

The Advent REVIEW AND HERALD And Sabbath

"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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"JESUS ONLY."

Matt. 17: 8.

"Jesus only" is my need;
 "Jesus only" is my creed;
 "Jesus only" is my life;
 "Jesus only" saves from strife.

"Jesus only" brings me joy,
 Blissfulness without alloy;
 "Jesus only" is my trust,
 Loving to the uttermost.

"Jesus only" would I preach;
 "Jesus only" would I teach;
 "Jesus only" saves from hell;
 Trust him, and thou doest well.

"Jesus only" from above,
 Fills my soul with peace and love;
 "Jesus only" is the way
 To heaven's joys and endless day.

— Ohas. W. Mc Crossan, in *Christian Herald*.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, 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.

"DRAW OUT THY SOUL TO THE HUNGRY"

BY MRS E. G. WHITE.

INDEXED

WHEN Christ was accused of eating with publicans and sinners, he said, "I came not to call the righteous, but sinners to repentance." Again he said, "The Son of man is come to seek and to save that which was lost." "They that be whole need not a physician, but they that are sick." In the synagogue at Nazareth he announced the character of his mission to the world and said, "The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He quoted from the prophecy of Isaiah where it is said of him that he came "to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

Brethren, the Spirit of the Lord is upon me. I would address myself to those who are sitting in council, who would mold and fashion the work

which is so important, so significant, at this time. It will not answer for any man to act in official capacity at these council meetings where important decisions are to be made, unless he realizes the sacredness of the work, and is under the molding influence of the Holy Spirit. Every phase of the work of God should bear the imprint of the character of the principles of the commandments of God, which we as a people claim to observe and vindicate. Making this profession, we shall confuse minds in regard to the character of the law, unless in spirit and work we represent the principles of God's holy commandments, and thus make manifest to the world the character of God. While claiming to be commandment-keepers, we are in danger of becoming commandment-breakers.

Christ is to be our example. The mission of Christ was to live out the law of God. On one occasion when Jesus and his disciples went through the corn, they were hungry, "and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day." Jesus immediately brought forward an illustration to vindicate his action, and showed that what they had done was in complete harmony with the law of God. He said to the Pharisees: "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." He sought to convince them that while they were so scrupulous in the performance of their ceremonies, they neglected the weightier matters of the law, and failed to exercise mercy, judgment, and the love of God.

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" In what contrast is the work of Christ set forth! "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Brethren, take heed to these words, for they are of deep importance to every soul connected with the great work to be accomplished in these last days. Unless our eyes, our ears, our tongues, are under the control of the Holy Spirit, and guided by divine power, they cannot be trusted. They will surely mingle the thread of selfishness and the chaff of vanity with the work of God, and commingle with it that which is marred by unsanctified and ambitious projects, and the work will not bear the signature of Heaven;

for it will not represent the principles of the law of God, which is a transcript of his character.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. . . . He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." We are to imitate the pattern which Christ gave us to copy. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. . . . And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The great crisis is upon us, and it will be for our present and eternal good to make sure that the Spirit of God is prompting us to action.

Any measure that is of such a nature as to oppress the poor and afflicted, bring neglect upon the widow and the orphan, is leading us away from the example given us in the life of Christ, and misrepresenting the principles of God's law. Representative men connected with the work and cause of God will bring a heavy retribution upon themselves if they mislead the people by their spirit and action, and misrepresent the principles of the law of Jehovah. If they weave into the work that which springs from their own natural temperament, and mar the cause by disorders of their own natural disposition, they will cause to appear in the work of God the attributes of the fallen foe and his confederate angels, rather than the attributes of Jesus Christ. The fashion of the work coming forth from every soul that is born of God has been clearly pictured before us. He who is truly a child of God will experience the transforming power of grace upon mind and heart, and his character will develop after the divine similitude. The description of the work of Christ will be the description of the work of every one who is born of God, who walks not after the flesh, but after the Spirit. The apostle says of such, "Ye are laborers together with God," representing the holy law of God to heaven, to worlds unfallen, and to the fallen world. Representing the law of God in its true character arouses the enmity of Satan. Those who love God with all the heart, will love the law of his kingdom. They will not only profess to be guided by its principles, but they will actually live them out, even in a world that is no more favorable to the development of Christian principles than were the inhabitants of the world before the flood, of whom it is written that the thoughts and imaginations of their hearts were evil, and only evil continually. A similar condition of society exists in our world to-day, and if those who claim to be God's commandment-keeping people do not put in practice the principles of the law which Christ came to our world to vindicate, pronouncing it holy, just, and good, they misrepresent the character and mission of their professed Master. They mislead men in regard to the requirements of the law, and will be stumbling-blocks in the way of sinners. The Lord of hosts has warned us that we shall take heed not to misrepresent the law of his government by any unmerciful action on our part

toward our fellow-men. Neither are we to rob God in tithes and in offerings; for the remnant people of God are to be representatives to the world of the character of Christ. Not a thread of selfishness is to be woven into their practices. The law of God is to be lived out. Thus in the character of God's people a living testimony will be borne that will contradict the fallacy of Satan, who has declared that the law of Jehovah is arbitrary, and holds its subjects under a cruel bondage.

(Concluded next week.)

"REVEREND."

BY ELDER GEO. B. THOMPSON.
(Grahamstown, South Africa.)

THE above appellation is applied promiscuously to almost every professed expositor of Holy Writ, to the unlearned as well as to the man of letters. To every professed shepherd of the flock this distinctive title is supposed to apply. And sometimes this adjective is deemed too weak, so the title of "very Reverend" is used. When this is not expressive enough, a few letters like D.D. and LL.D., make up that which is lacking.

While custom has much to do with determining the proper use of language, no custom can make it right to apply to man the titles of the Deity. Turning to the Bible, we find that the word is used but once (Ps. 111:9), and it is there given as a title which is applied to the Lord. "Holy and *reverend* is his name." The pope of Rome assumes the title of "His Holiness." This we look upon as a papal assumption, but what is the difference whether we assume the title of "Reverend" or "Holiness"? Both are used in the same text as belonging to the Lord, and the writer confesses that he cannot tell which of them constitutes the greater assumption.

But while the word "reverend" occurs but once in the Bible, the Hebrew word "*yara*," from which it is translated, is found a number of times. Thirty times it is translated "terrible." For instances of its use see Deut. 7:21; 10:17; Neh. 1:5; 4:14; 9:32, where God is referred to as the "terrible God." Had the translators given us the rendering "Reverend God," it would have been the same as is given in Ps. 111:9.

The same word is also translated "terribleness" once, in 1 Chron. 17:21. It is also translated "dreadful" five times, as in Dan. 9:4, where the Lord is referred to as the "great and *dreadful* God," and in Mal. 4:5, where the prophet speaks of the coming of the "great and *dreadful* day of the Lord."

Here we have four words before us, all translated from this same word, and three of them—"reverend," "terrible," and "dreadful"—used to designate some attribute of the Lord. Now it seems to me that it is just as proper for man to assume one title of the Deity as another. Then how would it sound to speak of the Terrible John Smith? or to announce to a company of children that the Terrible Mr. Jones would address them on Sunday at 3 P. M., or to see it announced that the Very Dreadful Mr. Blank would hold a revival service in a certain city, assisted by His Terribleness, Mr. So-and-So? Such titles would have a tendency to frighten people away rather than to attract them. None would feel very much elated with such distinctive titles of address, but they would be just as appropriate and possibly more so at times, than the prefix of "Reverend." and the Scriptures give as much sanction to the one as to the other.

The Lord has seen fit to designate his ministers by such titles as Elder, Bishop, Overseer, etc., but with nothing higher. Let his people be satisfied with these, instead of seeking, like the "mystery of iniquity," to clothe feeble man with some of the attributes of the Lord. Let us not give "flattering titles unto man." Job 32:21.

LO, HERE! LO, THERE!

BY ELDER O. S. FERRIN.
(Marvin, Kan.)

IN one of the western counties of Kansas, there are to be found a few families who claim to be connected with a small company that has gone to Jerusalem in order to fulfill an important prophecy. They gather their believers together, and hold what they call picnics on Sundays, from place to place, for the purpose of agitating the question, and stirring the people up to the point of returning to Jerusalem to fulfill this prophecy. They even paid the fare of two or three men from Chicago to Kansas for the purpose of talking with them in regard to their work and manner of living in Jerusalem. They claim to be living as Jesus and the apostles did when they were on earth. They make the claim of having all things common, and going about doing good, without money or price.

Their prophecy is found in Jer. 31:38-40. They say that this work of building Jerusalem has already begun, and in their excavating they have found the very stones of the tower of Hananeel, from which place the prophecy says the work is to begin. Here is their strongest point, and some of their hearers are led to think this evidence is hard to meet; for when the prophecy speaks of a certain work, and they are doing the work, that must be pretty good evidence that they are the people fulfilling prophecy. "It shall not be plucked up, nor thrown down any more forever." Verse 40. Now just a few Scripture texts will show that these people are over twenty-two hundred years out of joint with this prophecy.

First, it will be seen, by reading Jer. 1:1-3 and 32:1-5, that Jeremiah lived in the days of Zedekiah, king of Judah, long before Nebuchadnezzar besieged and took Jerusalem, B. C. 606; and in chapter 17:19-25 the Lord says if they would keep the Sabbath, their city should remain forever; but if they would not hearken unto the Lord to hallow the Sabbath, then it should be burned with fire. Verse 27. Ask these people if they keep the Sabbath? O, they do just as Jesus did, keep every day alike. But we read of Jesus keeping the Sabbath. Luke 4:16; Mark 6:1, 2.

In 2 Chron. 36:19-21 we see the prophecy of Jer. 17:27 fulfilled, and the land rested seventy years, during the captivity. In 2 Chron. 36:22, 23, we read that the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation, and put it in writing to fulfill the word of the Lord, spoken by Jer. 31:38 to build the city that had lain waste seventy years. In Ezra 7 we find the king's decree; in chapters 2 and 8 is found the genealogy of them that went up from Babylon to build. In Neh. 1:2, 3 is Nehemiah's question to one of his brethren concerning Jerusalem, and the answer; then follows Nehemiah's prayer, with his acknowledgments to God for their sins; and in chapter 2:1 he stood before the king; the king saw his sorrow of heart, heard his requests, and granted them. Then in chapter 3 is a record of the commencement and progress of the work; in verse 1 is found the fulfillment of Jeremiah's prophecy of chapter 31:38. Nehemiah says: "And they builded the sheep gate; they sanctified it, and set up the doors of it; even unto . . . the tower of Hananeel." Neh. 3:1. Therefore it is very plain that these people who make such boast that they are fulfilling the prophecy of Jer. 31:38, are more than twenty-two hundred years off on this prophecy.

Another claim they make is that God has promised the latter rain, citing Zech. 10:1, claiming that a fulfillment of this text is now being realized in the copious showers which are now falling on Jerusalem. If they would look in Joel 2:28-31, they would find this is the

Spirit of God poured out upon all flesh, not just upon Jerusalem, but upon *all* flesh; a teacher of righteousness according to righteousness. Verse 23, margin. This comes in connection with the great signs which show the end near, to prepare a people for a better country than the one we are now living in. This is the latter rain. Peter speaks of it in Acts 2:17-21,—not a few literal showers which may be falling in the East. As we see these prophecies misapplied, we are sure their hopes never will be realized; there is no need of any one being led away by such false theories.

A LIVE QUESTION.

BY ELDER GEO. B. WHEELER.
(Everett, Mass.)

THOSE who are engaged in circulating religious liberty literature and otherwise helping along the cause of religious liberty, have reason to be encouraged at the effect the agitation of this subject is having. The question is certainly a live one everywhere now, and many are being impressed with the truth of our position on the subject, as the following quotations will illustrate. At the Maine Methodist Conference held in Saco recently, resolutions were offered on Sabbath observance from which I make the following quotations. The resolutions began with a reference to the history of the Jewish and Mosaic Sabbath, and then declared:—

"How best to observe the day has been left to sanctified judgment. The heart must be right, else no manner of observing it will be acceptable to God; and if the heart be right, any manner of observance will bring no condemnation, though honest mistakes made here, as well as elsewhere, may bring injury to others. Changing opinions have already modified greatly the manner of observing the Lord's day among the descendants of the Puritans. Other modifications await us. We confess that our fathers were too strict. Our wiser sons may think us so. . . . The Sabbath was made for man, and not man for the Sabbath. Whatever ministers to his welfare, physical, mental, moral, and religious, is good. Recreation that brings real rest to the body and soul should not be prohibited. . . . The notion that God is a stickler as to what twenty-four hours of the week should be especially consecrated to him, is belittling to God and man. Custom and propriety commend the Lord's day; historical associations endear it and enforce its claims upon Christians. Great charity must be used toward those who conscientiously differ with us in their estimate of the day and its observance."

Some of the comments on the resolutions were as follows: Rev. Dr. Chas. Munger expressed surprise at the reference to the Mosaic Sabbath. He said he always enjoyed ball; the game was restful to his body and mind, yet he never before heard that playing ball on the Sabbath is a proper observance of the day.

Rev. Mr. Pendexter said: "My astonishment is so great that it almost seems as if I had just awakened from a Rip Van Winkle dream." "You have," shouted several voices in concert. He continued, saying that the resolutions were ideas that are knocking the very foundations from under the Methodist Church. "Where are we drifting?" he shouted. From Rev. Silas Emerson came the reply, "To hell." The resolutions failed of adoption.

In an article in the *Examiner*, of New York, May 30, a leading Baptist paper, speaking of the arrest of Mr. Allison, of Georgia, for violating the Sunday law, after mentioning what restrictions it considered society might make on Sunday, says:—

But here society must stop. It has no right to forbid any one pursuing on a Sunday any vocation which shall not disturb his fellow-men nor interfere with their rights. If a man on a Sun-

day chooses to hoe in his garden, or to engage in any other peaceful occupation which disturbs no one, he is within his right. Religious liberty is violated if he is molested by law. This holds good whatever faith he professes, or if he professes no faith at all. But the case is still stronger when the man is a conscientious follower of a faith which holds sacred the seventh day, and who attests his conscientiousness by abstaining from labor on that day, and by engaging in public worship. . . . The principles of religious liberty have been firmly and intelligently held by leading Baptists of the State, eminently by Hon. J. L. M. Curry, LL. D., a native of Georgia, now secretary of the Peabody fund, a distinguished Baptist, than whom no one in the Southern States has a more potent voice. We respectfully and earnestly urge upon Dr. Curry, and upon ex-Governor Northen, of Georgia, and other Georgia Baptists, laymen and ministers, to protest against these violations of religious liberty, and to plead with their fellow-citizens to do away with laws which belong to the Dark Ages. To the men who are suffering for conscience' sake, we extend our most sincere sympathy, as we extend it to the Stundists and to all others of the noble army of men who are enduring hardship for following out their religious convictions."

The following resolution was unanimously adopted by the American Baptist Home Mission Society at the anniversary at Saratoga, N. Y., May 31:—

"Whereas, In some portions of the United States, citizens who have conscientiously observed the seventh day as a day of religious rest and worship, and who have thereafter on the first day of the week conscientiously engaged in labor which in no wise disturbed their fellow-citizens, have for this act been arrested and fined and imprisoned and put upon the chain-gang; therefore,—

"Resolved, That we most solemnly protest against this violation of the right of religious liberty for which our fathers have contended at the cost of imprisonment and even life itself."

GIVE THE SPIRIT A CHANCE TO WORK.

BY JOEL C. ROGERS.
(Kimberley, South Africa.)

THE Holy Spirit is appointed of God to do a work in the salvation of men, which human effort can never accomplish. Sometimes these efforts of men put themselves in the way of the Spirit. Whenever we try to substitute our feeble endeavors for the powerful workings of the Spirit of God, the Lord's work will be greatly marred. Our burden for perishing souls may be great, our zeal may be *burning*, but we cannot bring them to Christ. "No man can come to me, except the Father which hath sent me draw him," is as true to-day as when first spoken by our Saviour. The agency by which all men are drawn to Christ is the Holy Spirit. Then the gospel worker must not feel that this is his work, and that he can bring souls to Jesus; but he should recognize the agency of the Spirit, and give it a chance to work.

Again: Jesus says, "When he, the Spirit of truth, is come, he will guide you into all truth." As it is the work of the Spirit first to draw all men unto Christ, and then to guide them into all the truth, plainly the part allotted to the human instrument in the plan of salvation, is only to "preach the word." Sometimes even our attempts to explain the word prevent its being made plain by the Holy Spirit. When the word is spoken, the Spirit is ever present to open our understanding to what is difficult, and to prevent the wresting of what may be easily comprehended. We must keep out of its way.

An incident in my experience illustrates these thoughts. A woman subscribed for the *Present Truth* from one of our brethren. She soon be-

came interested in the truth, and asked the brother what she ought to do about keeping the Sabbath. He replied, "Walk in the light." This left her entirely free to follow the leadings of the Holy Spirit without any human influence. This she did, and is now rejoicing in keeping the commandments. She afterward said to me that this answer was "so nice," that it led her to seek the Lord in the matter and decide for the right. If the duty of Sabbath-keeping had been pressed upon her at once, it might have aroused opposition in her mind, and led to a wrong decision. Would it not be well, in many cases, to adopt as an answer to inquiring minds, "Walk in the light"? Give the Spirit of God a chance to do its appointed work.

FOR LITTLE, COMPLAINING, LAZY DOUBTERS.

BY F. E. BELDEN.
(Chicago, Ill.)

God's greatness loves little things;
Man's littleness loves great things.

Pour out man's faults to God;
Pour out God's praise to man.

Love is faith, and faith is work;
Self is doubt, and doubt is shirk.

Self steps in, and Christ steps out;
Love steps in, and out steps doubt.

ARE WE COMMANDMENT-KEEPERS?

BY ELDER J. W. WATT.
(Indianapolis, Ind.)

"HERE is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. With the above text every Seventh day Adventist is very familiar. The preceding verses of this chapter show plainly that the people here brought to view are those who unite in *keeping* the commandments of God because of the truths brought out under the sounding of the third angel's message. By comparing Rev. 14:18 with Matt. 13:39, it will be clearly seen that the third angel's message is given just before the second coming of Christ and the end of the world. In view of this fact, and admitting, as almost every one will at the present time, that the evidence from the Scriptures is quite clear that we are now living in the last days, is it not very important that just now all who are in any way interested in this message should ask themselves the question, Do I know what it is to keep the commandments of God? Have I so studied these holy precepts that I know just what each one requires of me? The text says, "Here are they who keep," not they who profess to keep and fail, but, "they who keep the commandments of God."

Let us now study the first one of God's commandments, and see if we are really keeping it. The first is perhaps the most important one of all the ten, or it would not have been placed first. We know that in order to succeed well in any enterprise, we must start right. If, then, we can understand this first command, and learn to keep it indeed, we shall have no trouble with the other nine. "Thou shalt have no other gods before me." We can do no better in the study of this commandment than to let the Saviour explain its true meaning. Matt. 22:37, 38. Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

If we love God with all the heart, there is no part of the heart left for Satan to occupy in any way with his devices and suggestions, he is entirely driven out of the heart; and if we love God with all our soul,—the word "soul" here evidently referring to the physical man,—then

all our strength of body will be given to God, and Satan cannot in any way induce us to use any of our strength to aid him in his dark work.

Again: if we love God with all the mind, then all our thoughts will be heavenward. When all the heart, and all the soul, and all the mind are given to God, how much of the man is left for Satan to work upon?—None of him.

To keep the first commandment, then, means entire consecration to God, a giving of one's self unreservedly into the hands of the Lord to be used by him as seems good in his sight,—an entire giving up of self, all selfishness gone, absolutely no will of our own, everything yielded to God and his service, like the Saviour,—such an one will say, "Thy will, not mine be done." If this were true of every one who has embraced the present truth, we would have no more church difficulties, no more hardness of heart toward our brethren, no more accusations one against another, no more envy or hatred, no more evil-speaking; and why?—Because the man who loves God with all his heart, soul, mind, and strength has no time to hate his brother or to speak evil of him. No, he has no time to do anything but to love God! It takes time to think evil of our brethren or of any one else, and it takes both time and strength of body to go about speaking evil of others. Does the one who does these things keep the first commandment?—Surely not. Again, if one loves God with all the heart, there will be no exalting of self, no desire for the supremacy in anything. From the pen of sister White in the *REVIEW* of Dec. 18, 1894, we read the following on this point: "In keeping the first four commandments, which reveal the duty of man to his God, the worshiper of God will find that he cannot cherish one fiber of the root of selfishness."

The above testimony is plain and pointed. A fiber is a very small part of anything, hence to keep the first commandment we must not retain the ~~smallest particle~~ of selfishness. The person who will love God with all his heart and allow self to die, will not withhold his tithes from the Lord's treasury; but when the Lord says, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord" (Lev. 27:30), he will say, Yes, Lord; that is so, and I will cheerfully render unto thee thine own. Neither will such a one harbor pride in his heart, and be found going after the fashions and customs of the world. The Lord says, "Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time."—"*Testimonies for the Church*," Vol. 31, p. 185. Again, "The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments, is a species of idolatry, and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to his glory. All matters of dress should be strictly guarded, following closely the Bible rule."—*Id.*, Vol. 33, p. 27. They will say, Yes, Lord; I will see that my house is furnished with plain furniture, and I will lay aside these unnecessary adornings of my body, and will walk in the light thou hast given in regard to these things.

As we look at the first commandment from this standpoint, we can say in the language of David, "Thy commandment is exceeding broad." With all our boasted light upon the commandments of God, how few of us are really keeping the first commandment of the decalogue as it must be kept before we are ready to enter the kingdom of God! But the Lord, in speaking of this time, has said, "Here are they who keep [*yes, keep*] the commandments of God," and we know that 144,000 persons will actually keep the commandments of God, and will be found keeping them when the Lord comes. Is it not high time that we were looking more deeply into this question than ever before? Surely if we are to enter heaven, and there,

together with the angels, keep the commandments of God as they would have been kept had sin never entered the universe of God, we should be studying diligently and prayerfully their holy character, that we may know what they require of us, so that we may be prepared for citizenship in heaven. Again, the more closely we walk in the way of God's commandments, the more we shall be able to do to help others of our fellow-men to see the truth, that they, with us, may be saved. May the Lord help us all to walk in the light he has given us.

THE ROOT.

BY ELDER J. N. LOUGHBOROUGH.
(Topeka, Kan.)

In the controversy between Job and his three friends, who were continually suggesting to him that his great affliction had come upon him because of some sin that he was not willing to acknowledge, he gave them a piece of good, wholesome advice in these words: "But ye should say, Why persecute we him, seeing the root of the matter is found in me?" Job 19:28. They had already reproached him thus "ten times," and he had told them, "Be it indeed that I have erred, mine error remaineth with myself." Verse 4. Instead of their triumphing over him because they thought they had discovered some secret cause for his affliction, they should rather say, "If he has done some wrong, it is only the fruit of that 'root' which is by nature in the heart of every man unrenewed by God's grace; so by nature we are no better than Job, even if he has sinned; and we do not know that he has such a sin, it is only our surmising."

Those who realize the force of the apostolic statement that "the carnal mind [the natural, fleshly, or unrenewed mind] is enmity against God," instead of indulging a spirit of boasting over others for their supposed faults, will seek God's grace, that they may the rather "make straight paths for their feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:13-15.

In like manner the Lord admonished the people in the days of Moses to beware "lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst." Deut. 29:18, 19. Of such the Lord said, by the mouth of the prophet Isaiah, "Their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5:24. This evil root, "bearing gall and wormwood," is not always to remain; for in the final burning day the Lord has said he will leave of the wicked "neither root nor branch." Mal. 4:1.

The thorough work to be accomplished through acceptance of, and obedience to, the gospel of our Lord Jesus Christ, was set forth by John the Baptist in these words: "And now also the ax is laid unto the root of the trees." Matt. 3:10. As Christ came to teach, it was in exact accord with what John said of him. In his discourse on the mount, as well as in his reproof of the mode of teaching of the scribes and Pharisees, he showed that the inner man must be cleansed, and the thoughts be all in harmony with the law of God.

There is a root, a plant of divine origin, which is commended highly in the word of God. Those illustrated in our Lord's parable of the sower as those who "received the seed into stony

places," he said were those who hear the word and anon with joy receive it. "Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended." Matt. 13:20, 21. That root is the one spoken of by Solomon, when he said, "The root of the righteous yieldeth fruit." Prov. 12:12. How and why this is so is strikingly set forth by the prophet Jeremiah: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." Jer. 17:7, 8. That root is Christ, for he said of himself, "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:5. If we are connected by faith with that "root of Jesse," and have that root bearing us, we may be indeed fruitful, and with the apostle Paul can say, It is no more I that do it, "but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

WHAT DOES THE SOUTHERN NEGRO MOST NEED?

BY LOYD J. CALDWELL.
(Battle Creek, Mich.)

THE report of the late Negro Conference at Tuskegee, Ala., where is located the greatest Negro industrial school in the world, gives these three as his chief needs:—

1. *Education*—especially in trades and in "common branches."
2. *Property*—especially a decent home of his own.
3. *Practical Religion*—especially honesty and virtue.

With but few schools, and only for three and a half months a year held in a shed or windowless cabin; with a teacher getting less than \$20 a month; with four fifths of them owning no land and living in a cabin of one room; mortgaging their unplanted crops to secure the storekeeper and land-owner; coming out in debt at the end of each year; with only such training in religion and virtue as slavery found profitable; with the ever-present "color line" setting an impassable limit to their rising by internal or external efforts,—what wonder is it, if the colored farmers of the South mostly remain "low down niggers,"—the profitable prey of the store-shark, the land-shark, the saloon-shark, the sensual shark, and all other sharks?

That the Negro is cheerful, peaceful, useful, tractable, and teachable, all must admit; that he learns readily in primary studies, all admit; that he is sympathetic and religiously inclined, all admit.

That many will yet welcome the third angel's message and be saved by it, we are assured. What shall we, of the favored race and the favored church, do for him of whom God has especially said, "Those who are accounted the strongest and most enlightened should go to the aid of those who are in the most need of help and enlightenment"?—REVIEW, April 2.

Any plan that leaves them where they are, and about as they are, to carry the added opposition that present truth is sure to bring them, will not promise the best. Why not sell them small farms in a mixed colony, where, under white leadership and protection, they might have an all-round training in living out the truth?

A self-sustaining missionary colony and training school might be planted in the "Black Belt" in the Mississippi River bottoms of Louisiana, where the land is not only rich in soil, timber, climate, and crops, but is very cheap in price,

near to markets, and where almost nothing is being done for the elevating of the swarms of blacks who are there. Still more: the State has not and never had a law against Sunday work; and the mild, healthy climate would allow much more time to be devoted to missionary work than in regions far north or beyond the seas. If not, why not? If so, who else will go?

SCANDINAVIAN AND OTHER FOREIGN LANGUAGES.

Some Reasons Why They Should be Used by Their Nationalities in This Country.

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

THE example of Jesus and the apostles shows that children should learn their mother-tongue. The mother of Jesus instructed him in reading the word of God, and when he was old enough, she brought him to the synagogue. Jesus always loved his mother and the language she spoke. Paul was brought up in Tarsus, a city in Cilicia, Asia Minor. His parents were Jews and lived in a foreign country, just as foreigners live in this country. The people in that country used the Greek and the Latin, and Paul was well versed in these languages, but he learned his mother-tongue just as well, and he used it as long as he lived. Timothy grew up in Lystra in Galatia. Acts 16:1. His father was a Greek, but his mother-tongue was Hebrew, and his mother did not neglect to teach him the Holy Scriptures in this language. 2 Tim. 3:15. The consequence of this was that the same unfeigned faith dwelt in him which dwelt first in his grandmother Lois, and in his mother Eunice.

We do not need to encourage the Scandinavian children to learn English. They learn that in the school and among their associates. The current is so strong in this direction that no one can avoid following it or even wishes to. But if the children do not also learn to speak and read their mother-tongue, then it necessarily follows in a greater or smaller degree that they lose respect for their parents, and do not become so closely united with them as it is the will of God that they should be. It is God's good pleasure that the last message of mercy "shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:6. But those who neglect to teach the children their mother-tongue work directly against that part of the message. The children learn to read the Scriptures in the English language, and all their religious instruction in the Sabbath-school and elsewhere is English.

In order to adapt themselves to this, the parents speak English to their children. But it does not last long before the children understand that the parents speak poor English. Mother says, "Dat vi must not do dis tings.. Vi must not put de yug and de yar on de shair." Is it not funny? The children do not like to be instructed in such a language. They prefer to go among Americans, where they can learn to speak correctly. Thus the mother loses her influence over the children, and it is evident that it causes a separation between her and them. This could in a large measure be avoided if the children learned to speak and read their mother-tongue, and learned to love and honor the word of God in this tongue.

How would our American brethren like to be in the same condition? I remember an American mother in Norway whose children soon learned to speak Norwegian. They used it between themselves before the mother, and she could not understand a word. I can assure you that she felt badly enough, and it is not to be wondered at that she wanted to get back to America as soon as possible. Now if you understand the situation, you can do much to encourage our Scandinavian brethren to use their own language where you come in contact with them.

Special Mention.

CIVILIZATION.

WE are wont to boast of our civilization, but after all it may be queried how much it has done for us more than to gloss us over with a thin coat of respectability. That which suggests this query is the love of blood, which is so manifest on every occasion. A dog-fight will attract more people than a sermon, ten to one. Thousands will crowd to see some foolhardy man jeopardize his life at Niagara Falls or perform some daring feat. One of the most attractive amusements now is to see men or women drop from a balloon. But there would be no particular attraction but for the fact that they are quite likely to break their bones in lighting. We despise the Spaniards because they love the bloody bull-fight. But the Atlanta Exposition proposes to exhibit bull-fighting as a leading attraction. Pugilism, the most debasing and devilish form of amusement, cannot be restrained even by the law, for various reasons no doubt; but altogether because people love the brutal spectacle of the bloody battle. The most shocking crimes are reproduced in theaters to crowded houses, which linger with delight over the exaggerated depiction of blood-curdling tragedies. No; except where the grace of Christ prevails, human nature has not improved; but is becoming, if possible, more and more depraved. T.

THE DECAY OF TURKEY.

MENTION was made in our News department last week of the decay of the Ottoman fleet, and its bearing on the continuance of the Turkish power in Europe. The matter is worthy of further mention, and a brief quotation from an article in the *Review of Reviews* will interest every reader who is watching the Eastern question. It says:—

“At the Kiel demonstration in June, the Turkish fleet was represented by one forlorn ironclad. It was well, no doubt, that the crescent should fly at the masthead of one ship at least in the combined navies of Christendom, but its presence emphasized and accentuated the extent to which the power of the Ottoman has faded out of Europe. It is stated on the best authority that this solitary Turkish ironclad was the only vessel in the whole of the Turkish fleet, whose boilers were in condition to get up steam, and possibly the only survivor of the fleet which thirty years ago ranked as one of the best half dozen in the world. Europe by no means adequately recognized the way in which the Eastern question has been affected by the rust that has eaten into the boilers of the Turkish ironclads, lying in a huddle at their moorings in the Golden Horn. In the year 1878, the Turkish fleet, under the command of Hobart Pasha, had unquestioned supremacy in the Black Sea and in the waters of the Levant, hence the Russian advance upon the Bosphorus was of necessity made by land. In the future there will be no necessity for crossing the Danube and marching through Bulgaria. The Russian Black Sea fleet could in a moment seize Constantinople, and hoist the Russian eagle over the Mosque of St. Sophia. . . . The capital of the Turk would be in the hands of the Russians almost as soon as the rest of Europe heard of the declaration of war. . . . Still it is well to remember, when people are

discussing the chances of the great war, which some people anticipate will break out this autumn, that if France and Russia should really go campaigning together, Constantinople will fall into Russia's hands almost without a blow.”

On such a trembling pivot hangs the possibility of war, and the great and decisive changes, which, when it comes, it is sure to cause in the Eastern portion of Europe. U. S.

INCONSISTENCY EXPOSED BY FACTS.

It affords Catholic priests of polemic tendencies any amount of amusement to prod the consciences of Protestants on the point of their inconsistency in observing Sunday solely on the authority of the Catholic Church. “Senex,” who wrote those famous articles in the *Catholic Mirror*, is now publishing in that paper a series of letters to Bishop Paret of the Episcopal Church. In his first letter he quotes from the bishop this sentiment: “And yet it is not lawful for the church to ordain anything contrary to God's word written.” Senex says to this: “Apply the words just quoted to the practice of over three hundred years of keeping a day holy which the ‘Holy Scriptures,’ as you gratuitously call them, never once ordered to be kept holy, whether we examine the Old or New Scriptures. I defy you to place your finger on one word in the New Testament that hints indirectly at a desire to change the Sabbath (Saturday) to the first day of the week, and then read the above quoted words: ‘And yet it is not lawful for the church to ordain anything contrary to God's word written!’ It is utterly impossible to find words strong enough to condemn adequately any act of self-stultification such as this is, existing, as it does, for a period of more than three hundred years.”

The bishop states true Protestant doctrine, and Senex faces Protestant inconsistency with indisputable facts. T.

WANTONNESS.

“YE have lived on the earth and been wanton,” is the prophetic utterance of the apostle James when addressing the rich men of these last days. These men are doing their part to fulfill the prediction. Word comes from Paris of a dinner lately prepared by Rodman Wanamaker, son of John Wanamaker, of Philadelphia, a man who has a reputation in Sunday-schools and money-getting. The feast was made to twenty-two French aristocrats, and was designed to show what an American could do in the line of prodigality. The decorations were provided on a magnificent scale. Luminous fountains played over blocks of ice to cool the room. A correspondent to the *New York Sun* says: “The dinner itself showed a splendid disregard of cost. There was none of the meanness of the Europeans, who are not ashamed, even when wealthy, to make a roast of fish do duty for the whole party. Each guest had before him a whole leg of mutton, a whole salmon, truffled fowl, a basket of peaches, and a double magnum of champagne, besides bottles of wine of sacred vintage and fabulous cost. After the dessert had been served, a waiter brought around a black silk bag, into which each guest thrust his hand and drew out a souvenir. The souvenirs were pearl and emerald pins, ruby links, gold cigarette cases, inlaid with diamonds, and other trifles of substantial value. It is asserted that the cost of the entire affair was close to \$20,000.” T.

“STRAINING AT GNATS.”

FOR more than ten years there has been a constant effort on the part of a few self-constituted guardians of Sunday sacredness of the city of Des Moines, Ia., to secure the enforcement of its somewhat stringent Sunday laws. Several “State Sabbath Associations” have been held here, with many of the leading champions of the country in attendance, in the hope of creating a “healthy sentiment” toward the enforcement of these laws, but the efforts proved almost fruitless. One of the active members was reported to have said, “There is no use trying to change the sentiment of the people on this subject, when at every turn we are confronted with the religious liberty literature of the Advents.”

Then came a lull for a year or so; but this last spring the resurrected movement found form in the “Church Federation” which was organized ostensibly for the purpose of seeing “that only worthy persons were placed in charge of the city government.” It soon developed, however, that those who were behind the movement had for one of their main objects the securing of Sunday-closing of every business in the city. Paragraphs began to appear in the various city papers intimating that unless the stores that were taking advantage of those who respected the day ceased to open their doors on Sunday, the law would be called into effect. Following this the first thing the people knew was the announcement of a bill before the city council prohibiting any business whatsoever being done in the city on Sunday, except by those who conscientiously observed Saturday as the Sabbath. The bill did not become a law, however, much to the chagrin of those who were fathering it. Next, the Church Federation took it in hand to stop all gambling and to close up the saloons of the city. This they partially accomplished, and were for a time in high spirits; but they soon learned that the “children of this world are wiser in their generation than the children of light,” and here also they have to acknowledge defeat.

The latest effort on the part of the city government along this line, was to enforce the law against fishing on Sunday. A wily policeman last Sunday meandered up and down the banks of the river that runs through the city till near the big dam, where, nearly hid from public view, one lone man was discovered casting his line. The offender was promptly arrested and taken to the city bastille to await trial the following morning. When the mayor heard of this outrage on the peace and dignity of the city, the papers report that he promptly ordered his “sentinels” to spy out any other impious fishermen that might be along the river and promptly arrest them. After he had given these orders, he went to almost the exact spot where the arrest of an hour before had been made, boarded a steamer, and took a six-mile pleasure ride up the river. Verily, consistency is a jewel highly to be prized.

This incident illustrates the fast-growing tendency to “strain at gnats and swallow camels” in reference to this Sunday-enforcement business. However, they are but straws which indicate the direction of the wind,—harbingers of the coming storm. “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the day; we are not of the night, nor of darkness.”

W. E. CORNELL.

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.

ONE SOWETH AND ANOTHER REAPETH.

BY MRS. M. L. BROCK.
(Oklahoma City, O. T.)

OFF we may sow with lavish hand,
Increasing in the world's wide field,
And yet the hard and barren land
No rich response of harvest yield.

And we are weary with the pain
Of patient watching; and we fear
Our scattered store of golden grain
Will never bring a blade or ear.

And yet who knows? at last, though late,
The kindly rain and sun may bring
To other eyes that watch and wait
Bright tokens of a fruitful spring.

When we who toiled no longer keep
Our watchful eyes on fields below,
Glad hearts and joyous hands may reap
The fruit of seed they did not sow.

Then, weary sister, who hast sown
Thy seed with daily tears and toil,
And dreamest that no grain has grown,
But died in darkness in the soil,—

Dear sister, still at morning sow,
Nor in the evening stay thy hand;
Thou doest thy Father's work, and lo!
Hereafter thou shalt understand.

WHAT TO GET TO EAT.

IN many cases the first question that salutes the waking housewife in the morning is, What shall we have for breakfast? The very weight of it makes her tired again. But it is a pertinent and practical question and must be met practically as well as theoretically. That is hardly settled when a worse one comes up in the shape of, What shall I get for dinner? Three hundred and sixty-five times a year those questions come up, and they cannot be evaded, for something has to be done, though the puzzled woman often wishes that we did n't have to eat. But "father and the boys" never agree with that sentiment; they think that life would not be of much account if it were not for eating; indeed we have heard many boys assert they would not live were it not for the *little* (?) they eat.

The best way for the housewife is to accept the situation and agree that the men folks are entitled to as much as they need to eat, and provide it cheerfully two or three times a day. But then we meet those questions. Well, let us try to learn to meet them fairly. In the first place, let the breakfast question be settled and partly solved before going to bed. It is worth a great deal to have those loads off the mind when we sleep. Let all the preparations be made that can be consistently made the night before, for the morning hour is brief, and it is better not to be rushed.

No part of the domestic program is so full of importance as the proper preparation of food. There is a chance to exercise thoughtful ingenuity in arranging the daily bill of fare for the family. We hold that one essential quality of good food is attractiveness in variety, in taste, and in appearance. No one can do well on food he cannot eat with a relish. Eating from a sense of duty is next thing to not eating at all. By suggesting variety a great number of different dishes for the same meal is not implied, though a sufficient number to meet the reasonable demands of appetite should be on the table. But a small list of food materials may be made to produce a sufficiently wide variety, provided intelligence and ingenuity be exercised in their preparation. The appetite becomes weary of monotony. We have all heard of the boarder who, when asked if he liked codfish, replied that he liked it very well for seventy or eighty meals, but did n't care for it for a steady diet.

The very best of viands become tiresome if produced in an endless procession. Suppose a family is provided with grains, vegetables, fruit, milk, sugar, and salt. These are the main elements of ordinary diet, excepting meat, which we consider unnecessary and as expensive as all the others combined. Now if vegetables consist of potatoes always cooked in one style, perhaps boiled in their jackets, if grains mean plain, dry, tasteless white bread, if the milk is all turned to butter or fed to calves, and the fruit of one sort cooked in one way, and the sugar is put on in a teacup with salt *ad lib.*, eating gets to be an old story, and the table a place for grumbling and long faces.

There is not the slightest excuse for such a state of things, unless shiftlessness be an excuse. It costs no more to have those articles in pleasing varieties and prepared in various ways than it does to have such a tedious, senseless sameness year in and year out. It costs no more, we say, except in the outlay of thoughtful care to have three or four kinds of flour, a variety of cereals, as wheat-meal, corn-meal, oat-meal, etc., a variety of vegetables and of fruit, than it does to procure always and invariably the same article. Next week we will talk about breakfasts.

CHILDREN'S RIGHTS.

BY ANNA C. KING.
(Battle Creek, Mich.)

WE recognize the truth of the statement that "all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." These rights belong to the child as well as to the man. Only the most inhuman deny to the child the right of life, but the rights of liberty and the pursuit of happiness are more often restricted. The correct use of these will give to the child courage and self-respect, and beget in him a respect for those who have respected his rights. Right-doing brings forth fruit after its kind. If the exercise of these rights is denied or restricted, just to that degree one of two results will follow. If the child is endowed with perseverance and courage, he will assert his rights, declare war, and generally win the battle, though he may have to keep up an unequal contest for several years, sometimes winning and sometimes losing. In this battle he disregards the fact that others have rights as well as himself, and he seeks to make everything bend to his way of thinking, and often accomplishes even this in the home. He becomes bold and overbearing,—an absolute monarch. The other alternative is still more pitiable. It is the child who is willing to yield his rights for the sake of peace, or from lack of will-power to assert and maintain them. He yields this point and that, and as he yields, his rights are more and more infringed upon, until he becomes discouraged, broken-spirited, and gradually becomes impressed with the idea that every one has rights but himself. He loses self-esteem and all ambition to rise in life. Afraid to make any effort for fear of being opposed, he relinquishes his position at the first resistance he meets. He becomes weaker and more vacillating, and is unfitted for the duties of life.

There are two rights of children that are most flagrantly disregarded; the right to personal respect, and the right of choice. The helpless babe has its right to personal respect, yet how universally this right is disregarded. The poor little creature is seized by this one and that, is caressed, patted, and jolted, at times when it is in no mood for such treatment, and often by persons it would spurn if it had any choice in the matter. It is unceremoniously taken from its play, and subjected to the usual round of salutation in spite of its remonstrances. Older children are often treated in much the same way, to

their disgust and the aversion of the persons thus treating them. They are subjected to hearing remarks, favorable and unfavorable, as to their personal appearance, and the effect of these remarks in many instances affects their whole life.

The disregard of a child's right of choice is to him a source of great annoyance,—it angers and humiliates him, and destroys the confidence that might otherwise exist between parent and child. I once heard a child bidden not to do a certain thing, and saw a crimson flush mantle the face, which told plainly that the child would not have done it on any account. When the father had turned away, the child no longer restrained her tears, and passionately exclaimed, "How could papa think I would do such a thing?" It is not natural for the human heart to choose the right, and yet God must have seen that to give the right of choice was the surest means of securing man's salvation, and the closer his plan of government is followed, the surer will be the success.

One boy said to another in a very authoritative way, "George, bring me my hat!" and quick as a flash went back the answer, "I won't do it, get your own hat!" If he had said, "George, will you please bring me my hat?" there is little doubt but that George would have done it; but because his right of choice in the matter was denied him, he asserted and maintained his right by refusing to comply with the command.

To give children the full exercise of all the inherent rights that grown people have, will not cause them to become lawless as some suppose, but will make them respectful to their seniors, and fit for the duties of maturer life. This is not saying that they will not need guidance and restraining, just as our Father guides and restrains us in all our course of action, but leaves the will free. We are made stronger and nobler by doing right from choice, and God will at last dare to trust us anywhere in the universe, and know that we will always choose to do right.

"THE MAN THAT DIED FOR ME."

FOR many years I wanted to go as a foreign missionary, but my way seemed hedged about, and at last I went to live in California. Life was rough in the mining country where I lived with my husband and little boys.

I heard of a man who lived over the hills and was dying of consumption, and they said, "He is so vile that no one can stand it to stay with him, so the men place some food near him and leave him for twenty-four hours. They will find him dead sometime, and the sooner the better."

The pity of it all haunted me as I went about my work, and I tried for three days to get some one to go to see him and to find out if he was in need of better care. As I turned from the last man, vexed with his indifference, the thought came to me, "Why don't you go yourself? Here's missionary work, if you want it."

At last, one day, I went over the hills to the little abode. It was a mud cabin, and contained just one room. The door stood open, and up in one corner, on some straw and colored blankets, I found the dying man. Sin had left awful marks on his face, and if I had not heard that he could not move, I should have retreated. As my shadow fell over the floor, he looked up and greeted me with a dreadful oath. I stepped forward a little, and there came another oath.

"Do n't speak so, my friend," I said.

"I ain't your friend. I ain't got any friends," he said.

"Well, I am yours and"—but the oaths came quickly, and he said,—

"You ain't my friend. I never had any friends, and I do n't want any now."

I reached out at arm's length the fruit I had brought him, and stepping back to the door—

way, I asked if he remembered his mother, hoping to find a tender place in his heart, but he cursed her. I asked him if he ever had a wife, and he cursed her. I spoke of God, and he cursed him. I tried to speak of Jesus and his death for us, but he stopped me with his oaths and said, "That's all a lie. Nobody ever died for others."

I went away discouraged. I said to myself, "I knew it was no use." The next day I went again, and every day for two weeks; but he did not show the gratitude of a dog. At the end of that time I said, "I am not going any more." That night, as I was putting my little boy to bed, I did not pray for the miner. My little Charlie noticed it and said:—

"Mama, you did not pray for the bad man."

"No," I answered with a sigh.

"Have you given him up, mama?"

"Yes, I think so."

"Has God given him up, mama? Ought you to give him up till God does?"

That night I could not sleep. That man dying, and so vile, with no one to care! I got up and went away by myself to pray, but the moment that I touched my knees, I was overpowered by the sense of how little meaning there had been to my prayers. I had no faith, and I had not really cared beyond a kind of half-hearted sentiment. I had not claimed his soul for God. O, the shame, the shame of such missionary zeal! I cried, "O Christ, give me a little glimpse of the worth of a human soul." I saw my Lord as I had never seen him before. I stayed there till the answer came.

As I went back to my room, my husband said, "How about your miner?"

"He is going to be saved."

"How are you going to do it?" he asked.

"The Lord is going to save him, and I do not know that I shall do anything about it," I replied.

The next morning, the moment my little boys went off to school, I left my work, and without waiting for gloves or shadows, hurried over the hills, not to see "that vile wretch," but to win a soul. I thought the man might die.

As I passed on, a neighbor came out of her cabin, and said, "I'll go over the hills with you."

I did not want her, but it was another lesson for me. God could plan better than I could.

She had her little girl with her, and as we reached the cabin, she said, "I'll wait out here."

I do not know what I expected, but the man greeted me with an awful oath; still it did not hurt, for I was behind Christ, and I stayed there. I could bear what struck him first.

While I was changing the basin of water and towel for him, things which I had done every day, and which he had used but never thanked me for, the clear laugh of the little girl rang out upon the air. "What's that?" said the man, eagerly.

"It's a little girl outside, waiting for me."

"Would you mind letting her come in?" said he, in a different tone from any I had heard before.

Stepping to the door, I beckoned to her, and then, taking her by the hand, said: "Come in and see the sick man, Mamie." She shrank back as she saw his face, and said, "I'm afraid," but I assured her with, "Poor sick man, he can't get up; he wants to see you."

She looked like an angel, her bright face framed in golden curls, and her eyes tender and pitiful. In her hands she held the flowers she had picked off the purple sage, and, bending toward him, she said: "I am sorry for 'ou, sick man, will 'ou have a posy?"

He laid his great bony hand beyond the flowers on the plump hand of the child, and the great tears came to his eyes as he said: "I had a little girl once. Her name was Mamie. She cared for me. Nobody else did. I'd have been

different if she'd lived. I've hated everybody since she died."

I knew at once I had the key to the man's heart, and I said, "When I spoke of your mother and your wife, you cursed them; I know now that they were not good women, or you could not have done it."

"Good women! O, you don't know nothin' 'bout that kind of woman. You can't think what they was!"

"Well, if your little girl had lived and grown up with them, would n't she have been just like them? Would you have liked to have her live for that?"

He evidently had never thought of it, and his great eyes looked off for a full minute. As they came back to mine, he cried: "O no!"

Reaching out and taking the poor hand, I said, "The dear Lord did n't want her to be like them. He loved her even better than you did, so he took her away. He is keeping her for you. Don't you want to see her again?"

"O, I'd be willing to be burned alive a thousand times over if I could just see my little girl once more, my little Mamie."

O friends, you know what a blessed story I had to tell that hour, and I had been so close to Calvary that night that I could tell it in earnest! The poor face grew ashy pale as I talked, and the man threw up his arms as though his agony was mastering him. Two or three times he gasped as though losing his breath. Then clutching me, he said: "What's that, woman, you said t'other day 'bout talking to somebody out o' sight?"

"It's praying. I tell Him what I want."

"Pray now, quick. Tell him I want my little girl again. Tell him anything you want to!"

Dropping on my knees, I prayed for the man who had lost his little Mamie, and wanted to see her again.

Heaven seemed to open before us. There stood One with the prints of the nails in his hands, and the wound in his side.

And the man kept saying, "Tell him more about it, tell him everything; but, O! you don't know." Then he poured out such a torrent of confession that I could not have borne it but for One who was close to us at that hour.

By-and-by the poor man grasped the strong Hand. It was the third day when the poor, tired soul turned from everything to him,— "the Man that died for me."

He lived on for weeks, as if God would show how real was the change. I had been telling him one day about a meeting, and he said, "I'd like to go to a meetin' once."

So we planned a meeting, and the men from the mills and the mines came and filled the room.

"Now boys," said he, "get down on your knees while she tells about that Man that died for me."

I had been brought up to believe that a woman should n't speak in meeting, but I found myself talking, and I tried to tell the simple story of the cross. After awhile he said, "O boys, you do 'nt half believe it, or you'd cry; you couldn't help it. Raise me up. I'd like to tell it once."

So they raised him up, and between his short breathing and coughing, he told the story. He had to use the language he knew.

"Boys," he said, "you know how the water runs down the sluice boxes, and carries off the dirt and leaves the gold behind. Well, the blood of that Man she tells about went right over me just like that; it carried off about everything. But it left enough for me to see Mamie, and to see the Man that died for me. O boys, can't you love him?"

One morning the door was closed, and I found two of the men sitting silently by a board stretched across two stools. They turned back the sheet from the dead, and I looked on the face which seemed to have come back nearer to the image of God.

Kneeling there, with my hands over those poor, cold ones that had been stained with human blood, I asked to come to understand more and more the worth of a human soul, and to be drawn into a deeper sympathy with Christ's yearning compassion, "not willing that any should perish."—*Mrs. J. K. Barney.*

SOME EXAMPLES OF PROPER HOME TRAINING.

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

So much is said nowadays about the "new woman,"—her aims and aspirations,—that I have wondered if it is generally known that there is a Book extant in which is recorded for our example the lives and characters of some women of whom God has highly approved. From what I am able to gather from current literature on the subject, the "new woman's" ideal is to don bloomers, wear a man's tie, and bstride a bicycle. The women whom I have mentioned were well pleased to fulfill their life-work in a more retired, unobtrusive way in the quiet of their own homes, but how wide-spread their influence, how undying their example.

When Paul, writing to his beloved young friend Timothy, said, "when I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee, also," he told a great deal concerning the family history. Holmes says, "We are omnibuses in which all our ancestors ride," and we can testify how often it is the case that children reflect in looks, actions, or some particular trait, an uncle, grandmother, or some more distant relative of the family. We are assured that not a single earnest prayer sent up from a devoted Christian will be lost, and Timothy's godly life is a bright example of the power of prayer by a pious parent.

Talmage has most forcibly and truly said: "Fathers and mothers under God are to decide whether from their families shall go forth cowards, inebriates, counterfeiters, blasphemers, and whether there shall be those bearing your image festering in the low haunts of vice, and making the midnight of their lives horrid with a long howl of ruin; or whether from your family altars shall come the Christians, the reformers, the teachers, the ministers of Christ, the comforters of the troubled, the healers of the sick, and a great many who shall, in the humble spheres of the toil and usefulness, serve God and the best interests of the human race."

You remember the story of the "Specter of Brocken." It seems that in those mountains, under favorable conditions, people see a monster specter in the clouds. It will move its hands, or, in fact, any part of the body, and is a most wonderful sight, and thousands go there just to see this interesting phenomenon. It gradually dawns upon the minds of the spectators, however, that it is but themselves copied on a gigantic scale in the clouds. Did it never occur to you that we often see, or may if we will but open our eyes, this same process going on right in our own homes? Our little faults, which we deem so trifling and unimportant, are rapidly being copied and perhaps enlarged in the characters and lives of our children. We would be wise to summon the courage to look ourselves straight in the face, recognize our faults, attack them and conquer them, and earnestly pray that God will make us suitable examples for our children to copy. The responsibility is ours, and although it is a grave one, we cannot afford to shirk it, and we must not forget that it is not so much what we teach our children as how we live in their presence. We wish them to be better than we are, but the probability is that they will be but reproductions of ourselves.

(To be continued.)

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 13, 1895.

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WHY NOT DISCRIMINATE?

THE Toledo *Blade* of July 11, says: "The State has power to establish a weekly rest-day; and in so doing it wisely selected the day considered sacred by the majority of its citizens. It is the duty of the minority, whether they are infidels, agnostics, Jews, Mohammedans, or Adventists, to submit to the will of the majority in this matter, precisely as the minority submit to the majority at an election."

The first sentence of this quotation is very safely worded: "The State has power," etc. Yes; it has power to do any unrighteous thing it may conceive a desire to do. But that is not saying that it has a right to do it. A weekly day of rest has no other foundation, and no other design, than a religious one; and the State has no right to interfere in the matter of religious ordinances, practices, or beliefs, which do not encroach upon the rights of others. It therefore has no right to establish a weekly rest-day, and enforce its observance by pains and penalties upon the people. The functions of the State extend only to this point: to foster the interests of the State, and provide that no man be deprived of the rights by which he is endowed by his Creator. It has to do only with the relations between man and man. To this end only are governments ordained of God. No one surely will contend that any government has been ordained of God, to do things which are unjust and oppressive to the people.

As to the second statement, that the minority must submit to the majority, that must be limited to the same extent. In matters which pertain to the constitution of society in its civil capacity, in matters that relate to the policy of the government, and in commercial and industrial pursuits, let the majority rule, and the minority submit; always supposing, of course, that no action is taken which encroaches upon the domain of conscience. But religious duties are not questions of human laws or of human majorities. In this realm, man has to do, not with his fellow-men, but with God alone.

It will doubtless be one of the difficulties and perplexities of the situation, on this question, that men will have no higher conception of the worship of the great God, than to put it, like the Toledo *Blade*, on the same level with simply human and social relationships, and treat it accordingly. u. s.

THE WORD OF GOD ABIDETH.

THE prevalent prostitution of the sacred work of the ministry is one of the signs of our times. We have reached the time of which Paul wrote: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The Lord says to his ministers, "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." The apostle in his solemn in-

junction to the gospel worker, says, "Preach the word."

But we are stating a fact patent to all when we say that in a majority of the pulpits to-day the word of God receives but little attention. The drift and circumstances of human life suggest the topics and mold the sentiments of the pulpit as well as of the rostrum. By very many great pulpit orators the Bible is treated as an effete, antiquated affair, good enough, perhaps, when written, but insufficient for men of to-day. Men in sacred places lift their voices against God's word and glorify human genius in its stand. Fables and fancies take the place of sound doctrine.

This will continue to be so. But it is comforting to note that, while the prophecies of these things are being fulfilled, there is left on record a gracious promise for this very time. The Lord does not leave his people without faithful teachers. The prophet says: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. 3: 14, 15. From the context we learn that this language applies in the last days, at the same time that there are heaps of false teachers, and multitudes are being turned to fables. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59: 19. So at this time the Lord will provide for his trusting people pastors according to his own heart. These will feed his people with knowledge and understanding. But true understanding originates with God. It does not conflict with his written word. The Bible has been the stay and groundwork of God's people in all ages. He has said: "All flesh is grass. . . . The grass withereth, the flower fadeth; but the word of our God shall stand forever." And he that standeth by that word will stand with it through those troublous times when the proud fabrics of human error are crumbling to dust.

G. C. T.

EMBARRASSING.

A CERTAIN class are trying by every possible means to have it appear that Sunday laws are only civil laws, that it is only a civil institution enforced on civil grounds, and that no religious consideration whatever enters into the matter; and hence the enforcing of the law has nothing to do with conscience, and whatever penalties are attached to a violation of the law, it is not religious persecution at all.

Under these circumstances it must be quite embarrassing to these defenders of Sunday-keeping as a civil practice, to hear professors of religion to whose religious views alone Sunday owes all its standing, constantly holding it up before the world as a strictly religious institution, and on that account and no other, worthy of being enforced upon the people of the land. These parties should come to some understanding, so that the question would not continually appear in these opposing attitudes.

At the recent meeting of the "Baptist Young People's Union," in Baltimore, the following preamble and resolution were adopted:—

"We, the Baptist Young People's Union of America, in convention assembled, recognizing the first day of the week as the Lord's day, and as the day set apart by the laws of the land as

the day of weekly rest from secular toil; therefore, be it—

"Resolved, That we will, by example and influence, seek to promote a better observance of the day as the day of rest and worship; and that to this end we will use all proper means to secure the enforcement of Sunday laws."

Here Sunday appears in its true light, as a religious institution—the Lord's day—and as such to be enforced by law. In face of this how ridiculous appears the "civil" plea. It is not strange that the resolution and preamble should be worded as they are; for to put it in that light is just as natural as to breathe; as every one knows, that Sunday, in its name and nature, history and aim, is a religious institution; and that had it not been such, it never would have figured in the laws of the land at all, nor any effort have been made to enforce it upon the people. No persons acting in merely a civil capacity would have ever dreamed of such a thing. The Baptists, without thinking, or else frankly, have put the matter just as it is; they want Sunday enforced, not as a civil institution, but as the Lord's day. This has come in as a relic of the old Church-and-State condition of the Dark Ages, and is contrary to the genius and spirit of our government. u. s.

"WE HAVE A LAW."

Not long ago some Protestant ministers tried to interview Cardinal Gibbons and the pope of Rome as to the reason why Protestants in certain South American countries are compelled to pay a deference to Roman Catholic rites. One of the things complained of is that Protestants in those countries are obliged to take off their hats in seeming reverence when the consecrated bread, or host, is carried through the street. The reply which these members have received from the papacy is that the civil law of those countries requires such action of all the people. The Protestants of this country are hardly satisfied with this explanation, but many of them hold precisely similar ground upon the subject of Sunday laws in this country. For instance, the *Christian Work*, in an editorial note in its issue of Aug. 8, says:—

"Our Adventist friends of Baltimore, who keep the seventh day, ought not to complain because they are not allowed to transact public business on the first day of the week. One rest day for all, and that one the first day of the week, is the law; and a just and right law it is. There is no religion in the law,—you can observe the day religiously or not, as you please,—but it is only just to all that all public places be closed, including even the saloon. The Jew and the Mohammedan have to observe one day; the one may not plead the observance of Saturday nor the other of Friday. It is but right to treat all alike, and the Adventists ought not to think to make themselves an exception to the law, which treats all alike."

What is the difference between this statement and the position of the Catholics in the matter referred to?—None at all. The Catholics also say, "We have one law for all, that they must respect the 'host,' and a just and right law it is."

Should a Protestant argue that for him to raise his hat in honor of a wafer god would be an act of worship, it would be replied that he was not obliged to worship, he must only take his hat off as others do, and worship or not, just as he pleases. How similar this is to the above argument for compelling all to rest on Sunday. "You need not worship, but you must cease your work on the day upon which we worship." In other words, you must take off your hat while we worship!

Other similar parallels might be drawn. The writer once tried to convince an Englishman that it was not right to tax the whole English people to support the Episcopal Church. He replied substantially as follows: "The tax does not discriminate in favor of any; it bears upon all equally; the liberty to support any other church is not taken away; the Baptist and the Methodist should not expect to escape the law, which treats every one alike!"

The writer of the note in the *Christian Work* would undoubtedly hold that the reasoning of the Englishman was no reasoning at all, yet it is exactly like that by which he would sustain a compulsory rest of all the people on one day.

The Adventist has rested upon the Bible Sabbath. He is refreshed and invigorated, and the necessities of his family demand his labors for their support. But the law, so just and equal (?) says, "No; you must pay a tax of one day's time each week, in honor of an *idea* of religion which is embodied in our laws."

Perhaps enough has been said to show the utter shallowness of the *Christian Work's* argument, but a word as to the coolness of its cruelty. The Adventist in Baltimore was in his own house, disturbing no one. At the same time thousands of others in that city were breaking that same Sunday law, but the humble Adventist was selected as the solitary sacrifice to maintain the dignity of the law! Why?—Because he kept the Sabbath! He did not wish to pay a tax to the established church, nor take off his hat when the Sunday holiday, born of the apostasy, and established and sustained by the papacy, passed by. So he is incarcerated in jail to please the American Church!

"No religion in the law"! How can any one tell such a story? If a Christian should be obliged to rest on the Jew's passover day, or on Friday, the Mohammedan day of assembly, would he not think that the laws by which he was compelled to bear this quasi-recognition to these rites were religious laws?

So is this Maryland law, which sets the familiars of the new inquisition to spy into the privacy of a man's house to rob him of his right to labor for his family. The whole thing is as cruel as the grave, and any man who will justify such persecution, had he lived in Jerusalem in the days of Jesus of Nazareth, would have cried, "Away with such a fellow from the earth, for it is not fit that he should live." "We have a law, and by that law he ought to die."

M. E. KELLOGG.

FOREVER PASSED—IS IT?

THEORETICALLY the United States is a model republic, and a perfect government, as far as men are presumably able to form such government; and many are most complacently coddling themselves into the belief that the ideal has here reached the actual, and that all the evils of misgovernment are here passed away.

Thus the *Interior* of Aug. 8, referring to the fact that the Puritans in this country, having fled from the tyranny of the Old World, became themselves persecutors, as a matter of history painful to reflect upon, says: "The days of religious persecution of any sort, it is to be hoped, are forever passed on this continent."

Thus men will sit quietly in their sanctums, and complacently hope that the days of religious persecution are forever passed away, while at the very same time the fires of persecution are burst-

ing out anew in at least six of the States of this Union, and men are now languishing in prison, or laboring in chain-gangs, and being arrested even in its own city of Chicago, on the same religious grounds. Religious persecution passed away, forsooth! Does the *Interior* know these things?

u. s.

SUMMARY REPORT FROM AUSTRALASIA.

WE have received so many evidences during the last year of the interest which our brethren in the Northern Hemisphere feel in the advancement of the message here at the antipodes, that it seems due that we report something of the progress of the work in the various colonies.

THE BIBLE SCHOOL.

During the visit of W. C. Sisley, Dec. 14 to Feb. 23, plans were outlined by the Union Conference Committee for the organization, as soon as possible, of an industrial department in which a few young men, greatly needing and desiring education, might work six hours a day for board and tuition taking two studies a day. This department was opened March 5. The managers of the Bible school had previously rented a large house close to our school land, and then purchased a few good family tents from the Conference, which, with the twelve-roomed house, now accommodate a family of twenty-four.

On visiting the place, June 12, we found nineteen young men earnestly engaged in labor and study. Nine of these are from Victoria, five from New South Wales, four from New Zealand, and one from Tasmania. All appeared to be deeply interested, both in their work and their studies, and from the reports of Elder Rousseau and wife, who are their teachers, and from brethren Metcalf, Hare, and L. N. Lawrence, who direct their work in the field, we believe they are making good progress. Ten acres of the forest have been cleared for garden and orchard, and are ready for the plow. A portion of the college campus has been cleared of brush and small trees. At present the roads are being cleared, and the swamps ditched.

Our plans for buildings, made by brother Sisley while here, provide for three buildings. First, a Girls' Home, to which are attached the kitchen and the dining-room for the whole school family, also a wing specially planned for the accommodation of children under fourteen years of age. This building will furnish lodging rooms for sixty persons, and the dining-room will accommodate one hundred. It is proposed that this building be erected first, and that its parlors be used for recitation rooms till the second building is ready.

The second building, which we shall name Uriah Hall, will have fine recitation rooms, besides president's office, library, and book-store, and a chapel to seat about two hundred. The third building will be a Boys' Home, with rooms for forty-four.

Everything is planned with a view to convenience, but with the utmost plainness and economy. It is estimated that these three buildings, with laundry, workshop, and a two-roomed building for primary school, will cost about \$18,000. The fourteen hundred acres of land cost \$5000. Clearing, fencing, draining, building roads and ditches, will cost \$5000 more; and furnishing it will bring the necessary cost of the whole above \$30,000. To provide suitable buildings to accommodate ninety boarding students, and one hundred day students, with the necessary work-

shops and farming implements, for anything less than \$40,000, will, no doubt, put our ingenuity and economy to a severe trial.

Among our people in Australia and New Zealand, there is a growing appreciation of our school, and a great desire that the work of building shall be hastened; but when the above estimates are presented, some catch their breaths, and others say, "I fear it will be a long time before the school will be in operation. We will do our best, but in view of the hard times, lack of employment, and poverty, you cannot expect our people, who are but fifteen hundred in number, to be able to raise the necessary means." And it is too true that without aid, we could not properly equip our school.

Therefore it is with the greatest satisfaction that we can point to the deep interest manifested in our work by our brethren in other lands, and to the liberality of our friends in America and South Africa, which make it possible for the school work to advance. The beneficent gift of \$5000 from brother and sister Lindsay of Cape Town, will pay for the land; and the generous grant of \$10,000 by the mission board, which will be sent to us in instalments as fast as we raise the corresponding amounts here, will make it possible for us to make a beginning, we hope in a few months' time.

During the Epsom camp-meeting the matter was presented to the brethren of New Zealand, and nearly two thirds of the \$3000 apportioned to that Conference has been subscribed. At our Melbourne camp-meeting, to be held in October, we shall present the matter fully to our Australian brethren, when we hope that a sufficient amount will be subscribed to put up the second building. With funds already received and that are now due, we hope soon to begin work on the first building, which will serve us for both home and school-rooms till the second can be erected.

MEETING-HOUSES.

From the appeals and reports that have been published in the REVIEW, our friends are acquainted with the circumstances which call for the building of small meeting-houses in various places, and a commodious church in Melbourne. For months we have waited and suffered, believing that time would permit owners to feel the results of the depression, and lead them to reduce prices. To-day good lots can be purchased for two thirds of what they would have cost two years ago, and for less than one half of their former value. Building material is now very cheap, also, and everything indicates that it is the time to build.

Next month we expect to begin a meeting-house in Ashfield; the land and building will cost about \$1800. The church in Hawthorne, Victoria, are forced to leave the hall they have occupied, and they think they can secure land and build a meeting-house for \$1000. The North Fitzroy church is growing constantly in numbers and strength, and the hall occupied for meetings is small and unsuitable. We had hoped to begin building this month, but the difficulties of securing a suitable lot still delay the work.

At Epsom, New Zealand, a neat and comfortable meeting-house has been built on leased land, at a cost of \$600, besides much labor and material that were donated.

At each of these places the brethren are mostly poor, and all have subscribed liberally to the work; but there is not one of these places where the church, unaided, could build a meeting-house. We daily thank the Lord for his loving care for the work in these colonies, and we desire to express to our brethren in America and South Africa, our appreciation of their sacrifices in our behalf.

W. C. WHITE.

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 HUMBLE HERO.

To be a hero must you do some deed
With which your name shall ring the world
around?
With blade uplifted must you dare to lead
Where armies reel on slopes with lightning
crowned?
Or must you set for polar seas your sails,
And chart the arctic's silent realms of snow?
Or drag your barge through virgin streams in
pales
Of undiscovered lands? I tell you no!
Who is earth's greatest hero? He that bears
Deep buried in his kingly heart his lot
Of suffering; and, if need be, he that dares
Lay down his life for right, and falters not!
— Selected.

GENERAL MEETING IN GERMANY.

THIS gathering was held in the new chapel at Hamburg, July 16-28. As the dedication of the chapel and school building took place during the meeting, the attendance was uncommonly large and general. Fully twice as many as last year were present from abroad. During the past year, the truth has spread to several new fields, and brethren from all of these as well as the older fields being present, all quarters of the German empire were represented. Workers were present from Hungary, Rumania, Russia, and Holland.

Reports from the various fields showed unusual progress; but as may be expected, this good work did not escape the notice of the enemy; he came in like a flood, and the result was more persecutions than we have ever experienced in Germany. The laborers have met most determined opposition from both Catholics and Protestants; while lay brethren have been taken in hand by the authorities for not sending children to school on the Sabbath, for Sunday work, and for refusing to do military service on the Sabbath.

One thing was prominent in all these persecutions,—the authorities knew little or nothing of the true Sabbath or our people. In some cases our brethren enjoyed unexpected favors, for which they praise the Lord as special providences. It is plain that the Lord is using these difficulties to preach the truth to those that would not otherwise hear it; so all who come work together to advance the truth. This general meeting was pre-eminently one of instruction. Very few hours were consumed in business formalities. From two to four hours a day were devoted to Bible study; and besides, much time was devoted to instructing workers. An encouraging feature of the meeting was the large number of young people who are preparing for the work.

During the past year, three new churches with ninety members, were organized, and six new companies were raised up and brought near to the point of organization. The total number of Sabbath-keepers added during the year is 274. With scattered ones, this brings the number of Sabbath-keepers in this field to 700. Their contributions to the cause in tithes and offerings amounted to \$4547 during the year. This is an encouraging increase over the past.

Reports from the Russian field showed that the work has made good progress there the past year; 126 members were added, bringing the membership up to 591; hence the German and Russia missions now number 1291 members. The canvassing work has also advanced in Germany; the number of canvassers has been increased, and better success attained.

The Bible studies at Hamburg took a different turn than in any of the Scandinavian

meetings; the lessons were unusually clear and encouraging. We are in solemn times; persecutions are increasing on every hand, and the advancing truth arouses the wrath of the dragon; but the Lord is preparing his people for the conflict. Much precious light was developed in past general meetings; but it is the testimony of all that the light shines brighter this year than ever.

Our commodious quarters at Hamburg are a decided help, which could be appreciated this year. Some sixty-five were provided with sleeping room in our own building, while ninety boarded at our tables. Although the advancement of our work in this field has been almost phenomenal the past year, the prospects are that it will advance at the same rate the coming year. Plans have been laid to hold meetings in Berlin and also in Stuttgart, the capital of Wurtemberg. Thus the truth is fast entering the leading cities of the empire. Our work in Switzerland, making it necessary for me to leave shortly before the close, I cannot speak of the final result of the meeting, but to the point when I left, it was most excellent.

H. P. HOLSER.

ANOTHER PROSECUTION IN LONDON.

THE Sunday question is again to the front in this field. On June 23 the factory inspector called at our office, and, as it was last winter, he found women and a boy at work. After waiting nearly a month, Mr. Cameron, chief inspector of factories, called with the local inspector to have an interview with us. His purpose seemed to be to try to induce us to cease employing these persons on Sunday. He was very courteous, and had quite a lengthy talk with brethren Gibson and Bacon over the whole question. He urged them to call a meeting of our Board, that we might carefully consider the matter in the light of final results. They promised to do this, and accordingly we had a meeting the next morning.

A letter to Mr. Cameron at the Home Office included the following: "The reason why we cannot recognize the Sunday as well as the Sabbath, is briefly this: God declares that the seventh day is the Sabbath of the Lord, and commands men to keep it holy. This command we cannot obey, while at the same time recognizing an institution established by human authority in opposition to the Sabbath of the Lord, even as no man can worship the Lord and at the same time regard other gods. The Roman Catholic Church truly and authoritatively declares: 'The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the (Catholic) Church.'

"As followers of the Lord, we cannot, therefore, take the responsibility of compelling any of our employees to cease working on Sunday. To do so would be to compel them, as far as our jurisdiction extends, to pay homage to the Sunday, thus placing ourselves on the side of a tradition which makes void the commandment of the Lord.

"We make no contention for our rights, but God's right to our service is not ours to surrender. The controversy, therefore, is not between us and the law, but between the law of God and the law of men; and when commanded to do that which is contrary to the divine law, we can only say, with all deference and respect to those in civil authority, 'We ought to obey God rather than men.'"

Our letter was sent to the Home Office on Friday, and on the following Sunday, July 21, the inspector called at the office again. In the two visits together they found five counts against us of persons employed in contravention of the Factory Act. On last Tuesday brother Gibson was summoned to answer to the charge, and the employed persons were summoned to appear as well. The trial took place to-day,

Aug. 2, at 2 P. M. Of course there was no denial of the charges made.

Mr. Cameron, who appeared to prosecute on behalf of the Home Office, stated that this was a rather peculiar case, as the society clung to the old idea that Saturday, the seventh day, was the Sabbath. They had been prosecuted before, some time ago, and fined for the same offense. The fine not being paid, distress was levied, and the fine recovered. He said he had subsequently visited the firm, and had a long conversation with the manager, but it was claimed that they could not recede from the position they had taken in opposition to the law, and that as they had given their employees the Saturday, they were entitled to employ them on the Sunday. He had written to Mr. Asquith, the Home secretary, on the matter, and had received a reply from him to the effect that while the number of persons represented by the society was so small, it was not expedient to enact special legislation to meet their difficulties. The persons who were mentioned in the charges were protected persons, and it was forbidden to employ them on Sundays. He had asked the society to cease to employ the women, and employ only men on the Sundays, which they were at perfect liberty to do, but they had refused to take any different course, and he was therefore compelled to come to the court and ask them to assist him in the administration of the Factory Act.

Brother Gibson requested the privilege of calling the persons who had been employed on Sundays, as witnesses that it was at their own desire that they had been employed, and that the effect of compelling them to cease working on Sundays would be directly opposed to the benevolent intentions of the framers of the Factory Act.

The magistrates refused this on the ground that the defendant had pleaded guilty. If he chose, he could withdraw that plea, and then call evidence, but otherwise all he (the magistrate) had to do was to consider the fact that the law had been broken and decide upon the penalty. Brother Gibson then desired to read the letter which the Board had sent to the inspector, but the latter forestalled this by passing the one he had to the magistrate, who read it in silence.

Mr. Cameron then stated that he had no personal motive whatever in the case, but he would point out that we had already been brought before the court, and this had not put a stop to our defiance of the law; therefore, he asked that the full penalty be enforced in each case. It would be the best for all parties concerned. At present he had to go up to Holloway every Sunday to get evidence against us and then prosecute us. Therefore, the heavier the penalty, the sooner we would see that we could not afford to resist the law and would cease to disobey it.

The magistrate decided to inflict the heaviest fine possible, three pounds in each case, fifteen pounds in all, and one pound six shillings costs, making a total of about \$80. The costs of distress, warrants, and the seizure of property to satisfy the fines, will probably run the expenses up to \$100 and possibly more. The magistrates stated that if the fine was not satisfied, there would be a sentence of fourteen days' imprisonment in each case. But of course as long as they can find property on our premises, they will take that instead of shutting up some one in prison.

Well, we only pray that we may be able to make the most of these opportunities in setting forth before the people the truth as it is in Jesus Christ. The outlook is encouraging here, and the work is opening up in many directions, and souls are embracing the truth as never before. But as I am desirous of having this go in to-morrow's post, I will defer a more detailed report of the work till a week or two later.

London, Aug. 2.

D. A. ROBINSON.

BRAZIL.

I HAD resolved to report to the REVIEW at least once a quarter, but I see my "resolution" was not recorded in the book of "acts." It is not because we are idle that we have delayed in reporting. There is no time for idleness in the Lord's cause, and by his help we are doing what we can. Since my last report Elder F. H. Westphal has been laboring in Brazil among the Germans, where interests have been awakened by the sale of our books. His efforts were blessed beyond our expectations. Several tract societies and Sabbath-schools were organized, and at one place a church of twenty odd members. Most of the people in the sections where he has been laboring are poor in this world's goods, but many of them are rich in faith, and the Lord loves them. These companies desire a minister to come and follow up the work already begun, as others are interested in what they have found precious to their souls.

My wife has been chosen to act as secretary of the Sabbath-school work in Brazil, and brother Westphal instructed the schools to report to her. Last week she received a report from the first school organized, and they sent \$3.10 donations. They report eight members, and interest good.

Brother Westphal's little girl died the 15th of June, while he was in Brazil, and he knew nothing of it until he reached home, which was about two weeks later. The blow fell heavily upon them, as it was so unexpected. Communication and transportation are so slow in this country that one's friends or relatives may be dead and buried for several weeks before knowledge can be obtained of the fact, if they are separated any great distance, but the promise of meeting them again in that glad day buoys our spirits up.

We have organized a local tract society in Rio, and have begun regular tract society missionary work. Brother Stauffer has regained his health, and has returned to finish canvassing the colony in Espirito Santo, where he had been laboring for six months previous to his sickness. He writes me very encouragingly of the work there. During his absence the heaven has been working, and some are already keeping the Sabbath as a result of reading the books, tracts, and papers, which he left with them. They are calling for a minister, and brother Stauffer urges that brother Graf come right up there as soon as possible, for the interest demands it, and he is sure a good company can be brought out, for many are hungry for the truth. Brother Graf will find many calls awaiting him when he arrives in Brazil. Brother Stauffer says the outlook for book sales in the remainder of the colony is good. There is strong opposition in all these places, but the truth is steadily onward.

Brother Bachmeyer, our other German canvasser, has not done much work during the last three months for one reason and another. He spent some time with brother Westphal attending meetings, as it was the first opportunity he ever had to attend Seventh-day Adventist meetings. He was baptized, and has begun work again full of courage. Aside from looking after the depository work, I am selling a few books here and there, distributing tracts and papers, and have some good visits with the people. As a whole, we are much encouraged in the work, and praise the Lord for his wonderful love to the children of men.

The ex-president of Brazil, Florians Peixoto, died June 29, after a long illness. His body was embalmed and held in one of the large churches about a week for public view. Saldanha da Gama, the leader in the revolution, was shot dead June 24, while commanding an army in Rio Grande do Sul, but the war did not end with his death.

Government affairs are in a very unsettled condition, and have been ever since the revolt

in Rio. Only vague ideas seem to be entertained as to when peace may be restored. We are having delightful weather this winter, and if we were to have our choice, we would prefer winter the year round in this country. In the interior up in the mountains they have had some frost, but it never gets cold enough at Rio to freeze.

We expect two more German canvassers and a German minister here soon, for which we are very thankful. We are all well and of good courage. We ask your prayers for the work in Brazil.

July 7.

W. H. THURSTON.

WISCONSIN.

I BEGAN work between Dell and Irish Ridge, in Vernon county, Aug. 17. I have held meetings in a grove part of the time, and have done some house-to-house work. I closed the meetings first day, Aug. 4. The attendance was very good. The last day at baptism there were about one hundred and fifty present. The occasion was very impressive. There was scarcely a whisper from the crowd during the solemn ceremony. Thirteen in all were baptized. All who have not done so will unite with the Star and Cashton churches. Surely the Lord is on the giving hand; to him be all the praise.

R. J. WHITE.

OREGON.

OAKLAND.—Brother and sister Benham, together with myself and wife, came to this place and began meetings, June 6. The attendance has been fair, but we have met with opposition from the beginning. The first week we were here, the Baptist minister preached on the Sabbath question and the nature of man, I suppose to fortify his people against the truth. After we had reached these subjects and presented them, he again spoke against us. At this time we reviewed him. The Lord has given victory to the truth. Sixteen new names have been added to the covenant; all but two are heads of families. Our Sabbath-school now numbers thirty, and we expect several others to unite with us soon. We shall continue here while there is a prospect of accomplishing good.

W. C. WARD.

MISSOURI.

WILLOW SPRINGS AND HOUSTON.—We pitched our tent in Willow Springs, and began meetings, May 25, and remained seven weeks. Fifty-two discourses were given, and 142 visits made. During the first two weeks our congregations ranged from seventy-five to one hundred and fifty but after the testing truths were presented, the congregations were small, only the really interested ones attending. Nine adults have taken their stand for the truth. The church at Willow Springs has been greatly helped and encouraged by the meetings. A few are deeply interested who have not taken their stand for the truth yet.

A local camp-meeting was held in connection with our tent work, June 26-30. Elders Loughborough and Hyatt were with us at that time. The meeting Elder Loughborough has reported. Last week we moved our tent to Houston, the county seat of Texas county, and began meetings, July 20. We have held three meetings up to the present writing. Last night nearly three hundred were in attendance at the tent. Houston is eighteen miles from the railway, and a tent-meeting is somewhat of a novelty to the people. We have hopes that a goodly number here may be brought to a knowledge of the truth and give heed to the last message of mercy.

W. S. CRUZAN,

H. L. HOOVER.

IOWA.

GARWIN.—We pitched our tent in Garwin, Tama Co., July 4, and began meetings the evening of July 5. We are now presenting the Sabbath question. This place has only about four hundred or five hundred inhabitants. It is a very busy season of the year, so our attendance has not been large at any time. The audiences have ranged from forty to one hundred and thirty. There is a Seventh-day Baptist church here of a fair membership, so the Sabbath question is not new in this place. They own a meeting-house in a very pleasant part of the city, in which we have been invited to preach one Sabbath forenoon to their congregation. The people have been unusually kind in remembering the temporal wants of our company.

We believe the Lord has a people here, and we feel very anxious that this last solemn message may be so presented as to meet the mind of the Spirit of God. Pray for the work in this field. Our address is as above.

C. A. WASHBURN, FRANK A. WASHBURN.

MODALE.—June 14, we pitched our tent in this quiet little village near the Missouri River, where Elder Washburn held his first tent-meeting in company with Elder Bartlett eighteen years ago. Some of the citizens who heard him have also been out to hear us. However, the town has made quite a growth since then. Grandma West is the only one left here as a result of Elders Washburn and Bartlett's labors, some having moved away.

Since coming here we have had the pleasure of meeting old Father Winters, an Englishman by birth, who, after receiving the Advent faith in America, returned to his native country and heralded the coming of the Lord. This was in 1842. He experienced the bitter disappointment, and not until recently did his hope revive. While seeking for light, he met a Mormon elder, who persuaded him to be content to go with him to Salt Lake City, and he accordingly went. This was sixteen and one-half years before railroad privileges were afforded that Territory. He was forbidden by the Mormon authorities to leave the country, and not till the railroad entered did he make his escape from this prison of the desert. From Utah he came to Iowa, where he heard the truth of the Sabbath preached. On hearing it he exclaimed, "Thank God, I'm not lost yet!" Since that he has rejoiced in the truth of the third angel's message. "Great Controversy" makes mention of Father Winters's work. He is now old and feeble.

While we have been permitted to "speak a word in due season to him that is weary," some new ones have begun to keep the Sabbath. We saw God's hand in bringing us here, and have also seen his workings. Our courage never was better.

J. W. ADAMS,

C. T. ADAMS,

N. L. MCCLINTOCK.

NORTH CAROLINA.

GREENSBORO, HICKORY.—Our tent-meetings at Greensboro closed June 30. We secured a school-house in which to hold future meetings, and it was thought best for me to remain a few days and follow up the interest. At first it seemed difficult to get the people to come to the meetings at the school-house, but by personal visiting and house-to-house labor the attendance steadily increased until at the closing meeting the seats were quite well filled, and a number stood outside. The best of order prevailed, and all manifested a deep interest in the word spoken.

The preaching was mostly of a practical nature, showing the love of God in the gift of his dear Son, the blessings given to the world in this gift, and how we may have the

life of Christ manifested in our lives. Quite a number expressed a desire to have the meetings continue longer, but it was necessary to close, as arrangements had been made for me to go to another part of the field.

A few dear souls are rejoicing in the truth as a result of the meetings at Greensboro, and we still have hope that others will walk in the light which they have been permitted to see. Brother A. W. Sanborn and family rendered excellent assistance in the meetings in the way of music, etc. May the Lord's blessings rest upon the work at Greensboro.

I am now with Elder Shireman in the tent work near Hickory, and we are having good attendance and interest. Already some have decided to obey the truth at this place. Remember us and the work in your prayers.

July 26.

B. F. PURDHAM.

JUNE 27 to July 3 I visited the church in Asheville, leaving the meetings in Greensboro to be continued by brother Purdham, who will report our meetings in that place. While in Asheville, I enjoyed the quarterly meeting with our brethren and sisters. The Lord came very near us by his Spirit, and as long as they will work for others in a self-forgetting way, they will have such meetings. On Sunday two were baptized, and five were added to the church. We expect to see others join soon. The tent is now pitched near Penelope, with a fair interest. My address will be, till further notice, Penelope, N. C.

July 22.

D. T. SHIREMAN.

UTAH.

It has been some time since a report from Utah has appeared in the REVIEW; this, however, is not from a lack of interest in, or progress of, the work in this field. The last quarterly services were seasons of encouragement and profit for the Ogden and Salt Lake City churches. A few have recently begun to keep the Sabbath at both places. A slow but permanent and healthy growth of the cause is manifest in the Sabbath-schools and churches.

We are now holding a series of meetings in a tent at Provo, a town with a population of nearly six thousand, located in Utah Valley, about forty miles from Salt Lake City. The attendance thus far has not been very large, but is increasing. We hope to accomplish a good work with this people. We were much encouraged and profited by the recent visit and counsel of Elder A. J. Breed, superintendent of District No. 6. Remember us at the throne of grace.

J. M. WILLOUGHBY,
C. M. GARDNER.

KENTUCKY.

LOUISVILLE.—Since our last report, we have begun the second series of tent-meetings. The interest has steadily increased, until at the present time we cannot nearly accommodate the people; often there are between one hundred and two hundred people obliged to stand. The first week of the meetings was devoted to the consideration of Christ and his righteousness, and since then we have contrasted the mystery of iniquity, which is self in you for all the glory, with the mystery of Godliness, which is Christ in you the hope of glory. The Lord gave freedom and boldness to present the truth, and the congregations have been made to realize to what extent the "man of sin" has carried his conquests. We are now ready to present the challenge of Rome, and we trust to see honest souls identify themselves with the people of God.

Those who took their stand as the result of the last effort, are still growing in the knowledge of the truth. Six of them were recently baptized in the waters of the Ohio River. Our

work is assuming proportions that make it impossible to fill all the calls, and our prayer is that God will raise up consecrated laborers to enter the harvest-field. We are all of good courage in the Lord, and ask for the continued prayers of God's people.

Aug. 1.

J. W. COLLIE,
J. E. EVANS.

MISSISSIPPI.

DURANT.—Our meetings are progressing, and we have not missed an appointment, though it has rained nearly every day. Our tent keeps us dry, but is blackened with mildew. We have had some public opposition, and it is working in secret to keep the people away from the tent. Some who were interested are now seeking the good pleasure of their hearers and are heeding their threatenings. The community is stirred, and decisions are being made. Our audience now is greater than it has been, and the interest is perceptibly deepening. A few are keeping the Sabbath, and attend our Sabbath meeting. Many are fully convinced, and acknowledge it. The Sunday law is a terror to them and deters obedience. We are trying to inspire faith and courage in them.

Though a few were keeping the Sabbath, and many were fully convinced that they should do so, it was thought best to close our meetings Sunday night. At our last meeting our audience was larger than usual. Many expressed regret that the tent was to be taken down, while there were others, who, doubtless, were pleased. We have reason to believe that our labors there were not lost, although but little fruit is in sight at present. We sold \$9.20 worth of books, obtained eight subscribers for the REVIEW, and received \$16.21 in cash donations.

Brother and sister Babcock are still there, while I was called by telegraph from the superintendent to engage in tent work at Spring City, Tenn., where our brethren are working in the chain-gang. We expect to begin meetings next Friday evening. I am now at home for a couple of days, after an absence of more than three months. My health and courage are good, and I am happy in the work of the Lord. Brother N. B. England will accompany me in the work at Spring City. This will be our address till further notice.

R. M. KILGORE.

TEXAS.

BIRDVILLE, ROANOKE.—In harmony with the recommendation of the late General Conference, I came to this State in May, reaching Keene the 24th, where I spent a few days getting acquainted with the brethren and the work in this Conference. By the advice of the Conference committee, I then made the vicinity of Ft. Worth my field of labor for the summer, first holding meetings for about a month at the village of Birdville six miles from that city. There were a few at this place trying to keep the Sabbath, and it was at their earnest request that meetings were held. Some of these had lately started to keep the Sabbath as best they knew, having never heard a sermon on present truth, nor ever seen one of our ministers. During these meetings these souls have come out good and strong in the truth and identified themselves with us.

Sabbath, July 6, I had the privilege of burying three of these dear souls with their Lord in the watery grave. I believe they have put on the garment of righteousness and will "walk in newness of life." One or two others decided to keep the Sabbath, and go with this people. There are others who we hope and confidently expect will soon take a stand with us at this place. Several of the company here have taken advance steps lately by laying aside such hurtful practices as the use of pork, coffee, and tobacco. We organized a Sabbath-school, June 22, consisting of twenty-two members, and hope others

may be added to their numbers. There is no reason why this company should not grow in strength and numbers.

There was quite a spirit of opposition to the truth all through the meetings, and it finally culminated in getting the Disciple minister to come and oppose the truth. He was the most boastful as well as abusive opposer that I ever saw. But that only helped the cause of truth; for even his friends could not help seeing that he injured his own cause by the bitter spirit manifested. It served to break one or two, at least, of his members entirely from his influence, and put them on the side of the truth. So it is, "the wrath of man shall praise Him."

At the request of a few Sabbath-keepers who live here, I came to Roanoke, Denton Co., last week, and have begun meetings in a union church. There is a fairly good hearing, though it is a busy time. I hope some at this place will hear, believe, and be saved from the wrath to come. I expect to meet with the companies at Birdville and Ft. Worth on Sabbaths till camp-meeting.

The Lord has been very good indeed to me, and has blessed me much, and my courage was never better. I am so glad that through God's great mercy I am permitted to have a part in this precious message and a place among his people. I would say that from the first I have liked Texas very much. As a field for labor in the message, I think it is excellent. There are many openings in all directions. But how few there are to fill these openings. Since coming to this field, I have felt more than ever before to pray the Lord to send laborers into the harvest. Pray for the work in this field.

W. N. HYATT.

WEST VIRGINIA.

I AM glad to say that the work is onward in this Conference. Since my last report, the house of worship at Mason City has been completed, and a church organized. Brother and sister Hutchinson have labored here and in different parts of Mason county since our last camp-meeting, with good results. There is an urgent call in several places for meetings. A tent will soon be pitched at Letart, on the Ohio River. Additions have also been made to the company recently organized at Huntington, in Cabell county. One good omen of the work done with this church is that they all begin work for others. A church that labors unselfishly for those around them, must increase in love, strength, and members.

I have labored some with the company at Leon. They are making some advancement. Through the missionary efforts of the Kanawha church, two have accepted the message. Sister L. F. Russell has begun Bible work in Parkersburg, and she reports an excellent interest. We have become deeply interested in our city work. We find the Sunday issue coming to the front in many of our towns, and we are far behind in the city work. I am glad to report that there is a successful company of workers now in the city of Wheeling.

Here is a report from our State paper, from a little boy eleven years of age: "I feel glad to write you for the first time. The Lord has blessed me wonderfully, and has given me such good success that I feel like expressing thankfulness. I have saved enough to pay my \$5 toward the tent. My tithe amounts to \$1." This little boy was the first to lift his hand to give \$5 toward a children's tent; some looked at him in astonishment, but he trusted in the promise of God.

I note with interest the increase in the canvassers' list. Some of the old canvassers are again entering the field, and as I glance over the list, I am glad to see new ones entering the work. Let us all remember that if we lay down our work, some one else will take it up, and will also take our crown.

A meeting of the Conference committee and laborers was held June 18 and 19, at Newark. While some business matters necessarily came before us, the object of the meeting was to seek the Lord together. We were not disappointed. The Lord came very near, and many expressed themselves that it was the best meeting we have ever had in West Virginia. There seems to be a general awakening in this Conference, and a feeling that the depression in business will no longer prevent our canvassers from moving forward. Our canvassing agent is setting a good example, besides taking a general oversight of the work. His sales the past week amount to a little over \$45.

July 10, in company with Mrs. Babcock, I started with horse and buggy across the mountains. On our journey we found many interested ones seeking for truth. Thursday, July 18, we stopped for the night near a little Swiss village, in a secluded valley in the mountains. We soon pitched our tent, and called on the people with our literature. They were somewhat suspicious, and thought we were Mormons. After explaining to them who we were and our work, we were invited to remain a few days and hold some meetings. This we willingly did, and the next evening their church was lighted up, and we began our work. We held several meetings, and we believe good will result. None of our workers have ever visited this locality before.

This evening, July 23, we begin meetings at Harper's Mills, Pendleton Co., and will probably remain here until time for the Virginia camp-meeting at Mt. Jackson.

We have found every day as we journey open doors to preach the message. Surely the Lord is preparing the hearts of the people to hear the message. My address until Aug. 18 will be Mt. Jackson, Va. D. C. BABCOCK.

VERMONT.

I LEFT Tampa, Fla., June 26, arriving at Rutland, Vt., July 4, where I received a warm welcome. After an absence of four years I greatly enjoy meeting old friends once again in my native State, and also the refreshing breezes that come to us from the Green Mountains near by.

I find here the same spirit of opposition to the present truth that is developing in the South. One brother has been threatened with arrest if he continues to labor on Sunday, after having conscientiously observed the Sabbath of the Lord. Sermons on the Sabbath question are being preached in this city, and the public mind agitated for a more strict observance of the first day of the week. There seems to be but little interest to study the Bible in reference to learning the truth on the Sabbath question. Indeed, the majority cannot even sit easily and listen to a discourse on that question. I know of no good reason why they feel thus, unless it is because their lives are out of harmony with the word which the great God spoke when he said, "The seventh day is the Sabbath of the Lord thy God." A true servant of the Lord will faithfully proclaim the message which the Lord gives him to proclaim. To do otherwise would mean a discharge, and others be employed that would be true and faithful to the Master. If the people will not believe the truth or even listen to it, the responsibility must rest upon the individual and not upon the true servant who speaks the words of God. Of one thing we are assured, and with this thought can the faithful servant be comforted. "He that is of God heareth God's words." John 8: 47. The Saviour on a certain occasion said: "But now ye seek to kill me, a man that hath told you the truth." The spirit of opposition to God's truth is just the same to-day.

The persecution of Seventh-day Adventists

marks the dawn of a new era in the history of our people. The third angel's message will go with much greater power and rapidity than before. Persecution gives to the followers of Christ an opportunity to show their stability, and at the same time widely to advertise their work. As for myself, I can say that I am glad we have reached this interesting time in the history of the closing work of the gospel. Beyond the dark clouds we can see by the eye of faith, the glittering towers of the city of God. We hear the triumphant notes of the redeemed, the song of Moses and the Lamb. Brethren, let us lift up our heads and rejoice, knowing our redemption is near. I shall be glad to hear from any of my friends. Address me at 145 N. Main St., Rutland, Vt. CHAS. P. WHITFORD.

MINNESOTA.

AMONG THE CHURCHES.—After the general meeting at Sauk Center, we began a trip among the churches in the southern part of the State. The first point visited was Lake City, on Lake Pepin, where we held four meetings. The company here are mostly Scandinavians. They have a new and very neat house of worship, and are favorably situated to do missionary work. If they are faithful in this respect, their numbers will increase. Our next stop was at Winona, where the majority of the church are Germans. A goodly number were assembled to greet us, many having driven six or eight miles; brother and sister Cady came sixteen miles. She desired to unite with the church, having received baptism at the camp-meeting two years ago. The blessing of the Lord came into the meeting as the church gave her the right hand of fellowship. Only two meetings could be held here, and we passed on to Pine Island, where we spent Sabbath and Sunday, July 13, 14. The meetings were held in their new church, which is nearly ready for dedication. A good interest exists here in the Sabbath-school and the missionary society, and successful efforts are being put forth to interest the children and young people in the work of the Lord. Leaving Pine Island, we journeyed to Pleasant Grove, stopping with this church one week. We were unable to hold evening meetings, as the harvest was on, and most of the people live six or eight miles from the place of meeting; but we visited the brethren at their homes, and held services with them twice on Sabbath and twice on Sunday. Charles Kendall was ordained elder to assist brother Albert Churchill, who has been bearing the burdens alone for some time. May God bless these young men, and make them true yokefellows. Several Union College students are connected with this church, and they seemed to be making themselves useful in Sabbath-school and church work. Four or five expect to return to college in the fall. At a business meeting the matter of moving the place of worship to Stewartville was considered. Only one or two families remain at Pleasant Grove, while quite a company are in and about Stewartville, and maintain weekly prayer and missionary meetings there. It seems as though this change would be for the best interests of the cause if it can be accomplished. Leaving Stewartville on Monday, we stopped for one night with a family of Sabbath-keepers at Spring Valley, and reached Austin on Tuesday. Here we held three meetings, with good outside attendance evenings. This church is also favorably situated for missionary work, as they have a neat house of worship, some interest on the part of their neighbors, and ability among their members to hold Bible readings and other meetings. They should not forget, however, while they are "diligent in business," to be also "fervent in spirit, serving the Lord." July 25 we came to Wells, where a general meeting is appointed. N. W. ALLEN, C. C. LEWIS.

CLEVELAND, OHIO, MISSION.

ALL of the different lines of work here have been moving forward during the last twelve months with a fair degree of success. We are glad that there can be reported forty-one new Sabbath-keepers, among them several youth. It was encouraging indeed to see one or two each week for several months take their stand for the truth. We had but little to do, comparatively, in the matter. The Lord wrought, and to his name be all the praise. Nineteen new ones united with the church last quarter.

We have had some bright experiences. An intelligent missionary called one Sunday to see about arranging to hold some Bible readings in our church as she has in several others. By invitation she spent Monday evening with us; most of the time was spent in talking on the Sabbath question. She there and then took her stand. The time of our regular prayer-meeting Wednesday evening was given to her, but before the reading, she read an interesting letter from a very dear friend of hers, who wrote calling her special attention to the Lord's true Sabbath, and urging her not to pass the matter lightly by, but to give it a candid and careful investigation; and telling of her new and precious experience in accepting the same. The striking coincidence was that the letter was written the same evening that we had the conversation on the Sabbath question. She stayed awhile with us, and then went on to Tennessee to spend her life, as she had previously arranged, among the colored people.

A Catholic lady some four years ago purchased a copy of "Bible Readings" of one of our canvassers. She would read and then lay the book one side for some time; then she would read again and so on, until she and her husband, after a varied experience, came fully out of their church. She visited several of the churches, was baptized by a Christian minister, but after awhile found and united with our people, and is at present an earnest worker. A Baptist minister, a young evangelist, has become deeply interested. He has read some of our standard works. I trust the time is not far distant when he and his wife will fully identify themselves with God's remnant people. He is fully convinced on the coming of the Lord and the Sabbath. Recently one of the leading Salvation Army workers, a captain, in the city, and his wife, have, after careful study, fully decided to go with us. A sister has finally made up her mind to unite with us next Sabbath, who has had a bright experience. She regrets she did not look into the truth more carefully twenty years ago when her sister accepted it in California.

An interesting German family of five adults have recently united with the church here. The father understands three different languages. He left the German Baptist Church three or four years ago, on account of their worldliness. He was a railroad conductor in Russia for sixteen years. Elder Boettcher spent several weeks with us before General Conference, and Elder S. S. Shrock most of the time since. Through their faithful labors this phase of the work is coming up. It is expected there will be a German church organized here this fall.

There has been a movement on foot for some time among grocerymen, assisted and encouraged by some of the ministers, to close their stores on Sundays, or more especially on Sunday mornings. An ordinance to this effect was presented in the council last Monday evening. In the *Cleveland Leader* of July 31 we have this description of it: "It would prevent the sale of all sorts of Sunday nick-nacks . . . and restore the Sabbath day to its old-time simplicity in this regard. It will call for the enforcement of an old section of the Revised Statutes of Ohio. This section has practically been a dead letter, so far as enforcement has been concerned. . . . The

ordinance departs from the statute in the matter of penalty, making the punishment for the violation a fine of \$25, or imprisonment." "Should legislation of this kind be attempted, it would, of course, excite spirited opposition, for it would be very wide in its scope."

Aug. 1.

WILLARD H. SAXBY.

News of the Week.

FOR WEEK ENDING AUGUST 10, 1895.

NEWS NOTES.

A big gang of counterfeiters was arrested by United States officers at Hoboken, N. Y., Aug. 3. Five persons and a large amount of finished and unfinished money, with plates, dies, tools, etc., were found. A portion of the counterfeit money was Canadian. The leader of this gang, William E. Brockway, is seventy-three years old, and is the most experienced counterfeiter known. It is said that he studied electro-chemistry at Yale College, that he might fit himself for counterfeiting.

More outrages of the Chinese against Christian missionaries in that country are reported. At the time of the attack upon the missionaries some time ago, they escaped with their lives, but this time they were not so fortunate. These latest outrages took place at Ku-Cheng in the interior, and several missionaries have been murdered, the most of whom were from England. Some were burned to death. Shocking outrages were committed upon the women of the mission. England is greatly stirred over this affair, and the press of that country is loudly calling upon the government to take energetic action to punish the guilty and to prevent further outrages of this character.

One of the most disgraceful scenes of modern politics is in progress in Superior, Wis. Last fall a waggish notion put in nomination for mayor C. S. Starkweather, a clergyman of the Episcopal church. He had been noted as a man of sports, and it is reported that he sometimes left his church on Sunday to look out for himself, while he went away to hunt or fish with the boys. He gladly accepted the offer, and to the surprise of friend and foe was elected. At once the vestments were forsaken, and shortly it was reported that he was in collusion with saloons and disorderly houses. He has lately been impeached by the city council for corrupt practices and receiving bribes by a vote of 17 to 1. He refused to relinquish his office, and did not do so until he was forced to yield it up. The church that is ministered to by such a man deserves pity.

A few months ago many colored people of the South were induced to leave this country for Mexico. Glowing descriptions were given of the country, and of the advantages that might be gained there. There were thirteen hundred of these Negroes who went to Mexico. When they arrived in Mexico, their expectations were not realized, and they soon found themselves in practical slavery, deprived of the commonest necessities of life, and surrounded by armed guards. Some escaped, and after walking a thousand miles, reached Texas, where they revealed the true condition of the emigrants. Lately the American consul at Piedras Negras has reported to the United States government the pitiable condition of many of these Negroes. Many of them are ill with small-pox and other diseases. President Cleveland has directed the War Department to issue rations to them. They have been sent from San Antonio, Tex., and will be distributed by the United States consul at Piedras Negras, Mexico.

Miss Elizabeth Flagler, daughter of General Flagler, Chief of Ordnance of the United States Army, shot and killed a colored boy who was stealing pears over her father's back fence in Washington. The lady was on the lookout for marauders, and from a second story window sent a bullet through the boy, which soon proved fatal. She went at once to the police headquarters and delivered herself with the plea that hitting the boy was unintentional since she simply designed to frighten him. The coroner's jury accepted the plea, and exculpated the lady from blame. But public sentiment among both whites and colored does not wholly assent to the decision. The station and reputation of the lady are so high as to make the case very awkward, and yet it is on the face of it very unjust that she should thus ruthlessly take the life of a fellow-being. If she had not wished to hit him, she certainly needed not to have aimed the gun in his direction. It is not probable that anything serious will be done about it.

ITEMS.

— A mob of Mohammedans lately attacked the Christian school at Tarsus, wrecking the school-house and driving out the scholars.

— Justice Howell E. Jackson, of the United States Supreme Court, died at his home in Nashville, Tenn., Aug. 8, aged sixty-three years.

— Mrs. T. De Witt Talmage, wife of the celebrated preacher, died at the Dansville, N. Y., Sanatorium on the 5th inst. She was the doctor's second wife.

— Reports from Mexico indicate that that country is enjoying unmeasured prosperity. There is plenty of money there, and trade of all kinds is increasing. The government receipts are also very large.

— The organ of the Russian sympathizers at Sofia, Bulgaria, suggests that in view of the possible abdication of Prince Ferdinand, of Bulgaria, Prince George, of Greece, may be invited to the throne.

— A dispatch to the State department in Washington states that no American missionaries were killed at Ku-Cheng, China; but there were at least ten British killed, all of whom it is supposed are missionaries.

— A bill for the suppression of witchcraft among Kafirs has passed the Legislative Assembly of Cape Colony. Witch-doctors and those who profess the use of charms will be liable to fine, imprisonment, or the lash.

— Crop reports from nearly all parts of the West are very encouraging. The corn crop in Iowa and Nebraska will be large. Dakota's wheat crop will be seven times greater than last year. Ohio and Michigan still suffer from drouth, and all crops are short.

— The Spiritualists on the Anderson, Ind., campground have been ransacking the spirit world for a trace of Emily Cigraud, thought to have been murdered by Holmes, but fail to find any trace of her. Hence they declare their belief that she is yet alive.

— A great mass-meeting was held at Chester, England, Aug. 6, to express sympathy with the Armenians and to influence the British government to compel Turkey to grant the promised reforms. Mr. Gladstone was present and spoke with much of his old-time vigor.

— Two men named Butler and Sweeney, who were sailing in a small boat in the river above Niagara Falls on the 4th inst., were capsized and swept over the Falls. If people cannot find any other place for boating than just above the rapids and cataract of Niagara, they would do well to stay ashore.

— Two ships, the "Oscar," a British vessel, and an unknown ship collided, in mid-ocean, July 21. The unknown ship and all on board perished. The "Oscar" lost four men. The seventeen survivors escaped in boats from their sunken ship, and were received by another ship.

— On Aug. 4 a company of Negro miners near Spring Valley, Ill., was attacked by an Italian mob led by a band. Over forty Negroes were shot or clubbed. The Negroes had no arms. A white man had been robbed and murdered the night before, and this was the inciting cause of the attack, though five colored men had been arrested for the crime.

— There are eight widows of soldiers of the Revolutionary war still living and drawing pensions. Their ages range from seventy-nine to ninety-one years. They were evidently "old men's darlings" sixty years ago. Perhaps the pension enjoyed by the veterans had something to do with their marriages. Strange as it may seem, there are widow pensioners of the late war who are as old as these widows of Revolutionary soldiers.

Special Notices.

ILLINOIS, NOTICE!

A RATE of one and one-third fare has been agreed upon for the delegates to the Plano camp-meeting, by the following railroads: A. T. & S. F.; C. & A.; C. & N. W.; C. B. & N.; C. B. & Q.; C., Gt. W.; C. M. & St. P.; C. R. I. & P.; Illinois Central; Iowa Central; Wisconsin Central; and Wabash. The dates agreed upon, on which tickets will be sold going to the meeting, are Aug. 19, 20, and 26. Failure to secure a standard form certificate with each ticket purchased, invalidates any claim to return passage at reduced rate. Do not purchase through tickets unless coming on the Illinois Central, via Mendota. The rate becomes effective, only when at least 100 certificates of proper form have been placed in the hands of the joint agent for the above lines. Certificates should be placed in the hands of the secretary of the Conference at the first opportunity after arriving at the camp.

Do not take a hand-written receipt when you purchase your ticket, but insist on having a regular printed form of ticket, and remember they must be secured on one of the above dates of sale. See *Illinois Recorder* for full particulars. A. W. ROTHWELL, Sec'y
Central States Transportation Ag't.

THE NEW YORK CAMP-MEETING.

ARRANGEMENTS have been made for a good ground for our camp-meeting this season in the city of Auburn, Sept. 5-16. Street-car connections with the New York Central Railway station and the grounds at one fare of five cents. Plenty of good water. We feel that we have a very favorable opening for our meeting this year, and we trust that all our brethren and sisters who can consistently make arrangements to come will be sure to do so, as we expect one of the best camp-meetings we have ever held in the State. A. E. PLACE.

WEST VIRGINIA CAMP-MEETING.

THE next annual meeting of the West Virginia Conference and Tract Society will be held at Parkersburg, in connection with the camp-meeting, Sept. 12-23. The first meeting of the Conference will be held at 10 A. M., Friday morning, Sept. 13; and the first meeting of the tract society at 2:30 P. M., same date. We hope to secure the usual rates over the B. & O. and Ohio River railroads. Notice will be given through our State papers. The same grounds used last year have been secured. We desire to see all the delegates present at the first meeting. Come seeking the Lord with all your heart. D. C. BARCOCK, Pres.

NOTICES.

I WOULD like to correspond with brethren or sisters living near depots where tracts and books could be given away or sold. Address me at Battle Creek, Mich.

W. H. LITTLEJOHN.

THE following numbers of the REVIEW are wanted to complete files: Vol. 11, Nos. 8 and 22; Vol. 18, Nos. 5, 13, and 26; Vol. 19, Nos. 12, 23, 25, and 26; Vol. 27, No. 13; Vol. 31, No. 13; Vol. 49, No. 25; Vol. 52, No. 19; Vol. 54, No. 10; and supplement to No. 6 of Vol. 53. Address, stating price, Frank Armstrong, care REVIEW AND HERALD.

FOR SALE.

ONE of our ministers who has gone to a tropical field, has no use for his baptismal suit in so warm a country, and has forwarded it to me for sale. It is extra fine quality, No. 7 boot, and ordinary girth. It has been used only a few times, and is in apparent good condition. It cost \$11, and will be sold to the one making the highest bid above half-cost price. Address M. B. Duffie, REVIEW Office.

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 1895.

THE General Conference Committee has arranged for camp-meetings the coming season as follows:—

DISTRICT NUMBER ONE.

Vermont, Morrisville,	Aug.	16-26
Maine, Augusta,	"	22 to Sept. 2
New England, Lowell, Mass.,	"	30 to " 9
New York, Auburn,	Sept.	5-16
West Virginia, Parkersburg,	"	12-23

DISTRICT NUMBER TWO.

Tennessee River,	Oct.	1-7
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DISTRICT NUMBER THREE.

Illinois, Plano,	Aug.	21 to Sept. 1
*Michigan, Lansing,	Sept.	11-30
" (local), Traverse City,	Aug.	19-25

DISTRICT NUMBER FOUR.

*Nebraska, Lincoln,		3-9
" Cushman Park,"	Sept.	19-25
Iowa, Storm Lake,	Aug.	19-25
" (local) Brighton,	Sept.	16-23

DISTRICT NUMBER FIVE.

Arkansas, Springdale,	Aug.	16-26
Oklahoma, Oklahoma City,	"	22 to Sept. 2
Colorado, Denver,	"	29 to " 9
Kansas, Topeka,	Sept.	12-23
Missouri, Warrensburg,	"	25 to Oct. 7

*Appointments marked by a star will be preceded by a workers' meeting.

NOTHING preventing I will meet with the church at Alma, Mich., Aug. 17 and 18. We invite a full attendance from the surrounding churches.

H. W. MILLER.

THE eleventh annual session of the Colorado Sabbath-school Association will be held in connection with the camp-meeting, which is to convene at Denver, Aug. 29 to Sept. 9.

L. F. TRUBEY, Pres.

THE next annual session of the Maine Sabbath-school Association will be held in connection with the camp-meeting at Augusta, Aug. 22 to Sept. 2. Remember that all members of the Sabbath-school association will be entitled to participate in the business of the association.

M. G. HUFFMAN, Pres.

Publishers' Department.

THE "SIGNS OF THE TIMES."

WE have several letters which have been sent to the office of the Signs of the Times from persons who have been greatly benefited by reading this paper. If those who are sending the Signs to these persons had accompanied the paper with a letter, these words of appreciation might have been sent to them instead of the office of publication.

"MR. EDITOR: Your paper, the Signs of the Times which you have so kindly sent me, I desire to thank you for. I enjoy reading it very much, and my friends do also. I hope and pray it will help to make myself and my friends better Christians."

"Yours very thankfully."

Signs of the Times, Oakland, Cal.

"I received a copy of the Signs of the Times yesterday. I like it. I think it is in keeping with the true words of prophecy. If I never see another copy, I shall keep and highly prize the one I have. I wish to thank, through your columns, the kind Christian friend who gave you my name and address and let him know that he has operated on the chord which binds all Christian hearts together, and wires our prayers and praises to the operator in the great union telegraph office of the Christian heart above."

"Yours truly."

"To the editor of the Signs of the Times."

"DEAR BROTHER: I am a Seventh-day Adventist, made so by reading 'Thoughts on Daniel and the Revelation,' and the Signs of the Times sent me by a good brother. But I am by myself, not knowing of another in the country, and being a beginner, dating back to the first of April last, I need help. I want you to send me the Signs of the Times. Since I have espoused the cause of Seventh-day Adventists, I have enjoyed the love and presence of the blessed Master more than any time in my life, though I have been a Methodist forty years."

"Yours in Christ."

"Pacific Press Pub. Co."

"DEAR SIR: Some time ago I found among a lot of waste paper a partial copy of the Signs of the Times, and was much struck with the reading of it. I would like to have you send me one or two copies, also subscription price of the same, and oblige."

"Yours sincerely."

"DEAR EDITOR OF THE Signs: Inclosed find 50 cents for six months' subscription. I enjoy reading the Signs, and would miss it very much if I should not renew my subscription. I am a member of the Seventh-day Adventist Church. I have never heard a Seventh-day Adventist preach. It is through reading that I accepted the truth."

"Yours truly."

INTERNATIONAL TRACT SOCIETY.

"PROPHECIES OF JESUS."

Extracts from Pages 103, 104.

THE NOVATIANS.

"THE Christians who were called by this name separated themselves from the common church on account of its corrupt condition. In the year 251 a church in Rome of this persuasion chose Novatian, a priest of the Roman Church for their leader, or bishop. The Novatians spread over nearly all the Roman empire, and traces of the Novatian churches were discovered in the end of the sixth century. They denied that saints ought to be worshipped, and that there was any virtue or power in relics."

"Novatian was a man of considerable learning, and his doctrine was strictly in harmony with the Scriptures. The church discipline of the Novatians was very strict. For this reason they were called 'Cathari,' or Pure (Puritans). They held that the church had no

power to absolve the penitent, who, through fear of persecution, had denied the faith, but they did not teach that such would be lost."

THE DONATISTS.

"The followers of Donatus, a Numidian bishop, were called Donatists. They arose in Africa, A. D. 311. They seceded from the Catholic Church, and formed a distinct sect. In the year 330 they had one hundred and seventy-two bishops in northern Africa. Like the followers of Novatian they warred against the increasing corruption in the Catholic Church. They held that the essence of the true church consisted in the purity and holiness of each member individually, and not merely in its catholic foundation and doctrine. They therefore excommunicated all gross offenders, and did not receive them again except they were converted and baptized. They also held that the efficacy of the sacraments depended on the worthiness of the administrators."

"The Donatists were very numerous in Africa. In the beginning of the fifth century they seem almost to have equaled the Catholics in number. At a Conference in Carthage, A. D. 411, two hundred and seventy-nine bishops were present. They suffered much persecution at different times because they were not united with the Catholic Church. They continued to the seventh century."

"Prophecies of Jesus" is the title of a new book by Elder J. G. Matteson. It is a neat volume of 566 pages, containing thirty-four illustrations. This book outlines the system of present Bible truth in a manner most clear and concise. The book is selling fast by agents. May be obtained at all depositories and offices of publication. Agents wanted. Prices \$3.75, \$2.25, \$1.75. F. L. MEAD.

Obituary Notices.

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

LYONS.—Died near Peiro, Ia., June 6, 1895, of erysipelas, Coolie D. Lyons, son of brother George and sister Julia Lyons, in the seventeenth year of his age. Words of comfort were spoken by the writer to a large concourse of sympathizing friends and neighbors. J. W. ADAMS.

ROSIER.—Died June 20, 1895, at Leslie, Mich., brother Silas Rosier, aged 36 years and 11 months. He was baptized and became connected with the Seventh-day Adventist Church in 1892, and was a worthy member at the time of his death. Discourse by the writer, from Job 19: 25-27. L. G. MOORE

WATSON.—Died of tumor on the brain, June 8, 1895, at Kankakee, Ill., John W. Watson. He was born in Darwen, Lancaster Co., Lancashire, England, July 6, 1853. He embraced the truth four years ago, joining the Ottawa church at its organization. He leaves a wife, three children, and many other friends to mourn their loss. E. O. PARKER.

WESTPHAL.—Died in Brazil, South America, June 15, 1895, Helen, little daughter of brother and sister F. H. Westphal. She was born in Freeport, Ill., Dec. 7, 1893. At the grave the writer read some of the precious and comforting promises of God's word. We pray that the Lord may sustain with his sympathizing arm, the bereaved parents. JOHN MC CARTHY.

HUNT.—My mother, Harriet Jane Westcott, was born near Dalton, Livingston Co., N. Y., April 4, 1832, and died June 28, 1895. She accepted the views of Seventh-day Adventists about the year 1860, and afterward became a member of the Mauston, Wis., church. For many years she has suffered from physical infirmities. Her love for, and faith in, the third angel's message has never flagged. She leaves a husband, George Hunt, and an only son. We miss mother, but we look forward with joy to the time when that great Prince will stand up to deliver his people. A. DELOS WESTCOTT.

FULTON.—Died in Boulder, Col., June 11, 1895, of cancer of the bowels, David Fulton, aged fifty-three years. He was born in Nova Scotia. In 1871 he moved to Minnesota, where he soon after accepted the views of Seventh-day Adventists, with whom he remained until his death. Since 1888, he has been connected with our schools; first at Milton, Ore., and afterward at Walla Walla, Wash., as business manager. His family having moved to Longmont, Col., a few weeks before his death, he was called home by the sickness of his wife. He, however, remained only one day at home, coming to Boulder for treatment. All was done that human hands could do; but to no avail. He leaves a wife and five sons, with many relatives and friends, to mourn; but not without hope. His last words were, "Father, not my will, but thine be done." T. M. THORNE.

CARSCALLEN.—Died at Bay Center, N. Dak., May 22, 1895, of consumption, Mabel L. Carscallen, in the seventeenth year of her age. She was a dear girl, loved by all who knew her. She is greatly missed in her family and among her friends, who all mourn for her deeply, but we are comforted with the assurance that we shall soon meet the dear one whose life is hid in God. SAMUEL H. WING.

WILEY.—David A. Wiley was born in Shelby county, O., March 21, 1843, and died at the home of his mother in Fairfield Township, De Kalb Co., Ind., July 14, 1895, aged 52 years, 3 months, and 22 days. His death was caused by falling off a wagon in the hay field. He leaves an aged mother, four sisters, one daughter, and two grandchildren to mourn. Words of comfort were spoken from Job 14: 14 by Rev. Wm. Nickels, of the Christian Church. * * *

FRISTAD.—Died of consumption at his home, June 26, 1895, Iver Fristad, aged 31 years and 21 days. The last days of his life were spent in seeking God. Through all his suffering he was patient and never complained. Just before his death he desired those present to live in such a manner that they could meet him on the new earth. He gave his property to the cause of God. Father, mother, three brothers, and four sisters are left to mourn. Funeral services were conducted by H. A. Anderson. H. L. HANSON.

NOTE.—In the obituary notice of Mrs. H. L. Whitman, REVIEW of July 16, the name Geo. E. Henton, should have been Wm. T. Henton.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

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, east at 7.27 p.m. Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and stations.

Trains No. 1, 3, 4, 6, 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.

FOR WEEK ENDING AUGUST 13, 1895.

CONTENTS OF THIS NUMBER.

POETRY.—"Jesus Only," Chas. W. Mc Crossan—For Little, Complaining, Lazy Doubters, F. E. BELDEN—One Soweth and Another Reapeth, Mrs. M. L. BROOK—The Humble Hero, Selected	513, 515, 518, 522
CONTRIBUTORS.—"Draw Out Thy Soul to the Hungry" (Concluded next week), Mrs. E. G. WHITE—"Reverend," ELDER GEO. B. THOMPSON—Lo, Here! Lo, There! ELDER O. S. FERRIN—A Live Question, ELDER GEO. B. WHEELER—Give the Spirit a Chance to Work, JOEL C. ROGERS—Are We Commandment-keepers? ELDER J. W. WATT—The Root, ELDER J. N. LOUGHBOROUGH—What Does the Southern Negro Most Need? LOYD J. CALDWELL—Scandinavian and Other Foreign Languages, ELDER J. G. MATTESON	513-516
SPECIAL MENTION.—Civilization, T.—The Decay of Turkey, U. S.—Inconsistency Exposed by Facts, T.—Wantonness, T.—"Straining at Gnats," W. E. CORNELL	517
HOME.—What to Get to Eat, T.—Children's Rights, ANNA C. KING—"The Man That Died for Me," Mrs. J. K. HOPNEY—Some Examples of Proper Home Training (To be continued), Mrs. W. T. BLAND	518, 519
EDITORIAL.—Why Not Discriminate? U. S.—The Word of God Abideth, G. C. T.—Embarrassing, U. S.—"We Have a Law," M. E. KELLOGG—Forever Passed—Is It? U. S.—Summary Report from Australasia, W. C. WHITE, 520, 521	
PROGRESS.—General Meeting in Germany—Another Prosecution in London—Reports from Brazil—Wisconsin—Oregon—Missouri—Iowa—North Carolina—Utah—Kentucky—Mississippi—Texas—West Virginia—Vermont—Minnesota—Cleveland, Ohio, Mission	522-526
NEWS	526
SPECIAL NOTICES.—Illinois, Notice 1—The New York Camp-meeting—West Virginia Camp-meeting	526
APPOINTMENTS	526, 527
PUBLISHERS' DEPARTMENT	527
OBITUARIES—Lyons—Rosier—Watson—Westphal—Hunt—Fulton—Carscallen—Wiley—Fristad	527
EDITORIAL NOTES	528

By the last published report of the Australian Sabbath-school Association we see that there are in the association twenty-nine schools, with a membership of 1135, and an average attendance of 850.

A letter from Elder Holser informs us that Elder H. F. Graf, on his way to his field of labor in Brazil, had reached Hamburg in safety, and after suitable rest would proceed on his way to his destination.

The papers report that while Cardinal Gibbons was in Europe, he went some distance out of his way to see the betrothal ring of the Virgin Mary! It is only shown twice a year, but the Cardinal obtained permission to see it. The report says that he gazed upon it long and reverently and kissed it. Whether her chamber set is preserved or not, we have not learned. If time should last long enough, and the Catholic Church should maintain its ability to preserve relics, it will be able to show the bicycle on which the Virgin Mary used to ride, and the type-writer on which her marriage contract with Joseph was written! Great is mystery Babylon!

Miss Margaret Lason, representing the Michigan branch of the National Children's Home Society, which is incorporated in this State as the American Educational Aid Association, lately visited Battle Creek, and spoke a few words in the Tabernacle one Sabbath morning. The object of the association is to secure good homes for homeless children. It does not conduct orphan homes, though there is a receiving home at St. Joseph where children are taken in and cared for only till homes can be secured. In this way 5000 children have been cared for, and the way to a livelihood and future usefulness has been opened to them. Truly the work is a noble one. The list of officers includes prominent names in our State. Full information in reference to the society may be obtained by addressing the State superintendent, Dr. Amos Barlow, St. Joseph, Mich.

The following paragraph, dated at Springfield, Mass., is appearing in some papers:—

"Elder Hiram Munger, one of the leading Seventh-day Adventists, in a sermon at the camp-meeting grounds, prophesied the end of the world will come in 1897, according to Scripture."

Elder Munger is not a Seventh-day Adventist, nor anywhere near it. He never professed to be one, and he could not be one and preach definite time for Christ's coming.

Brother John I. Gibson, who has been for several years connected with the London publication office as business manager, has been obliged to tender his resignation on account of his wife's health. After considerable hesitation, the resignation has been accepted, and they will return to this country. After a brief stay in this city they will proceed to Oakland, Cal., where brother Gibson will again enter the employ of the Pacific Press. His place in the London office will be filled by brother Alfred Bacon, one of the directors.

One of the most difficult things for the governments of the so-called Christian powers to do, is to protect their citizens, who, as missionaries of the Christian religion, have gone to heathen countries to preach the gospel. Often they go into interior towns and cities where intelligence from them is hard to obtain, and where help can with difficulty be sent to them. They are exposed to the fury of mobs of ignorant and cruel people, and the officials of the governments where they are, lend only a half-hearted and tardy relief to the missionaries. It is quite a task, involving great expense for governments to send ships of war to distant countries for the protection of the missionaries. Generally the help sent is too late to protect the lives of the missionaries. It is now reported that the United States government feels like advising the mission societies of this country to recall their missionaries until affairs in other countries, especially China, are more settled. If missionaries will stay, they should look to the King of kings for support, and not depend too much upon the civil governments for protection.

It is gratifying to every friend of present truth to note that in nearly every one of the numerous allusions that are made by the secular press, by lawyers and judges, by friends and enemies, to the persecutions of Seventh-day Adventists, they are credited with being upright, true citizens and consistent Christians. It is fortunate, probably providential, that the rod of persecution thus far has in nearly every case fallen upon men who were faithful to Christ, whose lives were a testimony to the purity and sincerity of their faith. Well will it be for this cause if such a reputation can be maintained. In it consists our power for good with honest-hearted people. The confession of Daniel's enemies that they could not "find any occasion against this Daniel, except we find it concerning the law of his God," has given to Daniel a martyr's crown and to his persecutors their true character. But if we shall maintain such a reputation, we must possess just such a character. It is not true that all professed Seventh-day Adventists are thus true to principle or thus careful of their example. The time is not distant when every man's work will be tried of what sort it is. A character cannot be made in a day. We are a specta-

cle to God, to angels, and to men. Let every one depart from iniquity and walk carefully before God.

THE QUESTION NOW BEFORE THE COUNTRY.

WHEN our forefathers laid the foundations of this government, they honestly intended to run clear of the evils which had afflicted mankind in the Old World, especially that Pandora's box of all villainies, the union of Church and State.

But in the great bound for freedom then taken, they did not discern clearly all that was necessary to be done to make absolutely sure the end they sought; hence in the laws of most of the States there have been incorporated statutes for the observance of Sunday, fibers of the old cancer of Church and State of medieval times, thus thoughtlessly brought over into the "new order of things."

Not much has occurred till of late years to call them up, and they have lain mostly as dead letters. But an evil seed will spring to life just as soon as favorable conditions exist. Truth in its onward march has reached that stage where it is seen that the law of God is in antagonism with the laws of men, and these laws now furnish the weapon with which those who desire to obey God's law may be oppressed. The evil seed now springs to life; the cancer breaks out anew.

Now the question is, Will the nation rise to the occasion to carry out the noble spirit and design of the fathers of this nation and wipe off these obnoxious laws from the statute-books—sever the last link that in anywise connects the State with the Church? or will it suffer this evil plant again to grow, till it has overshadowed and rooted out all the good thus far secured? That is the question; and on its solution hangs the fate of this Republic.

U. S.

ARRESTS IN CHICAGO.

It will be interesting to the readers of the REVIEW to learn that during the last few days four of our brethren have been arrested in the city of Chicago for Sunday labor. Three of the brethren were dismissed through the clemency of the police captain before whom they were brought. The fourth one, however, was held for trial; and by the advice of some of the brethren there, he waived his trial before the police court, and will have a hearing before the grand jury. The time for his trial before the grand jury is set for the first week in September.

The brethren in writing us about it state that a very bitter spirit was manifest, and that, although the police captain who had in charge the three brethren who were first arrested, seemed quite lenient at first, he was afterward entirely changed, and had nothing but reproaches for our brethren, and they say that we will be arrested in Chicago as fast as we are found working on Sunday.

It is truly wonderful that, in the large city of Chicago, in which every sin which the Devil has invented since he became a Devil, is represented, and in which you can find the street full of people, working on Sunday, and lined with stores and various shops open on that day they will pass over all this and seek out a few seemingly obscure Adventists to arrest them. This is the spirit of persecution that we have been so long looking for, and it must be noted that it is becoming more and more bitter.

A. O. TAIT.