great expectations lying always in the future. The results of missionary efforts may be left to take care of themselves, being watered with prayers mingled with tears. They are safe in the hands of their Founder, the Lord and Saviour, Jesus Christ. Their progress means the gradual spread of the principles of the gospel of Jesus Christ. Their success means a ripening of the wheat and the tares for the final harvest. The true missionary worker always has success, for Christ is always with him. There is no more real failure in his efforts, put forth in love, than there was in Christ's efforts while upon earth. "Lo, I am with you alway, even unto the end of the world," are the words of Him whose the cause is, and who has all the power in heaven and earth committed to his hands. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are the savor of death unto death; and to the other the savor of life unto life." No wonder

the apostle exclaims, "Who is sufficient for these things?" 2 Cor. 2:14-16.

As we approach the end of all things, and the final crisis comes on the world, the work of the true missionary becomes more and more important. Results are more readily seen. Every energy of the soul should be put forth, that he may accomplish all that lies in his power in the short time he has to labor. Every soul connected with God's special work in the earth should be aroused, and prayers should follow the laborer, that his efforts be like sharp sickles in the harvest-field. No thinking person can misread the signs of the times. The words of Christ should become the sentiment of each believer, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." John 4:34-38. S. N. H.

### COMPARING VIEWS.

THE *Sabbath Recorder* of Nov. 7, referred to the false Christ, Schlatter, lately operating in Denver, Col., and by way of accounting for the appearance of such pretenders in these days, cited Mark 13:22 as applicable to the case. This scripture reads: "For false Christs and false prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the elect." That this is spoken in reference to the subject of Christ's second coming, is shown by the preceding verse, which reads: "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not; for false Christs . . . shall rise," etc. Mark then names other signs of Christ's coming, and says in verse 26, "Then shall they see the Son of man coming in the clouds with great power and glory." In verse 28 he says that we know by the budding fig-tree, that summer is nigh, and in verse 29 adds: "So ye in like manner, when ye shall see these things come to pass, know that it [he, Christ, Matt. 24:33, margin] is nigh, even at the doors."

From this we must conclude that the second personal, visible coming of Christ in the clouds of heaven is the subject here under discussion, with reference especially to those events which would show when that coming is near at hand; and that, when men should arise, saying, Lo, here is Christ, or there, and such pretenders as Schlatter should appear, we are instructed to know that Christ is at the doors.

In the *REVIEW* of Nov. 19, we noticed this paragraph in the *Recorder*; and to its question, "Were not just such cases as that in Denver foretold by our Saviour in Mark 13:22?" we answered, "Precisely," and then inquired if we are not to know, when such men appear, that "the second coming of the true Christ is at the doors."

In its issue of Dec. 5, the *Recorder* makes a kind response to the foregoing inquiry. It says that it has "not the least objection to the inquiry," and adds, "Nor do we imagine that the *Recorder* and the *REVIEW AND HERALD* would be

very greatly at variance on the general interpretation of the prophecies relating to the second coming of Christ. There are many 'signs of the times' indicative of the approach of important changes, and even of the second coming as foretold in Scripture."

We are very glad to hear these words; and the object of these lines is to see if, by a further comparison of views, we may not come nearer together, and reach a better understanding of each other's position; for some remarks, to which we will refer, would indicate that the *Recorder* still misapprehends in some respects the views we hold on this question.

It says: "Probably the greatest difference of views would be in regard to the stress to be laid on the confessedly uncertain time of the advent."

But we apprehend that on this point there is no difference of views whatever. All that there is "uncertain" about the time of the advent, is the hour, the day, or the year, in which that event will occur. But on this point we lay no stress at all, any more than does the *Recorder*. We accept fully, both theoretically and practically, the words of our Saviour, "Of that day and hour knoweth no man;" but we feel bound just as fully to accept his words uttered right in connection, that when we should see certain signs come to pass, among which are just such cases as that of this man Schlatter, we should know that he is near, and is about to appear in the clouds of heaven.

Again: "Men should have some other incentive to righteous living than the fear of the judgment." In a general sense this may be regarded as true, yet not wholly so; for the Bible frequently holds up the fact that every work shall be brought into judgment; that we must all appear before the judgment-seat of Christ; and that every one shall be reckoned with, and each receive according to the deeds done in the body, as if it would save men from being swallowed up in the frivolities of this present life, by reining them up to the tremendous issues of the future. But this is not the general phase of the preaching of the advent. This is the announcement of infinite good, "tidings of great joy." The heart of every follower of the Saviour should be filled with a love for him, and a desire to meet him. To the believer, Christ should be the chiefest among ten thousand, and the one whom above all others he would be glad to meet; and the evidence that he is about to come, should be his joy and rejoicing. Love, not fear, is the ruling incentive in the Christian's heart. And John says that "every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

Once more: "Seventh-day Baptists generally believe that the 'second coming of Christ' is taught in the Scriptures. But remembering the numerous times in the past which men have set for his advent, backed up by (to them) the most positive proofs of figures and prophecy, and remembering the emphatic declaration of Christ touching this question (Matt. 24:36), 'But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only,' they deem it unnecessary and even presumptuous to attempt to fix the date of that event."

Inasmuch as the *Recorder* is speaking of the Adventists represented by the *REVIEW AND HERALD*, we are a little at a loss to determine where the foregoing quotation applies. If it is designed to imply that while Seventh-day Baptists



deem it presumptuous to fix the date for Christ to come, Seventh-day Adventists do not deem it presumptuous to do so, and do try to fix the date for that event, we are greatly surprised; for we had flattered ourselves that the *Recorder* well understood that Seventh-day Adventists do not set any time for Christ to come, and never have done so. If it has not understood this fact, we are very happy now to impart the information in the most emphatic manner. The very principles of the Seventh-day Adventist faith utterly preclude their trying to set the time, but do not preclude their heeding the instruction of Christ, to know when his coming is near. No Seventh-day Baptist can deem it any more presumptuous than we do, for any one to attempt to fix the time of Christ's coming.

We quote again: "It is true that Adventists generally have learned by many disappointing experiences, the folly of attempting to fix the exact date for that event; but they continue to place greater emphasis upon the nearness of the coming than we do, or than we think is wise."

The relevancy of referring to "Adventists generally," in this connection, might be questioned; for as the reader can see by what has already been said, it has no application whatever to Seventh-day Adventists, so far as fixing the time is concerned. As they have never fixed any times, they have had none of the "disappointing experiences" referred to.

Still another expression seems to imply a wrong idea of our position. It is this: "Still, if men can be found who will believe the gospel, reform their lives, and become faithful servants of Christ quicker by being taught that the second coming is an event liable to occur at any moment, we shall rejoice in their reformation," etc.

There may be "Adventists" who teach that Christ may come "at any moment." Among professing Christians, outside of Adventists, the remark is frequently heard, "No man knows anything about it; Christ may come to-day or to-morrow, or not for a thousand years." Those who talk thus must certainly know a great deal more about the subject than we profess to know. Any man who knows that Christ *may* come to-morrow, knows also that he *must* come to-morrow; for Christ cannot come till all the prophecies and all the signs that relate to his coming have been fulfilled, and all the conditions which are to exist in the world at the time of his coming, have been met. But when the world reaches this situation, then Christ must come without further delay, unless the word of God shall fail, which is not possible. We do not know that the *Recorder* holds that Christ may come to-day or to-morrow; but its language would seem to imply that that is our position, which most emphatically it is not. As we hold, there are yet the remnants of some prophecies to be fulfilled. The "sick man of the East" must "come to his end," and the wicked crisis of the union of Church and State in this country must be consummated. But this is not saying, "My Lord delayeth his coming;" for it seems to us that the eye even of ordinary intelligence, to say nothing of faith, can see that events, both east and west, are tending with lightning rapidity to these ends.

"To our mind," says the *Recorder*, "it matters little whether that great event shall come to-morrow, next year, or the next century."

We trust the *Recorder* does not really feel the indifference to this subject which its language

would imply. It is certainly important that we know something about it, or the Lord would not have taken the pains he has in his word to instruct us in regard to it; and Christ would not have enjoined upon his people to watch certain signs, and then *know* that his coming was near. Paul says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. This belief intensifies the efforts of the servants of the Lord to give the household meat in due season (Matt. 24:45-51), to warn the world, and to bring as many souls to Christ, as possible, before he comes. U. S.

#### COURAGE IN THE WORK.

"BEHOLD, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged." Deut. 1:21. These words Moses rehearsed in the ears of the congregation of Israel as they stood on the borders of the promised land, after their forty years' journeyings in the wilderness. There is much in the history of Israel of old which is valuable to us, who are, in some respects, placed under similar circumstances, and who enjoy a similar relationship to God. They were led up out of Egypt by the hand of God, and passed through experiences in the wilderness which were to fit them to inherit the promised land. We have been brought out of Egyptian darkness, and are passing through an experience which is to fit us to stand without spot or wrinkle before the throne of God, and receive the inheritance which he has prepared for his children. God dealt with the Israelites as a kind and merciful Father, teaching them little by little the true worship, giving them his law from Sinai, and directing them to build a sanctuary, that he might dwell among them. He has dealt in like manner with his people in these days, till we now live in full blaze of the light of the gospel.

God's purpose was then, and is now, to develop unto himself a peculiar people that would show forth the glory of his character. "I am the Lord your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, . . . and ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine." Lev. 20:24-26. Here we see that God would make his people of one character with himself.

What I especially wish to notice, however, is the similarity between our position to-day and that of the children of Israel when Moses rehearsed to them the words given at the beginning of this article. They passed through the wilderness, and had reached the borders of Canaan. It only remained for them to go in and take possession of the land. Where are we in our journey? and what is our position at the present juncture? Do we not also stand on the very borders of the eternal inheritance?—We surely do. This being so, the words addressed to the children of Israel at that time are applicable to us to-day.

But the children of Israel, though so near the promised inheritance, had yet to cross the Jordan, and make themselves masters of the land. They had before them the strongest foes to meet, the fiercest battles to fight. So it is with us. Our warfare will soon be over; but meanwhile the battle rages hotter and hotter, and there will be no respite till the glorious victory is won.

How, then, shall we relate ourselves to this time, in view of the prospect before us? Shall we talk of the perplexities, hardships, and dangers that await us? Shall we discuss our weakness and the possibility of failure?—By no means. That would be courting defeat. Hear the cheering words which the Lord addressed to Joshua and the children of Israel when they were about to enter upon the conquest: "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Moses also addressed the people before his death, urging them to be bold and courageous, for God would surely give them the land. The basis of every appeal he made, was that God would go with them. To-day we have the same assurance of God's presence and guidance that they had back there, and our watchword should be, "Courage and victory through our Lord Jesus Christ."

We are entering upon the perils of the last days. These things have been faithfully placed before us. Warning upon warning has been given to this people. The true situation is plainly brought to view in the solemn words of the prophet: "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Thank God, we are not left in doubt as to the issue of the conflict. The grand fact is also recorded, "They overcame him by the blood of the Lamb and by the word of their testimony." Yes, victory is assured to the faithful champions of truth.

The Lord has said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Laborers are to be sent forth bearing the message of truth to every nation on the face of the earth. To our finite comprehension it may seem impossible to give the warning message to the whole world, but the work is to be done by the mighty power of a God with whom nothing is impossible.

During the last two years we have been passing through what are called "hard times." This condition of things has prevailed very extensively, and in general it may be said that difficulties are increasing on every hand. Yet at this very time, when the way seems to be hedged up before us, God is to accomplish his greatest work. He now calls upon his people to enter upon earnest, aggressive activity. With men it would be natural under depressing circumstances to slacken the effort put forth, curtail the work, and wait till the outlook was brighter, money more plentiful, and the people more favorably situated. But with God it is different. Difficulties do not stand in his way. He commands his people to-day to go forward. It may look preposterous to men; but when God says a thing, he means it, and there is power in his word to carry it out. The Lord expects us to move forward in faith, even though the way seems closed up before us. Israel stood on the banks of the Jordan, which had overflowed its banks. The Lord commanded them to go forward, and they started. To the on-looker it would appear that they were going directly into destruction, but they had learned to trust in God, and their confidence was not misplaced. As the feet of the foremost touched the water, the river opened, and they went through on dry land. So it is in God's work to-day. When

his people move forward in the path of duty, he will open the way before them.

The experiences of the children of Israel were written for our admonition upon whom the ends of the world are come. Then let us learn a lesson of faith from God's dealings with them. As difficulties arise and the way seems dark, let our faith and dependence in God grow stronger, and putting all our reliance on him, let us press manfully forward and fight the battles of the Lord valiantly. O. A. O.

#### THE PROPHETIC SIGNIFICANCE OF THE PRESENT SITUATION IN TURKEY.

THE Eastern Question has for many years been before the world as a point around which the interests of the Old World nations closely cluster. The "Eastern Question" involves the policy and attitude of the nations of Europe toward the Turkish empire; the preservation of the integrity or existence of that empire; and the disposal to be made of its territory in case of its downfall.

In the days of its strength the Ottoman power held in its grasp a vast expanse of important territory lying in three of the great continents of earth. Northern Africa, eastern Asia, and south-eastern Europe to the southern banks of the Danube, owed allegiance to the Sublime Porte. But for two hundred years that power has been in its decadence. And through the present century the work of disintegration has been going on. It found its first rival in Russia, which has, since the days of Catharine, "before whose genius and resources it seemed as if Turkey must inevitably sink into nothingness," hunted the Turk with a relentless purpose to accomplish his destruction. The great powers have sought to regulate the disintegration of this mighty fabric by various treaties. At the close of the last war with Russia, in 1878, a treaty was agreed upon at San Stefano between Turkey and Russia, by which the former lost vast possessions, and terms were agreed upon to which England would by no means consent. Active preparations for a great war were being made when Russia consented to have the matter submitted to a congress of the nations which convened that year at Berlin.

At that time Turkey found her existence to be dependent upon the will of the powers. She had no choice but to accept the terms they chose to dictate, and to be content with the privileges they saw fit to grant. The treaty there agreed upon stipulated the independence of the provinces of Rumania, Servia, and Montenegro, and made important additions to the two latter. Bulgaria was made a tributary principality, with a Christian government; and the frontiers at the mouth of the Danube and in Armenia were readjusted to the disadvantage of Turkey. Bosnia and Herzegovina were ceded to Austro-Hungary. Reform in government and toleration in religion were also required. Prior to the

Berlin treaty the Turkish empire embraced in Europe 138,264 square miles; after the treaty it included less than one half as much, or 62,028 square miles.

Article 61 of that treaty reads as follows: "The Sublime Porte engages to realize without delay those ameliorations and reforms which local needs require in the provinces inhabited by the Armenians, and guarantees their security against the Circassians and the Kurds. It undertakes to make known from time to time the measures taken with this object to the powers that will watch over their application." Article 62 provides for religious liberty and equality in the sultan's dominions.

It is upon the provisions of article 61, quoted above, that the signatory powers are now endeavoring to mitigate the terrible sufferings of the Armenians, and to compel the sultan to afford to them the guaranteed protection.

At the Berlin Congress a subsidiary treaty of defense, previously arranged between England and Turkey, was made known and accepted. The first article of that treaty is given here:—

"ARTICLE I. If Batoom, Ardahan, Kars, or any of

a crash that would involve Europe in a struggle over his remains. But he has developed a wonderful vitality. The fanatical zeal with which the Mussulman is attached to his religion has proved to be a tenacious bond of national cohesion. To him the sultan is the divine agent, the supreme head of the faithful on earth. The government itself has degenerated into a scandalous farce of corruption, intrigue, and cruelty. The public credit is hopelessly buried beneath debts which the nation can never pay. Among the powers that watch around the Sick Man's couch not one has any interest in the preservation of his life; not one sympathizes with him in his approaching dissolution. With one accord they despise his religion and protest against the bloody cruelty of his despotism. They acknowledge that for the "unspeakable Turk" the world has no further use. But yet he survives. Why he lives is one of the inexplicable problems of human affairs when viewed only in the light of human wisdom. The longer he exists the more atrocious his life becomes. The fearful record that is now being made in Armenia forms the

most horrible chapter in modern history. But God has a design in these things. A hand more powerful than all the powers of earth combined, controls the affairs of nations, and works out the counsels of the divine will.

The position of the Turkish empire in prophecy, and the significance of the present situation, will further engage our attention. G. O. T.

#### AN INDUSTRIAL SCHOOL FOR THE SOUTH.

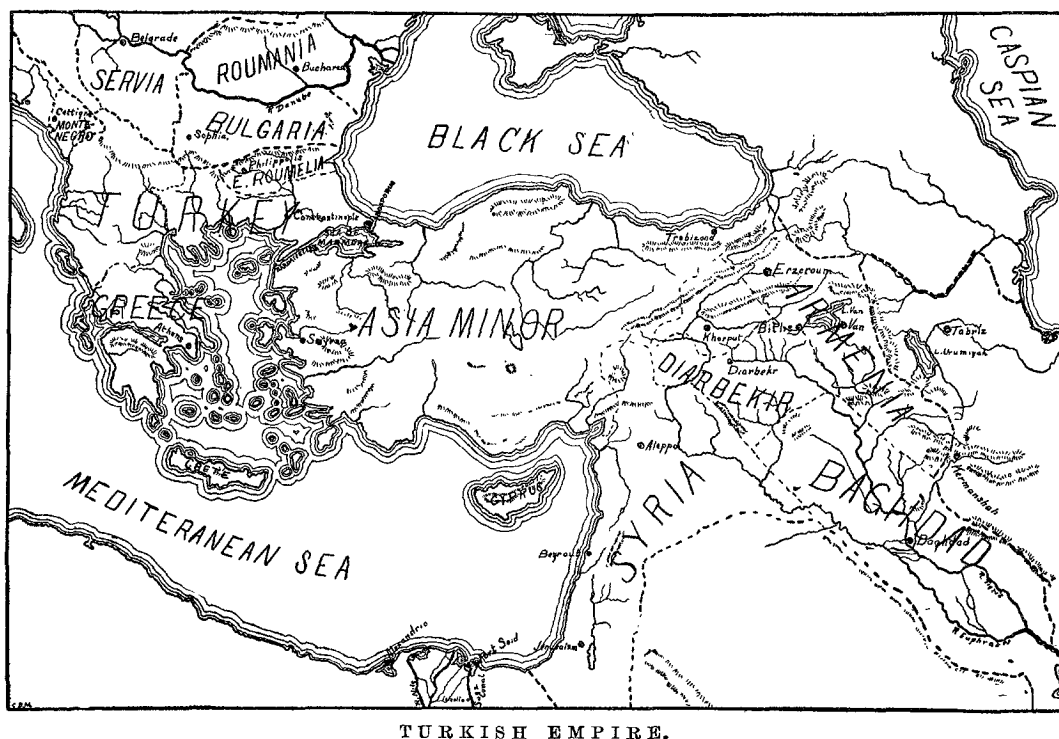
OF late much has been said and written with reference to our duty to the colored race. But we have made only a beginning in

the consideration of this important question. Of all the different lines of assistance contemplated for that people, none have proved and are proving more feasible than education, particularly that which relates to practical industry, self-dependence, and the training of heart and hand for the duties and conflicts of life.

During the past few months a flood of light has shone upon our educational work in general. It is being demonstrated by our oldest educational institutions that our youth who have the greatest natural advantages, need training in overcoming adverse conditions, in working the soil, and in the various trades and occupations. Manual training for all our youth is essential. It is the proper exercise of mind and body that develops and strengthens all the powers.

If this line of educational work is necessary and withal exceedingly important for all our young people, how much more important is it for a people who, from whatever cause, lack executive power, and who depend upon others in a measure for food, clothing, shelter, and religious knowledge.

Closely allied with this special *quality* of training needed by the youth of the colored race, is the consideration of the *location* of their



them shall be retained by Russia [and they all were], and if any attempt shall be made at any future time by Russia to take possession of any further territories of his imperial majesty the sultan in Asia, as fixed by the definitive treaty of peace, England engages to join his imperial majesty the sultan in defending them by force of arms.

"In return, his imperial majesty the sultan promises to England to introduce necessary reforms, to be agreed upon later between the two powers, into the government, and for the protection of the Christian and other subjects of the Porte in these territories; and in order to enable England to make necessary provision for executing her engagement, his imperial majesty the sultan further consents to assign the island of Cyprus to be occupied and administered by England."

By the treaty of Paris at the close of the Crimean war in 1856, the Black Sea was neutralized. Russia and Turkey agreed to maintain no warships or arsenals on that sea or its shores. The sultan has also covenanted to leave the Dardanelles open to ships of commerce in times of peace and in war. But the passage of warships is at the discretion of the sultan.

Such are some of the most notable features of the Eastern Question. The continual decline of the inherent strength of the "Sick Man of the East" has rendered the relations of the powers more and more critical. From time to time it has seemed that his day had come; the world would stand in almost breathless expectation of

training. All who have given this matter attention are agreed that this work must be done where these people mostly live. They have far better prospects in the South than in the North. Prejudices and disadvantages there are much more easily overcome than competition and unaccustomed surroundings in the North.

With these considerations in mind, and others equally important, our brethren, at their late council in Battle Creek, decided to open an industrial school in the South, for colored people, and appointed a committee of three to select a suitable location for the same. For a considerable length of time the superintendent of district 2, and other members of the General Conference Committee, together with several leading brethren of the South, had been collecting important data that materially facilitated the work of this committee when they entered upon their duties. But it was necessary for the brethren of the locating committee to go South, and look over several pieces of property that seemed desirable for the purpose of such a school as was contemplated. After thorough consideration of all the advantages of the several communities having desirable locations, it was decided to purchase, on the reasonable terms offered, a three-hundred-and-sixty-acre tract of land, four miles north-west of Huntsville, in the northern part of Alabama. Our brethren who have opportunity to know of the advantages of different locations for such a school, are unanimous in the opinion that the one selected is the best that could be found. The climate is healthful and free from malaria. The soil is generally productive, and nearly all kinds of crops can be raised. There are buildings on the farm, which, after receiving a little attention, will answer the necessities of the school at the start; so that expensive changes or the erection of new buildings will not be necessary for the present. We feel assured that this enterprise will meet the hearty co-operation of all our people, and that a knowledge of the work so far done will be received by them with satisfaction.

We call special attention to the necessity of careful and prayerful consideration of the articles now appearing in the *Review* from sister White. May the Lord direct in this important work, and may it be the means of the salvation of many souls.

O. A. O.

#### OUR ISLAND WORK.

(Concluded.)

##### POLYNESIA.

THIS vast field witnessed the beginning of our missionary operations in the island world. The term "Pitcairn," whether applied to the island which bears its name or to our missionary boat, is a household word in the family of every Seventh-day Adventist. By the time these lines are read, our missionary boat will be in port, having returned from its fourth cruise. There is cause for gratitude that during these four years it has been preserved from the many tornadoes, shoals, reefs, storms, and hurricanes which are encountered in the South Seas. God has had a care for this child of the ocean and for its living freight of souls. The work has gone forward, surrounded by many obstacles. At the present time the truth has been planted and we have representative laborers in the following groups:—

*Pitcairn Island.*—Sister Hattie Andre has been engaged in teaching school for some time

in this island. By the last trip of our missionary boat, brother and sister Butz, of California, went to supplement the labors of this sister. A large school-house has been erected, also a boarding-hall for boys and one for girls. It is purposed to carry on the same system of school work that is carried on in our schools in this country.

*Norfolk Island.*—Elder J. M. Cole and wife were located at this place for several years, and it is only recently that they have gone to another field. A number of Sabbath-keepers are living here, and a small church has been organized. Several brethren from Australia have recently moved to this island to carry forward self-supporting missionary work, and to assist in looking after the general interests of the cause.

*Society Islands.*—Here Elder B. J. Cady and wife, and brother R. H. Prickett and wife, are doing what they can to advance the interests of the work. Elder A. J. Read and wife, who opened up the work in this field, are now in Ann Arbor, Mich., pursuing a medical course preparatory to future labor in some of the Polynesian islands. Brother and sister E. C. Chapman, who were associated with brother and sister Read, have now returned to their old home in California, on account of the health of sister Chapman. Elder Cady reports a growing interest in Tahiti, and also in Raiatea, where he was formerly employed. The work of necessity moves slowly, but there are omens of progress.

*Rarotonga.*—Here are located Dr. J. E. Caldwell and family, Elder J. D. Rice and family, brother and sister George O. Wellman, and sisters Lillian White and Maude Young. Preaching, teaching school, and medical missionary work employ the time of these laborers. While no visible results, so far as extending our membership is concerned, are seen, the outlook of our work is encouraging, and promises well for the future.

*Fiji.*—Our workers have just landed on this island, therefore we can speak only prospectively of the work in this group. Elder J. M. Cole and wife, by recommendation of the General Conference, have recently removed from Norfolk to this place. The letters from brother Cole are very encouraging in their tone, and we trust, from the prospect at the present time, that much good will be accomplished by these workers.

*Friendly Islands.*—At Tonga are located Elder E. Hilliard and wife and child, who accompanied the "Pitcairn" on its last trip. Brother Hilliard and wife have but just gone to this group. It will be necessary for them to learn the native language before they can accomplish much in their labors. Therefore, in their case the same as in the case of Elder Cole, and for that matter with the larger part of our workers, the work will seem to move very slowly until a beginning has been made in this respect.

*Burutu.*—Here are located brother and sister Stringer, who went as self-supporting missionaries to this island over one year ago. Their report in the December number of the *Home Missionary* indicates something of the interesting experiences they are passing through in that field.

*Honolulu.*—In this, the key to the Polynesian world, we have several laborers at the present time. Elder E. H. Gates and family, and brother and sister Brand are doing what they can to disarm prejudice and place our work upon a substantial basis. For some time we have had

a small company of Sabbath-keepers located at this place. The prospect for the future of our work is growing brighter, and with the addition of medical missionaries that we hope to send to this field soon, we trust that an excellent work may be done in these islands.

*Samoa.*—Dr. F. E. Braucht and wife, and brother D. A. Owen and family, have recently settled in this group. Dr. Braucht expects here to find an open and broad field in which to labor. But as in the case of brother Hilliard, they all must first acquaint themselves with the situation and the condition of the people, before they can enter upon very active labor.

Reports from all these workers are full of hope and courage. While separated from home and friends, they are cheered with the thought that those whom they have left behind are supplicating the Lord of the harvest to strengthen them for the work in which they are engaged, and this is one of the ways in which we can greatly aid in the furtherance of our missionary work. Daily should our prayers ascend to God to preserve our missionaries, and to give them wisdom and strength for the many difficulties they have to meet. And in harmony with our prayers we should contribute of our means, in order that these missionaries may be supplied with the necessary facilities for carrying forward the work in which they are engaged. Let us pray as the Spirit indites, and let us act in harmony with our prayers.

F. M. WILCOX, *Foreign Mission Secretary.*

### 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.

#### SOUTH AFRICA.

*GRAHAM'S TOWN.*—The work here has continued since last reporting. The clergy have done all in their power to hinder the people from coming to the meetings, even going so far as to visit their homes and accuse them of having been to the meeting, as if it were a crime. The Baptist minister manifested some public opposition on the Sabbath and second advent questions, and warned his flock publicly against coming to the meetings. Speaking on the signs of Matthew 24, he said that, the Jewish nation being the light of the world, when it was extinguished, the sun was darkened! The remainder of his postulates were equally brilliant. We reviewed his discourse on the Sabbath question. During this time we were pleased to have with us Elder A. T. Robinson, who preached once.

Many pages of tracts have been circulated, and a large number of Bible readings held. A good many "Steps to Christ" were sold, which did much toward removing prejudice. Many expressed themselves as well-pleased with the book, and had loaned it to others. The ministers were much opposed to the book for this reason. One lady said, "I have read my book so much that I have almost committed it to memory." She had recently experienced much sorrow, and found that in the book which comforted her.

At present there are some eight or more persons who have taken a stand for the truth, and the Sabbath-school numbers nearly twenty. Others are deeply interested, who, so we trust, will be led to take a stand through the faithful labors of Elder Tarr and wife, who remain to carry on the work.

During our stay here we were permitted to spend several Sabbaths with the Rokeby church, and to make one trip to Port Elizabeth, where we found two keeping the Sabbath through the



labors of a brother who was engaged in selling the *South African Sentinel*.

Oct. 29 my wife and I left Graham's Town for Cradock, to assist Elder A. T. Robinson and wife in holding a tent-meeting. Sister Robinson, with some other workers, has been here for several months, and through their persevering labors from house to house a healthy interest has been created, and some have already begun to observe the Sabbath. We expect to pitch the tent to-morrow, and to hold our first meeting on the evening of the 6th. A beautiful location has been secured adjoining our residence, and we can see the hand of the Lord leading out in his work. No tent-meetings have been held in this part of the world for several years, the circumstances peculiar to the country making tent work more difficult than in America. It is hoped that experience will suggest how some of these difficulties may be overcome, and more tents be used than formerly, as halls cannot always be obtained. They are generally very expensive, and oftentimes quite unfit as a place in which to worship the holy God. We expect to remain here till the camp-meeting, which will be held in Cape Town in January next.

Our courage in the work is good. Faith rejoices in present victory, and an ultimate triumph when the last great storm-cloud shall have spent its fury. We rejoice that to fallen man is committed the privilege of carrying the unsearchable riches of the gospel to all the world, and that we can unite with the shining angels in this work of publishing to perishing mortals the closing echoes of the "mystery of God."

Nov. 4.

G. B. THOMPSON.

#### NEW BRUNSWICK.

HOPEWELL CAPE.—Since taking down our tent at Cape de Moisselle, we have continued our work in halls in adjoining places where interests were awakened. Brother Corkham, who was with me, has given most of his time to Shensstone and Pleasant Valley. He has found kind friends, liberal donations, successful sales, and best of all, some commandment-keepers.

I have confined my labor principally to this place. It is a small port of about six hundred inhabitants, situated on the Bay of Fundy. Fifteen are rejoicing in the truth of God. Last Sunday two were baptized. Others will soon follow. I have been here ten weeks, and have received in donations, \$41.78; sales, \$30, besides giving away tracts to the value of \$3.15.

There are now, within a radius of five miles, over thirty who have given their hearts to God, to keep his commandments, since we began our tent-meetings, July 1. We expect to organize a church soon. The people in this country are generally very liberal and kind, but some are more bitter against us than any I have ever met. In general, they are very eager to buy and search the truth. Our entire sales since July 1 have been \$122.45; donations, \$70.01; tracts given away, \$5.15; periodicals distributed, 200. God has been very near by his tender and subduing Spirit, for which we praise him.

Nov. 29.

G. E. LANGDON.

#### UPPER COLUMBIA.

I HAVE not reported for some time to the REVIEW, so will take this opportunity to do so. After the camp-meeting I spent a short time at Farmington. Two were added to the church. I spent a Sabbath at Milton. We celebrated the ordinances, and had a precious season together. It was cheering to hear those who had been long in the faith tell their love for the truth. Four were added to the church at this place. With my family, I left College Place for Boise City, Idaho, where I spent the latter part of the summer. The work here has had a great many drawbacks. A spirit of fanaticism had hindered the cause to quite an extent, and

things had been allowed to run at loose ends. It seems that the enemy has done all in his power to destroy the work. I saw the effects of a lack of discipline here more than at any other place I have ever seen. Reproach has been brought on the cause time and again, and it is almost a wonder that it stands as well as it does, yet there are several good, staunch souls that hold up the standard of truth.

It was hard work to get things together and into good running order. We labored to get the work on a higher plane, and feel that success attended our efforts. Oct. 20 one was baptized, and the following day we started back to College Place, where we intend to locate permanently. One word further in regard to the work in Boise City: There is the best opening there for a trained nurse of any point I know; and I am sure a good work could be done in that line. I am now at Union Chapel, eight miles south of Pomeroy, Wash. A great deal of work has been done here. Elder I. D. Van Horn held a tent-meeting here several years ago, and others have labored here also. One family has taken a stand for the truth, and others are very much interested. The M. E. minister spoke last Sunday on the Sabbath question. The only proof offered was tradition and custom. I reviewed him in the evening to a good audience and with good effect. I expect to do some baptizing this week. My courage in the Lord and his truth is good.

W. F. MARTIN.

Dec. 3.

#### THE PROSECUTION IN LONDON.

THE communication given below was sent by the directors of the International Tract Society in London to the Home Secretary. This officer has charge of the administration of Sunday laws. We copy from the *Present Truth*:—

"The Board of Directors, of the International Tract Society, Limited, beg respectfully that you will allow them to call your attention to the following facts, showing the operation of the Sunday clause in the Factory Act in the case of our printing works, situated at 451, Holloway Road, N.

"By the seizure of machinery and materials to satisfy fines imposed for allowing certain women and young persons to work on Sunday, we are compelled to close the factory.

"For six years in our present factory our work was allowed to proceed without interference. Visiting inspectors recognized the fact that the spirit of the act was complied with, and that the violation was only technical. We, being observers of the seventh day of the week, and all our employees being of like faith, our works have been entirely closed on the Sabbath, and opened on Sunday.

"Further, had we been able conscientiously to sign the Jewish exemption form, we might have continued without interference. But we are Christians—the International Tract Society, Limited, being one of the publishing branches of the Seventh-day Adventist denomination—and cannot truthfully enter ourselves as Jews under the act. Thus the administration of the law discriminates against us as Christians, forbidding that which would be allowed us did we falsely declare ourselves Jews.

"We have not been contending for our rights nor for our convenience in doing business; but God's right to our obedience to the fourth commandment is not ours to surrender, nor can we obey that commandment to keep the Sabbath holy and at the same time keep the Sunday,—an institution established by human authority in opposition to the Sabbath,—even as we could not serve God and at the same time recognize other gods. In effect, the law has sought to compel us to recognize a religious institution, which loyalty to the law of God requires that we should not observe.

"We acknowledge the uniform courtesy of

her Majesty's inspectors who have taken this new departure regarding our relation to the Factory Act, but we have felt it not disrespectful to address you this note of remonstrance against the action of a law by which the work of our factory is stopped, and our factory employees deprived of this means of earning a livelihood. In the act these are named as 'protected persons,' but by the operation of the act they have been shut out from their work.

"We respectfully submit that this is an injustice not contemplated by the framers of the act."

The *Star*, a prominent London paper, has the following to say on the case:—

"The *Present Truth* is the organ of the International Tract Society, Limited, which is one of the publishing branches of the Seventh-day Adventist denomination, which holds that the true Sabbath is Saturday, the seventh day of the week, and not Sunday, the first. The *Present Truth* people, therefore, rest on Saturday and work on Sunday. Now the Factory Act forbids the employment of women and young persons on Sunday, and the only exemption which it dispenses is in the case of the Jews, who are passed over if they sign a special exemption form. The *Present Truth* conscientiously objected to signing this Jewish exemption form, because it is Christian and not Jewish, and for six years the factory inspectors let it print in peace, recognizing the patent fact that it kept the law in spirit if not in letter. The other day, however, some new broom came along, and swept the *Present Truth* before a magistrate, who fined it. It having refused to pay the fines, the bailiffs descended on it, confiscated all they could lay their hands on, including the engine, wherefore the *Present Truth* is likely soon to be the *Past Truth*. This is about the savagest instance we ever saw of the injustice of justice, and we hope that Sir Matthew White Ridley will make restitution as swiftly as may be."

#### THE TRIALS IN ONTARIO.

WHILE you and I, dear reader, are enjoying the blessings of liberty, three of our brethren, all ministers, are under sentence of fine, or imprisonment ranging from forty to sixty days in the Chatham (Ontario) jail, having been convicted of working at worldly labor of the usual occupations on Sunday, Nov. 3, 1895.

Brethren A. O. Burrill, P. M. Howe, William Simpson, and Thomas Griffith were summoned to appear before Mr. George A. Watson, justice of the peace in and for the county of Kent, the first three mentioned to answer for laboring at "carpenter and mason" work, and the last for chopping wood, Nov. 10.

Darrell, where the work was done, is situated on the Erie and Huron Railway, four miles north of Chatham. The "informers" went to Justice Forham, of the latter place, but the justice refused to issue a summons, and when pressure was brought to bear, declared that he would resign first. Attorney Douglass, queen's counsel, was visited first, and he advised the informers to wait, saying that the law in the case was not clear; and then further to show his idea that the prosecutions should not be begun, he sent a letter to the "settlement" in and about Darrell, advising them to the same purpose, but telling them to go on if they thought fit.

But there was a magistrate over at Ridgetown, twenty-two miles away, who has a reputation for his severity with the "hated sect," and over to Ridgetown the prosecutor, Harvey Kennedy, went. Here his ardor met another dampener, for the prosecutors of brother John Matthews have allowed the justice who assisted them in sending Matthews to jail, to go without his pay all this time, and Magistrate Watson did not care to do business for nothing.

A second trip was made to Ridgetown, and on Nov. 27, twenty-four days after the alleged work on the building was done, summonses were issued, returnable Dec. 5. At that time a large hall was well filled to hear the Adventists tried, and at every point made by the prosecution, and every adverse decision made by the court, the crowd showed their approval by laughter, clapping of hands, and stamping of feet. These demonstrations were held quite well in check by the officer a part of the time, but in his absence and at the final verdicts the noise of the crowd was beyond the court's control.

During the cross-examination of the first two witnesses, it became very evident to any unbiased mind that one of two things must be true,—either Attorney Watson had assurances that the decision would be for his side, and that he needed not to work very hard to get it, or else Attorney Watson was a very incompetent attorney, so far as the laws of evidence are concerned. Two witnesses were examined before dinner, one being the youth Kennedy, who laid the information, and the other a young friend of his by the name of French. Kennedy testified to having seen Elder Burrill mixing mortar on Nov. 3. This was in the morning, and the news spread so that at Sunday-school twelve or fifteen came down past the church lot, as they testified, for the purpose of “witnessing.”

Others testified that they had seen Mr. Burrill using a boring machine on a stick of timber, and one other, that Mr. Burrill got some sills ready for laying that day. The only testimony against brother Howe was that he stirred some mortar with a hoe; but this he positively denies, and on the witness-stand swore that the only work done that day by him was to carry a pail of water, and pour it in a barrel.

In order to make the Lord's-day Act reach the ministers, the information was amended so as to allege that the brethren had two callings, that of minister and carpenter. Witness French swore that Mr. Burrill made a business of going round building churches and preaching in them.

In spite of the fact that Mr. Howe conducted tent-meetings in Darrell all last summer, the witnesses swore that they did not know that he was a preacher; and some of them were quite willing to swear that Burrill and Howe were laborers, and that they must be carpenters, or they would not be working at the carpenter's trade.

At the conclusion of the taking of testimony, Mr. Watson opened for the prosecution, and was quite mild in his argument, maintaining that it was against public policy for sects of such diverse creeds to live together; that Sunday-keepers were vastly in the majority, and that it was not a good thing for the children of Sunday-keepers to be brought up where they could see so much work on Sunday; and so a stop should be put to Sunday work; and much more to the same effect.

Mr. Mills, for the defense, maintained that the statute was not applicable to preachers; that it was proved beyond a doubt that the defendant was a minister of the gospel, and that he had not performed work of his ordinary calling on the day in question. Mr. Mills had several typewritten pages of notes relative to the origin of Sunday laws, but they were all ruled out, and he was not allowed to read what he had so carefully prepared. He denominated the matter “religious persecution because of bigotry,” and challenged any one to gainsay that the Adventists were right as to the keeping of God's law.

Mr. Smith closed for the prosecution, asking that a sufficient fine be imposed to make it improbable that Mr. Burrill would work on Sundays any more, maintaining that the law should be enforced as long as it remained on the statute-books, and that the magistrate had no other alternative. He said that if the Adventists did not like the law, the proper thing for them was

“to agitate, agitate, go to jail, go to jail, every day and every day, till the legislature should say, ‘Here, we have a bad law, let us repeal it.’” More was said to the same purpose.

Mr. Burrill then asked permission to make some statements to the court, but the privilege was denied him.

The justice then pronounced Mr. Burrill guilty, holding as follows:—

“1. It matters not if Mr. Burrill is a minister; he did carpenter work on the Lord's day.

“2. If Mr. Burrill both preaches and works at the carpenter's trade, he is both a preacher and a carpenter, and both are his ordinary callings.

“3. I find him guilty of following his ordinary calling on the Lord's day, Nov. 3, and sentence him to pay a fine of \$20, which, if not paid in five days,—sixty days in jail.”

This was less than the usual time allowed for appeal, and when this was mentioned by Mr. Mills, the justice said, “I could make him pay it now if I wanted to, and five days is enough.”

In consequence of the adjournment of two of the cases till the 12th, the five days was later extended to the 16th.

In his argument to the court, Mr. Howe maintained that he had been guiltless of breaking the Lord's-day Act, and that the statute did not define what the Lord's day is.

When he touched upon the religious phase of the question, the prosecuting attorneys objected, and the court sustained them, so that Mr. Howe could not go into the matter to any very great extent. In the course of his remarks, he said, “Just let me speak for a few moments, and that is all I ask. I know there is no hope for me before this court, so there is no need of your worrying about the result. I just want to state why I am not guilty of this charge.”

The prosecuting attorney asked that the smallest fine (\$1) be imposed, but the court was bitterly against the Adventists who stood before him, and imposed a fine of \$10 or forty days.

For a moment even the enemy was stunned, and then came a boisterous approval from a bench full of young men sitting behind the prosecutors. While the majority seemed glad that Mr. Howe was convicted, and others wished the fine higher, there were some who thought it pure spite work on the part of the court; and a few of those who had been against Mr. Howe in the beginning, said that the judgment was shameful. It was now nearly eleven o'clock, and the cases of brethren Simpson and Griffith were put over for one week.

In accordance with the adjournment, last Thursday, the 12th, the court was again convened, and brother Simpson arraigned. He pleaded “not guilty,” and appeared without attorneys; but he had progressed only a little way when Mr. Mills and Mr. Coutts both volunteered their services to assist in the trial, and this we heartily believe came from their appreciation of the true animus of the prosecutions, and their desire to aid the right side.

The trials were conducted along the same lines as those preceding, save only that the cross-examination was milder; yet, at the same time, some good points were made. But a conviction was inevitable, and the magistrate sentenced brother Simpson to \$10 or forty days in jail, the same as brother Howe. The case of brother Griffith was then called, and the evidence showed that he was chopping wood in the bush on his father's farm; and on the witness stand he swore that he had leased the farm, and hence under the statute of Ontario, being a farmer, he would be exempt from the Lord's-day Act. This matter presented itself very forcibly to the justice, and he could not bring himself to decide against the defendant, so reserved his decision for one week. This will be next Thursday. We believe that if it is possible for the justice to do so, he will find the defendant “not guilty,” although it is hard to tell how

courts and juries will decide, unless they have previously placed themselves on record, as was the case at Ridgetown. So closed the trials.

The bitterest feeling was manifest. A few months ago, brother Griffith would have resented any insult or slur against himself, without stopping to think about it; but the Lord has been working with his heart, and on the witness stand, in the face of insult and hard words, the power of God manifested itself in him, and he was as calm and careful as though he were in his own home. It was a vindication of the power of God to calm a tempestuous heart, and although the attorney threw at him such expressions as, “The Adventists must be proud of you,” “You are a pretty specimen,” etc., these expressions were met by the defendant with a smile, and his face and countenance never wavered. The Lord be praised for the victories he has given his people in Ontario! It is drawing them closer together, and they feel that their dependence is upon God; and may the angels of heaven now move upon the hearts of the judges of the high court, to which these cases have been appealed, so that our people may be given a little longer to do the work necessary to be done in Ontario. Let our prayers constantly ascend to the throne of grace, that the Captain of the Lord's hosts will send his army to the protection of his believing children on the earth.

J. G. LAMSON.

#### DISTRICT FIVE.

At the time of my last report (Oct. 15) I was on my way to Lincoln, Neb., to attend the Conference of district 4. It was my privilege to be present during the last four days of this meeting. The five State Conferences of the district were well represented by their officers and ministers, and it was a season of great interest to the work and workers. Not only were hearts more firmly united as the result of a better acquaintance of the workers with each other, but it was useful to compare ideas of the work and ways of working, and to learn the situation in all parts of the district.

The number of persons gathered in this one of six districts of the General Conference in the United States, gave us some impressions of the magnitude which the message is reaching. The delegation of this Conference was larger than the delegation to our first organized General Conference, held in Battle Creek, Mich., in the year 1863. There were more than four times as many Sabbath-keepers in our evening services of this Conference as in any like services in the General Conference of 1863.

Following the District Conference of district 4, or from Oct. 29 to Nov. 6, I was in the nine days of meetings of the General Conference Association, Foreign Mission Board, and the General Conference Committee. Many important matters were considered during these meetings, requiring much discussion of their merits, and careful counsel as to the best mode of procedure; consequently, there was much seeking of the Lord for divine guidance, and the Lord came near to his people. The spirit of unity was in our midst, and it was the unanimous testimony of all that this was one of the most harmonious meetings of the kind we had ever attended. As the servants of God separated again for their fields of labor, it was with a feeling of greater nearness to each other than ever before.

I have just returned to my home in Topeka from attending the district Conference for district 5, which was held in Wichita, Kan., from Nov. 25 to Dec. 1. There were twenty-eight delegates from the six Conferences of the district, and besides these brethren, O. A. Olsen, F. L. Mead, Prof. J. W. Loughhead, of Union College, and the writer, as General Conference laborers. In this Conference there was a careful consideration of the subjects recommended by

the General Conference Committee for the district Conferences, and a study by the presidents of the wants of the cause in their respective State Conferences. Only one change of laborers was recommended; that was that Elder R. H. Brock, of Oklahoma, move to Kansas, and that brother J. B. Ashcraft, of Kansas, move to Oklahoma. After a very instructive talk by Professor Loughhead on the educational work, the following preamble and resolution were adopted:—

"Whereas, We believe it was in the providence of God that Union College and the Keene Industrial School have been established among us; therefore,—

"Resolved, That, as laborers, we will do all we can to create sentiment in favor of our people's sending their youth to these institutions of learning."

Resolutions were also passed expressing thankfulness to the Lord for the marked prosperity of the work in this district; a resolution concerning more careful instruction to ministers and tent laborers; a resolution requesting Conference committees to arrange for practical instruction of Sabbath-school officers and teachers; that ministers, when with churches, devote some of their time to the canvassing work, and to looking out suitable persons to be instructed in the canvassing work; that each Conference select, educate, train, and develop persons suitable to work among educated and professional people of all classes; a resolution was also passed requesting the General Conference to prepare a hymn-book for tent-meetings; a resolution fixing the representation to district Conferences in district 5, one delegate for the organization, and one delegate for every 300 members. The committee on small books and our periodicals introduced two resolutions; one relating to a systematic circulation of the *Signs, Sentinel, Good Health*, and our German and Scandinavian papers; and a resolution encouraging all our churches to canvass for the small bound books. The resolution of district 4, "That new books be issued in different languages simultaneously as far as possible, especially in German, Danish, and Swedish," was adopted as the sense of this Conference. A resolution favoring work among the colored people of the South was unanimously adopted.

The presidents of the different Conferences decided upon the time they preferred to have their State Conferences and camp-meetings in the summer of 1896. And with a vote of thanks for the kind entertainment received from the Kansas Conference by the delegates from other States, this excellent district Conference closed. It was the voice of all as they parted to their respective fields of labor, that this had been a very important council, and that its effects on the work would be seen in the future, in all parts of the field. So may it be.

Dec. 5.

J. N. LOUGHBOROUGH.

#### THE GEORGIA SUNDAY CASES.

As mention has been made in the REVIEW and some of our other papers of my leaving our district Conference at Rome to go to trial in the Sunday case which has been pending against brother E. C. Keck and me in the courts of Georgia for some time, and which has been appealed to the supreme court of the State, many may be interested to know what has been the outcome of it. I will say that after reaching Georgia, it was developed that our cases would not be reached in the supreme court before next spring. This is not because of any dallying with the case by the court, but because of a rule of the supreme court which has been put in operation, giving another class of cases the precedence, and leaving cases of this class toward the close of the docket. Thus these cases go over for a short while again.

W. A. MCCUTCHEN.

## News of the Week.

FOR WEEK ENDING DECEMBER 14, 1895.

### NOTES.

A dispatch from Deadwood, S. Dak., states that in order to secure funds with which to build a Methodist chapel in the adjacent county, it has been decided to invite the cowboys to give an exhibition of a bull-fight. The animals will not be badly tortured, and firearms are to be used only in case of necessity. When an animal has been baited, bruised, and tormented until he is worn out, he will be dragged off by a lasso, and another let in. The date for this show has not been set; and it is to be hoped for the sake of decency, to say nothing of religion, that if there is any truth to the report, the projectors of the scheme will become so ashamed of it that they will never name the day. When bull-baiting becomes an adjunct of the church, the church would better change its name.

Omaha society people have been exhibiting themselves in the role of circus performers. They gave two exhibitions last week, in which fashionable ladies and gents acted as clowns and acrobats; chariots were driven by society belles, women performed in the undress of bare-back riders, and scores of fashionable girls sold pop-corn and peanuts. In fact, the whole disreputable paraphernalia of the ordinary circus was presented. Immense crowds were in attendance, and the proceeds went to charity! That respectable people will sell themselves so cheaply is passing strange. Their interest in charity forms no excuse for such humiliating scenes, which carry our minds back to the bacchanalian days of Rome, when emperors and nobles sought to gratify their low passions by similar exhibition. These things are characteristic signs of the last days.

No definite steps have been taken during the week in the Venezuelan controversy in which England and the United States are involved. The reply of Great Britain to the suggestions of this country is under consideration, but has not been fully made public. Enough is known to say that it denies the propriety of submitting to arbitration the territory within what is called the Schomburgk line, a boundary surveyed by an officer of that name. Some portions of England's communication call for a reply, and it will be some time before the matter can be placed before Congress. In the meantime there will be time for a conciliatory spirit to assert itself. The Venezuelan authorities have notified England that the officers who caused the arrest of the British police will be punished, and reparation will be made to the officers. This will conduce to peace.

One who has kept account of the lynchings in this country, says there have been more than one hundred and fifty of them the past year. It is very evident that the practice of snatching culprits, real or supposed, out of the hands of officers, or taking them out of jails and meting out to them summary punishment, is growing in frequency. The outraged sense of right which a shocking crime naturally creates in a community, finds vent in hanging the offender without defense or trial. The governor of Virginia calls upon his legislature to make laws to restrain this violence, which he says is bringing the commonwealth into disrepute. He suggests that where a lynching occurs, \$200 for every 1000 inhabitants in the town be paid out of the city's or county's funds into the public-school funds; and that the sheriff or other custodian permitting a prisoner to be taken away from him, be suspended from office, pending an investigation.

The horrible state of things in Armenia becomes daily more horrible. The later reports more than confirm what has been previously stated. The following dispatches from Friday's papers give some idea of how matters are. Armenia has cabled to Boston for help in her extremity. The dispatches are dated Constantinople, Dec. 12. "For days past Turks and Kurds have been pouring into the city from the devastated regions of Asia Minor. Their primary object is the disposal of the plunder which they have obtained during the massacres. They are also hopeful of a richer harvest in the event of the sultan's permitting a rising at Stamboul. Their stories, coupled with the display of plunder, have inflamed the lowest class of Moslems with an aching desire to attack the bazaars. They are ready to seize upon the slightest provocation for an attack. It is unwholesomely significant of this state of affairs that the government is seizing and deporting daily numbers of Armenians of the poorest but most robust class. The news from the interior increases in horror with every mail. In places within a small distance massacres and pillage are still of daily occurrence, and everywhere destitute Armenians are flocking into the large towns, where there is no means of feeding them."

A dispatch addressed to the Associated Press, and signed by a number of Armenians of Constantinople, says: "Armenia is at her last gasp from the work of extermination. The number of people massacred reaches 100,000, and half a million of survivors have taken refuge in the forests and mountains, where they are feeding on herbs and roots. Hunger and cold have begun to make great ravages among them. In the name of humanity and Christianity, save us!"

Topeka, Kan., has had a genuine sensation. At the Kansas Medical College, located there, three bodies in the dissecting-room have been identified by different citizens as those of friends recently deceased. Two men recognized their wives, and a third found his mother. The indignation of the town arose to a dangerous pitch. The inmates of the college were notified by the governor to seek places of safety. The vacated buildings were filled with police armed with rifles, and several companies of soldiers were held in readiness to defend the institution from destruction. Prompt action saved it; but it is probable that those engaged in the ghoulish work will, if detected, receive severe and merited punishment. It is said that the origin of the discovery was a dream that one of the widowed husbands had, in which he saw his wife's grave being despoiled. An investigation proved it to be true.

The Cuban forces under the command of Gomez and Maceo succeeded in forming a junction, and were advancing upon Santa Clara when they were met by General Oliver in command of Spanish forces, and were defeated. The battle does not appear to have been very obstinately contested. Francisco Garcia, one of Gomez's best lieutenants, has gone to the Spanish commander, and sought pardon. He says he is willing to join the Spanish army, in order to assist in putting an end to a war which can only end disastrously to Cuba. Its prolongation will desolate and impoverish the island, and result in defeat to the insurgents. There would seem to be good sense in what he says. The inhospitable season is over, and the Cubans have accomplished but little or nothing. They have but poor equipments, almost no organization, and are better at running than fighting. From this distance it would seem to be a very wise thing to accept of Spain's willingness to give them guaranties of a better government.

A frightful panic took place in Stamboul, Pera, and Galata, suburbs of Constantinople, Dec. 12, caused by a report that a massacre of Christians had started. The rumor arose from the quarrel of two Armenians, an insignificant affair. Their shouting was taken up by frightened women, and spread with great rapidity. In a few minutes crowded streets were vacated, and frightened people rushed tremblingly to any fancied place of refuge. Crowds of Armenians ran to the British embassy imploring protection. One noticeable feature of the occasion was the fact that the Turkish police and gendarmes at once withdrew to their headquarters, where they remained until quiet was restored. This shows that they would at least indirectly favor a butchery of all Christians. The circumstance is said to create a deep sensation in European capitals, showing as it does what a thin crust separates the Christians in Constantinople from the boiling volcanoes of destruction, and how a small circumstance may in a moment precipitate a general war.

### ITEMS.

—The miseries of another presidential campaign are before us. The Republican National Convention will be held in St. Louis, June 16.

—It is announced that the Hamburg-American Steamship Company has decided to establish a regular steamer service between New York and Brazil, commencing in January next.

—Mission work in New Mexico commenced in 1866. There are now twenty-five schools, more than forty ministers and native helpers, and over eight hundred communicants. There are about forty missionary teachers in this field.

—The U. S. cruiser "Cincinnati" had a very narrow escape from destruction at or near Key West, Fla. Fire broke out in the dynamo room very near the forward magazine. The men bravely set to work to extinguish the flames, which they succeeded in doing, when it was found that some of the wooden boxes containing ammunition were charred, and nearly burned through. There were 300 men on board.

—Herr Ahlwardt, the German Jew-baiter, was greeted with rotten eggs from a very small audience at his first attempt to lecture in New York. The police restored order, and the lecture proceeded. At its close the speaker was conducted out of a back door, and, guarded by police, reached his lodgings. Evidently he will not meet a welcome in this country unless his enemies treat him so badly as to turn popular feeling in his favor.





# The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 17, 1895.

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Considerable matter which we have in type for our Progress department is necessarily laid over to give room for accounts of prosecution in Canada and London. It will all be good next week.

By private letter from Elder R. S. Webber we learn that the work in St. John, N. B., is progressing very encouragingly. The hall they are occupying is proving too small to accommodate the people who turn out to hear on Sunday evenings.

Elder Allen Moon, of Washington, D. C., writes that "brother R. R. Whaley, who had been serving sentence of thirty days' imprisonment for weeding cabbage on the first day of the week, was released on Friday, Dec. 6. Brother Whaley writes that his courage is good, and that the Lord was with him, and he enjoyed much of his presence during his confinement in the Centerville jail."

The General Conference Bulletin for the fourth quarter of 1895 is now out. It contains thirty-two pages of matter of more than ordinary interest and importance. Besides the general articles, we find the annual report of the various institutions controlled by the General Conference; statistics of Conferences and missions; a list of all organizations; and the most complete Workers' Directory yet published by our people. We are asked to state that by sending twenty-five cents to the International Tract Society of this city this number of the Bulletin and the four numbers for 1896 will be sent. This is a liberal offer. This number is alone worth that money.

According to Harper's Weekly of Dec. 14, a "New England Sabbath Protective League" is now perfecting its organization, and getting ready for business. Its object is "to defend the Sabbath [Sunday] against the persistent encroachments upon its sacredness by business and pleasure." The chief means the League relies upon to accomplish this, is "legislation." It intends to establish "a branch in every town in New England, so that there shall be some organized means of enforcing a better observance of Sunday as a day of stillness and rest." Each State furnishes a vice-president of the organization. Neal Dow is the one chosen from Maine, and ex-Senator Blair from New Hampshire; while on its executive board are Senator Hoar, of Massachusetts, and Professor Peabody, of Harvard. The paragraph closes with this stinging suggestion: "One or two points it is always well for Sunday regulators to have in mind, and especially this, that Jesus Christ, who had not the advantage of a Puritan ancestry, is an authority of very doubtful value to over-zealous Sabbatarians." It is a new feature to find such persons as those named officially connected with the movement; and it is well to remind them that in their anti-Biblical crusade, they will find no warrant from the teachings of Christ.

Some of the matter which we would be glad to place on the last page is from week to week crowded into the preceding page. We presume it does not thereby remain unread. The fifteenth page is always important. Those interested in railway permits, see special notice on that subject.

A letter has been received from Elder D. A. Robinson, who, with his company, has reached Calcutta safely, and is now comfortably located at the address given elsewhere. Now an urgent call comes for additional help to be sent without delay. They need physicians and nurses and other workers, for they find a vast amount of work to be done. The house they have found is a spacious one, well adapted to serve as a small sanitarium.

A telegram from Oakland, Cal., announces the safe arrival of the missionary ship "Pitcairn" from her fourth voyage among the Pacific islands. All on board were well, and the trip has been a successful one. As passengers on the return trip the vessel brought brother and sister E. C. Chapman from Tahiti, who came to recruit their health; and brother Alfred Young, of Pitcairn, who comes to obtain a better knowledge of different branches of Christian work.

Tuesday is the day of publication of the REVIEW. This year began and will close on Tuesday, making fifty-three Tuesdays in the year. The volume of fifty-two numbers will be complete with one more number, under date of Dec. 24. It has therefore been thought best to omit the number for Dec. 31, and begin the new volume with the issue of Jan. 7, 1896. Those who have appointments or other matter intended for the omitted number will therefore do well to have it in hand a week earlier.

Brother D. U. Hale has already been attacked by the African fever on the pestilential Gold Coast. At last account he had rallied, but was not yet very strong. Brother W. G. Kneeland, who is in British Guiana, has also been in poor health; and the Foreign Mission Board has sent him permission to return home. But a letter just received states that he is better, and hopes to be able to remain in that field. Those who, taking their lives in their hands, have gone to those countries over which the miasma of death continually hovers, need our special prayers. May the Lord preserve and be with them. Labor in those countries is particularly trying. People are slow and unimpressible; and the climate is enervating as well as unhealthful. The difficulties can hardly be appreciated. But the Lord is able to conduct the work.

Two or three weeks since, we published a note to the effect that a boy and a girl desired a home, and gave our own address for replies. The large number of answers has been a matter of surprise to us. Some fifteen or twenty at least have been received. Some time since, a lady applied in a similar way for a home, and the replies poured in until it became a joke. This is a very gratifying omen, and shows that there is a willingness to help the dependent ones. One of the features of true religion is that "thou bring the poor that are cast out [afflicted,] margin] to thy house." Because one does not obtain the privilege of caring for those who appeal through our columns, it should not prevent the purpose to do such a work being carried out. The poor are all about us, and no one who has a desire to do a good work, need look far for an opportunity. The management of the Orphans' Home, in this city, undertake to provide homes for needy children, and they are constantly in correspondence with orphans who need good Christian homes; and those who have such homes to offer would do well to correspond with the Haskell Orphans' Home. Communications may be addressed to Mrs. E. H. Whitney, Sanitarium, Battle Creek, Mich.

The week of prayer as arranged by the Seventh-day Adventists will commence with Sabbath, Dec. 21, and continue over the following Sabbath to Dec. 29. It will be the duty of church officers to arrange for such meetings and exercises as will be conducive to the spiritual good of the people. The printed Readings have been widely distributed, we believe, and all may have the benefit of their perusal. Other appropriate services of prayer, exhortation, and preaching may be

arranged to suit circumstances. Let it be indeed a week of prayerful devotion. Let praise be mingled with our supplications, and may God draw near his people. We give herewith a schedule of the Readings:—

1. Introductory. The General Situation, and the Propriety of the Week of Prayer Season.—O. A. Olsen.
2. Notes from the Field.—F. M. Wilcox.
3. Entire Consecration; What Is It? and How Is It Manifested?—George I. Butler.
4. Privileges and Responsibilities of the Church; Christ Manifested through It.—J. H. Durland.
5. The Fifty-eighth Chapter of Isaiah.—J. H. Kellogg, M. D.
6. The Prodigal Son.—Mrs. E. G. White.
7. Christ and the Holy Spirit.—W. W. Prescott.
8. Seeking the Lost.—Mrs. E. G. White.
9. The Present Situation, and Needs of the Cause.—O. A. Olsen.

## PERSONAL.

HAVING been released, for the present, from editorial work in connection with the REVIEW, to give, by invitation of the Board, my undivided attention to book work, I would say to correspondents that all letters pertaining to Office matters, should be addressed, not to me, as has heretofore frequently been the case, but to the REVIEW AND HERALD. All manuscripts, queries, and suggestions, to be answered privately or through the paper, should be directed to the Office, not in my name. Only letters of a personal nature should come to my address.

URIAH SMITH.

## THE WEEK OF PRAYER, DEC. 21-29.

The time for this important season is now near at hand, and I trust that the necessary arrangements are perfected or well under way. Our churches should make the most of this opportunity, which may be the means of great good to all, both old and young.

Let us enter the work with a spirit of heart-searching, earnest devotion, and living faith. It is our privilege to ask much, and receive it. We are in great need; but our God is one who is able to do for us "exceeding abundantly above all that we ask or think." This is a blessed promise.

Removing everything that stands in the way, let us open wide the door of the heart, and let Jesus in, that he may sup with us, and we with him. What a rich feast we shall then have! We are engaged in a great work, and large blessings are necessary.

Everything should be in readiness in order that no time may be lost. Ordinary work should be laid aside as far as consistent, and the time given to devotion. I would urge that in all our institutions,—schools, publishing houses, and sanitariums,—arrangements be made to give students and employees the best possible opportunity of deriving benefit from this occasion. May God abundantly bless his people, and pour out his Spirit in rich measure upon them!

O. A. OLSEN.

## TO OUR SCANDINAVIAN BRETHREN,

### And Let no American Fail to Read.

We are prepared to announce a very remarkable reduction in the prices of the special issues of our Scandinavian papers that will be published early next year. The best price made heretofore on these papers has been two cents a copy for less than fifty, and for fifty or more one and one-half cents a copy; but the publishers now authorize us to say that on these next special issues they will furnish them in lots of from ten to 100 at one cent each, in lots of 100 to 1000 at three fourths of a cent each, and in lots of 1000 or more, for one-half cent each. These greatly reduced prices will certainly inspire not only our Scandinavian workers, but also our American brethren, with a desire to work for the circulation of these papers.

But we are prepared to make a still better offer. The publishers authorize us to say, further, that if you will send the names and addresses, in connection with your cash, for the papers, they will address the wrappers here, and send them out for you, postpaid. The Battle Creek missionary society is taking a lively interest in the matter, and will assist in addressing the wrappers and sending out these special papers.

Now, brethren, there never before has been such a chance as this to get the truth before the Scandinavian nationalities. Let us take hold as one man all through the country, and do something while we have the chance.

A. O. TAIT.