

The Advent HOLY BIBLE REVIEW AND SABBATH HERALD

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

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THE MASTER'S TOUCH.

"He touched her hand, and the fever left her."
O blessed touch of the Man divine!
So beautiful to arise and serve him
When the fever is gone from your life and mine.
It may be the fever of restless serving,
With the heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals in the future days;
Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down,
Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown;
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly, rankling there.

Whatever the fever, His touch can heal it;
Whatever the tempest, his voice can still.
There is only joy as we seek his pleasure;
There is only a rest as we choose his will.
And some day, after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that he touched but did his bidding,
How little it matters what else went by!"
Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch thou our hands! Let the fever leave us,
And so shall we minister unto thee!
—London Christian.

Our Contributors.

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

WE SHALL REAP AS WE SOW.

BY MRS. E. G. WHITE.

IN company with my son, W. C. White, I rode in our carriage to Sydney, a distance of twelve miles. We could have taken the cars at the station in Granville, but by riding in our carriage, we escape the confusion that is ever to be found at railway stations; we also had the advantage of riding straight to the meeting-house without the inconvenience of changing from the cars to the tram, to be left at some distance from the place of meeting. We had a very peaceful ride, and a very favorable opportunity of conversing together. This is a rare treat; for both of us are so occupied that we have but little opportunity for social interchange of thought. We found a good representation of our people at the hall, and I felt constrained by the Spirit of God to speak very plainly to the church.

I spoke from the words, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The manner in which the sowing was to be done, is presented in the following words: "Every man according as he purposeth in his heart, so

let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." No selfish man is a Christian. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Genuine self-denial will be practiced by all who follow Christ.

Judas undertook to follow Christ, and at the same time to carry out his selfish, covetous plans. He had the same privileges as had the other disciples. He had the same privileges of hearing the lessons of Christ, which plainly presented practical godliness; but he was not always pleased with the plain truth. It cut him, and instead of taking up personal labor with Judas Iscariot, he found fault with the words and works of Christ, and criticised his plain teachings. Instead of being transformed in character, he was cultivating self-love, self-esteem, and the love of money, and was becoming more and more greedy for gain. His love for Christ was not increasing; for he had not that faith which works by love and purifies the soul. Pure religion and undefiled is a religion that is of an experimental character, and brings forth practical results.

Every member of the church of Christ will be tested and proved. To each one sacred responsibilities are committed; for each one is to be connected with Christ, and to labor earnestly and cheerfully as a free moral agent, becoming more and more intelligent in working as a laborer "together with God." By practice he must learn how to pray, putting his whole soul into his petitions. Through self-denial he must learn how to present gifts and offerings willingly unto God. He must not consume in selfish indulgence everything which he gains, and present nothing to God in acknowledgment of the fact that he is constantly the recipient of Heaven's gifts. The Christian will be constantly imparting that which is bestowed upon him. True religion is imitation of Christ. Not one of Christ's true followers will practice selfish indulgence in any way when the cause of God is languishing because of the poverty of the people. God means that some one shall supply that which is wanting for the needs of the poorer brethren, and for the necessities of his cause. The kingdom of heaven must be the first consideration. To follow Christ means continually to study his life of self-denial, and from high motives to practice his good works. To follow means to render obedience. We are under service to God, and we must obey his commands. No soldier is counted a follower of his commander unless he obeys his general's orders. The master says, "Learn of me." Keep your eye on the model, for Christ gave his life that he might become the teacher of men. Keep yourselves from idols. He desires that every one who believes in him should learn how to live his life and practice his virtues.

Jesus loved righteousness and hated iniquity. What is righteousness?—It is the satisfaction that Christ gave the divine law in our behalf. He bore the test on every point on which the sinner must bear it. He was tempted in all points as we are tempted, and through all the temptations that it was possible for the synagogue of Satan to bring upon him, he did not yield in the least degree to the power of the enemy.

Righteousness means being good and doing good. As children of God, are we developing a character that is Christlike? are we individually working daily at the vocation of being a Christian? and through the rich impartation of the gift of the Spirit of God, are we making straight paths for our feet, lest the lame be turned out of the way? The lame are those who are not firmly established in the truth, who are spiritually halting, having defects of character and needing the help of a correct example. If we make crooked paths, others make our errors an excuse for deviating from the path of righteousness. It is not enough to believe sound doctrine; we must put it into practice. A religion built on selfishness is worthless. It is a deplorable, sleazy fabric.

The apostle plainly declares what is the duty of the individual members of the church. He says, "Let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." The promise of God is that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The Lord will not forget your labors of love. In this country, times are very hard, and money is very scarce. Some will learn lessons of economy at this time, who never knew what economy was before. Yet we should not forget that we are in the service of God, and that he owns us, and he owns the world. Though we are all poor and unable to do large things, the Lord calls upon every soul to practice self-denial in this time of scarcity, and be able to give, not grudgingly nor of necessity, but with cheerful gratitude for God's unspeakable gift. We are to engage in this work seriously, remembering that now is the time to lay up treasure in heaven, and to send it on beforehand. We shall have to do this through strict self-denial; but every man, woman, and youth, who claims to be the property of Christ, has a work to do in building up the kingdom of God. Now is the sowing time, the reaping time is in the future. And God is able to make all grace abound toward you. If you do your best, if you impart to others that which you have, God will see your labor of love, and will know the measure of every act of self-denial for his name's sake. You will be tested and proved, that it may be made manifest how deep and genuine is your love for Christ and your neighbor, and these tests will come closer and closer upon us. Churches must be erected. Wherever there is a little flock, it must be fed with meat in due season. The last message of mercy is to be given to the world even to the uttermost part of the earth. Those who have physical strength are to employ that strength in the service of God. They are to labor with their hands, and earn means to use in the cause of God. Those who can obtain work are to work faithfully, and to improve the opportunities they see to help those who cannot obtain labor. God is able to make his grace abound toward you, giving you a heart of tenderness and love for the souls of those for whom Christ has paid the ransom of his own life. "That ye, always having all sufficiency in all things, may abound to every good work; (as it is written, He hath dispersed

abroad, he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

Let every believer in the truth for this time, awake to duty. Instead of studying how to gratify yourselves and follow your inclination, study how you may imitate Christ in self-denial, and thus be able to help and to save the purchase of his blood. Relieve the wants of the needy, and work to help the weak and the poorer sister churches. The Lord has made us his almoners. He places in our hands his gifts, in order that we shall divide with those who are needy, and it is this practical giving that will be to us a sure panacea for all selfishness. By thus expressing love to those who need help, you will cause the hearts of the needy to give thanksgiving unto God because he has bestowed the grace of benevolence upon the brethren, and has caused them to relieve the necessities of the needy. It is through the exercise of this practical love that the churches draw nearer together in Christian unity. Through the love of the brethren, love to God is increased, because he has not forgotten those who were in distress, and thus thank-offerings ascend to God for his care. "For the ministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." The faith of the brethren is increased in God, and they are led to commit their souls and bodies unto God as to a faithful Creator. "While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men."

Giving for the necessity of the saints and for the advancement of the kingdom of God, is preaching practical sermons, which testify that those who give have not received the grace of God in vain. A living example of an unselfish character, which is after the example of Christ, has great power upon men. Those who do not live for self, will not use up every dollar meeting their supposed wants, and supplying their conveniences, but will bear in mind that they are Christ's followers, and that there are others who are in need of food and clothing. Those who live to gratify appetite and selfish desire, will lose the favor of God, and will lose the heavenly reward. They testify to the world that they have not genuine faith, and when they seek to impart to others a knowledge of present truth, the world will regard their words as sounding brass and a tinkling cymbal. Let every one show his faith by his works. "Faith without works is dead," "being alone." "Wherefore show ye to them and before the churches, the proof of your love, and of our boasting in your behalf."

I have given you a brief sketch of my discourse to the Sydney church. After the sermon we had a most precious social meeting. W. C. White spoke, presenting some precious thoughts, and many melting testimonies were borne. The meeting was blessed of God, and we knew that Jesus was in the midst, and by his Holy Spirit was moving upon hearts. We were soon in our carriage again, returning to Granville.

How is it with my brethren and sisters in America? How much do you practice self-denial in order that you may show liberality to the needy cause of God at this time? We are doing our work here under great pressure for the want of the very money that many of the members of our churches are expending upon their own fancies, in pleasing and gratifying themselves. If they had accepted the testimonies I have borne to them concerning the great want in these regions beyond, they would not be found expending one dollar in following the example of those

who are multiplying pictures of themselves and their families. You would not be purchasing bicycles, which you could do without, but would be receiving the blessing of God in exercising your physical powers in a less expensive way. Instead of investing one hundred dollars in a bicycle, you would consider the matter well, lest it might be at the price of souls for whom Christ died, and for whom he has made you responsible. Please read Isaiah 58, and see what is a sure remedy for poor health. Satan will contrive to bring about many devices to absorb the means which should be devoted to the cause of God at this time. We cannot open new fields in regions beyond, for want of the very means that is used up in various ways, which might be given to destitute missions. God would have you invest in a fund to erect humble houses of worship for those who have newly come to the faith, who cannot possibly command means to do this, on account of their great poverty. Their souls are just as precious as your soul; and could you pass through the experience through which we have passed since coming to this country, you would bind about your supposed wants, and would be ready to help to build humble houses of worship in regions beyond. You would have the satisfaction of denying inclination in thus investing means in the cause of God. Night after night, we have studied the perplexing problem of how we should obtain the means to advance the work of God. It rests with you in America to solve this puzzling question. "For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

JUDGE NOT.

BY FRED ALLISON HOWE.

(Battle Creek, Mich.)

THE conditions of human life demand a certain degree of self-reliance in every man whose life is to be of any great consequence to others or to himself. When one distrusts his ability to meet any contingency advantageously, he renders himself less able to do so. To doubt is to breathe life into our fears, and to deliver ourselves into their possession. Endowed with capabilities of judgment and action, it is right for a man to regard them as the instruments of his labor and to place some dependence upon them.

If the mystery of life continues after hope's last ember has turned to ashes in the heart and left it cold and dark, it is but a sluggish, useless sort of living. God is good, and all good is of God. Faith and belief are not quite synonymous; we may believe in the existence of evil, but we have faith only in the good. A good man desires only those things which he thinks are good, and if his judgment were perfect, he would always desire the absolutely good. To have such faith and such desire, is to have hope, and hope has wings to lift the soul, that it may see beyond the highest mountain wall of this earth-life of ours, and catch glimpses of a brighter and untrodden path.

Without hope, life is merely the means of continued misery, and is worse than oblivion; but since faith is a necessary element of hope, life is also as useless without faith as without hope. Every rational human being has faith in something, believes in something,—in the power of wealth, in his own powers of body or mind, in the loyalty of friends, in the stability of nature, in the goodness and omnipotence of God.

There are men who sometimes deny that they believe in anything, but their actions speak more truly, and proclaim them self-deceived or insin-

cere. The fabric of society and of civilization itself would crumble in a day if all faith should be stricken from human breasts.

It may be that the infidel can honestly doubt the existence of God, for possibly a man may be too blind to see the Creator's hand in created things; yet even self-proclaimed infidels repose confidence in the laws and works of God; for they speak of to-morrow's sunrise with assurance. No really serious-minded and reasonable person can candidly regard life as a game of chance; the illustrations of cause and effect are too common to permit such a view. Every earnest and right effort of any man postulates a faith that this is a universe of order, governed by law, in which justice is administered, though it may sometimes seem delayed. He must indeed be blind who cannot see the operations of laws higher than human laws, and he must be miserable indeed who cannot believe in justice as a finality of all things.

Anarchy is the reign of disorder, of hatred over fear in human communities; and when human law is inoperative, and justice is openly and commonly violated, people become incapable of anything good. So a believer in universal anarchy, supposing all results attained by chance, regarding final justice as a myth, lacks all motive of earnest effort. We must regard our faculties as heaven-born and usable in a universe where justice reigns, or all our lives will lack energy, and will be complete failures for lack of faith.

Yet he who looks with perfect confidence to his own strength is either inexperienced or incapable of learning by experience. Belief in personal infallibility, with all its implications, egotism, selfishness, magnified images of self-importance, is an act of folly and vanity; for experience is continually impressing this lesson upon perceptive minds: Whoever trusts himself exclusively will be betrayed; and supposed friends sometimes prove untrue. We finally come to discover that of all laws, justice, loyalty, and power, man's is least of all to be relied upon. Unhappy is he whose learning stops with this,—who has not learned the further truth that there is, after all, a solid basis of faith in humanity; that God did not create man evil; that, divinely aided, man is capable of truth.

To live without faith is to vegetate, to breathe in so many cubit feet of air drying so many useless, lingering years and months and days. No man lives that way very long. To have faith that we, unaided, can do all things, is to exhibit our inability. The right degree and quality of faith in ourselves comes only through faith in God's goodness and omnipotence.

Not only is man's power of execution limited, but his judgment is fallible; and his failures are always traceable to mistaken conclusions. There is nothing more offensive in human character than an over-weening confidence in one's own judgment. It gives rise to the habit of passing judgment upon the actions and motives of men, against which the Scriptures are full of exhortations. It is a common thing to hear the motives of others aspersed, though their errors may be but the results of mistaken judgment, the very possibility of which the critic overlooks in himself.

Let us be careful how we constitute ourselves judges, juries, and executioners, and try or condemn without trial, the culprit whose human fallibility led him into error, if he has erred. How wise we sometimes are in our own conceit! How sure that another's motives were of satanic blackness! How ready we are to banish him into desolation! And then we, having cast the stone at the sinner,—we, pure and sinless, say, Forgive us our trespasses as we forgive; be merciful, our Father, as we are merciful. If God were no better than we, we would be cursed with that prayer on our lips. But—

"There's a wideness in God's mercy,
Like the wideness of the sea"

though there is often a meanness in man's

lack of mercy, like nothing out of Satan's own realm.

Let charity cover the sins of others, that it may cover the multitude of our own. Let us spare our judgment of our fellow-men. Let us be humble enough to believe that we are not infallible, and be merciful as we hope for mercy. Let us imitate Christ, who "judged no man," who rescued the sinner from the hands of violence, who "went about doing good."

Man may judge by visible results; but in that court not bribed with gold and unaffected by human rank, we shall be judged by motives. When all the dust that clouds our mortal eyes is washed away, and we see clearly as God sees, it may be that those whose motives we would have condemned will appear earth's greatest heroes; and characters pronounced evil by human judgment, will, like "gold tried in the fire," be found perfect and purified.

CHANGED BY BEHOLDING.

BY C. G. KELSIE.
(*Battle Creek, Mich.*)

It is said that Sandow, the celebrated "strong" man, has attained such a degree of physical perfection as to be able to control at will any muscle in his body. Of the method employed to arrive at this condition, he says of himself, in the *New York Morning Journal*:—

"Years ago when I was a boy, with my father I visited Milan, and there, in the art galleries I found the model I desired to copy. Day after day I visited the model, each time studying a new muscle or a new bump. Before long, I had photographed that statue so firmly on my mind that I could bring it before my gaze at will, and it was my only trainer during my hours of exercise."

Is there not a suggestion here for the Christian? His model is Jesus Christ, and as he studies his perfect character, day by day new beauties will be unfolded to his understanding, until by continually "looking unto Jesus," he is "changed into the same image from glory to glory."

But if Sandow had contented himself with merely looking at his model, as something beautiful to behold, and had not endeavored to develop in himself those muscles so much admired in the model, he could never have attained to the same perfection. But as he studied his model day after day, and that, too, with such zeal and earnestness that he photographed it upon his mind, he exercised his muscles until finally he reproduced in himself a perfect likeness of his model.

So it is with the Christian in studying the divine Model—Christ. If he sees in him simply a beautiful character in the abstract, and does not make any effort to become conformed to his image, he will never be like him. Not that by his own unaided efforts the Christian can make himself like Christ, but he must *choose* to be like him, and fight the good fight of faith in the continual surrendering of self to the transforming touch of the mighty hand of God. "Let this mind be in you which was also in Christ Jesus." Then, if Christ is studied with a desire to be like him, the traits of his perfect character will be photographed, as it were, upon the heart, and manifested in the life of the Christian.

As we are changed by beholding, it naturally follows, also, that if one allows the mind to become diverted from the divine pattern, and dwell upon the perfections or imperfections of others, he will partake in a greater or less degree of their characteristics.

But Jesus says, "Learn of me; for I am meek and lowly in heart." By "looking unto Jesus" we shall be transformed in character, and under the bright beams of the Sun of Righteousness may indeed show forth the praises of him who hath called us out of darkness into his marvelous light. "But we all, with open face beholding

as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

AGAINST THE DAY OF WRATH.

BY ELIZABETH ROSSER.
(*Fruitland, Oregon.*)

Go, ye rich of earth, lament ye, for your misery to come;
For the souls of men by you are bought and sold;
But the angels write your record in the ledger of the Lord,—

All the story of your crimes is there retold.
And the poor beneath oppression have lifted up their voice,
And the Lord to them a listening ear has turned;
And to you he sends a message, "For your misery lament,
Ye are heaping up your treasure to be burned."

There are scores of pale-faced widows early laboring and late,
Toiling far into the night with aching head;
There are maidens ruined, ruined, for the needs you might supply;

There are children dying for the want of bread;
But their cry has reached to heaven, and the Lord will judge their cause;
He pitieth the poor whom ye have spurned;
But for you who lived in pleasure he sends this word to-day,
"Ye are heaping up your treasure to be burned."

There are hands in heathen countries reaching out to you for help;
There are eyes which turn toward you for the light;
But ye grasp your treasure tighter, and ye turn a heedless ear,

While their feeble star of hope goes out in night.
But the Lord will look with mercy on the darkened heathen's sin,
And his blood upon your head will be returned;
And to you he sends a message, "For your misery lament,
Ye are heaping up your treasure to be burned."

Angels bright are bending o'er you; mercy's voice is pleading still,
While she holds above your head the crown of life;
But your hands have grasped the muck-rake, and your eyes are on the earth,

While for riches ye engage in wicked strife.
But the Lord is coming, coming, ye shall see his glory soon,
Ye shall see the Lord of Life, whom ye have scorned;
And your riches will condemn you in that dread and awful day,—
"Ye are heaping up your treasure to be burned."

MODERN HAMANS.

BY ELDER H. E. ROBINSON.
(*New York City.*)

[THE circumstances described in the following article have already been alluded to, but this statement is more comprehensive.—Ed.]

Occasionally men who attempt to injure others bring down on their own heads the evil consequences of their acts. A case of this kind has recently occurred in Maryland, and it makes quite a break in the high-handed outrages that have gone unpunished in that State. Readers of the REVIEW have seen reports of the persecution Sabbath-keepers have suffered during the past few years. So bold had the mobs become, that they did not fear to do lawless acts and make violent threats. One lesson at least has now been taught them in an unexpected manner.

A few days ago brethren Jones and Howard took their tent from near Annapolis to Kent Island, Md., where they had secured a lot on which to pitch it, at a village called Stevensville, three miles from the wharf of the Chester River Steamboat Company. While brother Jones stayed by a portion of the goods on the wharf, brother Howard with his family went with one load to the lot, and began to put up his small tent. A rough crowd of men soon collected, and by threats and personal violence prevented the work from going forward. Night was at hand, rain was falling, and the situation was gloomy. Finally one man opened his house for brother Howard

and his family to find shelter for the night. In the meantime, the driver of the team engaged to bring the goods, was afraid to return for the portion left behind, and so brother Jones remained on guard all night, not knowing what had happened at the other end of the line. Early in the morning brother Howard went to the dock, and together they consulted what course to take.

Again leaving brother Jones to guard the property, brother Howard started for Middletown, Del., to confer with the president of the Conference. It was nearly night when the journey was finished, partly on foot, some of the way by horse, and the rest by rail. After receiving advice to lay the matter before the sheriff of the county, and ask for protection in erecting the tent, he returned to Kent Island. Aid was promised for the next morning by the sheriff, and with the aid of several brethren from the Ford's Store church, the tent was put up. For some reason the sheriff did not appear that day, and again the little band was surrounded by a gang of men bent on mischief. Several ropes were cut, notwithstanding the watch kept that day and the following night.

About that time a committee waited on the brethren, and represented that they were leading men and voiced the sentiment of all the people in that district. They said the tent could not stay in that community, and they offered to take the goods back to the wharf, free of charge, and refund the money paid for the lot; otherwise there would be trouble.

The brethren agreed to submit the matter to the officers of the Conference, and hostilities were to cease till a reply could be received. After considerable hesitation, the committee gave their names and withdrew. Shortly after this, the sheriff and his deputy came on the ground, and were told of the visit of the committee. On learning that they had left their names, he announced his determination to arrest every one. Summoning them before him, they were informed that they had made themselves liable to arrest, and that he purposed to take them back with him to Centerville, the county seat. Finally he consented to take the leader, the local magistrate, before brethren Jones and Howard, and let them decide their fate. The ministers of course said that they did not wish to have the men prosecuted, and so they were let go with a warning that if a single act of violence was committed against the tent or any person connected with it, these same gentlemen would be held responsible for it. The result was that the committee then had the task of protecting the tent from injury by others, lest they should be charged with the crime. While our ministers sweetly slept, their late enemies had to sit up and watch, that no harm was done to them or the tent. We do not suppose they enjoyed the task, but they dared not to relinquish their vigilance. It is needless to say that "public sentiment" represented by them rapidly changed in favor of the preachers.

While still sensitive under their defeat, they received an answer to the proposition from the officers of the Conference, saying the terms were rejected, and that we would not be bribed nor intimidated into a surrender of our God-given rights to preach the gospel in any part of the world. They were therefore advised to assist in quelling any disturbance that might arise against us in our legitimate work. This they are now compelled to do, for the lofty purpose of escaping fines or imprisonment for themselves—even if they do not care to be martyrs for any higher object.

I gladly commend the sheriff of Queen Anne county, who certainly took vigorous measures to defend us on Kent Island. I hope this experience will for a time restrain a little of the mob element in that locality. Kent Island is the place where Elder Joseph Bates was threatened with a ride on a rail in the early days of the mes-

sage. We anxiously wait to hear how the interest will develop in that field, now that meetings can be held.

SABBATH REST.

BY J. E. EVANS.
(Baroda, Mich.)

"FOR he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4:10. Paraphrased, this passage would read, For the individual who has entered into God's rest has ceased from his own works as God did from his. By some this chapter is supposed to teach the observance of "another day," under the gospel dispensation, than the original Sabbath of the Lord. Is this a controversy upon the Sabbath question between one who was a Hebrew, who was blameless as teaching the righteousness of the law, and those of his own nation and sect? Or is it a treatise on the gospel, its blessings, and how they are to be enjoyed?

In the first chapter of Hebrews a description of the position and work of Christ is given. The second chapter tells of his humiliation in human flesh, and what was, by it, secured to man. Then we with the Hebrews are asked to consider him who was faithful, and to take heed lest in any of us should be found "an evil heart of unbelief," for many of those to whom the gospel was first preached "could not enter in because of unbelief."

According to the great commission, the blessings of the gospel are the reward of faith. The gospel "is the power of God unto salvation to every one that believeth." The power of God in creation and redemption is the same, and the Sabbath is as closely connected with the one as with the other, with this difference; of the former it is a memorial, and of the latter a sign. By the sinless it could only be observed as a memorial; by the redeemed sinner it must be observed as a memorial and a sign—as a memorial of the exercise of God's power in creation, and as a sign of the exercise of the same power in recreation.

The Creator rested, and in viewing his work, was refreshed; therefore he asked his people to remember the rest-day of the Lord, that they, by contemplating his power, might find in the day the rest and refreshment which he had placed there. But the memorial was forgotten, and man departed from the Lord.

Later, the Saviour called Moses to lead his people out of Egypt, and gave him this consoling promise, "My presence shall go with thee, and I will give thee rest." Ex. 33:14. "His presence is salvation" (Ps. 42:5, margin); the gospel "is the power of God unto salvation;" and the Sabbath is the sign of that power. Therefore the presence of Christ is in the Sabbath, and he who finds it there, enjoys the spiritual rest which God intended it should bring to man. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

But in order that we may receive the power of which the Sabbath is a sign, and enjoy the rest which the gospel brings to the weary, we must cease from our own works as God did from his; trusting not in our own works for salvation (Titus 3:5), but in him who is our righteousness. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Isa. 32:17. "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Chapter 30:15. The strength, or power, of the Christian is God's, and to save man from being deceived on this point, the Lord has given him a sign by which he may know, or be assured that he is worshiping the true God. Ezek. 20:12. "There remaineth therefore a rest ["keeping of a Sabbath," margin] to the people of God." Heb. 4:9.

BABYLON'S FALL.

BY ELDER L. G. MOORE.
(Lansing, Mich.)

"BABYLON is fallen, is fallen." Such is the solemn message of the angel from heaven, as recorded in Rev. 18:1-3. Have we reached the time spoken of? I think so; and as proof will quote from the notices of the professed church of Christ in this city:—

"CHILDREN'S GRAND CARNIVAL.

"One hundred children in costume appear in the fan drill, Japanese parasol drill, handkerchief salute, blue veil drill, gun drill, frog drill, nursery gallop, besides in scenes, tableaux, and pantomimes, to-night at the children's carnival, at the First Baptist church. Don't fail to see it.

"One hundred children in full costume, at the children's carnival this week. Admission twenty-five cents; children fifteen cents.

"Come and see the froggies dance 'Ta-ra-ra boom-de-ay,' at the carnival to-morrow night.

"Four froggies' will dance 'Ta-ra-ra boom-de-ay,' to-night at the children's carnival. If you never laugh, stay away."

How much of the Spirit of God accompanies such an exhibition? Is this training the children in the way of holy living? If they go to "the bad," who will be to blame? Is this the church of God? 'T is professedly so. Another specimen from the same church:—

"A highly entertaining and artistic musical event is in preparation, and will be presented at the new First Baptist church, on Wednesday evening, March 21. It is called 'Cradle Songs of the Nations.' The best local talent has volunteered for the occasion, and the music, costumes, and settings will be unusually fine. Messrs. Holmes and Christopher are to sing 'Our Baby Beats Them All,' at the 'Cradle Songs,' on Wednesday evening, and they'll have the baby right with them. This is but one of the surprises in store for those who attend this rare evening of song and scene. Eve's lullaby will be sung in a garden that will rival Eden, and other startlingly realistic features await the fortunate holders of tickets."

It will be noticed that Mother Eve and the garden of Eden are to be outdone. Some more from the same society—"A Butterfly Social":—

"Butterflies, butterflies, large and small, something that will please you all, some to sing and some to play, some will attend you while you dine, some will see you home at nine. First Baptist church, Saturday evening, March 10, 1894."

In the Presbyterian church, their "wonderful revival" was followed by an entertainment described as,—

"An evening of fun with two orphans,' consisting of selections by A. H. Perry, impersonator, and W. H. May, humorist, will be given at the Franklin street Presbyterian church, to-morrow evening. These gentlemen come well recommended. Music will be furnished by the Millard quartet."

As a rule, the world's people sympathize with the fatherless and motherless. The church enjoys the fun. Here is something for the disciples of John Wesley to think about:—

"BILL OF FARE AT THE METHODIST EPISCOPAL CHURCH FROG SUPPER, MAY 31, 1894.

Frogs' legs fried in butter
Sliced ham
Biscuit and butter
Forty cakes to select from
Veal croquettes
Baked beans
Brown bread
Quail on toast to order.
Price 15 cents.

"Ice-cream will also be served. Good music in attendance. Good time expected. All are cordially invited.

"The Methodist Episcopal church's frog-catcher is having great success. At the present writing over six hundred have been captured. A good supply will be on hand Friday evening, June 1, from 5 to 8 P. M. All are cordially invited.

"Remember the boys' frog supper, at the Central Methodist Episcopal church, Friday, June 1, from 5 to 8 P. M. If you don't like frogs, have quail on toast to order. Ice-cream will also be served."

Here is something from Grand Rapids, Mich.:—

"Rag Babies' Ball given by the young people's society at the Park Congregational church to-night. Admission free. Refreshments 15 cents."

"AND THE BAND PLAYED RAZZLE-DAZZLE.

"The band played 'Razzle-dazzle,' and the 'Rag Babies' sang 'Jack and Jill,' in the parlors of the Park

Congregational church last evening. The Wagnerian treatment of the theme, and the Byronic beauty of the couplet, made an instantaneous hit with the audience. Just what classifications should be given 'Rag Babies' it is difficult to determine, possessing as it does some of the features of burlesque, grand opera, and farce comedy."

"SUNDAY-SCHOOL DANCE.

"A DECIDED INNOVATION IN OUR TIME-HONORED CUSTOMS.

"Here is a genuine novelty—a dancing party given by a Sunday-school. Cards have been issued by the young people of the Universalist Sunday-school, for a dancing and pedro party, to be given Wednesday evening, Feb. 17, at Custer Guard armory. The music will be by Braun's orchestra, and an enticing program has been arranged."

There is no apology due for giving the names of the churches, since the above is their own publication. And yet there is no occasion for singling these of the great number of churches that do such things. It is passing strange that churches that claim to have been set as a light to the world should for a few dollars descend into the low walks of popular pleasure. "Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." Do what? — "Turn away."

HEAVEN.

BY ALICE M. AVERY HARPER.
(Vernon, Mich.)

WHAT a beautiful place amid the jasper walls of the new Jerusalem and city of our God, our home in heaven will be. No pain, no sin, no sadness, no death in all that heavenly land! The day of resting and eternal praise is about to dawn. Welcome, welcome that glad day—the day of eternal praise! Courage, weary pilgrim! Soon the long, dark night of error will be past; soon the weary will behold the promised reward, take possession of the kingdom, and with saints and martyrs join in one glad song of praise to the Crucified of Calvary; soon God's own chosen ones will enter in through the gates of pearl to enjoy its unfading beauties throughout eternity. There is rest for the worn over on the other shore. Precious promise! Rapturous thought! No weary wasting of the frame in all that land; no burial trains are there. There no "mourners go about the streets." Eternal youth will adorn each child of God. Those who enter there are robed in light; and peace and quietness will reign throughout that land of eternal praise.

PEACE IN CHRIST.

BY MARY STRATTON.
(Hartland, Me.)

Is it possible in this world of unrest, to have peace like a river and righteousness like the waves of the sea? God's word assures this if we comply with the conditions. "In the world ye shall have tribulation," but in Christ, peace. If our hearts are full of complaining and murmuring, and we are calling the burden heavy, and the Lord a hard master, the world can most assuredly claim us. But if we have peace that the world can neither give nor take away all along life's journey, then it is Christ. Offenses must come, but having been forewarned, when they reach us, they fail to offend. Our earthly prospects may all be blighted, the world become a blank from which we can desire no happiness; still God will be our sure refuge, and the peace remain. Under every circumstance the promise holds good, "All things work together for good to them that love God." We may not fully understand God's providences, but we can trustingly look forward for a satisfactory solution of all our difficulties, and rest on the thought that God in his great love for his children will do all things well.

In the thickening perils of the last days, he will give his beloved peace here; and by and by everlasting peace in his kingdom.

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.

OUR SONS AS PLANTS. PS. 144:12.

BY T. R. WILLIAMSON.
(Talmadge, Ohio.)

How does a plant grow up in its youth?

Comely, and straight, and tall, and fair;
Swaying in every breeze with grace,
It looks e'en the dazzling sun in the face,
As with conscious nobleness born of truth,
And a fine, innocent air.

These are Bible plants that I write about,

Not noxious weeds by miry roads;
Young palms that grow toward the stars,
Supple, and lithe, and courageous as Mars,
That can firmly stand though the battle's rout
Is swept from the field by bayonet goods.

A boy or a man on whose strong arm

A mother can lean with loving trust;
Life soldier in the church of Christ;
Ready either for work or sacrifice.
Who'll side with the weak 'gainst pain and harm,

If that side be but true, and the cause be just.

O glorious planting of God's own hand,

Comely and pleasant, true and fair!
Grow up to stand like monarch trees,
Like hearts of oak that in tempest or breeze
Reach kindly arms o'er the needy land,
And your crowns of usefulness royally wear.

HOSPITALITY.

SOME years ago we used frequently to pass two homes, with the inmates of which we never became acquainted; but which have each left a deep impression upon the mind. In one case the house stood far back from the road, and at the gate was a warning-board with, "Beware of the Dog!" printed thereon. There was no sign of comfort or welcome on the premises. The back door was where the front door should be; no tree with grateful shade, nor flower with winning beauty, nor any other sign, invited the traveler to stop. We were always thankful that there was no occasion for doing so, for behind that board there seemed to be a savage brute of a dog; and behind the dog a man whose best friend was the dog.

The next house faced the road; it was a cottage whose door generally stood open, revealing homely comfort. Before the door were many beds of smiling flowers, which greeted the passer-by with the fragrance of a pure and thankful life. A flourishing vine arched the gateway, upon which "Welcome" seemed to be written in living green.

Looking beyond the bull-dog and the man, and beyond the vine and the flowers, we see principles. On one side exclusiveness and cold-hearted selfishness; on the other hospitality, sympathy, and kindness. Christ came to earth a homeless stranger. His own received him not. To lay his head, he had no place. From the depth of a heart that knew loneliness and friendlessness he fervently taught lessons of hospitality. He attaches to the smallest acts, as of giving a cup of water, an eternal reward. To his enemies he says reproachfully, "I was a stranger, and ye took me not in." They had turned him from their doors in the persons of his humble children.

We are prone to excuse ourselves from receiving strangers to our houses, and in these days it would seem that some caution is demanded. But to feed a hungry wanderer, who is somebody's son, to give him warmth at our firesides, and to cause him to feel the cheer of kindly words, the warm influence of Christian love, is a gift which every one who loves the homeless Jesus should not fail to bestow, and to which the lowest of our fellow-creatures is entitled.

But some of us need to learn easier lessons in hospitality. The lines of exclusiveness which we have drawn around our homes are between us and our neighbors. Our brethren and sisters stand outside. They are not invited to feel the warmth of our fireside companionship. Perhaps a meeting is in progress, strangers are there, but we carefully avoid inviting them to our homes. O, it is so much trouble. We have all we can do without them. There is no vacant room at the table. And other excuses come up which seem to us to justify us in drawing closer our selfish exclusiveness. And we congratulate ourselves when the opportunity for being kind and cordial has passed, and we have escaped without having had to expend any of those precious qualities.

Such is not Christianity. There is more of the "beware" than of the flowers—more of self and less of Thee. G. C. T.

"SOMETIME YOU WILL THANK ME."

"MAMA," said Nellie Alton, half reproachfully, "you can't have forgotten that it is just a week to-day since I received that invitation to Minnie Shelburne's party. You said at the time that you did n't know whether I might accept, and I think I have been very patient not to tease you about it. Almost all the girls are going. Mrs. Doane has bought the loveliest silk for Carrie and Jessie; and Mrs. Hilton has three women sewing on Emma's dress. Here I am, not knowing whether I can go. Cousin Sue said she thought my 'mother a woman of great deliberation.'"

"In years to come you will rejoice over the truth of that remark, my darling."

"But, mama, please decide now, won't you?"

"I have decided, my dear. Last night your father and I had a long talk about the matter, and we agreed—"

"To let me go?" cried eager Nellie.

"No, dear. Anxious for your truest good, we were sorry we should have to disappoint you. But we cannot grant you a harmful pleasure." Nellie bit her lip, while her eyes filled with tears.

"May I ask your reasons, mama?"

"Yes, dear; and I feel that my sensible little daughter cannot but be satisfied with them. All the advantages you are now having tend to make you, at some future time, a useful woman in society. To obtain their full benefit, your mind must remain undiverted from your studies, and yourself kept free from everything that will detract from your health and strength. Parties will excite you, deprive you of sleep, fill your mind with foolish fancies, retard you in your school work, and make you thin, pale, and irritable. We would sadly miss our bright, blooming Nellie. Do you wonder we refuse to let you attend the party?"

"But just once cannot hurt me," pleaded Nellie.

"The one party, my child, will be followed by a score of them. If you go to Miss Shelburne's, the other girls will wonder why you cannot attend theirs, and ill feeling will arise. We will talk no more about it now. Sometime you will thank me for my course. Are you satisfied?"

"I'll try to be, mama," said Nellie; but there were a few suspicious drops on her eyelashes.

The night of the party arrived. Nellie had had a very trying week at school; for the girls thought of nothing else besides their fine preparations. She bore it bravely, and after tea sat resolutely down to her lessons, which were unusually difficult. Half-past eight found her closing her books with the air of a conqueror, while she exclaimed,—

"Now, mama, they're all done, every one. May I run over and see Cousin Sue off?"

Consent was given, and Nellie entered her uncle's vestibule just as Sue was descending the stairs, in a cloud of lace and pink silk. She

felt a little choking in her throat, but said quietly, "Sue, you look lovely; but to-morrow's French exercise is terribly hard."

"And Miss Propriety Stay-at-Home has prepared for it, I infer. Aren't you sorry you can't go?" said Sue, settling her flounces with a satisfied air.

"Mother knows best," said Nellie, decidedly; then she went home. While her sixth hour of sleep, sweet and restful, was passing by, poor, tired, cross Sue returned home, and wearily climbed upstairs to her room.

Next day Nellie came home, saying, "I am at the head of all my classes. Some of the girls were late, others had headaches, all of them were disagreeable, and none of them had half prepared their lessons. Professor Marshly was very angry, but he thanked me for my good example to the others. You dearest mother! I'll trust you as long as I live."

Years afterward, two ladies were seated in a pleasant room engaged in conversation. One of them reclined on a sofa, and her sallow features and restless, dissatisfied manner marked her an invalid. The face of the other was bright with health and vivacity. Her sunny smile and cheery voice showed her a stranger to sickness and pain.

"Nellie, my dear," sighed the former, "you can have no idea of the dreadful condition of my nervous system. I spend the greater part of the day on the sofa. The children are a perfect worriment, everything about the house goes wrong, and Ralph looks so discontented. I cannot enjoy society at all. In fact, the doctor says I had too much dissipation when young, and ruined my constitution with parties and late suppers. I would give my fortune for your good health and cheerful spirits."

"Cousin Sue, I remember when you used to drive off to parties, and think scornfully of my quiet home evenings."

"I remember, Nellie. Do hand me the harts-horn and another cushion, and please lower that shade a little. There, thank you. Now will you inform me to what you owe your healthy, happy life?"

At this moment the door opened, and a silver-haired, sweet-faced lady entered. Nellie rose to meet her, and twining one arm about the lady's waist, she said, "Cousin Sue, my perfect health, my calm, happy mind, the good I am enabled to do for God and humanity, the comfort I succeed in giving to my husband and children, the knowledge I have of my heavenly Father and the love I bear him, I owe to the judicious care, the wise counsel, and the tender love and prayers of my mother."—*Selected.*

CORN.

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

ALTHOUGH it is not now our privilege to cat of the corn of heaven, as did the children of Israel, we may make large use of the corn of earth provided by Heaven, a food holding a place in the original bill of fare, and one, too, which contains the elements necessary for the maintenance of the body. In its natural state, it contains eighty-five per cent of nutrition; but if first fed to animals and then taken in the form of flesh food, a large percentage of the nutriment is lost, since the best of these foods contain only one third the amount found in the grain. Thus much more land is required to support a flesh-eating people than those who subsist on the natural products of the earth. For this and other reasons the people of God will soon be found partaking only of the foods best suited to their needs.

On page 49 of "Christian Temperance and Bible Hygiene," we read: "Again and again I have been shown that God is trying to lead us

back, step by step, to his original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh-eating we are in harmony with the light which God has been pleased to give us."

At this season of the year sweet-corn might form a part of almost every meal. Removed from the cob and simply cooked in a little milk, or added to an equal quantity of freshly cooked new beans, seasoned with a little cream, it makes some excellent side-dishes.

Boiled or steamed without removal suits some people better, and affords variety. The hull is quite indigestible, unless it be thoroughly masticated. But troubles arising when corn is used, should not always be laid to it; for like "Poor Tray," it may be the company it is in: For many persist in using with it condiments, butter, and other fats. From the above-mentioned book, page 47, we read: "Fruits, grains, and vegetables, prepared in a simple way, free from spices and grease of all kinds, make, with milk or cream, the most healthful diet."

The hulls may be easily discarded in the following manner: With a sharp knife cut lengthwise of each row of kernels, and then with the back of the knife, held at such an angle as not to remove the hulls, scrape lengthwise of the ear. The pulp thus removed may be cooked in any way in which the whole kernel usually is, and will be found easy of digestion. If placed in a double boiler or over a kettle of boiling water until the milk of the corn is set, it may be dried on plates, and in a few hours be ready for winter use. Fresh, it is very fine for soup by simply cooking it thoroughly in milk. Probably most tastes will require a little salt, which should not be added until nearly ready to serve. "Kornlet" is an article identical with the above, and is prepared in Forestville, Chautauqua Co., N. Y.

Many excellent and economical recipes for the preparation of corn are given in the cook book, "Science in the Kitchen," by Mrs. E. E. Kellogg. Here is one from page 261:—

"*Stewed Corn and Tomatoes.*—Boil dried or fresh corn until perfectly tender, add to each cup of corn two cups of stewed, strained tomatoes, either canned or freshly cooked. Salt to taste, boil together for five to ten minutes, and serve plain or with a little cream added."

ZWIEBACK.

THE foundation of all toasts is *zwieback*, or twice-baked bread, prepared from good whole-wheat or Graham fermented bread cut in uniform slices not more than a half-inch thick, each slice being divided in halves, placed on tins, or what is better, the perforated sheets recommended for baking rolls, and baked or toasted in a slow oven for half an hour or longer, until it is browned evenly throughout the entire slice. The *zwieback* may be prepared in considerable quantity and kept on hand in readiness for use. It will keep for any length of time if stored in a dry place.

Stale bread is the best for making *zwieback*, but it should be good, light bread; that which is sour, heavy, and not fit to eat untoasted, should never be used. Care must be taken also not to scorch the slices, as once scorched, it is spoiled. Properly made it is equally crisp throughout, and possesses a delicious, nutty flavor.

* Its preparation affords an excellent opportunity for using the left-over slices of bread, and it may be made when the oven has been heated for other purposes, as after the baking of the bread, or even during the ordinary cooking, with little or no additional heat.—"Science in the Kitchen."

The Mission Field.

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

THE WORK IN BRAZIL.

"FOR behold, darkness shall cover the earth, and gross darkness the people." While these words of the prophet are true in a general sense, they are more so of certain localities; especially in a benighted papal country like Brazil. I have just returned from a trip to Santos, a large sea-port town about a day's journey south from Rio de Janeiro. In all my travels, I never have seen a place where there is such disregard of the Bible and everything religious, such drunkenness, sin, and demoralizing habits as are practiced openly here. This is not to be wondered at when we know that there is neither a gospel mission nor a missionary in all the place, which has over 15,000 inhabitants. This illustrates to what depths of degradation men will fall without the saving truths of the gospel, and what the preaching of that gospel, though imperfectly done, will do for a community. Here a medical missionary should locate at once; and not only here, but there is room for many more to engage in the same line of work in other parts of this country. But these must be men who will not count their lives dear unto themselves; men who are saved themselves, having realized the cleansing, saving, and healing power of Christ; and who have a faith that will not be deterred by difficulties, however great.

When we recognize the voice of Christ telling us to go, it is our duty to do so, and not to stand waiting, inquiring if the climate of a certain country is healthful, or if the people, etc., are to our liking. We are not to stand in fear of bad climates or contagious diseases; for if the Lord calls, we may trust all these things in his hands. The human heart is everywhere the same. God made all nations alike, and to save them he performs the miracle of conversion: If we desire to be his representatives, we must lay aside all prejudice against a country and its people. O for more of the good Samaritan's love and compassion, that will not slight nor pass by the poor, degraded, suffering sinner.

Now as the rebellion here is being put down, and the country is slowly recovering, the prospects for the message are more favorable; but still the work goes hard and slow, requiring much patience and perseverance. It is only by the interposition of the Lord raising up a standard against the enemy, that anything can be accomplished. I have just now received responses to letters written last year to brethren in the State of Santa Catharina. The delay was due to communications having been cut off by the revolution. The letters from these brethren are most encouraging, making loud appeals for ministerial help and reading-matter to be sent them. One brother writes that there is a company of upward of seventy-five Sabbath-keepers in the locality where he lives. They are divided, however, into two factions, but all keep the Sabbath. May we not hope that these dear souls will yet receive the truth fully, as some of them are already rejoicing in the light and call to us to come and help them? Brother Dressel, in another section of the same State, writes very encouragingly, and makes an earnest appeal for help. Also the German brethren in Argentina write that the Lord is blessing them greatly, and adding others to their company, so that in all there are now twenty-six who are keeping the Sabbath there. Praise God for this. I rejoice to know that Elder Westphal will soon be with them, and I am certain that a rich harvest of souls awaits his efforts there. And a still richer harvest is to be reaped by earnest labor bestowed upon this field. But where are the reapers? Much will be lost if we wait longer. We call again for German help for this field, and we ask for not less than one worker for each province that contains German

colonies which are eight in number. We do not ask for canvassers who may desire to come here to make money, but for consecrated men, women, or families to locate in these different provinces to engage in all kinds of missionary work as the way may open, that other laborers may be developed by their efforts.

From letters received I notice that some of our brethren seem to be under the impression that English is spoken and taught here the same as in America. To such I would say that Portuguese is the language of this country, and those contemplating coming to this field should make it their purpose to learn to read and speak this language as soon as possible. I have not learned if Resolution No. 41 in *General Conference Bulletin* No. 20, has been acted upon in behalf of this tongue. O how much we need publications in the language of this people! In default of these I have not been able to do for them what I desired. A Portuguese brother who has been investigating for some time, has decided to keep the Sabbath, and is now communicating the truth to others. But without publications hardly anything can be accomplished. May the God who answers prayer, soon bring to pass the desire of our hearts.

It is true that spiritual darkness covers these South American countries, but the glory of the third angel's message is lightening all the earth, and with joyous hearts we see its bright rays breaking through the clouds, and precious souls are rejoicing in its saving light. What a privilege it is to be carrying the everlasting gospel to these dark places; and although the work may develop slowly and go hard, in the end the results will be the more glorious. The sheaves gathered from these darkened fields may be few in number, but even with these we shall soon return with rejoicing; for one soul saved is worth more than the whole world.

A. B. STAUFFER.

Rio de Janeiro, July 9.

RELIGION IN MEXICO.

ALTHOUGH Mexico is so near to us, yet to Americans generally it is a *terra incognita*, especially in regard to its religious institutions. The following extract is from a paper by Henry Taylor, in the *Citizen Franco-Americaine*:—

"Mexico is as much a heathen country and its people are as much idolaters as those of Africa. Go where you will, in churches, streets, stores, and private houses, saints and images are worshiped, but no Jesus. The same persons will go on Sunday morning to their devotion for half an hour, and to the race-track in the afternoon. Sunday is not kept in Mexico.

"Stores of all kinds are open, the markets are in full blast, theaters and circuses have two performances on Sunday, and bands of music, furnished by the government, perform at many of the plazas and squares.

"We were shocked to see some of the boarders at an American house playing checkers just the same as on other days, but we found that was the regular practice, and on some Sundays they go to the races as well as the theater.

"Mexico is nominally Roman Catholic. The president, governors, and rulers are all Catholics and always have been. But it is a fact not very well known that in all Mexico there is neither convent, nunnery, monastery, nor anything of that kind in existence. No priest or monk is allowed to walk the streets with any distinguishing garb on; no nun dressed as such is allowed in the streets of Mexico; no sister of charity (so-called) is allowed in public. Catholicism is precisely the same everywhere; give it an inch, and it will take a yard. The rulers of Mexico found that out and took away the inch, in a political sense. Catholics have no more power than any other denomination except in numbers. All are on the

same footing. No outdoor preaching or processions are allowed, so we can have no Salvation Army in Mexico—the law forbids; and no uniform is permitted in the streets, except to the police and soldiers.”

Special Mention.

THE REBOUND OF THE STRIKE.

THE insanity of the policy which inaugurates and prosecutes such destructive episodes as the late strike, becomes more and more apparent as we observe and experience its inevitable consequences. Fire is recognized as a destructive agent. That which it consumes is gone forever. War, too, is a wasting desolation. Equally so with either are these senseless struggles in which one portion of the community seeks to destroy and lay waste those interests in which the welfare of both parties is mutual.

The railways of the United States pay on an average more than sixty per cent of their operating expenses to their laboring men directly; and a very large share of the remainder to other laboring men indirectly. Three fourths of their enormous expenses go to the working-men. It is easy to see where the force of the blows struck at the railways must finally rest. The earnings of the railways during the six months just passed show a very great loss. One fifth of the railway corporations have passed into the hands of receivers during the past year. If we can believe official reports, it is with our great railway systems at present a struggle for existence. What about the wisdom of the employees who are doing their utmost to add to the great financial depression under which they are struggling? This question is not asked out of pity for the corporations, but out of regard for the interests of the many thousands to whom the railroads are the sole reliance for a livelihood.

The London *Times* fitly says that “Debs and his coadjutors have done as much to harm the industries of America in a week, as the Confederate armies did in a month.” These injuries are inflicted upon the laborers. The laboring classes need the continued sympathy and support of public sentiment. And the sense of good people is decidedly in their favor, until the course they adopt becomes devoid of sense, suicidal, and lawless. At that point right-minded people withdraw their approbation.

We disown any partisanship in these matters. To our mind the solution of the difficulty is in keeping out of it. The gospel of truth and peace furnishes ample employment and incentive to Christian hearts and hands. We would gladly see all who profess the principles of this gospel wholly animated by them. G. C. T.

ANOTHER WAY OF GETTING AT IT.

THE following joint resolution was introduced in the United States Senate on the 17th ult. :—

“JOINT RESOLUTION

“To amend the Constitution in relation to hours of labor.

“Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two thirds of each House concurring therein), That the following amendment to the Constitution of the United States be proposed to the legislatures of the several States, which, when ratified by the legislatures of three fourths of the States, shall be valid to all intents and purposes as a part of the Constitution of the United States:—

“Eight hours shall constitute a legal day's work for persons doing manual labor. No person, association, or corporation engaged in mining, manufacturing, or in any other mechanical pursuit or public work, or in transportation other than watercraft, shall require or permit any employee doing manual labor to work for such person, association, or corporation more than forty-eight hours in one week, except in cases of emergency prescribed by law. Persons voluntarily and lawfully engaged in any of the above pursuits shall not be unlawfully hindered or obstructed.

“Congress shall enforce this provision by appropriate legislation.”

Ostensibly this movement favors an eight-hours' working day, and is in behalf of laboring people. So far it is all right. For from the observation we have had of the practical working of the eight-hour rule in Australia, where it is fully accepted, we are favorably impressed, and would favor its adoption by mutual consent of employer and employee. But in this move we discover more than that. Forty-eight hours a week means six days of eight hours each. The ardent friends of Sunday-by-law being repulsed in their attempt to carry their point by direct assault choose this indirect way in which to accomplish their end. Congress, in order to “enforce this provision by appropriate legislation,” would necessarily limit labor to six days a week; so the second and inevitable step would be to separate Sunday by legal enactment from the six working days.

Congress is too far gone for this session (so let us hope), to act upon this measure; but it shows the prevailing and growing spirit of the times. G. C. T.

CATHOLICS AND THE LIQUOR BUSINESS.

THE recent decision of Mgr. Satolli in regard to Catholics selling liquor has stirred up much comment everywhere. It should be understood that this decision of Satolli was simply the enforcing, by his authority as the American apostolic legate, a former decision rendered by Bishop Watterson. That decision is not nearly as strong as many think it is. The following extract from Bishop Watterson's decision will show his idea of regulating the liquor traffic:—

“If there are saloon-keepers in your parish who call themselves Catholics and yet carry on their business in a forbidden and disedifying way, or sell on Sundays, either openly or under any guise or disguise, in violation of civil law, and to the hurt of order and religion and the scandal of any part of the community, you will refuse them absolution, should they perchance come to receive the sacraments, unless they promise to cease offending in these or other ways, and to conduct their business blamelessly if they can, or get out of it and keep out of it altogether.”

It will be seen by the above that as long as a Catholic does not sell liquor on a Sunday, and does not carry on his business in a “disedifying way,” he is all right! It is not perfectly clear to a person uninitiated in the mysteries of the liquor traffic, how that soul-and-body-destroying business may be carried on in a way to edify any one; but probably the priests of Rome, who draw such large sums of money from the Catholic liquor-dealers, will be able to formulate some rule by which it may be done!

The extent to which the power of that church will be used to prevent Catholics from selling liquor is further shown by a controversy between the editor of the *Wine and Spirit Gazette* and Archbishop Corrigan, of New York. Commenting on the decision of Bishop Watterson, and its confirmation by Satolli, the editor said:—

“Fully two thirds if not more of the retail liquor-dealers of the country are Roman Catholics. Some of these are liberal contributors to church funds. . . . We

voice the sentiments of a large majority of the liquor-dealers of this city and Brooklyn, in saying we dare Archbishop Corrigan to enforce in letter and spirit the decree against the liquor traffic, just issued by Mgr. Satolli, the papal delegate. Let the archbishop do it, and watch the consequences.”

To this very spirited and unequivocal letter the archbishop replied in the following words:—

“New York, July 28, 1894.

“*Editor Wine and Spirit Gazette,*—

“Sir: Returning to town yesterday I found on my desk a copy of your journal of July 25. In reply to your expressed wish, I have the honor to say that I loyally accept the principles laid down by his excellency Mgr. Satolli, both in their spirit and to the letter. More than this, no Catholic can refuse to accept them. As to the fear of the consequences, I have yet, thank God, to learn what fear is in the discharge of my duty. Please to remember, however, that acceptance of principles is not to be confounded with the blind application of the same, on all occasions and under all circumstances.

“Respectfully,

“M. A. Corrigan, Abp.”

And that is to say that the archbishop accepts the principle, but he will carry it out only when and where he thinks it best and politic to do so! Really, the last part of his letter practically nullifies the grandiloquent statement of loyalty to Satolli and to the cause of temperance with which his letter begins. The editor of the *Wine and Spirit Gazette* very properly declares that the archbishop's letter does not touch the spot, and that it is only a skillful evasion of the question. The application of the principles of temperance as they are understood at the present time is a new thing for Catholics; hence a reform of this radical character will necessarily proceed very slowly; and the probability that Catholics will within a short time confine themselves to milk and water for drinking purposes, seems at this writing to be very remote.

M. E. K.

SUNDAY LAWS IN ENGLAND.

[THE following from the *Chicago Record* will be of interest to our readers. The question of Sunday observance is coming to the front everywhere. — ED.]

“The Lord's Day Observance Society recently won a barren victory at Leeds, England. It appears that Mr. Wilson, an ex-mayor of the city, and his associate, Mr. Ward, leased a hall, known as the Coliseum, and arranged a series of secular and entertaining lectures under the auspices of the local Sunday society, of which Mr. Wilson is president. The first lecture was by Mr. Villiers, the war correspondent, on his experiences at the Columbian Exposition, with lime-light illustrations; and the second by Max O'Rell, on “John Bull, Sandy, and Pat.” At this juncture, Mr. Henry Reid, a member of the Lord's Day Observance Society, brought suit against the lessees, under an old statute passed more than a hundred years ago, in the reign of George III., for permitting and organizing a public entertainment on Sunday. The court instructed the jury that it must find the defendants guilty under this obsolete act of Parliament, and then proceeded to deliver a scathing denunciation of the law which it was compelled to administer. The jury reluctantly brought in a verdict of guilty, and added a rider to it in favor of the repeal of the act in question. Thus an ex-mayor of one of the most important cities in the kingdom was fined \$500, and classed in the same category as the keeper of a bagnio, to satisfy the bigotry of a handful of persons who were aided by an obsolete statute. The prosecution, however, may have the good effect of wiping out the silly act; for the day has passed, even in England, when it is longer considered possible to make men moral by act of Parliament.”

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 21, 1894.

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EDITORIAL CORRESPONDENCE.

Letter 7.—The Conference in Sweden.

LEAVING Christiania July 5, we reached Grythytted, the place of the Swedish Conference, on the afternoon of the 6th. As this trip took us into the heart of Sweden, where English-speaking people are not found as they are in the coast cities and on the main lines of travel, brother John Lorntz kindly accompanied us, his help being quite essential in the various changes of route required to reach the place.

A marked change in the face of the country is apparent in passing from Norway to Sweden. The mountains disappear, and tillable land is more abundant; but the marks of thrift and enterprise are less numerous. Sweden is so noted for its production of iron ore that the term "Swedish iron" has become a synonym for that which stands first in quality. In riding through the country we passed several iron mines of extensive proportions, in some of which the purity of the ore is said to run as high as ninety-seven per cent.

Grythytted is a pleasant little village in the interior of the country, where the truth has been thoroughly preached, and a flourishing church has been raised up. They have erected a small but neat and convenient chapel in which most of the meetings were held, though a tent was pitched by the side of the building, and a nice white birch grove on the side of the hill furnished a still more inviting place for the gatherings of the people when the weather was propitious.

The business meetings of the Conference were past when we arrived, but the meetings for Bible study, for the benefit of the workers, were in progress, and during the last three days we had the privilege of speaking to the people five times. The themes treated upon by the various speakers were such as pertain to the interests of the church at the present time,—the dangers and duties of the hour; the crisis that is coming upon the people of God in the last conflict with the powers of darkness; the impending judgment; and the preparation we must make in our own hearts and lives to be ready for the experiences we are soon to meet. The Lord has graciously given instruction to his people in regard to the external difficulties they are to encounter, the testimony we are to bear to the world, and the internal work of grace necessary to our own spiritual condition, to be ready to meet the Lord in peace. The truth produces the same effect upon the hearts of men everywhere, and the interests, hopes, and determinations of the people of God are one in all lands.

The brethren here, as elsewhere, seemed desirous of entering more fully into the spirit of the work. The unity of feeling which characterized the business proceedings of the Conference, was especially noticeable, and was a source of great encouragement to the brethren. One of the prominent workers of the Conference remarked that he had never seen such unanimity of sentiment prevailing in any meeting before.

The work in Sweden is going forward prosperously. It has had unusual obstacles to meet. Some of Satan's worst agents have been on the field to war against it, but it has gone steadily forward notwithstanding. The way is opening remarkably for the spread of the truth in Finland. Publications in that language are already in circulation there, and believers are rallying to the standard of the truth. Through the influence of some Finns residing in St. Petersburg, the prospect is now that an opening is ready for the entrance of the light into the very city of the czar. A Finnish brother was present at the Conference, and in one of the social meetings bore a ringing testimony, showing a deep Christian experience and a fervent love for the truth. It was translated into Swedish for the benefit of the congregation, and from the Swedish into English for the benefit of the English brethren present. It was an interesting occasion.

This meeting came at the regular time of the quarterly meetings, and the ordinances were accordingly celebrated. Never have we seen a people enter more cordially into the exercises of such an occasion; and the blessing of the Lord seemed to be correspondingly present. It was a good meeting, reminding one of the words of the apostle, "There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4:4. Five were baptized.

Not much opportunity was given to make the acquaintance of the brethren in Sweden, the time of our stay being so short; but brief as it was, the visit was one to be greatly prized. Indeed it has been a great privilege to meet with the brethren, and visit the different countries, in all these Scandinavian fields. We found a class of believers surpassing in all respects our expectations,—a class prepared intelligently to represent the truth and bring it commendably to the attention of the people. It is a matter for congratulation that the message is finding in these fields such a class of supporters; for with the blessing of God, the stability and permanence of the work are thus more clearly assured. Millions of souls people these lands, but the Spirit of the Lord can in a brief time search out all the honest in heart, such as shall be saved in his kingdom. And that there are many of these there can be no doubt. The Lord raise up laborers to go forth, and from the highways and hedges gather together the guests for the marriage supper of the Lamb.

Before leaving Sweden we had the privilege of visiting for one day the city of Stockholm. Even so brief a stay well repaid the visit to that historic and pleasant city. But one object of interest can be particularly noticed here; namely, the king's library, a large building in which are gathered every variety of literary treasure. Here are specimens of the hand-made books of the thirteenth and fourteenth centuries. The uniformity of the lettering, all done with a pen, the fine work in the vignettes and illustrations, are really marvelous pieces of work. The gold-leaf is as bright, and the coloring on the plates as brilliant, apparently, as the day when they were put on, four or five hundred years ago. Here are books with marginal notes written by Martin Luther. Here are manuscripts from his pen and from long before his time, even from Huss and Wycliffe. Here are documents from the contemporaries of Luther,—Melancthon, Zwingle, Henry VIII., etc.

But there is one book which is considered of especial interest. It is called "The Devil's

Bible," and is said to be the largest book in the world. Its dimensions, as nearly as could well be determined through the glass case in which it is enshrined, are about three feet in perpendicular height, opening to some four feet and a half, and being when closed about a foot and a half in thickness. It is a Latin Bible, written on parchment made from asses' skins, and it took three hundred such skins to furnish the material. It is called the Devil's Bible from the full-page portraiture which it contains, of what was supposed to be his infernal deformity, devised with all the grotesque, ridiculous, and horrible features which the unbalanced brain of a superstitious monk in the gloomiest cloister of the Dark Ages, could invent. The date of the book we were unable to ascertain. It came into possession of the Swedes as a trophy captured from the Germans in some of the past wars between these nations.

From Stockholm we returned to Hamburg by way of Fredrikshavn. Reaching Gothenburg, Tuesday, July 10, a calm passage of five hours across the Cattegat brought us to the quaint and quiet town of Fredrikshavn in northern Denmark, the location of our Scandinavian school. It was a matter of interest to look over the grounds and buildings now to be devoted to the important work of preparing laborers to carry forward the closing message in these countries. The building is a large, imposing structure, three stories above the basement, and capable of accommodating some sixty or more students. It is designed to add to it when the attendance shall demand, and to provide a sanitarium on adjoining grounds in the near future. The sea is here sheltered from severe storms by outlying islands, which act as a breakwater, and its waves roll up on the beach a few rods from the door. The situation is a pleasant one, and ample grounds which can be devoted to gardening purposes will furnish a good field for manual labor. The building is well-nigh completed, and will be ready for occupancy by the first of September.

The Lord has blessed this enterprise from the beginning, both in suitable labor and necessary means, and in the earnestness and enthusiasm with which the work has been taken hold of and carried forward by those who are especially interested therein. The question now is how to secure the attendance of all those who should have the benefits of a training at this institution. The enterprise is well regarded in the community, and doubtless considerable patronage will be secured from those without. The prospect before the work here is very encouraging.

We reached Hamburg, July 11, and after a pause of a few hours, proceeded on our way to the camp-meeting in Switzerland.

INCREASING LIGHT.

"THE path of the just is as the shining light, that shineth more and more unto the perfect day." Such is the declaration of the Scriptures, and such is the universal law of life and development. Whether considered in its application to individual experience, or to the history of the cause of truth, it is of equal force. Moral character and spiritual experience feed upon revealed truth and heavenly light. As the power of assimilation increases, so will the supply of life-giving grace increase.

God gives to each of his children all the light and truth he can appropriate. But he has no desire to waste upon inactive or unappreciative

hearts the gracious gifts which emanate from the sanctuary above. To those who walk in the light, God increases light. But he will not long continue to bestow it upon those who slight it and choose to remain in darkness.

To his people in the last days comes this gracious assurance: "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." In the Revised Version, the language is: "And let us know, let us follow on to know the Lord; his going forth is sure as the morning," etc. Hos. 6:3. Just as surely as day succeeds night, so surely will light arise to him who "follows on" to know the Lord. The philosophy of this truth is perfectly plain. For "God is light;" and as we approach the light, it shines more clearly for us. So the nearer we come to God, the more we enjoy of those enlightening influences that proceed from him.

As before remarked, these principles apply equally well in the experiences of the individual or of the church, the body of Christ. The benighted wanderer perceives with joy the faint and distant beam of a friendly light that is being carried through the dark wilderness to his own home. The change from utter darkness to the possession of even a single ray of light fills his heart with hope. There is in that guiding ray the assurance of a final welcome home. But he well knows that if he would secure any real good, he must follow that gleam of light. As he draws nearer, his joy increases. He sees more and more clearly his path, and is able to detect and to avoid those obstacles that have caused him delay and pain. He is at no time satisfied with what he has gained, nor does he pause to admire the beautiful light and to congratulate himself on his new-found treasure. He does all that while he is pressing forward with earnest haste, lest he lose the precious light. It will not suffice him to stop for one moment until he reach the fullness of the light and warmth of his own loved fireside. Having joined the company that is traveling with the light, he beholds with increasing joy that they are walking in the light which beams upon them directly from the Father's house.

Let this simple illustration help to teach us the significance of that injunction of Christ: "Walk while ye have the light, lest darkness come upon you. . . . While ye have the light, believe in the light, that ye may be the children of light."

We can doubtless remember when the light of present truth first reached our hearts. We were bewildered in darkness, groping for light. Perhaps we were upon the dark mountains of sin. A gleam of light suddenly pierced the gloom, and we followed. We became identified with those who were bearing the light, and with them rejoiced. But have we since that time continued to *walk*? Has our joy in God, our peace in Christ, increased day by day? Are we to-day keeping step with the front rank of that pilgrim band? Or, on the other hand, are we standing where we stood then, and nursing the joyful experience we then had, not having advanced nearer home or nearer Christ? Has the light almost faded out in the distance while we have stood filled with doubt and criticism or covetousness, and the people of God are now almost home?

Those who in the earliest days of the message saw the precious light, embraced it, and held it aloft. That light was not as full and effulgent

as it now is. It was the same light, it beamed from the same Source; but, thank God, progress has been made. We are nearer home. Christ is nearer. Faith is becoming sight. Much that the early pioneers in the third angel's message saw only by the aid of faith, we see in reality. They laid the foundation, we build thereon; of their sowing, we are reaping. Of the results of their faith and toil we now have the benefit.

The times we live in call for faith, it is true; but a cloud of witnesses confirm the grounds upon which we stand. The positions hitherto taken are abundantly confirmed in transpiring events; and continually increasing light demands renewed consecration to God and increased confidence in his work.

Shall any of us be content to remain stationary in the grace and knowledge of Christ while the advancing light of truth leaves us in greater darkness and bewilderment than before? "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." G. C. T.

THE FOUNTAIN OF EVIL.

ONE of our religious exchanges, speaking of the work of Dr. Parkhurst, says: "We need thorough-going reformers who will not stop in their work of reformation till they have reached the fountain of evil, and will insist that the people must set themselves right before God and his law, by framing the government itself on Christian principles."

If we rightly understand the foregoing, the United States government, not being constructed on Christian principles, is the fountain of evil,—that is, all the evils which afflict the nation spring from that fountain, and they might be remedied if the fountain was cleansed by the embodiment of Christian principles in the government! A glance at other nations of the world, both past and present, comparing them with ours, will hardly sustain this view. Constantine established his government on Christian principles, but the same evils which afflict this nation prevailed in his empire just the same. Theodosius, one of Constantine's successors, was a great national reformer. Those who would not accept Christian principles had no place in his government; but no historian has declared that the time of the reign of this emperor was any more free from the general evils that ruin mankind than was any other time when these principles were not incorporated in the government. In our own time the empire of Austria and some of the republics of South America claim to be established upon Christian principles; but crime prevails in those countries just the same as in other countries. Since every kind of government conceivable has been tried, and the same evils have continued through them all, the claim that Christian government is the antidote of evil, is proved to be untenable.

Furthermore, the proposal to establish a government upon Christian principles can never be realized; it never has been realized in the past. All that has been done and all that will be done in the future in that line, is nothing but a pretense. If Christianity were but a creed of rules concerning the relations between man and man, it might be done; but Christianity relates to God as well as to man; not only that, but the duties to be rendered to God are left by God himself for each individual to do or not to do, just as each one pleases. If it were not so, if God has

ordained civil government to enforce Christian principles in the duties relating to him, then man's free moral agency toward God is gone, and God himself has appointed a coercing power to compel men to serve him,—a conclusion revolting to reason and contrary to the Scriptures.

No government could exist that actually enforced Christian principles in the present condition of human nature. Even the enforcement of creeds, which is as far as any nation has yet gone or can go, has only made hypocrites and sneaking sycophants, without God and without principle. Take the Christian principle of non-resistance of evil, as taught by Christ in Matt. 5:39. Could a government exist and maintain that principle? What about the Christian principle of loving our enemies? Verse 44. Shall the government pardon the anarchist, the rebel, the brigand, and the thief?—Certainly, if Christian principles are to control the government. Shall a government be established upon Christian principles, and then discriminate, saying, This Christian principle shall be enforced, and this Christian principle shall be held in abeyance? Shall all the law, the "thou shalt" and the "thou shalt not," be enforced, and the pity, love, gentleness, forgiveness, the very *spirit* and *life* of the principles of Christianity, be discarded? That is the way it always has been in governments so pretending, and that is the way it always will be.

But the fountain of evil,—what is it? where is it? Is it in the government? is it in the laws? Man so loves to find an excuse for his own sins; and if the government is to blame, here is a cause for all sins! In short, is the government as now established the fountain of evil? and may it be changed to the fountain that will take away all evil? Many deluded souls hold to this idea. In both the evil and the good they make the government what it is not. They sink it too low, and then try to raise it too high. They ask it to do the work which Almighty power alone can perform.

The evil is in the hearts of men. Thus said the prophet, "The heart is deceitful above all things, and desperately wicked." Jesus also bore the following testimony: "For from within [not from within the government, but], out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21, 22. Here we have the fountain of evil and the evils themselves fully described. Government knows no method of eradicating these evils from a single heart. The murderer may be imprisoned for life, but the spirit of murder in his heart is unsubdued. He may grace the scaffold, but he dies impenitent and defiant.

Governmental laws are useful in this mixed condition of good and evil; they hold in check the outbreaking crimes, and make it possible for society to exist, but the government changes no hearts. It may bank the fires of human passion, but it cannot put them out. The gospel of Jesus Christ,—which is the power of God itself working in the heart, the very fountain of evil,—changes the life and eradicates the evil. Government can neither try nor purify the heart. Jesus Christ can do both. "I the Lord search the heart, I try the reins." "The blood of Jesus Christ his Son cleanseth us from all sin." He is the fountain opened for sin and uncleanness. He is the all-sufficient remedy. Whosoever will can come to him. He is accessible to

every soul. No government can help, and none can hinder. Its pretended help is a damage, its opposition is useless. Government may make church-membership honorable, and thus induce hypocrisy, but no earthly power can make it easier for a man to confess and forsake his sins. The heart must be broken and humbled by the power of God's love before it can be cleansed and changed, and that power alone begins and ends the work. Christ both sends the convicting spirit and supplies the cleansing fountain. That fountain is open and free to every one; and if ministers of the gospel, instead of looking to the government as the source of help for the regeneration of mankind, would stand by that fountain that was opened on Calvary, and would cry, "Ho, every one that thirsteth, come ye to the waters," a work might be wrought that the world as yet has not seen. Blessed life-giving fountain! now open but soon to close, when the work of our great High Priest in the sanctuary in heaven shall be finished. "To-day if ye will hear his voice, harden not your heart."

"Come to that fountain so pure and sweet,
Cast thy poor soul at the Saviour's feet,
Plunge in to-day and be made complete."

M. E. K.

SUNDAY OBSERVANCE.

FROM copies of a local paper published at Sleepy Eye, Minn., kindly sent us by some friend, we learn that the Union Congregational church of that place has adopted and published a memorial which contains the following resolution among others relating to the better observance of Sunday:—

"Resolved, That we, the undersigned Christian church of Sleepy Eye, Minn., do most emphatically declare, in the light of sacred scriptures and of the true Christians in every age, that the playing of games, such as ball-playing, croquet-playing, billiard-playing, cards, chess, checkers, and all such games, for pleasure, diversion or otherwise, on the Sabbath day, commonly called Sunday, is unlawful, and degrading to good morals."

The church calls on newspapers and other churches to co-operate in this reformation.

A week or two later the Catholic priest of the town replied through the same paper. We give the second letter almost entire, because of its importance as a testimony upon the merits of the Sabbath question at this time.

"REPLY TO SUNDAY OBSERVANCE.

"It is stated that Sunday laws are civil laws, and have nothing to do with religion. They were born in a union of Church and State, and at a time when the rulers were Roman Catholics. The object of them was to enforce respect for a religious dogma, as their titles and wordings clearly show. When the separation of the Church and the State took place in the Constitution of the United States, there could, in fact, be made only a civil disguise of them, which, from time to time, had always been boldly thrown off; for all persons are equally entitled to protection in their religious liberty, and no person ought, by any law, to be molested in person or estate on account of his religious belief or his religious practice.

"The imprisonment of the Seventh-day Adventists in several States and fines of about \$55 in each of many individual cases for performing bodily labor on the Lord's day, commonly called Sunday, prove that the government assumes the right to enforce a religious dogma of the Catholic Church. We have civil duties we owe to the State and to each other. The Bible numbers them all. But when the law of the State enforces on us a dogma, which we do not find in the Bible, and which is solely a Roman Catholic one, what will those Christians say to it who pronounce the Bible their sole teacher in doctrine and morals? The Episcopal Church, in her twentieth article of religion, admits that the church cannot ordain anything contrary to God's written word. The Augsburg confession in 1530 clearly admitted that the observance of the Lord's day had been appointed by the Catholic Church only.

"The historian R. Baird writes: 'The rulers of Massachusetts put the Quakers to death and banished Antinomians and Anabaptists, not because of their religious tenets, but because of their violation of civil laws.

This is the justification they pleaded, and it was the best they could make of it. Wherever there is a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but as infractions of the laws of the land. These defenders of the Inquisition have always spoken and written in justification of that awful tribunal; for who has not read of the Spanish Inquisition, of the Protestant Inquisition in England and Germany? In fact, have we not here in this free country great and little inquisitors, who may denounce us to the government should we work on Sundays and thus incur the penalty of paying a fine of about \$55 or ninety days' imprisonment?

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday because he who called himself the Lord of the Sabbath, endowed her with his own power to teach. 'He that heareth you heareth me;' he commands all who believe in him to hear her, under penalty of being placed with the 'heathen and publican;' and promised to be with her to the end of the world. She holds her charter as teacher from him,—a charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence. It had to acquiesce in the arrangement, thus implying the character and right to change the day, for over three hundred years. The Christian Sabbath is, therefore, to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

"Those who admit the Bible alone as the teacher and guide in faith and morals, must know that it most emphatically forbids any change in the day, and calls for a perpetual covenant. It is an apostasy from an assumed fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express.—*Geo. Pax, Catholic Rector.*"

BRETHREN.

THE children of God are referred to by Paul as the adopted sons of God. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. 1:5, 6. It often happens in this world that when a child is adopted, the *real* children feel aggrieved, and though the parents who adopt the child are full of tenderness and love, the real heir or heirs do not take kindly to the one who was adopted. They want all the inheritance for themselves. This was not the course pursued toward us by the Lord Jesus Christ. He is not an adopted son. He is the "only begotten of the Father, full of grace and truth." He was the heir, the only heir of all things; for by him the worlds were made. Glory unspeakable and enduring was his by inalienable right.

But he did not think this the greatest thing to be desired. When he saw the human race whom the Father had created through him gone astray and lost, he gave up all that glory, and to redeem the race, he took their nature and identified himself with them. Not only did he become one like us, but he became one *of* us. Thus we read, "For both he that sanctifieth and they who are sanctified are all of *one*; for which cause he is not ashamed to call them brethren." Heb. 2:11. Then, having redeemed us, he, as the generous Elder Brother, offers us a joint share with himself in his inheritance. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:15-17.

Yes, those who are adopted into the family of heaven have a rich Father, and an Elder Brother,

who, having purchased them with his own blood, and bought back their heritage, calls them his *brethren*, and grants them a joint share with himself, saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

M. E. K.

ANSWERS TO CORRESPONDENTS.

403.—RAISING AND PICKING HOPS.

If it is considered wrong to engage in raising hops for the market, would it also be wrong to engage in picking them for those who do raise them? C. S. W.

We prefer to let individuals answer such questions with their own conscience. Those who think it wrong to pick hops should not do it. Their brother may be able conscientiously to do so. It is their privilege in a brotherly way to show him his wrong, but let them not condemn those who may not be able to see as they do.

404.—EATING THE SIN-OFFERING.

In Lev. 6:25, 26 we read that the priest that offered the offering for sin should "eat it; in the holy place shall it be eaten, in the court of the tabernacle of the congregation." What did the eating of it signify? and what does it mean to us? H. E. D.

This question opens up a most vital and interesting subject, upon the merits of which we can here scarcely enter. The essential idea in the sin-offering was expiatory. There was a difference in the disposition that was made of the blood and bodies of the offerings, according to the class of the offender. In the case of sin by the priest or congregation, the blood was taken into the sanctuary, and the body was burned without the camp. For the sin of an individual the blood was not carried into the sanctuary, but was used about the altar; and the flesh was eaten by the priests in the sanctuary.

A circumstance is recorded in Lev. 10:16-20 that throws some light upon the significance of this rule. After the death of his two sons, Aaron neglected on that day to eat the sin-offering. Moses ascertained that the goat had been burned, and asked of his brother the reason. Aaron's reply was dignified and satisfactory, to the effect that after the events of the day had wrung his heart, he could not consistently act before God as under ordinary circumstances. Moses in his inquiry says: "Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought in within the holy place; ye should indeed have eaten it in the holy place."

Thus it would seem that while general or community sins were transferred to the sanctuary, the frailties and sins of the individual were assumed by the priest himself.

The priests were but a type of Christ. They "served unto the example and shadow of heavenly things." Christ who knew no sin became sin for us. The Lord "laid on him the iniquity of us all." The sin was transferred to the victim from the sinner. The priest ate the victim and thus became sin for the sinner. Does Christ, then, become a sinner?—Yes; not by practice, but by imputation. The goat was the chosen offering for sin, though other less expensive animals might be accepted. The flesh of the goat is not desirable food; and from this fact we know that this provision was not simply to furnish food for the priests. The practice was significant of the deepest truths of divine revelation—the identification of Christ with humanity in its weakness and lost condition. G. C. T.

Progress of the Cause.

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

"THE WATERED LILIES."

The Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted,
And trained with tenderest care.
He looked at their snowy blossoms,
And marked with observant eye
That his flowers were sadly drooping,
And their leaves were parched and dry.
"My lilies need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them,
And revive each drooping head?"

Close to his feet on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed no use at all.
But the Master saw, and raised it
From the dust in which it lay,
And smiled as he gently whispered,
"This shall do my work to-day.
It is but an earthen vessel,
But it lay so close to me;
It is small, but it is empty,
That is all it needs to be."

So to the fountain he took it,
And filled it full to the brim;
How glad was the earthen vessel,
To be of some use to him.
He poured forth the living water,
Over his lilies fair,
Until the vessel was empty,
And again he filled it there;
And so the lilies were watered,
Until they revived again;
And the Master saw with pleasure,
His labor had not been in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But he used the earthen vessel
To convey the living showers;
And unto itself it whispered,
As he laid it down once more,
"Still will I lie in his pathway,
Just where I lay before;
Close would I keep to the Master,
Still empty would I remain,
And perhaps some day he may use me
To water his flowers again.

—Selected.

OHIO.

FROM July 9-31, in company with brother Irwin, president of the Conference, I held meetings at seven places in northeastern Ohio. We were glad to see the manifest interest to hear the truth concerning the present state of affairs in the world, and what these things mean. Although some of our meetings were in the country, during the week, and also in the time of harvest and threshing, the people said they never saw so many out to hear the truth in those places. The interests of the school at Mt. Vernon were presented before our people by brother Irwin, and the prospect seems to be fair for an increased attendance the coming winter.

At the time of our meeting in Cleveland the great national convention of the Christian Endeavor Association was held. There seemed to be a great amount of zeal and enthusiasm manifested among them. Judging from the tenor of their speeches that were printed in the papers, one would judge that their hope of converting this nation, and, in fact, the conversion of the world, was for the Church to get control of the ballot-box, and proclaim Christ "Lord of all" by going to the polls and putting churchmen into office. One speaker wanted to see "the dollar mark placed over Christ's head." He did not fully explain what he meant by that. Some inferred that he meant that he wanted Christ's likeness on the coins of the country, and the dollar mark over that likeness. When, anciently, one of Cæsar's coins was presented for our Lord's inspection, he said: "Render to Cæsar the

things that are Cæsar's, and to God the things that are God's."

The Endeavorers sang with a will, and often expressed the same in their speeches, "The world is getting better." For all these assertions the careful observer of the scenes in the world sees that God's word is truer than men's songs. The Lord has said, "Evil men and seducers shall wax worse and worse," and that "in the last days . . . men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof."

One of the places of our meetings was Kirtland, Ohio, near the point where the first Mormon temple was erected, in 1834, under the immediate direction of Joseph Smith. After fifty years the house is in a good state of preservation. Through the courtesy of one of the members, we were taken through all parts of the temple, he explaining to us the service of their two priesthoods. In the east end of the auditorium were raised seats for the Aaronic priesthood, and in the west end were the seats for the Melchisedec priesthood, while the congregation was to occupy the space between the two. The query arose in my mind, How can such worshippers apply the testimony of the Lord by the apostle Paul, in the book of Hebrews, concerning "the priesthood being changed," if we are still under the Aaronic priesthood? If the Lord, who is our high-priest, is "of the tribe of Judah, of which Moses spake nothing concerning the priesthood," and if, as he says, "there is verily a disannulling" of the command that said our priest must be of the house of Aaron and the tribe of Levi, what do we need of Aaronic priests? I did not spend much time in trying to solve the problem, being content to accept Christ as my high-priest, "after the order of Melchisedec," a Priest who can be "touched with the feelings of our infirmities," and leave the priesthood of Aaron among the shadows which have found their better substance in the more glorious ministration of the Lord Jesus.

J. N. LOUGHBOROUGH.

QUEBEC.

JULY 10, I left Fitch Bay, for Ottawa, Ontario. While there, I visited scattered Sabbath-keepers in Stittsville, Ironside, Cantler, and Angers. I met Elder A. F. Ballenger at Buckingham, Sabbath, July 10. About twenty-seven persons were present at the meeting. After the Sabbath-school brother Ballenger gave us a timely discourse on present truth. The discourse was followed by a good social meeting.

July 21 we held meetings with the church in Ottawa. Three were baptized, and taken into the Buckingham church. The ordinances were celebrated, and a leader and a treasurer were chosen.

July 28 I was with the church at Fitch Bay. Four were baptized. Two united with the church there, and two are to unite with the church at South Stukely.

J. B. GOODRICH.

THE WORK IN MICHIGAN AND ONTARIO.

THERE are ten tent companies at work in the Michigan Conference this season, besides several other laborers working in school-houses. Perhaps we have never had greater difficulty in getting the attention of the people than at first, but the Lord has helped us greatly, and nearly all our workers are doing well. Four tent companies are at work in Ontario, and all are having a good hearing.

Our mission work in Detroit is growing, and there is a better interest there now than at any other time since our work started. Sabbaths and Sunday nights our chapel is nearly full. Those who have been having Bible readings are so interested that our workers have been unable to take their annual vacation. The mis-

sion work in Toronto is also prosperous. God has given our workers marked success there in getting people into the truth, but they are slow to attend meetings. When asked to come, they say, "O yes, we want to come; where do you hold meetings?" and when they are told that they are held in a private house, they say they cannot come. We must soon have a house of worship in Toronto.

Many of our brethren are laboring in a quiet way, and are bringing souls into the truth. Our churches have taken, and we hope circulated, between 30,000 and 40,000 copies of the tract, "What Do These Things Mean?" Our camp-meetings are now coming on, and we hope for a general attendance.

I. H. EVANS.

ONTARIO.

SELTON.—Our interest here is unabated. The people come from far and near. Ten have decided to keep the Sabbath, and others are deeply interested. Some have come up to the cross and decided to go no farther.

At our first Sabbath meetings we urged all to come and study the subject with us. Thus the people began to come before they decided to keep the Sabbath. We did not urge obedience until our third Sabbath meeting. This has worked well. The enemy has an active agent who goes about like a roaring lion, doing all he can to turn away the people; but it only deepens the interest. All we have to do with him is to stand still and see the salvation of the Lord. The present prospects are very encouraging.

LATER.—The work here is advancing. We can report eighteen keeping the Sabbath, and the end is not yet. The people are slower in making decisions than in some of the States. Although we have held meetings for six weeks, the interest is still deepening. The Lord has a people here to make ready for his coming.

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

MICHIGAN.

NORTH BRANCH.—The community here where we are holding meetings, is composed mostly of Roman Catholics and Lutherans. Seven precious souls have taken their stand for the truth, and others are almost persuaded. Shortly after we commenced holding meetings, there was a great deal of wet weather, and the farmers began to feel anxious in regard to their crops. The Catholics reported that "those Advents who are holding meetings are the cause of it all, and as long as they continue their meetings, it will continue to rain." All sorts of queer stories are circulated by them, but instead of shaking the faith of those who are interested, it convinces them more and more that this message must be truth, or there would not be so much prejudice against it.

Truly the truth, as the Saviour said, causes division, and we see it here to some extent. A lady whose husband is a Roman Catholic has taken her stand for the truth; also a young lady whose parents say she cannot keep the Sabbath and live at home. But we are glad to see them all stand so firmly for the truth.

WM. SIMPSON.

MINNESOTA.

LAMBERTON.—Since our last report we have continued to labor in this place, seeking with God's assisting grace to hold up the light of his most precious truth, both from the desk and by the distribution of literature.

Our meetings have been of interest to a few only, the congregations ranging from four to twenty-five. Had we looked at the vacant seats, we should have been discouraged long before

this, but we have ever remembered that a *single* soul, in the sight of a compassionate heavenly Father is of more value than the whole world; thus we patiently labor on so long as there are any who manifest an interest to know the truth.

We have just presented the Sabbath evidences in contrast with the supposed evidences for Sunday sacredness. A few were deeply moved. Two remained after the services to acknowledge the truth. We asked them to take God's word as a guide, and reject statements made in contradiction therewith.

We have found others who have just moved into town who are reading the REVIEW, and who seem to be earnestly seeking the light. Brethren and sisters, remember us in your prayers.

Aug. 7.

F. B. JOHNSON,
M. LEATHERMAN.

WISCONSIN.

BLOOMVILLE.—July 5 we commenced holding meetings in a school-house and in a Presbyterian chapel. A good interest was developed. As the result of the work done here, twenty-seven have taken a stand for the truth. Sunday, Aug. 5, Elder I. Sanborn baptized twenty willing souls. There were three keeping the Sabbath when we came here, and three who had given it up have begun its observance again.

We are of good courage in the Lord, and ask to be remembered at the throne of grace.

Aug. 9.

SWIN SWINSON,
ENOS MC INTOSH.

RICHLAND CENTER.—By recommendation of the Conference, we opened tent-meetings here June 29. We found the people willing to listen, and the attendance excellent. The audiences were especially large while the Sabbath question was under discussion. Eight souls have decided to obey. There are others whose deep interest and remarks lead us to believe they will accept the light of present truth. The population of this place is about 2000. The people have treated us with respect, and their donations have been quite liberal.

J. N. ANDERSON,
B. G. WILKINSON,
F. W. PHELPS.

SOUTH DAKOTA.

BRITTON.—After the camp-meeting at Madison, brethren Berg, Carmichael, Jensen, and the writer began work in this vicinity among the Scandinavians and English. At first we held evening meetings during the week, but these we had to close on account of the busy time in the harvest, which came on so suddenly because of the hot winds and the dry weather. People worked early and late, and quite a number worked Sundays, too. On Sundays we have held from three to four meetings in different places. Other days we have visited the people, and distributed reading-matter. Several hundred pages of tracts have been sold and given away. Quite a number acknowledge that the truth has been presented to them, and some are beginning to walk in the truth. We expect soon to begin some evening meetings again.

Notwithstanding the dry season, there is a fair crop over a large tract of country in this part of the State; then, again, there are some places even here where the grain will not be harvested, because it will not pay to cut it.

H. R. JOHNSON.

IOWA.

We pitched our tent in the country about six miles from Milford, and commenced meetings June 14, intending to continue only ten days; but at the end of that time our tent was crowded with people, and we concluded to stay longer.

A Methodist minister has preached three dis-

courses in our tent against our work. He led out on all the controverted points, giving us an opportunity to bring the truth before the people. The truth is steadily gaining ground, and we hope to see a goodly company brought out of darkness into the light of the gospel of the Son of God.

Since coming among this people, thirteen have been baptized, and eight or nine others are keeping the Sabbath, some of whom have asked for baptism.

Notwithstanding the bitter opposition, together with the drouth, the latter being the worst that this State has ever known, we have most of the money raised, and a part of the material on the ground, with which to build a church.

We hope by the help of God to establish the truth firmly in this place. Our temporal wants have been liberally supplied by donations. Our book sales have amounted to \$13.

Aug. 9.

G. F. WATSON,
N. L. MC CLINTOCK,
N. C. BERGERSON.

TENNESSEE RIVER CONFERENCE.

We are doing more work and seeing more interest in the different parts of the Conference than ever before. Especial attention has been given to the people of Weakley county, where brother Capps is lying in jail. Brother Reavis did faithful service in laying the plans for the work in this county. He was then called to Atlanta, Ga., to attend to important work there. Elder R. G. Garrett was called to take the work so favorably started by brother Reavis, assisted by volunteers of both brethren and sisters. Good reports are coming in from the work there.

One member of the grand jury that indicted brother Capps has, with his wife, begun to keep the Sabbath.

Brother Capps's brother has been to see him several times, and he sees that this is a work of persecution. Brother Capps is faithful and of good courage, and willing to lie in jail while he can best serve the Lord and advance his cause there.

Brother H. W. Reed and the writer are conducting a second series of meetings in the city of Nashville. The attendance is good, ranging from 100 to 180. A general interest is awakened through the city upon the themes discussed. Seven adults have recently united with the church here. We hope that the soon-coming camp-meeting will be a help to the people.

CHAS. L. BOYD.

PENNSYLVANIA CONFERENCE.

IMMEDIATELY after our State camp-meeting, held at Corry, our laborers were assigned fields as follows: Elder W. H. Miller and brother L. S. Wheeler were assigned to Chester, a city of considerable importance about fifteen miles below Philadelphia, and Elder K. C. Russell and brother Charles Baierle, to Columbia, a city between Harrisburg and Philadelphia; but as an opening did not appear at once, it was decided that they locate their tent in Altoona.

Elder M. D. Mattson stopped for a few weeks at Geneva, a small town southwest of Meadville, where an interest existed among a company of First-day Adventists, and then removed to Eldred, Mc Kean county, a thriving village near the scene of his labors last summer. Brethren J. M. Kutz and A. S. Bowersox pitched their tent in Millbach. Brethren Loughhead and Smith were advised to work in Tioga county, in localities where an interest seemed to demand it, using halls or school-houses for a place of meeting.

For the Bible-reading work, we have brother Geo. W. Spies in Philadelphia, and sister Lizzie Culveyhouse in Erie. Brother and sister Humphrey are also in Erie, devoting much of their

time to the same work, but are not as yet in the employ of the Conference. Brethren Champlin and Rees remained in Corry to follow up the interest after camp-meeting, by colportage, sustaining themselves in the same.

Elder J. L. Baker was left free to visit the companies he raised up last fall and winter, and get them in proper condition for organization. Brother Hibbard and myself are to labor among the churches and unorganized companies.

We have organized four churches since camp-meeting: One at Bradford, consisting of nineteen members, to which three have since been added, making a membership of twenty-two. Others are expected to join soon. One at Indian Creek, three miles from Eldred, where brethren Mattson and W. W. Williams are located. Twenty-five united on the day of organization, and some five more are ready, whom circumstances prevented from being present on the day of organization. This church is mostly made up of persons who never made a profession before, some of them being professed infidels before the message found them; and not one in the organization was a member of another church when the brethren began meetings there last fall. In May a noted opposer was called to this place to tear down the work, and when he made the statement that Adventists never were the means of converting any one, but that they were simply proselyters, those people knew better. The other two churches organized were at Harrisburg and Lebanon, the former consisting of eleven members, and the latter of twenty-one.

We have four more companies almost ready for organization, at the following places; Cobham, Warren Co., Butler, Butler Co., Waynesbury, Greene Co., and at Oakland.

Each tent company reports a good interest and a hopeful outlook for the future. At Lowville, Erie Co., brother Hibbard reports an excellent quarterly meeting, and the addition of ten members, making the present membership twenty-four. Some six more will unite, it is hoped, in the near future.

Brother Mattson reports seven new converts at Geneva, who, added to those who were there, will make a company of eleven. Brother Loughhead reports seven accessions where he and brother Smith are at work.

Assuredly the Lord has gone out before us. Brethren and sisters, let us praise his holy name, and take courage.

I. N. WILLIAMS.

OUR CENTRAL PUBLISHING HOUSE.

THERE are thousands of our readers who have never seen the REVIEW Office, and have but a dim idea of its work, methods, or what it is accomplishing. Perhaps a brief description would be of interest to such.

There are at present in the Central Office about 215 employees, a less number than has been employed in the few years just past, owing to the present financial depression.

The institution is divided into several departments, contained in two buildings separated by Washington St. The west building contains the managers' offices, sales-room, and counting-room. Here the general accounts are kept. Connected with the sales department are the packing- and storage-rooms, which are sufficiently large to contain and care for thousands of volumes. In this building are also contained the offices of the subscription department of the REVIEW and *Instructor*, besides many offices devoted to the use of the General Conference and its various departments.

In the east building the work of manufacturing is carried on. The floor space of this building, containing over 50,000 square feet, is divided into the following departments: Superintendent's office, editorial offices, engraving department, book and periodical composing rooms, job-room, press-

room, folding-room, bindery, stock-room, gilding-room, marbling-room, and electrotype foundry.

The basement contains three large fire-proof vaults for the storage of electro plates and cuts. There are also two large storage rooms for paper in the basement, a room for pipe-fitting, etc.

Adjoining the basement is the boiler-room, containing five large boilers which generate the steam for power, and for heating both buildings as well as the Tabernacle. Crude oil is used for fuel, which is stored in underground iron tanks in rear of the building.

On the first floor are the superintendent's office, the lobby, or waiting-room, supplied with our papers and some of the leading periodicals; the post-office, where the employees receive their mail; and a library for use of the employees, containing several hundred volumes. In the rear is the stock department. At the northeast corner of this floor is the engraving department. In the rear of this is the case-room, where the covers for the cloth-bound books are made. Beyond this room is the gold-room, where the gold leaf is laid on the book covers, and the embossing-room, where the book covers are stamped. This room contains five embossing machines, and a large cutting machine. West of this is the stock-room, and south of this is the dynamo-room, containing a ninety horse-power high speed engine and a 450-light dynamo, with switchboard and electric indicators of various kinds, so arranged that current can be taken from the city wires when the number of lights desired does not warrant running our own engine. Electricity is used almost exclusively in all departments for lighting. The buildings are also piped for gas, which can be used in case of failure of the electric current.

Next south comes the main press-room, containing three small or "pony" presses, and seven large cylinder presses, one folding-machine and the large engine, which furnishes power for the whole establishment. The press-room is a large, lofty, well-lighted room, and with its clanging machinery and seemingly endless out-pouring of printed sheets, is a busy place. To the rear of this room and forming the southern part of the building, is the folding-room and mailing department. Here the printed sheets, as they come from the press, are cut and folded, and, if tracts or pamphlets, are here stitched with wire on the stitching-machines. Above this room, on the second floor, is another room used for folding.

Going north on the second floor we come to the book composing-room, with its many type-cases and rows of busy compositors. Here the type is set for the various books, tracts, and pamphlets, besides music type and several monthly and quarterly periodicals. From the book-room we pass to the job department, occupying two rooms, one for composition, and the other for the five job presses. Next on this floor is the REVIEW and Instructor room, where the type-setting for these papers is done. In this room the type is also set for the German and Holland papers. Adjoining is the foreign department, where the type-setting for the Swedish and Danish papers, books, tracts, etc., is carried on. On this floor, in various quiet nooks, are five editorial rooms, proof-rooms, etc., where the workers prepare the words that are scattered broadcast over the land. The matter to be printed is handed to the foreman of the composing-room, who deals it out in "takes" to the compositors to be put into type. The type is set, a "stick" full at a time, and placed in "galleys," or long receptacles which hold a column or more; a proof, or impression, of this is taken to the proof-room, read over, the corrections marked, and handed back to the compositor, who corrects all the errors he has made. The type is then arranged into pages, another proof of the whole page is taken, and carefully read and corrected. The pages are then locked up into forms of eight pages each for the REVIEW, and sent to the press-room, where the

paper is printed, and that which was once in manuscript goes forth to the world.

Resuming our journey, we ascend to the third floor and enter the bindery. To give a detailed description of this department would take too much space, and certainly wreck this article in the maelstrom of the waste-basket. The bindery is fully equipped with stitching-machines, presses, paging-machines, and various labor-saving devices. It also has two large ruling-machines, which are kept very busy.

Connected with the bindery is a gilding-room, where the edges of the books are gilded. On the same floor is an electrotype foundry. This room is very complete in all its details, and turns out a large amount of work. In the rear of the foundry is the machine-shop, where the necessary repairing and keeping up of so large an establishment employs the constant attention of an expert machinist.

There is a fourth story over part of the building. A complete telephone system connects the various departments with the superintendent's office, which enables communication to be made between the different rooms and offices. A private line also connects with the Sanitarium. A telegraph office is also located in the building, affording communication by both the Western Union and Postal Telegraph companies, with all parts of the world.

A large two-story carpenter shop in the rear is fully equipped with modern machinery for the needs of the establishment for box-making, etc.

The west building has recently been enlarged to provide room for offices for the International Tract Society, International Religious Liberty Association, Michigan Tract Society, and General Conference. On the second floor of this part is the Office Chapel, where every Sunday morning before commencing the labors of the week, all the employees of the Office assemble for worship. A meeting for prayer and social worship is held Monday evenings, at the close of the working hours, and is a source of strength to those who attend. Meetings are also held in the chapel on Friday evenings. The employees need a deep work of consecration, for the trust which is committed to their care is of the utmost importance, and demands zeal and fidelity as great at least as that in the field. The prayers of God's people should ascend for the publishing houses and for the employees.

FRANK ARMSTRONG.

A FAMILY SAVED.

[ONE of our State missionary papers contains the following, which cannot fail to be of deep interest to every reader of the REVIEW. This is true missionary work, according to the directions of the Lord in Isa. 58:7, 8. Would that more of this kind of work were being done by our people everywhere.—ED.]

"A brother in one of our northwestern counties writes to me how he was directed by the Spirit of God to approach a covered wagon which was camped near by. He says: 'As I approached the wagon, I wondered what I could tell them about the third angel's message and the soon coming of the Lord.' He saw that the family, consisting of father, mother, and five children, were stricken with poverty and unacquainted with God. He said, 'I spoke a few words to the man, and told him everything pointed to the soon coming of the Lord Jesus. I took their address, and as I was turning to go, the man said, "Will you pray for me and my family?" As I walked away about a hundred yards or so, something said, "Go back and invite them to your home," which I did.' I knew that in a few days our monthly meeting would be at hand, and brother H., one of our ministers, would be with us, so I invited them and insisted on their staying with us. I could see that the powers of darkness were working very hard to get them to go on, so I hired

the man, and he was content to stay until the meeting. Then I fitted him out with a suit of clothes of my own, and we went to the meeting, which was a great source of strength and blessing to him, for he had not been inside of a meeting-house for twelve years. The happy result was, that he then and there found Christ, and now he is rejoicing in the truth.

"It would do one good to see how happy he is, and O how earnestly he is taking hold of the truth. The family are so changed they do not look like the same family."

Special Notices.

KANSAS, NOTICE!

THE agents at all locations on all railroads in Kansas, also at Kansas City and St. Joe, Mo., are notified to sell round-trip tickets to Emporia and return at one fare. Tickets will be on sale, Sept. 5, 6, and 10. You will buy only one ticket and check your baggage through. No receipt will need to be taken this year. Call for a round-trip ticket to the camp-meeting at Emporia, and be sure not to lose it, for you will want the same to return on. If any are going to start from a very small station, where they do not keep coupon tickets, notify the agent a week before you want to start, and he will get you the right kind of tickets. Remember the dates and the limit of return trip is the 18th. You can go on these tickets any day after the 5th, but they will be sold only on the three days named.

C. MC REYNOLDS.

TENNESSEE RIVER CONFERENCE.

ARRANGEMENTS are completed for the return at one third rate of those coming to this Conference and camp-meeting at Nashville, Tenn., Aug. 30 to Sept. 10. This is in case there are not less than 100 persons in attendance by rail; and we look for many more than this number.

Those attending from points in eastern or western Tennessee, where through tickets to Nashville cannot be procured, should purchase to Chattanooga or Martin, and there re-purchase to Nashville, taking receipts in both instances.

Give these receipts to the Conference secretary on arriving at Nashville. The hard times should not diminish, but rather increase the attendance at this meeting. We cannot expect many more of these annual convocations.

CHAS. L. BOYD.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 9.—Christ's Second Coming.

Luke 17:20-37.

(Sabbath, Sept. 1.)

THE title of this lesson will be found sufficient analysis of it. See how easily you can recall all the subjects treated of in this chapter.

1. What did some of the Pharisees demand of Jesus?
2. How did he say the kingdom of God would not come?
3. What can men not say about the kingdom?
4. What did he say to his disciples?
5. What will men say in spite of the Lord's instructions? (Compare verse 23 with Matt. 24:23.)
6. How are we to regard such sayings?
7. What will be the manner of Christ's coming?
8. What did he tell the people must first take place?
9. What did all the prophets speak of as preceding the glorious coming of the Lord? 1 Peter 1:10, 11.
10. How will it be in the days of the coming of the Lord?
11. How were the people also doing in the days of Lot?
12. What comparison is made between that time and the last days?
13. When the day of the Lord comes, what should not be done?
14. What are we exhorted to remember?
15. What will happen to one who seeks to save his life?

16. What to him who loses his life?
 17. How closely will the division be made?
 18. What did Jesus reply in answer to the question where these judgments should occur?

NOTE.

"The kingdom of God is within you." This may be rendered "among you." But the idea which the Saviour seeks to impress on our minds is the fact of the gradual development of the kingdom. Those who are waiting for it to burst upon them suddenly will see it too late. The kingdom of God is a condition, as well as a place. Only those in whom the principles of the kingdom are developed can have any part in it when it is revealed. God bestows upon us his glory in this present time. (See John 17:22; 1 Peter 5:1.) This glory is in the form of his grace. Christ's glory when on this earth was the glory of the only-begotten Son of God, but it was manifested in his fullness of grace and truth. John 1:14. The effect of the glory in this present time is to transform the characters of those who believe. (See 2 Cor. 3:18; 4:4-6.) Thus they become fitted to dwell in the kingdom where the glory of God shines without being veiled. Then when at last the glory is revealed, it will not be so unnatural and foreign a thing as to blind them, and cause their death, but will simply add the finishing touch in the transformation; namely, to change their bodies so that they will also shine as the sun.

The following references to the writings of Mrs. E. G. White will be found helpful in the preparation of the lesson: Verse 26, Test., Vol. III., p. 472; Test., Vol. IV., pp. 308, 309. Verses 26, 27, Test., No. 32, p. 121. Verses 26-30, REVIEW, 1893, No. 18. Verses 28-30, "Christian Temperance," p. 11.

News of the Week.

FOR WEEK ENDING AUGUST 18, 1894.

DOMESTIC.

- Corn rose to 61 cents, but soon fell to 53 cents.
- The United States troops, stationed at Fort Sheridan, have gone to Evanston, Ill., for drill.
- General rains have fallen in several western States, saving the late potatoes, and helping the corn.
- The Michigan militia went into camp for training at Island Lake, Aug. 14. The camp is named Camp Rich, after the governor.
- Ed. Partridge, a well-known figure on the board of trade, Chicago, has gone insane from alcoholism, and has been confined in an asylum.
- The Japanese, residing in New York City, are raising money to purchase luxuries for the Japanese soldiers who are fighting the Chinese.
- United States naval regulations have been changed, reversing the policy of permitting right of asylum for political refugees on American vessels.
- The injunction granted to prevent Sunday baseball in Chicago was promptly dissolved by Judge Horton, and the games proceeded as usual.
- The strike of the packers at Omaha has been declared off; many of the men have returned to their work, and the soldiers have been ordered home.
- The treaty between the United States and China, which was negotiated some time ago, was confirmed by the Senate, Aug. 13, by a vote of 47 to 20.
- A message sent by relay wheelmen from Washington to Denver, a distance of 2037 miles, was delivered in six days and a half from the time of starting.
- Mrs. Osborn, a once noted opera-singer, died in New York City last week from starvation. She had been deserted by her husband, and was in poverty.
- Secretary of the Treasury Carlisle thinks that if sugar shall be allowed to come into the United States free, there will be a deficit in government funds, which will be a serious matter.
- Conferees on the sundry civil bill have refused to pay the \$70,000 to French exhibitors for losses on exhibits burned at Chicago. They think the Exposition company should pay.
- Aug. 13, the House adopted the Senate amendments to the Wilson bill, but immediately passed separate measures placing sugar, coal, iron ore, and barbed wire on the free list.
- The police of Baltimore, Md., have arrested 103 members of the "Coxey Army" encamped near that city, and each one of them was sentenced to three months' imprisonment in the house of correction. The general's son escaped by hiding under a bed.

—President Cleveland has had a severe attack of malaria, and he hurriedly left Washington for Gray Gables, Aug. 16, accompanied by his physician. He took the tariff bill with him.

—The prevalence of small-pox in Milwaukee and other places in Wisconsin has led the State board of health of that State to adopt stringent measures to prevent it from spreading farther.

—The Pullman company has been charged by Attorney-general Maloney with having in its buildings and various other matters exceeded its charter. The fight in the courts promises to be interesting.

—A religious newspaper in New York has offered to contribute 1000 barrels of flour for the feeding of Koreans. It is stated that steps are being taken to secure a shipload of food for the suffering natives.

—Bonded ware-houses in New York City are full of goods waiting for the settlement of the tariff question, and it is believed that the passing of the tariff bill will release a sufficient amount of goods from bond, so that the duty to the government will amount to \$30,000,000.

—Four Populists were lately arrested in Indiana for holding a political meeting on Sunday. They refused to give bonds, and went to jail. The specific charge against them was that of pursuing their ordinary avocation on the Sabbath day. On trial they were acquitted, the justice holding that speech-making was not their ordinary work.

—Mr. Pullman has returned to Chicago. It is understood by what the company say that those of their tenants who do not go to work at once will be notified of their non-payment of rent, according to due forms of law, and if they do not pay up their rent, they will be promptly evicted. It is likely that this will turn about 8000 people out-of-doors.

—The new treaty between United States and China prohibits the immigration of Chinese laborers to this country for ten years. Chinese in this country are to be granted all the rights afforded to the citizens of the most favored country, except citizenship. The treaty expressly declares that the Chinese government may make the same regulations in regard to Americans in China.

FOREIGN.

- The Mexican troops have been defeated in a battle with the Yaquis Indians.
- Peruvian rebels are reported as gaining victories over the government forces.
- The Chinese government refuses to allow any Chinese to leave the country.
- The emperor of China has directed that a levy be made upon all viceroys for war tribute.
- Chulalongkorn I, king of Siam, is dead, and will be succeeded on the throne by his eldest son.
- Japan is pouring troops into Corea. It is estimated that she now has 50,000 there, and more troops are on the way.
- Great Britain has issued an extraordinary gazette, proclaiming her neutrality in the war between China and Japan.
- The Chinese government has ordered the authorities throughout the empire to protect foreigners and missionaries.
- Arrangements have been made in Berlin to loan China \$50,000,000. German and English bankers will furnish the money.
- General Ezeta, the Guatemala refugee in this country, predicts a general war in Central America, involving all the States.
- Emperor William has prohibited the sale of small arms, cannon, and other war material, by Germans, to either China or Japan.
- Kafirs in the Transvaal have revolted and are besieging the headquarters of the resident and government buildings at Agatha.
- A cyclone swept over the provinces of Madrid and Ciudad Real, Spain, Aug. 13. One hundred persons are reported killed or injured.
- The province of Catania, in Sicily, has again been shaken by an earthquake. Several towns were destroyed, and many lives were lost.
- Several vessels have sailed for the north seas to bring relief to the Wellman expedition. In the meantime Wellman has returned to Norway.
- The Italian government will deport 2000 anarchists. Fifty have already been started on their way to the new prison near Massowah, in the Red Sea.
- Reports from Brazil indicate that President Peixoto does not intend to allow Dr. Moraes, who was elected president some months ago, to take the position to which he was elected. If this is the case, another revolution in Brazil will doubtless follow.

—Advices from the Orient, received at San Francisco, tell of the destruction by fire of the recently completed rifle factory at Hang-Yung, China; loss, \$1,000,000.

—Caserio Santo, the assassin of President Carnot, was executed at Lyons, Aug. 16. The fear of death completely unnerved him, and he had to be almost carried to the guillotine.

—The Chicago Herald Arctic expedition, generally known as the Wellman expedition, has returned from the Arctic region to Tromsø, Norway. It is not known how far north the expedition went.

—Two barges broke from the tug that was towing them in the St. Lawrence River, Aug. 11, and with their terror-stricken crews were carried down the rapids. The barges were stranded below the rapids, and the crews escaped.

—The North German Lloyd and Hamburg-American Steamship lines will not await the action of Congress requiring the inspection of immigrants by consuls at ports of departure in Europe. These lines have already entered into contracts for the construction of thoroughly equipped buildings on the Russian frontier of Germany for the rigid inspection of steerage passengers from Russia to the United States. Stations for this purpose will be located at five points, where emigrants intending to come here by these lines will be carefully examined, and those who are excluded under our laws will be refused transportation.

RELIGIOUS.

- The membership of the Indiana Spiritualist Association has increased 1000 members during the past year.
- The Salvation Army steamer "William Booth" caught fire at Port Colborne, Ontario, Aug. 13, and burned to the water's edge.
- There is a conflict between the Salvation Army and the municipality of Ottawa, Ill. A city ordinance against street parades is being enforced, and members of the army are in jail.
- The Nashville, Tenn., *Christian Advocate* is authority for the statement that of the 250,000 members of the colored Methodist Episcopal Church not a single one has ever suffered illegal violence.
- A writer in the *Catholic Mirror* urges the discontinuance of the independent Catholic young people's societies, and the formation of one large organization like the Young People's Society of Christian Endeavor.
- A conference of the dignitaries of the Russian Church has lately sat at Kiev, to consider the Stundist question. They hold it to be a socialist movement, and a menace to the State. More persecution will undoubtedly follow.
- The Supreme Patriarch of the Armenian Church is putting forth strong appeals to all Christians that something may be done for the amelioration of the condition of Armenians who are suffering in Turkey, or who have fled into Russia, where they are reduced to practical slavery.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

Vermont, Morrisville,	Aug. 23 to Sept. 3
New England, Tyngsborough,	" 30 " " 10
Mass.,	Sept. 6-17
Maine, Bath,	" 13-23

DISTRICT NUMBER TWO.

Tennessee River, Nashville,	Aug. 31 to Sept. 10
Tenn.,	Nov. 8-18

DISTRICT NUMBER THREE.

Illinois (southern), Fairfield,	Sept. 7-17
*Michigan (State), Lansing,	" 19 to Oct. 1

DISTRICT NUMBER FIVE.

Arkansas (southern), Nashville,	Oct. 19-29
Oklahoma T., Oklahoma City,	Aug. 23 to Sept. 3
Colorado, Denver,	" 30 " " 10
" Delta,	Oct. 3-8
Kansas, Emporia,	Sept. 6-17
Missouri, Warrensburg (Pertle Springs),	" 19 to Oct. 1

DISTRICT NUMBER SIX.

California (southern),	
Los Angeles,	Oct. 4-14
Nevada, Wadsworth,	Sept. 13-23

Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist papers and tracts. O. A. Pratt, North Pharsalia, N. Y.
Reviews, Sentinels, Signs, and tracts. Will Wales, General Delivery, St. Louis, Mo.
Seventh-day Adventist literature. Send before Aug. 27. Mrs. Gath Reese, Oakland City, Gibson Co., Ind.
Clean back numbers of Seventh-day Adventist periodicals. J. Christiansen, 361 Hoyt St., Brooklyn, N. Y.
Late copies of Reviews and Sentinels; also tracts. Would like some in the German language. W. H. Rothwell, Grafton, Nebr.

LABOR BUREAU.

WANTED.—A girl sixteen years old desires a home among Sabbath-keepers. Address J. M. Titus, Remus, Mich.

ADDRESS.

P. R. Albrecht's address is 865 Fifth St., Milwaukee, Wis.

Obituary Notices.

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

JONES.—Died near Pendleton, Oregon, June 28, 1894, Nannie A. Jones. She gave good evidence of her acceptance with God. She leaves a husband, child, father, and mother, together with many friends, to mourn. Words of comfort were spoken from 1 Cor. 15: 26. G. W. DAVIS.

PECK.—Died Aug. 2, 1894, at North San Juan, Cal., sister Josie Peck, daughter of James E. and Emily E. Peck, aged 24 years, 8 months, and 16 days. She has been a very faithful and active member of the church here. She died in the blessed hope of a soon-coming Saviour. J. W. RICKERTS.

BUSH.—Died at Carthage, Mo., July 19, 1894, of typhoid fever, brother John H. Bush, aged 85 years, 9 months, and 23 days. Brother Bush embraced the truth seven years ago and has been a faithful servant of God ever since. Words of comfort were spoken by the writer, from 1 Thess. 4: 16, 17. D. M. WOOD.

RUSSELL.—Died May 4, 1894, at Prairieton, Ind., Nancy E. Russell, wife of Louis Russell, aged 53 years, 2 months, and 3 days. She and her husband accepted the truth in 1883, and became members of the Prairie Creek church. Words of encouragement were spoken at the funeral by Elder Victor Thompson. P. A. REED.

TAYLOR.—Died at the home of her mother, sister Wm. B. Irwin, in Onondaga township, Mich., Aug. 6, 1894, of consumption, sister Phoebe M. Taylor, aged 24 years, 2 months, and 12 days. Sister Taylor was a lifelong Sabbath-keeper, and one who will be missed in the church where she belonged. Words of comfort were spoken by the writer, from Rev. 21: 4. L. G. MOORE.

BRON.—Died Aug. 4, 1894, at his home in Providence, R. I., of tubercular meningitis, brother Charles M. Bron, in the fiftieth year of his age. He was converted, and united with the Seventh-day Adventist church of Providence, in 1892, of which he has since lived a consistent member. He bore his suffering with great patience. He leaves a widow and three children to mourn. Elder F. W. Mace, assisted the writer in the funeral service. H. W. COTTRELL.

YOUNG.—Died at his home in Howell, Mich., July 8, 1894, at the age of eighty-five years, Samuel T. Young. He was born in Fulton county, N. Y., came to Michigan in 1854, and had resided in Howell since 1870. His life was one of unquestioned integrity. He was a kind husband and a respected father. Being a man of deep religious convictions, as the truth for this time was unfolded to him, he walked out in the light, and was received into the Howell church some time before his last illness. For about two months he suffered at times intermitted, and longed for the Master's call. A short time before the summons came, he said with deep emotion, "Jesus stands by my side. He is my hope and my stay." His devoted wife, five sons, and two daughters survive him. Rev. Wm. A. Service, a city pastor, conducted the funeral service. C. G. HOWELL.

HAMMOCK.—Died July 9, 1894, at Farmersburg, Ind., Sarah Hammock, aged 77 years, 2 months, and 2 days. She was one of the covenant members of the Farmersburg church, which was organized in August, 1883. Funeral services were conducted by the members of the church. Many scriptures were read showing the unconscious state of the dead and the resurrection from the dead. P. A. REED.

BRIGGS.—Died in Snow's Falls, Me., July 13, 1894, Harriet G. Briggs, wife of John D. Briggs, aged 58 years, 2 months, and 5 days. Sister Briggs united with the South Woodstock church of Seventh-day Adventists about twenty years ago. We believe we shall meet her in the glad morning of the resurrection. She leaves a husband, father, and mother upon whom her loss falls heavily. Sermon by L. L. Howard, Jr. G. W. WASHBURN.

RATHBUN.—Died near Rives Junction, Jackson Co., Mich., July 31, 1894, sister Abigail Rathbun, aged seventy-six years. Sister Rathbun came into the truth through the labors of Elder I. D. Van Horn some thirty years ago, and has since lived an earnest, consistent Christian life. Words of admonition were spoken by the writer, from Job 14: 14, first clause, assisted by the Baptist minister from Rives. L. G. MOORE.

SANDERS.—Died July 1, 1894, at his home in O'Neil, Holt Co., Nebr., of consumption, brother Ezra E. Sanders, aged nearly thirty-one years. He embraced the truth in Iowa, but removing to Colorado, he united with the Denver church, of which he was a member at the time of his death. He died in the triumphant hope of immortal life when the Saviour comes. He leaves a loving wife, one child, an aged mother, and brothers and sisters to mourn. Words of comfort were spoken by the writer, from Hosea 13: 14. J. W. BOYNTON.

McALLISTER.—Died July 10, 1894, of consumption, sister Maggie McAllister, aged 28 years, 10 months, and 15 days. Maggie K. Blair was born in Stanley, Ontario, where she resided with her parents until April 5, 1889, when she was married to brother Robert McAllister and came to Fair Grove, Mich. She was baptized at the camp-meeting in Lansing last September, united with the church, and died in the faith of our Lord Jesus Christ. Words of comfort concerning the soon-coming Saviour were spoken at the funeral by the writer. JUSTUS G. LAMSON.

OLIVE.—Died at Prescott, Wis., Aug. 6, 1894, of chronic troubles, John Olive, aged 66 years, 8 months, and 5 days. Brother Olive was born in Trigg county, Ken., Dec. 1, 1827. He embraced the truths for this time under the labors of Elder T. M. Steward, twenty-eight years ago; and from that time has been a faithful representative of the truths he professed. His last sickness was of only three days' duration, in which he suffered intensely. His wife, one surviving son and five daughters, are left to mourn their loss. He was a man highly respected by all who knew him. Remarks at the funeral by the writer. H. F. PHELPS.

LEIGHTON.—Died at Otsego, Mich., July 28, 1894, sister Ettie Leighton, aged 32 years, 2 months, and 19 days. It can truly be said of her that she died at her post. She was at church on the Sabbath, and had just led the school in singing, and was hearing her class, when she had a stroke of paralysis of the heart. She fell backward, and in a few moments the struggle was over. The church at Otsego has lost a faithful member, and the elder of the church a devoted wife. The citizens of Otsego gave evidence that they had sustained a great loss. Hundreds of them attended the funeral. Discourse by the writer, from 1 Cor. 15: 57. W. OSTRANDER.

NORTON.—Died in Wasioja, Minn., July 1, 1894, of cancer, Henry W. Norton. He was born in Oswego county, N. Y., June 7, 1825. He was one of twelve brothers and sisters, five of whom survive him. He came from New York to Waupun, Wis., where, in 1848, he married Miss Sarah M. Garrison, who, with two sons and two daughters, still lives. In the fall of 1855, he came to Minnesota and located on the farm where he lived and died. His early Christian relations were with the Freewill Baptists; later, he was connected with the Wesleyan Methodist Church, and occupied a leading position in connection with their educational work. About seventeen years ago, his attention was called directly to the third angel's message. After a patient and somewhat protracted study, he took a stand with those who keep the commandments of God and have the testimony of Jesus Christ, and his faith in the message grew more clear and firm unto the end. He united with the Dodge Center church. For several years he was actively engaged in every enterprise which tended to the building up of the church and the advancement of the cause. Circumstances led him for a time to withdraw from active connection with

the work; but in the last year or two, the clouds lifted, and the skies brightened above him, and when his sun set, it was in a cloudless sky. His sufferings for more than a year, no tongue nor pen can describe; but he bore them with a heroism which nothing short of the grace of God could inspire. His closing days were given to deep heart-searching, and though unable, by reason of partial paralysis of his vocal organs, to make himself fully understood, he gave satisfactory and comforting evidence that he was at peace with God and with all mankind, and the Lord mercifully relieved him of pain, so that his end was calm and peaceful. The funeral was held the day following, and was largely attended. It was conducted by Elder W. A. Alway, assisted by brother Vankirk, and Elder Cox of the Wesleyan Methodist Church. Elder Alway spoke words of comfort from Rev. 14: 13. D. P. CURTIS.

HOGUE.—Died July 18, 1894, in Sacramento, Cal., Mary Hogue, wife of Marion Hogue, aged 43 years, 5 months, and 8 days. She leaves a mother, husband, and one son to mourn. Sister Hogue embraced present truth under the labors of brethren Hickox and Brighthouse, in 1889, and was baptized and united with the Sacramento church. When able, she was present at the stated meetings of the church, and was ever ready to bear her share of the burdens. She bore her affliction with patience. The mistakes made during her Christian experience were corrected. Words of comfort were spoken by the writer, from Rev. 21: 4. WM. INGS.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

Table with columns for EAST, WEST, STATIONS, and various train services (Night Express, Detroit Accom., Mail & Express, etc.).

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday. Jackson east at 7.27 p. m. Trains on Battle Creek Division depart at 8.10 a. m. and 4.20 p. m., and arrive at 12.40 p. m. and 7.15 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST, showing train schedules and times.

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

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 21, 1894.

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Elder S. N. Haskell writes from Hamburg that it was his intention to sail from London for South Africa, on the 10th inst., by the steamer "Hawarden Castle." Brother Haskell expects to remain in that country for some time.

We are called upon to publish quite a large number of names and addresses of persons desiring to obtain reading-matter for distribution. While we recognize the value of such work and feel glad to do all we can to assist it, the practice of publishing these addresses is attended in many cases with evil. Designing parties take advantage of the opportunity to thrust in unwelcome and unwholesome matter.

To avoid these evils we take the liberty to suggest for the consideration of our tract society officers the following plan: Let each State depository become a depot for receiving all literature that will be donated for such purpose; and those who require this literature could easily obtain it from their State headquarters. In case any State depository becomes overstocked or runs short, the REVIEW will be glad to act as a medium for publishing such facts.

It gives us great pleasure to have with us brother E. Caro M. D., of Napier, New Zealand, who is journeying around the world. Brother Caro has visited friends in Germany and England. He deeply mourns the untimely death of his oldest son, who, having finished a medical education in an English university, visited his brothers in Ann Arbor University last spring, was taken suddenly ill, and died. A younger son lately graduated in medical studies at Ann Arbor; and after post-graduate study in England, will return to his native country. Dr. Caro's wife has been and is one of the staunch friends of the cause in New Zealand, and we share her joy that her husband has fully identified himself with the precious truths we hold.

We are disappointed in not having received the report of the Indiana camp-meeting, which we promised last week.

Years ago the reports in the Progress Department often informed us that so many had begun the observance of the Sabbath, and so many "subscribed for the REVIEW." The latter feature has been dropped from the reports, and we do not complain about that; but is it not as important now as it ever was, and even more so, that those who come newly to the faith should be ministered to weekly by the good things of our paper? We believe it is even so. We will be glad to furnish the ministry with extra copies of the REVIEW with which to canvass those who embrace the truth. It would be gratifying to the publishers and editors to receive from every place where present truth is planted a list of new subscribers; not solely on our own account, but because it would be for the edification of the believers.

An enthusiastic religionist, writing in the *New York Observer*, holds it to be the duty of the State to provide for every teacher and pupil of the public schools a copy of the Bible! But why not go further? Why should not the State also send with the Bible a small unsectarian(?) catechism with which more fully to inculcate the teachings of the Bible? And then, when Utah is admitted into the Union of States, she can add the "Book of Mormon" and the "Book of Doctrines and Covenants," so that the pupils shall not lack for religious instruction! For if a State should supply to its public schools, books teaching whatever religion is believed by the majority of the citizens who have developed and built up the State, then certainly the Mormon Church will have a fine opportunity when this principle will be once established.

The following extract from a private letter from Elder A. T. Robinson, shows that a remarkable and gratifying change of public sentiment has taken place in regard to our work and people in South Africa:—

"Some three months ago we received a formal petition to the Seventh-day Adventists, to open a good day-school in Claremont, the rates of tuition to be such as would place it within the reach of persons of limited means, laborers, etc. We felt this to be a providential opening, so we began to look about to see if a suitable place in which to open such a school could be found. No such place could be secured, but a nice piece of ground was offered to us for £200, which we purchased and immediately let out the contract for a building to be erected, for £210. This building, which is all in one room, 24ft. x 48ft. inside, is completed and furnished, and we opened the new school, July 4, with an attendance of thirty-seven pupils, which has since been increased to nearly fifty. This school is in charge of Mrs. J. C. Rogers, and bids fair to be a grand success. Certainly it is a new departure in the educational line among our people, the school being called for by those not of our faith, and only one family of our own people's children in attendance. Quite a number of the parents were in to the opening exercises, and expressed much pleasure with the arrangements of the school."

EN ROUTE TO MASHONALAND.

FURTHER news has just been received from the company en route for Mashonaland. Bulawayo, the capital of Matabeleland was reached July 5. Here the governor of the new province, Dr. Jamieson, was visited, and from him encouragement was received of a liberal donation of land for mission purposes. It was hoped that one tract could be secured near Bulawayo and another north of Fort Salisbury. But negotiations re-

garding this were still pending at the time brother E. J. Harvey wrote us.

Brother Harvey says: "Thus far we have not been molested in the least by lions, tigers, nor snakes. We dwell safely."

We shall be glad to give further notice of the progress of our work in Central Africa, as we receive news from time to time

F. M. WILCOX.

DEATH OF ELDER A. E. FLOWERS.

WITH deepest sorrow we announce the death of brother A. E. Flowers, who left us last February to labor in the Island of Trinidad. He fell a victim to that dread scourge of the tropics of the western hemisphere, yellow fever, after an illness of but five days. His death occurred on Sunday, June 29. Up to the Sabbath, it was supposed he was doing well, and his recovery was anticipated; then came a change which was succeeded by the sad event.

Brother Flowers was a man beloved by all who knew him. His earnest and kind spirit, directed by the grace of his Master, made him a dear friend and a valuable laborer. His many friends in Missouri and elsewhere will deeply feel his loss. But upon his stricken wife the blow comes with dreadful force. Sister Flowers will return to this country. May the God of all grace and comfort minister to broken hearts, and heal the wound his own cause has received.

Brother Grant, his companion in labor, was first attacked by the disease, but happily recovered.

G. C. T.

CHANGES IN THE FACULTIES.

QUITE a number of changes will take place in the *personnel* of our school faculties the coming year. Among other changes of professors, we note the following: G. W. Caviness, of South Lancaster, becomes president of Battle Creek College; J. H. Haughey, of Battle Creek, becomes principal of South Lancaster Academy; Elder E. J. Hibbard, of Pennsylvania, is expected to conduct the Biblical department of Battle Creek College; and Fred Allison Howe, of Faribault, Minn., will have charge of the English department. F. M. Howe, of Battle Creek, becomes president of Healdsburg College, W. C. Grainger having resigned, to enter for a time the ministerial field. Elder E. E. Andros, of California, takes the Biblical department of that school, which has been so well conducted by Elder R. S. Owen, who now re-enters the ministerial work. In Union College, the department of Natural Sciences will be filled by M. E. Cady, of Battle Creek; and the vacancy in the German department, caused by H. F. Schubert going to the Danish school, will be filled by Carl Moench, from this office. C. B. Hughes, of Walla Walla, will have charge of the school soon to be opened in Texas. Other changes have doubtless been made of which we have not learned. There is a feeling of good courage prevailing in connection with all these institutions, notwithstanding the pressure of hard times that prevails in so many parts of this country.

G. C. T.

Good Health for August is full of useful and practical information for all classes of readers. The general departments embrace General Hygiene, Home Gymnasium, Home Culture, Home Training School for Nurses, Editorial, and a Doctor's Chats with his Patients. There are 32 large-sized pages, besides advertisements, filled with reading-matter of intense interest and importance. One dollar a year; or with companion volume, \$1.75. Address *Good Health*, Battle Creek, Mich.