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Elihu Smith
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"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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JUDGE NOT.

BY ANNA C. KING.
 (Chicago, Ill.)

With what measure ye mete, shall be
 measured
 The same unto you again;
 And if in your heart you have treasured
 A thought of ill or of blame,
 Know that thou who art judging thy
 brother
 Art doing the selfsame thing;
 And thus in condemning another,
 A sin on thy soul doth bring.

And if sin thine own garment is staining,
 What better art thou than he
 Whom thou hast condemned? Art thou
 gaining
 In this greater purity?
 O, then, let us not seek to discover
 The fault of a friend or foe,
 But let love and charity cover
 All ill wherever we go.

Our Contributors.

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

CONSEQUENCES OF ADAM'S SIN A WARN- ING TO MEN.

BY MRS. E. G. WHITE.

God is King, he is high and lifted up, and the train of his glory fills the temple. God is to be feared, he alone is to be worshiped. His laws are holy, the foundation of his government in heaven and earth. How weak and foolish is the position taken by finite opposers of his government, as they declare that the law of the Governor of all intelligences is abolished. Who put these words into the mouth of men? Certainly it is not the One who is mighty in counsel; for God will never contradict himself.

"The fear of the Lord is the beginning of wisdom." "The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." One act of disobedience against the law of God on the part of the responsible human agent, could not be outweighed by a recompense of all the honors and kingdoms of this world. Yet Satan will present his most alluring temptations, and use his most deceptive arguments in order to persuade men to make void the commandments of God. Our only safety is in following the example of Christ, and meeting the tempter with, "It is written."

It would be wisdom on our part to make a study of the temptations of Christ in the wilderness, and with humble, contrite hearts, seek to understand their import, and learn their significance to us as individuals. It is not safe for us to enter into controversy with Satan, or to linger to contemplate the advantages to be reaped by yielding to his suggestions. Sin is blinding and deceiving in its nature. Disobedience to God's commandments is too terrible to be contemplated for a moment. Sin means dishonor and disaster to every soul that indulges in transgression of God's holy law, which is immutable.

Although the consequences and the penalty of transgression of God's law have been clearly presented in the word of truth, many are proving disloyal to the God of heaven, and are teaching their children and the world at large by both precept and example, that the law of God is no longer binding upon the human family. Thus they are cutting souls adrift from the great moral standard of righteousness. In the near future it will be demonstrated that it would be better never to have been born than to have been a transgressor of God's holy law; for disobedience means dishonor and disaster. Light is being presented from the Scriptures on this vital question, and those who give no heed to the light will have to suffer the fatal consequences of their indifference to the heavenly message.

God has seen fit plainly to present in his holy word the consequences of the sin of Adam, which opened the flood-gates of woe upon our world, that men might be warned not to do as did Adam. The penalty of sin is death; and to listen to the deceitful temptations of Satan, to venture in the path of transgression, is to imperil the soul. We are not to follow the words of men, however wise they may appear to be, unless their testimony is in harmony with a "thus saith the Lord." Temptations will come to us in the most seductive guise, but it is at our peril that we turn from the plain command of God to follow the assertions of men. To follow the word of the Lord, to embrace the truth, involves cross-bearing and self-denial; but it is not safe to do otherwise than to bear the cross. As you see the light, walk in the light. Let a solemn, unalterable purpose take possession of you, and resolve in the strength and grace of God, that henceforth you will live for him, and that no earthly consideration shall persuade you to disown the divine law of ten commandments, and thus disown your Saviour and your God. Seek your counsel of God, and you will find that the path of obedience to his commandments is the path of the just, that "shineth more and more unto the perfect day."

The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. The ladder of progress must be climbed round by round; but God is above the ladder, and his glory will illuminate every step of advancement. The path of faith and self-denial is an upward

path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind.

No one need be blinded by any delusion. He who makes the word of God his guide and counselor, and will listen to no voice that would lead him to take the words of men instead of that word, will always dwell safely. Let him bring the principles of the law of God into his life to regulate and control his conduct, and his life will be a success. He will grasp the righteousness of Christ by faith, and becoming a partaker of the divine nature, will thus become a doer of the divine law.

Nothing but willing obedience on the part of those who profess to love God is acceptable in his sight. He has given to every man his work; but that work is in nowise of such a nature that the worker must needs show disrespect to any of the requirements of God's law. The wisdom and glory of every man's life is to make the ways and the will of God his will and his ways, and every one who takes a course that leads away from obedience to the law of God will meet with disappointment in his plans, failure in his life, and will suffer the loss of his soul at last. Who can afford thus to do? There is no madness in our world so disastrous as that which leads men to live in rebellion against God. We are now deciding our destiny for both time and eternity.

God has given us probationary time in order that it may be made manifest whether we will be loyal, obedient children, rendering obedience to his commandments, his statutes, and his laws, or whether we will persist in following a course of disobedience, and prove ourselves unworthy of eternal life. Those who will be doers of the words of Christ will have their names written in the Lamb's book of life; but those who will not obey God's law after light has come to them from the holy Scriptures, will be written among those whose fate is to perish. For those who choose to follow the traditions of men, and are willing to be turned from the truth of God unto fables, and who train themselves to walk away from the path of God's commandments, and will not listen to the law of God, but take up with the vain excuses devised by man to continue in disobedience, would not listen to the voice of God in the heavenly courts, and would bring rebellion a second time into heaven. When the Father speaks, they hear him not; but their ears are open to hear the suggestions of the enemy of God and man.

God has waited long, and he is waiting still, to have the beings that are his by both creation and redemption, listen to his voice, and obey him as loving, submissive children, whose desire is to be near his side, and to have the light of his countenance shining upon them. We are to bear the third angel's message to the world, warning men against the worship of the beast and his image, and directing them to take their places in the ranks of those who "keep the commandments of God, and have the faith of Jesus." God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the

councils of the Almighty. It is our duty to watch and work and wait, to labor every moment for the souls of men that are ready to perish. We are to keep walking continually in the footsteps of Jesus, working in his lines, dispensing his gifts as good stewards of the manifold grace of God. Satan will be ready to give to any one who is not learning every day of Jesus, a special message of his own creating, in order to make of no effect the wonderful truth for this time.

Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting. The word of the Lord reveals the fact that the end of all things is at hand, and its testimony is most decided that it is necessary for every soul to have the truth planted in the heart so that it will control the life and sanctify the character. The Spirit of the Lord is working to take the truth of the inspired word and stamp it upon the soul so that the professed followers of Christ will have a holy, sacred joy that they will be able to impart to others. The opportune time for us to work is now, just now, while the day lasts. But there is no command for any one to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which he has hidden in his secret councils.

We are to be laborers together with God, and to follow Jesus' method of teaching. We are to be busy, to be weighted with the last message of mercy to a perishing world. We are to have the truth planted in the heart, and teach it to others as it is in Jesus. The world is in a very solemn period; for souls are deciding what will be their eternal destiny. Satan and his angels are continually plotting to make void the law of God, and thus to enslave the souls of men in the toils of sin. The darkness which is covering the earth is deepening, but those who walk humbly with God have nothing to fear. No one but Christ can save a single soul. But who are willing to be co-laborers with Christ? We are to see far more done in the world than has yet been done. The reason why more has not been done in the past is that men have held so firmly to themselves, and have thought that they were capable of doing some great thing. Satan tempted them because they were self-sufficient.

The truth must be preached in its purity; for the speculations and suppositions of men and boasted eloquence, will amount to nothing in these days. What we must have is the converting, transforming power of the Spirit of God upon life and character, and we must become as little children. The Lord says to his workers, "A new heart will I give you." O, what a work might be accomplished if every one who attempts to hold forth the word of life would do so in sincerity and truth, having learned and continuing to learn, of Jesus! What a work might be accomplished if the teachers of truth knew how to hide self in Jesus, so that Christ and not self might appear! O that all who profess the name of Christ would draw out their souls after God with yearning desire that they might be filled with his Holy Spirit.

The whole heart is to be given to God, else the truth of God will fail to have a sanctifying effect on life and character. But it is a sad fact that many who profess the name of Christ have never given their hearts to him in simplicity. They have never experienced the contrition of an entire surrender to the claims of Christianity, and the consequence is that the transforming power of the truth is not in their lives; the deep, softening influence of the love of Christ is not made manifest in life and character. But what a work of feeding the flock of God might be done if the under-shepherds were

crucified with Christ, and were living unto God to co-operate with the Chief Shepherd of the flock! Christ calls upon men to work as he worked. There is need of a deeper, stronger, more constraining testimony on the power of the truth as seen in the practical godliness of those who profess to believe it. The love of the Saviour in the soul will lead to a decided change in the manner in which workers labor for the souls of those who are perishing. When truth occupies the citadel of the soul, Christ is enthroned in the heart, and the human agent can then say, "I am crucified with Christ; nevertheless I live; yet not I, 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."

MEDITATION.

BY J. S. CARO.
(Napier, New Zealand.)

In a country beyond the rising star
A warrior stands prepared for war;
Wilt thou the name of this warrior know?
It is Christ who was born in a manger low —
He who in love did condescend
To die for thee thy death to forefend.
No other can peace for thee secure;
Christ only can mercy sweet assure.
He suffered on earth for the sinner's sake;
He is coming again the kingdom to take.
Haste to receive him, thy gracious Lord,
Ere he bathes in heaven his awful sword.
In his mercy and love there's sweet release,
In his heavenly home there is perfect peace.

THE TWO MARYS.

BY J. A. SMITH.
(London, Eng.)

OUR Saviour during his ministry on earth was associated with two Marys, a brief glance at whom affords much encouragement for erring mortals to-day. Not the two who came at the rising of the sun to the sepulcher to see the body of their Lord, and of whom so much has been said, but the two mentioned in Mark 16:9. Though at first glance there seems to be but one Mary mentioned here, the two will appear as we carefully read the text: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mary possessed of seven devils, and Mary waiting to perform a service of love upon the Saviour, are two different persons.

Who can imagine a worse or more apparently hopeless condition than that of this poor woman under the control of seven demons? If we had seen her then, doubtless we would have said, or thought at least, Surely there is no hope for her. Probably none of us have ever seen an individual in so terrible a plight; certainly we have not ourselves, even in our most despairing moments, been in as bad a condition as she was. Yet doubtless we have at times, many of us, fancied our cases to be hopeless,—beyond the power of the Lord to save.

But there was hope even for Mary. The Lord came to her, and the devils were cast out. All she did was to yield herself fully to him, and his Spirit came into her heart and expelled the demons that had made it their abode. And on that memorable morning not long afterward, when the Saviour triumphed over the grave, she it was who had the first blessed interview with him. We would naturally think there were others of his disciples better entitled to such an honor. There was Peter, who was to be commissioned to feed the sheep and the lambs of the great Shepherd. There was the pure Nathanael, who was "an Israelite indeed" and without guile. And there was John, the "disciple whom Jesus loved." But passing all these by, the Saviour appeared first to Mary, the same out of whom he had cast seven devils. Once she had been in the worst place of all; now she stood in the best,

—not for any works that she had done, nor for any energy and resolution that she had summoned from within her soul, but from the love of God, who delights to manifest before men and before angels the wonders of his grace. Let us not say or think that the Lord makes favorites of the respectable and the good. Not our merits, but our needs, recommend us to the great heart of our heavenly Father.

"THE ONLY REMEDY."

BY ELDER H. F. PHELPS.
(St. Paul, Minn.)

THIS is the caption of an editorial in one of the St. Paul papers, which appeared some time since. In the article is found quite a faithful pen-picture of the present unsettled condition of the country and people. But the remedy proposed is the election of men who will carry out the doctrines of republicanism. The writer says:—

"Day by day the press dispatches continue their recitals of bloody encounters of one kind or another. The country is in a state of warfare. Class is divided against class, and public authority is asserted at brief intervals only at the point of the pistol. Men who for years have been peaceful and law-abiding members of society are to-day tramps and outcasts. The wildest vagaries of socialistic dreamers are finding expression in Congress and out. Men have broken away from the convictions of a lifetime, and outside the ranks of the Republican party [or inside either.—Ed.] there is no coherent opinion on any of the questions which are appealing for settlement. All this is the product of conditions which have never found a parallel in the history of the republic. Congress is a mere babel of opinion. Not only has labor become lessened in value, but invested capital has in many cases sunk out of sight in the universal lowering of values. Every conviction which prevailed in the conduct of our national affairs for twenty-five years or over is set at naught, and the effort is in operation to conduct public concerns on theories which have found the most absolute repudiation in the past. Confidence has disappeared with conviction," etc.

Doubtless the reader who is conversant with all the efforts to break down the barriers against religious legislation, will be able to see even more in these words than was intended by the writer. The foundations of society are being dissolved. Men are no longer capable of self-government. The war (it is no longer to be called strife) between labor and capital is on the increase, with no promise for the laboring class. The country is like one vast magazine awaiting the application of the match to bring into play such a combination of forces as would result in universal ruin. And this condition cannot be attributed to any one or two things, like the silver or the tariff question, or to a Democratic administration, but to scores of circumstances and conditions in the social, political, and commercial worlds, that have for years been pointing to the one certain result in what is now upon us.

And "the only remedy" is not in a return to the "legislative and industrial landmarks which were destroyed when the people foolishly revolted and elected a Democratic majority in the lower house of the Fifty-second Congress." But since the "landmarks" were "destroyed," and the floods of socialism, lawlessness, and warfare let loose, where is the power that can hold them in check? Where is the power that can hold the ever-increasing army of tramps and idle men, who are by the very force of conditions in the industrial world compelled to be idle—where is the power that can induce them to return to former "industrial conditions" when there are no such conditions to which they can return?

Again: Where is the remedy that can be applied that will revive the "industrial conditions" when "invested capital has in many cases sunk out of sight in the universal lowering of values"? What power is there to be applied, what inducement offered, or what legislation will be equal to the emergency, to induce capital to invest under the present existing circumstances? And by what possible evolution can the conditions change except by letting loose of the

purse-strings of capitalists? Thus the great contending forces of wealth and labor are so handicapped the one by the other, that the conditions cannot change.

Again I say, The remedy is not in legislation, but in the coming of Him who foretold these things as a sign of his coming, and of everlasting deliverance. This is "the only remedy." This is our hope. And when this remedy is applied, it will not be as an experiment; but it will be successful in removing every evil. Every question will then be settled, and settled according to righteousness. May that day hasten on; and may we be ready.

PERSONALITY OF SATAN.

BY ELDER W. H. LITTLEJOHN.
(Battle Creek, Mich.)

THE Scriptures teach distinctly the personality of the devil, whom they represent as the leader of a host of fallen spirits, like him in character and organization. All efforts to evade this conclusion by arguing that the language employed in reference to Satan and his associates is figurative and applies merely to a principle of evil, are futile. A few citations from the sacred word will establish this proposition to the satisfaction of any one who will admit the propriety of interpreting written documents in harmony with the most obvious meaning of their terms. Consider Matt. 4: 1-11 for example. From that text we learn: 1. That Christ was driven into the wilderness to be tempted of the devil. 2. That the tempter came to him and said, "If thou be the Son of God, command that these stones be made bread." 3. That Christ answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." 4. That the devil took him up into the holy city, and set him on a pinnacle of the temple, and said unto him, "If thou be the son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." 5. That the devil took him up into an exceedingly high mountain, and showed him all the kingdoms of the world, and the glory of them, and said unto him, "All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Now allow me to submit a few reflections on the citations given above, in the order in which they are there presented: First, We have a definite locality to which Christ was driven by the Spirit of God for a definite purpose; *i. e.*, to be tempted of the devil. In the language in which Matthew wrote his gospel, the term "devil" was the accepted appellation of the leader of evil spirits. Secondly, It is not possible that Christ could have held any doubts of his own divinity; hence it is not reasonable to suppose that he would have been tempted from within on that point. Thirdly, The answer of Christ, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," comports better with the idea that he was reasoning with a tempting personality than it does with the thought that he was arguing against an emotion from within himself. Fourthly, it is possible to conceive that Satan might have been allowed to convey Christ to a pinnacle of the temple in order to tempt him to throw himself therefrom, and thus be guilty of either a rash attempt to destroy his own life, or of unwarranted presumption in undertaking that which he ought not to do, in the vain hope that the Father would save him from the consequences of his folly. On the other hand it is incred-

ible that Christ, of his own accord, should have deliberately traveled from the desert to the pinnacle of the temple with a view of hurling himself therefrom. Such a thought would have been sinful in itself, and if harbored long enough to allow the Saviour to pass over the distance between the scene of his temptation and the temple, would amount to the entertaining for a considerable time of sinful thoughts, and thus prove Christ a transgressor, thereby rendering it impossible for him to save others. Fifthly, We can readily perceive that it would be quite natural for a personal tempter, acquainted with the ambitions of the human soul, to endeavor to swerve Christ from duty by offering to bestow upon him kingly power and glory.

It is difficult to understand, however, how Christ, who certainly had not forgotten the dignity and honor of his former state in heaven, could have seriously entertained any ambition for dominion over the paltry kingdoms of this world. Indeed, his prompt answer, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," makes it very clear that every avenue of approach from that direction was impregnably fortified. In view of that answer, imagine, if you can, that Christ was led by an inordinate desire for political authority long enough to ascend a high mountain where he could overlook the kingdoms of the world, and there wrestle for a time with the question whether it would not be best for him to give up his mission and content himself with earthly dominion. Such a thought, entertained so long as the record teaches that it was entertained, provided it originated from a principle of evil within instead of a living tempter without, would impeach the divine Son of God, and represent him as a victim of the weakest and most sinful ambitions.

In concluding upon this point, the remark should be repeated that the whole account is unreasonable in itself and dishonoring to Christ, when the position is taken that the temptations alluded to were subjective in their origin, whereas, if we were to understand that a literal, personal devil was the author of the temptations mentioned, the whole account is credible. Christ was allowed by the Father to become very much weakened by his forty days' fast, and then the devil was allowed to bring upon him such temptations as might have caused others to fall before him, thus proving that when the Saviour was placed at the greatest possible disadvantage, he nevertheless won a complete triumph over Satan in the exercise of the same simple faith in God which is at the command of even the humblest believer.

In Luke 8: 28-33 the reader will find a very graphic account of the casting out of devils from one of their most unfortunate victims. In verses 31-33 we read: "And they besought him that he would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked." Recall for a moment the point at issue, which is this: Do these verses teach that devils are evil spirits? or do they teach that they stand for the principle of evil in the universe? Is there any room for doubt in this matter if one will allow these verses to be understood according to the meaning which lies upon their surface?—Nay; is it not impossible to understand that the devils spoken of were merely a principle of evil without impeaching the gospel itself? According to the account given by Luke the following things occurred: 1. Christ actually cast the devils out of the unfortunate man; 2. The devils requested that they might be allowed to enter into a certain herd of swine instead of being driven into the deep. 3. The request was granted; the devils entered into the swine; and the latter

rushed down a steep place into the sea and were drowned.

Now, candid reader, tell me whether a principle of evil is capable of reasoning, or preferring any request. Again, if you answer in the affirmative, I inquire, Is it possible that a mere principle, without volition, thought, or reasoning powers, should express a desire to be sent into the bodies of swine instead of a place devoted to the confinement of wicked demons? Once more: Is it rational to believe that an evil principle could pass from a man to the swine and impel a herd of such animals to rush by common impulse into the sea, as the account narrates?

If these propositions cannot be reconciled with reason, then it is safe to conclude that the term "devils" is used in its ordinary sense in the passage in question, and refers to an order of invisible beings, who, under given conditions, are capable of entering and controlling men and beasts.

The writer might introduce texts without number which would lead to the same conclusions; but from this point forward texts will be referred to, the contents of which will show that Satan is spoken of in the Scriptures in a multitude of instances in such a way as to prove that he must be a person possessing power to speak and act, instead of a mere principle:—

Satan appeared before God and conversed with him respecting the character of Job, desiring to bring his temptations to bear upon him. Job 1:7; 2:2.

He caused a wind to blow down the house of Job's children and kill them. Verses 18 and 19.

He brought the Sabeans upon Job's oxen, who took them away. Verses 14 and 15.

He caused the fire of God to fall from heaven and burn up all Job's sheep. Verse 16.

He smote Job with sore boils. Chapter 2:7.

He conveyed the Saviour around from place to place, conversed with him, and quoted Scripture. Matt. 4:1-11.

He is represented as falling from heaven like lightning. Luke 10:18.

He broke chains and fetters. Chapter 8:29.

He had power to cast men into prison. Rev. 2:12.

He walks about as a roaring lion. 1 Peter 5:8.

He has power to work miracles. Rev. 16:14.

He overcame the seven sons of one Sceva, a Jew. Acts 19:14-16.

He bound a woman eighteen years. Luke 13:16.

He took possession of a herd of two thousand swine, drove them down into the sea, and drowned them. Matt. 8:32.

He possesses a kingdom. Matt. 12:26.

He is to be judged at the last day. 2 Peter 2:4.

He is conscious that he will be punished at some future time. Matt. 8:29.

He is to be tormented in the lake of fire. Rev. 20:11.

When his end is near, he will be conscious of that fact. Rev. 12:12.

He is styled the "prince of the power of the air." Eph. 2:2.

He and his angels fought with Christ and were cast down from heaven. Rev. 12:7-9.

The Gentiles offered sacrifices to him. 1 Cor. 10:20.

If the twenty-two texts cited above can be reconciled with the conception that the devil is anything less than a being having the powers of volition, thought, action, and speech, then it is impossible to establish any proposition whatever when the Scriptures are interpreted according to their most natural import.

In another paper, the writer will discuss the origin of the leader of evil spirits and those under his command.

*Most of the texts cited below and others of similar character, will be found collated on pages 253 and 254 of "Universalism Against Itself."

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."—Ez. 144:12.

BE COMFORTED.

BY EMMA L. KELLOGG.
(Glenwood, Iowa.)

Be comforted, for Jesus is your friend;
His boundless love no one can comprehend;
With gentle voice he calls, "Come unto me,
And I will give you rest." O taste and see
His matchless love, his goodness so complete;
Lay all your burdens down at Jesus' feet.

Yes; lay them down, there to remain for aye;
Press closely to his side, he is the way,—
A light unto our feet in darkest night,
And walking near him, all the way is bright.
So shalt thou rest, secure from every ill;
When tempests rage, he'll whisper, "Peace, be still!"

Father in heaven, we thank thee for the gift
Of thy dear Son; and gazing through the rift
Made by the atoning sacrifice, we see
By faith a door of hope that leads to thee;
By faith we come to thee in Jesus' name,
And all thy precious promises we claim.

THE PINCHED BUD.

A SULLEN little face, with scowling brow and pouting lips, appeared at my door. "Why, what is the matter, dear?"

"I've got to stay in bed all day." And with the words Tommy jerked off his jacket, and kicked one boot across the floor.

"What naughty thing have you been doing?"
"Spoiling the calla lily."

The words, tone, and manner of the little boy of six were so hard and defiant that a vague alarm seized me, and I said gently,—

"Come here, my poor little laddie, and get into auntie's bed. You look very cold."

The downcast eyes were lifted in a strange, glad surprise, and the remaining garments were laid aside softly. Slowly, shyly, and questioningly, the little fellow crept into bed and lay quite still.

"Now, Tommy, tell auntie all about it."

"I only just pinched the littlest, whitest leaf. I wanted to see what it was rolled up so tight for. There's ever so many more."

"Yes, Tommy, but no more like this one. All the year you have seen these little rolls unfold into broad, glossy, green leaves; but this one, Tommy, this white one, was a bud. If you had watched without touching it, you would have seen it grow larger and lighter in color, until some bright morning you would have run downstairs to shout and clap your hands over the most beautiful flower you ever beheld. It would have looked up lovingly into your face from its heart of gold, and its pure velvet lips would have smiled upon you for letting it live and bloom. I am so sorry you hurt the dear little bud, that now can never be a flower."

"Can't it be mended, auntie?"

"No, dear."

"You mended the cup I broke."

"Yes, darling; a broken china cup may be made whole again, but a sweet little bud, waiting to become a rich, golden flower, pinched and torn by cruel fingers, can never be restored."

"And cannot God restore it?"

The penitence, pathos, and despair of the child's face were indescribable. I drew the little form to my breast in silent awe.

"I'm almost as bad as Cain," he said, sobbing heavily.

"How is that, dear?"

"I have killed something. But, auntie, I didn't mean to, truly. I didn't know I was hurting the little bud. I'll never touch a plant again—only look at it, and love it, and wait for the morning when it'll be a great, beautiful flower."

Precious little teacher! What a lesson for mothers! In the hurry and worry of this toiling world, are we not in momentary danger, as we walk in the garden of our homes, of pinching, if not killing something? Think how it would be if, in our haste and heedlessness, we should crush and destroy the bud of tenderness,—so full and bursting in the heart of a child,—and give to society a callous, unfeeling man or woman! There are such in every community. Did the good God, whose name is Love, make them so? And where shall we be found in that great and awful morning when the Lord of the garden shall demand the full and glorious flower which was to have been developed and perfected from the sweet little bud given unto the bosom of father and mother?—*Home Guardian.*

HOME.

BY A. R. WILCOX.
(Athens, Vt.)

MANY pleasant memories cluster around the word "home." The heart may become so hardened by contact with the cold, selfish world that it does not appear to sense its true meaning, but no doubt there are times when the mind recalls scenes made dear by early associations round a common fireside. If misfortune has torn one from this cherished spot, and the heart is still wounded and tender, these memories return with more than ordinary significance.

In the simplicity of childhood, home means the world, and it embodies the most perfect idea of happiness. It is a place of refuge for the adult man or woman. They flee to home protection, and gain from intercourse with congenial friends the strength and courage to go forth with renewed determination to conquer in the battle of life. While in society the heart is covered with an armor of reserve, but at home this is laid aside, leaving it bare and unprotected; therefore home thrusts strike deep. Before the world, men are placed on their good behavior. Their value is estimated more by appearances than by their real merits. Home life is the true index to the disposition. A Christian can exert a great influence in the home. A quiet example is always better than a high-sounding precept only half lived out. True religion has much to do with perfect home happiness, but fretfulness and faultfinding destroy it.

Great liberties are often taken in the home life, but it is hard to explain why this should be so, for of all places in the world it should be here that the precious plants are cherished that yield the peaceable fruits of righteousness. Quite often only harsh, cruel words are spoken to those who are the most entitled to love and respect. Home is the nursery of true affection, and is the only proper place for many of the little attentions that make life sweet. It should be the place where smiles, good words, and kindly offices are exchanged; but it is a fact that many seem to think that such attentions must be reserved, like a handsome garment, for company wear.

Home circles may be broken, loved ones be laid to rest; but if the true Spirit of Christ has always been cherished, there will be no occasion for vain regrets because of unkind words spoken, but the memories of home-life will be comforting when called back in moments of quiet meditation, though such memories are mingled with thoughts of sadness.

Our heavenly home is rich beyond compare, and will not be subject to those sad changes that come unbidden. Everything of an earthly nature is passing away; but that home is eternal in the heavens; it fadeth not away, but abideth forever.

From childhood's free and happy hours
To manhood's staid and riper years,
There is no word with purer charms;
No earthly word that sooner cheers;
Where'er may be thy lot to roam,
The dearest, sweetest word is "home."

THE HEALTH OF OUR CHILDREN.

BY MRS. LAURETTA KRESS, M. D.
(Sanitarium.)

As winter draws near, we begin to consider the question of clothing to keep us warm. What about the children? It is a mistake to imagine that they can endure with unimpaired health the blasts of winter with the ordinary summer's clothing. Why should not the limbs and extremities of the children be well and warmly clothed? If this were done, I am sure there would be much less sickness than now.

If a robust man were to clothe his strong arms in thin sleeves, place upon his feet light, thin-soled shoes, raise his trousers to his knees, exposing the legs to wind and cold, how long would he remain well and strong?

The reason why so many children die every year, is not because God so organized them that they cannot live, nor because parents have not enough natural affection to care for them; but because parents are ignorant and stupidly heedless as to the care they require. When children die, there is much speculation as to the comparative merits of different physicians employed, and opinions expressed that if such a child had been attended by such a physician, or had not had such a doctor, the result would have been different. Most children during the autumn months are clothed with at most one or two thicknesses of cotton on their limbs. One cannot help wondering how it is that so many children live in spite of such care.

The extremities being the farthest from the great center of circulation, need the warmest clothing. The circulation being poor in the extremities, the central portion of the body, the part that already has a large supply of blood, becomes congested on account of the slow circulation of blood that should flow from the tips of the toes and fingers. Many colds and much indigestion come from neglect to keep the body clothed warmly.

"For the coldest weather, there should be worn next to the body a thick cotton or woolen undergarment, comprising drawers, waist, and sleeves, reaching to the wrists and ankles. Over this a similar garment of knitted wool or flannel, a skirt with a waist, and a warm dress; long, thick stockings, and heavy shoes with thick soles, should constitute the clothing for girls as well as for women. A good thick coat, warm mittens, hood, and rubbers should be added, and every day from November to June, the child should be allowed to spend at least from two to three hours in the open air. If children are treated in this way, living on simple food, not eating between meals, even fruit, nuts, or a bit of candy, and if they are regular in their habits, parents will have furnished them a security for life and health immeasurably greater than they have now."—*"How to Live."*

BREAD.

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

THIS is a household word, varying only a little in form and sound in several of the languages. It is from a word which means "to pound, to beat or grind small," because of the ancient methods of preparing the grain. Being denominated "the staff of life," we do well to inquire if it be really so. Upon a thorough analysis of the most common kinds of bread, we learn that it is robbed of a large proportion of its most important elements.

The human body is made up of some thirteen elements in certain proportions, and the wheat kernel is constituted like unto it, thus being capable of sustaining life much better than any

other single food. In the ordinary white flour are only three or four of the thirteen elements, and some of the rejected ones are the most important. Is it, then, any wonder that we early lose the use of the eyes, the brain fails, hair grows gray, and nerves are all unstrung, seeing there is comparatively nothing in our bread to nourish these organs?

Probably the earliest forms of bread were of the unfermented kind, and in point of economy, ease of digestion, and palatability held and still hold high superiority. In the process of fermentation quite a per cent of the nutrition is broken down and lost, thus making this method more expensive, besides giving to the system the work of carrying off the waste matter.

The first requisite in bread-making is good flour. Flour of a bluish tinge contains much less of the nitrogenous element than does that of a yellowish tint. The best flour is dark in color and granular in texture, but it is no evidence it is good simply because it is dark, for its very darkness may be due to the inferior wheat or to some impurities in it.

The fermentation should always be arrested while yet in the alcoholic stage, for if it goes beyond and reaches the ascetic acid stage, it is both unpalatable and more unwholesome. When properly made, and well baked, the bread will be a nice brown on the outside, the middle will be friable, or easily crumbled, when lightly rubbed with the fingers, and will not stick to the knife.

In the use of fermented bread, many persons find the inconvenience of a production of gas. This is because ordinary baking does not destroy all the yeast germs, and as they are subjected to the warmth and moisture of the stomach, the fermentive process is again set up, and the alcohol rises through the esophagus. These unpleasant experiences may be avoided if the bread be made into zwieback according to directions given in No. 34 of the REVIEW for this year.

BANANA-SELLING.

Harper's Weekly says that no one knows exactly the extent of the New York banana trade, although from four to six steamers arrive every week, from spring until fall, and the importation averages from 20,000 to 30,000 bunches a steamer. They are sold by auction from the steamer, and so rapidly that in a few hours the hold is empty.

The auctioneer stands on the steamer's bridge, and the buyers crowd close to him. A sort of endless chain runs from the hold to the pier. Bunch after bunch is laid in the chain, and as each bunch is lifted out, an expert, who is known as a selector, and who is as skillful in his trade as a tea-taster, runs his eye over it, and pronounces it in quality a "first," "second," "third," or "dock," and then it is quickly loaded, according to grade, in a waiting wagon.

An ordinary one-horse truck will hold 100 bunches of firsts, 150 bunches of seconds, and 200 bunches of thirds. The "docks" are the ripened, or soft fruit, unsuitable for sale by the commission merchants, and go to the street peddlers. When a truck is loaded, the auctioneer calls out, "How much?" and the load goes off at the rate of about 3000 bunches an hour. There is no brisker auctioneer business in or about New York. It takes a crowd of stevedores, a score or more of wagons, six or eight selectors, and the auctioneer, to dispose of a cargo.

Jamaica is the great banana country, and the fruit feeds more people than wheat. A plantation is almost invariably profitable, and New York dealers in speaking of the delightful groves, will seriously assure one that in case of a sudden storm, it is possible to drive your mule under a banana leaf, and wholly escape a wetting.—*Selected.*

The Mission Field.

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

SWITZERLAND.

THE work in this field is assuming new features. The feeling that the end is near is gaining ground, and the result is more faithful obedience to the word. Our last camp-meeting was the occasion for considering questions that had been very cautiously touched upon before. These were, Is it consistent with the fourth commandment to send our children to school on the Sabbath? Can we perform military service on the Sabbath? Can we cease work on Sunday, under the pressure of Sunday laws, without compromising the faith?

These matters were not presented as resolutions but simply as questions, and no formal vote was taken. The sentiment that prevailed was remarkably unanimous in favor of taking a decided stand. No special enthusiasm was aroused, but our people seemed to be ready to take such a stand. This was the most encouraging feature; for if they had been enthused and led to take this stand in a state of excitement, they would soon have melted under the fire of persecution that is sure to result. Care was taken not to bring an undue pressure, but to leave all perfectly free to decide for themselves, and they were urged not to take a stand unless they were deeply convicted that it was their duty to do so.

Only those living in these countries, and knowing how rigidly existing laws are enforced, can fully appreciate the meaning of the step taken. It opens three sources of persecution,—from the Sunday laws, the school laws, and the military laws. The difficulties arising from Sunday laws will be much less than from the other two sources. To the present, some have been obliged to send their children away from home, to cantons where the laws permit absence on the Sabbath, but this will not last long, as in these cantons the laws are being changed to our disadvantage. Besides the expense of maintaining children away from home, comes the hardships of separating them from home influences and a mother's care from the age of six to fourteen, the time when such care is most needed. Some of these families will doubtless soon leave the country for South America, where they will have more liberty, and where there are so few to represent the truth.

While our people are taking a more decided stand for the truth, the enemy is not asleep. The spirit of the dragon is manifesting itself more and more. In three cantons we have people under fines for working on Sunday, and in each case they refuse to pay their fines. One case has already gone to the supreme court, and was decided against us; and at present the case of our publishing house at Basel is before this court. Our appeal has been published, and is being circulated in all parts of the country. The secular press has noticed our case quite generally, and some very favorable notices have appeared. At present, we are visiting the leading journals in the interests of these questions, and so far have been favorably received. As far as we have been able to place it before the public, they know of our case, and are watching it. It is especially cheering to meet some men of learning and extensive influence who see that a great principle is at stake, and who honor the stand that we have taken.

We have little idea of what turn things may take, but we are sure that by humble obedience, we are on the safe side. Such a course places all in the hands of the Lord, who is abundantly able to turn all to his glory. The conflict which we are now entering is one in which human beings are very small factors; it is a conflict between the powers of Heaven and the powers of darkness; and it will yet become the severest ever witnessed

by men; but we have the cheering assurance before entering this conflict that victory is on our side. Therefore we are of good courage, and rejoice in the Lord.
H. P. HOLSER.

ASIATIC TURKEY.—ALEPPO.

GOD is wonderful in counsel, and excellent in working in carrying on his cause in Turkey. The harder the times, the more is the power of God manifested. This year many doors were opened, all important and promising, but because of the lack of laborers, most of them were left unentered. Elder H. P. Holser has already reported in the REVIEW many interesting points, which I will continue, beginning where he left off.

From Alexandretta brother Holser started for Beyrout; I for Aleppo, the chief city of the province of Aleppo, with a population of more than 100,000, of which most part are Turks. The common language of the city is Arabic. Catholics, both Greek and Roman, form the main body of Christians, having large church buildings and schools. Jews also are not few. They have a very large synagogue. Protestantism has not been so successful in this city as in other cities of the province, Aintab, Marash, Kilis, etc. Aleppo is very rich in everything that belongs to worldliness. But we praise the Lord, the light of the last message has entered to gather God's people out from darkness.

Last year a colporter of the American Bible Society, named Bodos Kalfa Oghlou, accepted the truth in this city through our Bible readings, tracts, and correspondence; and in a little while his wife, Bethlehem, followed him, and through their labors three Armenians were led to keep the Sabbath. So that when I went there, five were already in the truth.

I reached there April 19, and soon found the residence of brother Bodos. He was very glad to meet me. After noon, when we were out in the market, lo, there came two policemen, kindly requesting that I appear at once before their chief in the court. They were commanded to hunt after me, according to an announcement received just that morning from Alexandretta of my going to Aleppo. Why this wide-awake attention? I am sure the time will come, and very soon, too, when it will be impossible to travel, unless God himself be our leader as in the times of the apostles. The chief of the police asked me many questions about my work and purpose in traveling so among the cities. Though he seemed to be very hard, God did not let him do any harm to his servant. I was not a politician, but a minister of the gospel. As soon as the chief learned it, he let me go free, only keeping my passport by him to give back to me whenever I should leave the city.

As I had to stay here but a short time, next day we began to hold meetings in the house of brother Bodos. In thirteen days twenty-six meetings were held, the interest continuing until the end. Besides our brethren some Protestants, Armenians, and Mormons attended the meetings. God's righteousness and the faith of Jesus were the principal subjects dwelt upon. In this light all points of present truth were harmoniously seen. An interesting case was that of a doctor from Aintab, forty-five years a Protestant. He attended most of our meetings. After five or six days he made a confession that surprised us all. He said that during the forty-five years, he has been with many missionaries and able pastors, and had earnestly asked many questions about Christ—his dwelling in us, receiving the Holy Spirit, and the new birth; but he was sorry to be obliged to say that he had never received a plain, simple answer. All these told him, "We must have Christ in us." But how was unexplained. When he saw in our Bible study that Christ is the word of God, and that he dwells in us with his word, that everything that God gives us,—repentance, faith, the new birth, the

Holy Spirit, salvation, etc.,—is put in his word, and that we must get them from his word, how glad he was! He said that he was about to become an infidel, never could love Christ and his Bible, but now he loves both. Although he did not begin to keep the Sabbath, our hope is that he will do so, and become a great blessing to Aintab.

It was very surprising for me here to find Mormons claiming to proclaim the first angel's message. Two American missionaries (Mormon) were there at work, having a church of about fifteen members. They would gain many others also, if God had not duly sent his true message. The Sabbath was in itself enough to show the fraud of *their* gospel. One evening they called on us, and we had a pleasant talk with them of about five hours. I held to the law of God as the foundation of Christian religion, and so never permitted them to tell their gospel, unless they could show us what law they accept. O how they were puzzled! How the Sabbath stood as the criterion of the true gospel.

In the morning of May 2, five persons were baptized, and soon after I left Aleppo for Alexandretta, because when I called to the police to get my passport back, I was told they would not permit me to travel in the province, but that I should depart soon for Constantinople *via* Alexandretta. So Aintab was left unvisited this time.

Afterward brother Bodos wrote me that God had blessed the seed sown. Three more have united with them. Many persons calling from different parts of the province learn our truth. A young man from the province of Adana has thus accepted the truth. I send him readings about every week. As brother Bodos was a colporteur, he is well acquainted with all parts of this province. He intends to make a trip to proclaim our message on his own account. We hope he will be a successful worker in the cause. Pray, brethren, for this field, because it is white for the harvest.

Now brother Bodos is dismissed by the Bible society on account of his keeping the Sabbath, and especially for preaching it diligently.

Constantinople.

Z. G. BAHARIAN.

Special Mention.

THE UNITED STATES ARMY.

EVER since the great strike at Chicago, which extended itself so far, bringing to a standstill the traffic of the country, and, by the spirit of violence which was engendered, threatened the destruction of all interstate commerce, the question of the United States army and its availability for service in times of emergency has been up for discussion. It is evident that but for the army at Chicago and other places the destruction of life and property would have been much greater than it was, and this being granted it follows that if United States troops could have been conveyed to the places where they were needed for the suppression of disorder in a shorter time, much damage that was done could thereby have been avoided.

The United States has always maintained in time of peace a very small army in comparison to the size of the country. Our distance from the warlike nations of Europe, and our fixed national policy not to interfere in the affairs of the Old World, have relieved us from the necessity of a large army. But with a small army distributed in small fractional parts over a large extent of country, it was found to be quite a task to concentrate it very rapidly where it was thought to be needed, especially so, since the forces of unrest and disorder were in partial control of the railroads by which the army must move. As

the Indian wars, which have occupied the attention of the United States army much of the time, are now nearly a thing of the past, the sudden need of the army near the great cities, which contain so many turbulent elements, had the effect to cause the President to determine to withdraw many of the small detachments from the frontier posts where they are no longer needed, and to concentrate them nearer the large cities where it is thought that they may be needed. During the troubles in Chicago General Schofield expressed himself as favoring such a plan, and now definite action has been taken.

A general order was issued from the War Department, Sept. 17, which makes many changes in the disposition of the United States army. Heretofore there have been 100 posts east of the Mississippi River. These have been concentrated to thirty-one posts. West of this river there will be forty-nine posts. About two thirds of the army will remain in the West. Congress has authorized the establishment of two new posts, one in Montana and one in Arkansas. When these are constructed, the western posts will be further reduced by a concentration upon them. Thus the army is being brought into a better position for service in case it is needed, and judging from the events of the past summer and the spirit of unrest and evil which abounds everywhere, the army will act a more important part in the affairs of this nation than it has before.

M. E. K.

WHOSE IMAGE IS HERE?

THE September issue of the Sunday Reform Leaflets lets light upon the inside of the case of private Cedarquist, who was released from punishment for refusing Sunday duty by order of President Cleveland. The President was prompted to the action by the manager of the Sunday League, who, upon learning of the case, sent a vigorous letter calling Mr. Cleveland's attention to it and calling for a remission of the penalty. The reasons for asking for the pardon were stated to be that Sunday target practice, which the man had refused, was a violation of the law of Nebraska, of Cedarquist's religious convictions, and of Christian civilization. The letter continues: "Since the Supreme Court of the United States decided in the 'Holy Trinity' case on the 29th day of February, 1892, that 'This is a Christian nation,' and said opinion, rendered by Justice Brewer, was concurred in by every other justice, the said private Cedarquist had a right to expect that no regulation or requirements would be made in the army of this nation out of harmony with the general laws and customs of that type of Christianity which our history has illustrated." That is, this is a Christian nation; and we have a right to expect it to enforce that type of Christianity which we believe in—the Sunday institution.

The Leaflet goes on to state that "President Cleveland was very prompt and vigorous in his attention to the case." Yes; rather too much so for the good of his reputation, as the court soon decided.

But the circumstance proves clearly that the importance of Justice Brewer's decision in its bearings on the fulfillment of prophecy, has not been overestimated. It is the sense of the National Reform party that by its decision the Supreme Court has placed Christian usages and institutions upon so strong a legal basis that the army must respect them, even in emergencies of civil war. Not only so, but the executive de-

partment fully coincides in this opinion, and leaps with alacrity at the opportunity thus to place itself on record. The Supreme Court being beyond appeal, the national Constitution and laws being subject to its dicta, its sentiments upheld by a strong popular sentiment controlling the executive and legislative departments of the government, who can withstand the force of its decrees?

The Supreme Court says that this nation is built on Christian lines, it is modeled after religious ideas, and bears the impress and super-scription of the religion of its founders—It is A CHRISTIAN NATION. The people shout, Amen; make it so. The President overleaps his prerogative in his anxiety to patronize public demand, and Congress was even more ready to respond to the call of the church. But a nation constructed on religious lines, bearing that impress, pledged to the maintenance of religious dogmas, and accepting the appellation of "Christian," is an exact image of the papacy. The Supreme Court says that all this is so. What more remains to make it so? G. C. T.

REFORMATION OF POLITICS.

THE desire for the reformation of politics, through what is known as "civic federation" is making itself felt as a force in many parts of the United States. That there is a crying need of reform in that direction has been for a long time apparent to every thoughtful observer. The natural tendency of government, especially municipal government, is its liability to concentrate in a machine, and after this has been accomplished, the perpetuation of the machine is made of more importance than good municipal government. There are probably but few cities in this country that have not at some time in their history passed through this experience. Our large cities especially are greatly controlled by rings; and those who compose these rings, in order to perpetuate themselves in office, are obliged to pander to the vicious classes in order to secure their votes, that they may continue in their offices. One of the most marked instances of this kind was the infamous ring rule of New York City under Tweed & Co. Our cities are often governed in this way until crime becomes so rampant that there is no personal safety, and property begins to deteriorate. Then public attention is attracted to the alarming evil, the people are aroused, and vigorous efforts are made to put the affairs of the city into the hands of better men, who will punish vice and repress disorder. Perhaps it is not too much to say that many of our cities swing around this circle from rings to reforms in a continual cycle.

Just now a new movement of this kind is in progress, embracing several cities, and from the attention that is being paid to these efforts by the press, and the very general interest that is being awakened, it bids fair to be extended to other cities. Quite likely the movement will become general. The efforts of Dr. Parkhurst, of New York City, have contributed largely to bring about the state of feeling necessary for the inauguration of such a work. The work in New York City has been directed against the city officers, who have been charged with maladministration and collusion with criminals. Many of these charges have been proved, and the work is still in progress there.

Now the center of battle for municipal reform has been shifted to Chicago. In this city the municipal officers are acting in harmony with

the citizens for the suppression of various kinds of evils. An association called the Civic Federation has been formed, the object of which is to purify the politics of the city. A thorough organization has been effected, and vigorous work has begun. Members are pledged to work for men whom they believe to be "honest, capable men." Committees on various branches of reform measures, including "morals," have been appointed. The object sought is claimed to be "to purify all parties." This work has commenced with a vigorous campaign against the gambling dens of the city. No doubt this will be followed by similar crusades against other well-known evils.

While sympathizing in every effort toward reformation, duty requires that two especial dangers attending reforms should be pointed out. One danger is that those whom we believe to be good and true men, able wisely to manage the affairs of government, are human, and may, when once in office, manifest the same traits of character as those who are displaced to make room for them. A man's true character is often unknown even to himself. Change of position often changes, or appears to change a man. Men elected to office on distinctively reform issues, have often proved recreant to duty. This danger attends all political reforms, and often prevents them from becoming permanently successful.

Another danger attending such efforts, is that those who are engaged in this work presume to introduce moral reforms, which often really means religious reforms, and the rights of people are sometimes infringed thereby. The enforcement of Sunday laws, making actions that are allowable on one day a crime if done on another day, is an illustration of this kind of reformation. But since this is now the order of the day, it is quite probable that every attempt at *civil* reformation will be attended by a *religious* crusade that will endanger the most sacred liberties of the people.

M. E. K.

RESULTS OF THE PARLIAMENT OF RELIGIONS.

AFTER the lapse of a year, Mr. J. H. Barrows, president of the Parliament of Religions that convened at Chicago during the Fair, attempts to sum up what he regards to be the results of that convention, so far as they now appear. To his mind, the picture is altogether roseate with glorious achievement, and still more glorious promise. He dwells with peculiar delight on the flattery which his coadjutors heap upon the meeting. That which comes from representatives of those religions which had nothing to lose and everything to gain by an admixture with Christianity, is especially fulsome, and forms very largely the grounds of the congratulations with which he greets the world and himself.

The Buddhist, Shintoist, Zoroastrian, the Hindu, the Mohammedan, and all heathen cults, are loud in their praises of the scheme and its fruits, because it has, in their eyes, elevated their systems to a seat beside Christianity. It is almost equally commendable to many worldly-wise professed Christian philosophers, because it has in their eyes degraded the religion of Jesus to the level of heathen superstition. Through this process they are all enabled to behold omens of a peaceful settlement of the vexed question of religious superiority and truth, in a sickly conglomeration of religious differences, where faith,

truth, doctrine, and purity, shall be sacrificed for a brotherhood that swallows gnat, camel, and all, without a question.

True religion will not suffer contamination, for it will not mingle with such elements. But multitudes of honest people will be deceived by the glimmer of such tinsel glory. Steps are being taken in this country to foster the adulation of heathenism with which we were sickened a year ago; and this fact is counted as one of the chief evidences of the success of the said parliament.

G. C. T.

FRANCE AND MADAGASCAR.

THE assiduity with which France addressed herself to the task of becoming a maritime power has been followed by an era of colonization which bids fair to restore French prestige as a colonizer. In the past the naval superiority of Great Britain, and her almost continuous wars with France, were sufficient to prevent any French schemes of colonization. Two small islands near the mouth of the St. Lawrence River and an uncertain claim of privileges upon the coast of Newfoundland, are all that remain of the immense territory once held by France in North America. In late years, since France has become second only to Great Britain as a naval power, and since the Crimean war, which brought about a more friendly feeling between England and France, the latter country has been rapidly coming to the front again as a colonizer. Algeria, Tonquin, Siam, and lately the interior of Africa, reached by the way of Ashantee and Senegambia, have at different times occupied the attention and become the scene of the activities of the French nation in colonial enterprises. The remarkable success lately achieved by France in the partition of Africa has attracted world-wide attention and much comment.

Now France is moving in another direction. The island of Madagascar, lying near the east coast of Africa, is receiving particular attention. French colonies have for some years been established there, and the usual procedures common to European governments have been practiced to gain the control of the country. The people of the island, known as Hovas, numbering about 2,500,000, have accepted the protection of France, but hold that this protection only allows France to regulate their foreign traffic. The French look at it in a different light. They have lately dispatched M. de Vilers, who so successfully conducted the negotiations in Siam, to the Malagasy coast, and he is to be supported by a formidable fleet and a large force of soldiers and marines.

As the other powers of Europe have already conceded that Madagascar is under the "sphere of French influence," France has a clear case, except from the opposition she will experience from the natives. This will be considerable, as the Hovas are a warlike people. Still, when the strength, skill, and resources of the two combatants are measured, it is evident that the island will eventually become a French colony. Madagascar is about the size of France, and is possessed of great natural resources of wealth, which make it a very desirable acquisition. Under the French government, the material welfare of the people will perhaps be increased, but the Protestant missionaries, who are doing a good work in the island, will find their work greatly hampered thereby, as Catholic influences largely control French affairs everywhere.

M. E. K.

THE INCOME TAX.

IN connection with the tariff bill adopted by the last Congress was a law providing for the levying of a tax of two per cent on all net incomes in excess of \$4000 per year, whether of individuals or corporations. The terms used as the basis of the tax are "gains, profits, and income received." Although comparatively few Seventh-day Adventists will be personally affected by the law, it is an interesting piece of legislation, and will probably be a bone of contention and a rock of offense to very many greedy men. Doubtless many of the questions that have been canvassed so many times in computing the tithes will come up for adjudication at the tribunal of legal opinion.

The law makes provision for deducting legitimate expenses incurred in procuring gains, profits, or income; but a few years' experience, should the law last that long, will suffice to show how far short it comes of covering the endless intricacies in which the question of absolute income is involved.

G. C. T.

MORE CHURCH INTERFERENCE.

THE vigor with which the church is pursuing her newly self-appointed calling of political umpire and reformer, is illustrated by an episode in Chicago. The first of October the mail-carriers were provided with new uniforms. As it was deemed essential to have an inspection of the men in their new suits, and it is quite impossible to take the time for it on a week day, Postmaster Helsing decided to call the men out on Sunday the 7th and to make a public display by marching them down street to the lake front. The liberty of appearing or not appearing was given, so that there was no compulsion; it was to be a voluntary parade and doubtless very pleasing to the most of the men, especially so to Mr. Helsing, who took pride in anticipating the appearance the new suits would make. But, no sir; a minister obtained scent of the matter, protested to the authorities at Washington in behalf of the interests of religion, and the result was the display was forbidden, permission being given for a simple inspection within doors where it could offend the acute senses of none of the church people. The Assistant Postmaster General who issued the order, said: "This has been a vexatious little question; and I am sorry it was forced upon me. I don't think Mr. Helsing would have cared to shake the tree if he had known there was a hornet's nest. I think he meant to have a harmless display."

Then why did he not let him have it? The reason is betrayed by the minister's threat to the postmaster. He says: "I told Mr. Helsing that if there was a Sunday parade, there would be a political post-mortem in his office as the result." And the Postmaster General feared there would be one in his. It is stated that that which settled the matter at Washington was the reception of a telegram from the presbytery of Chicago announcing their united protest against the parade. "That settles it," said Assistant Postmaster-general Jones, "there will be no parade." When the church obtains the power to wind the United States government around its finger in this way, we may beware of what is coming. We do not impugn the motives of those who manage this crusade; but the power they wield is a dangerous weapon.

G. C. T.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 9, 1894.

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Letter 14.—Berlin—Kings' Houses—Wittenberg, the Cradle of the Reformation—Spiritualism in Germany.

A GOOD nucleus for further work in the interest of the closing message for this time is already formed in the city of Berlin. The little church there numbers some thirteen already, and others are interested. We had the opportunity to speak once to this company and others to the number of twenty, during a brief tarry in the place. A condensed exposition of Daniel 2, 7, and 8, has been published by brother Perk, who is now located there, and by means of colporters 25,000 copies have been sold. This must be the means of leading many to consider the important subjects therein explained. Two years ago these brethren and sisters did not know that there was such a people in the world as Seventh-day Adventists, or such doctrines taught as they believe. Now their study is to know how they can best serve the cause which they have joyfully espoused. There would seem to be no reason why many more out of that large city should not be added to their number.

Berlin, like any other city of over 1,500,000 inhabitants, would naturally be supposed to have many objects of interest to be seen and places to be visited. But this has also another feature, the residences of its rulers, which must not be passed by, however many others are omitted. The palaces of the emperors William I., Frederick III., and the present emperor, William II., are in the city, while at Potsdam, sixteen miles away, in the midst of natural surroundings of the greatest perfection, are the summer residences which they have respectively occupied. The oldest and most interesting of these is the palace of Frederick the Great, erected in 1747-49, and where he almost constantly resided. It stands on a commanding eminence, and is approached by a broad flight of steps sixty-six feet in height. These are divided into six wide terraces, and each terrace forms a most beautiful garden of flowers, showing an almost endless variety of shade and form of leaf, and color and brilliancy of bloom. The building itself is of the old style of a century ago, one story in height, and in the light of modern architecture, of no outward attraction; but it is full of interesting relics within, and without nature puts on her royal robes, and comes forth in all her munificence of glory.

In an adjoining park, but so extensive that the building is over a mile distant, stands a larger palace, also founded by Frederick the Great, which is the present summer residence of William II. To the immediate grounds and the buildings, the public is not admitted while they are occupied, as at present, by the emperor and his suite. But no signs of display or pomp were visible, a solitary sentry, in the blue coat and white pantaloons of the common soldier, guarding the gateway on the main avenue, to turn back the constant stream of would-be visitors.

The palace of the late William I. in the city

is open to the public, the rooms with their furnishings and adornments remaining as he left them. It would be futile to attempt to describe the manner in which the different spacious apartments are finished and furnished, the many articles of curious workmanship, and the wealth lavished upon them in gold and silver adornments. Christ said, when speaking of John the Baptist, that "they that wear soft raiment are in kings' houses." But an inspection of the apartments makes it quite evident that it is not only soft raiment they seek, but the best that this world can furnish in every other direction as well. When beholding these things, it satisfies one's curiosity at least to know that he is looking upon the best that this world can produce, and which he can easily persuade himself represents the limit of human conception and achievement. But he who has a hope of heaven can look upon all this display and feel no covetous desire for any of it, but only a sense of satisfaction that the Master whom he serves is himself the king of these very ones who here assume authority and lordship over men. And the city to which he has a title, whose builder and maker is God, will not be like the cities or palaces of men, which soon grow black with the dust of years, and crumble by the hand of time; and the mansions which Christ has gone to prepare for his people, and the handicraft of heavenly architects and divine artificers, will surpass the efforts of men, as the heavens are higher than the earth. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Man's finest palaces cannot shut in joy and happiness, nor bar out disease and death. Never did words seem more significant than those which Peter uses when he declares that the Christian is entitled to "an inheritance incorruptible, undefiled, and that fadeth not away."

It is about two hours' ride from Berlin to Wittenberg, one of the cradles of the Reformation. From the twin towers of the State church a full view of the place, now grown to a city of some 18,000, and the wide stretch of level country around it, along the Elbe, is obtained. The line of demarkation between the old town of Luther's day, and the additions of modern times, is plainly marked. The former is built solidly together, with quaint gables and tile roofs; the latter is marked by detached locations and modern buildings; and a "modern" building is the same in Europe as in America. One is surprised at the number of buildings in different European cities, bearing date of 1893 or 1894; and these are just such buildings as we see erected in the same years in New York, Detroit, Chicago, and other enterprising American cities. Wittenberg seems to have partaken of the same spirit, which has given it its modern features.

But the chief interest of the place of course centers in the reminiscences of the great reformers, Luther and Melancthon, who so long made it the scene of their labors. On the main street is the famous university, a plain, massive building, and a few doors from it, the house of Melancthon, to which is affixed a plate bearing this inscription: "Here lived, taught, and died, Philip Melancthon." Farther up the street, in the market-place, in front of the city hall, stand two large bronze statues, a few rods from each other, one of Melancthon, the other of Luther. On the latter is inscribed his well-known saying respecting the work of the Reformation: "If it is God's work, it will endure;

if it is man's work, it will come to naught."

A short distance from the market-place stands the Schlosskirche, the church in which Luther so often preached, and to the doors of which he nailed his immortal ninety-five theses, the foundation doctrines of the Reformation. Inside, and right below his pulpit from which he thundered his denunciations of the man of sin, and set forth the Bible doctrine of justification by faith, is Luther's grave, marked by a brazen plate on a raised pedestal, bearing the inscription in Latin. Directly opposite, across the broad aisle of the church, is the grave of Melancthon, marked in the same manner. In 1760 and in 1813 this church suffered injury from the bombardment of the town. It was restored in 1817, and is now again undergoing restoration. In the year first named, the wooden doors on which the theses were nailed were burned, but were replaced in 1858 by iron doors ten feet in height, on which is cast in raised letters the Latin text of the original document. These doors were presented by the emperor, Frederick William IV.

Near the university is a building called the "Augusteum," now used as a seminary for clergymen. In the court of this building is Luther's house, now fitted up into a "Luther Hall," or museum, in memory of the reformer. It was here he took up his residence, when in March, 1508, he was summoned from Erfurt to the chair of philosophy in the university of Wittenberg. It was afterward given to him by the Elector Frederick. His apartments have been restored as they were in his day, containing the same furniture,—his stove with its earthen tiles, bearing medallions of the apostles, his work table, and the large wooden double chair, with seats facing each other, in which he and his Catharine used to sit and converse together by the window. This was his living room. Two rooms beyond contain his pulpit, his Bibles, and portraits of himself, wife, and daughter, by Cranach the artist, a native of Wittenberg and contemporary with Luther. Here also are four large interesting modern paintings, showing "Charles V. at the grave of Luther," "Luther at the Diet of Worms," "Luther translating the Bible," and "Luther affixing his theses to the door of the church."

Two allegorical pictures, ascribed to Cranach the younger, are worthy of note. One is called "The Vineyard of the Lord," and represents a landscape divided into two parts by a wall running through its center. In the division on the left are the papists, who are stopping up the wells, leaving the vines to wither and die, while they turn the attention of the people to counting their beads, and following a procession of pope and cardinals, coming forth with gilded crowns and scarlet robes, in great pomp and splendor. The other side represents the reformers, filling the space to the right of the wall, who are caring for the vines, watering the soil, opening wells, from which they are drawing and pouring forth in copious streams the water of life; while a company of Christians in plain attire, and with reverential mien, are worshiping the Lord in the beauty of holiness. On this side of the picture all is fresh and flourishing. Such is the contrast, truly drawn, between popery and the gospel of Christ. The first is a whited sepulcher full of dead men's bones and all uncleanness; the other is a field of flowing streams, living verdure, and satisfying fruits. The other allegorical painting is designed to show the value of the word of God, as against all human inventions. It consists of a pair of scales in one balance of

which is the Bible alone, while in the other are the pope's triple crown, the keys of St. Peter, rosaries, rings, and other trappings of popery, with papal bulls, and decrees of councils. But the scale with the Bible goes down and the other goes up. Then two monks who are guarding their precious baubles, alarmed at seeing them so easily outweighed, themselves climb into the scale to bring it down. But they all go up together as lighter than vanity, while the Bible outweighs all. Happy would it be for Germany if she would take in the full significance of these representations and cherish the spirit which they are designed to foster. But alas! Germany is giving up the Bible by turning it into allegory; and the "vineyard of the Lord" on the reformed side is becoming about as dry and barren as the other.

A little incident in Hamburg may perhaps serve to indicate the situation. In the art gallery of that city is an impressive painting which ought to set every drop of blood in every Protestant vein bounding with fresh indignation against the cruel and abominable nature of the papal system. It represents a fair and youthful maiden, clad in robes of purity and innocence, just in the act of being bound to the stake to perish in the flames because of her Christian faith. The upper cords are adjusted, while a monk is hastening to place the last chain around the ankles. She stands upon a pile of fagots upon which are thrown her Bible and a dead cat, and a brazier of glowing embers is ready near by from which to light the pile; while in front another monk, from every feature of whose dark face and evil eye glares the demon, thrusts the crucifix before her face, to extort a confession of Romanism. There could be no doubt as to the intention of the artist to show the cruel work and the abominable nature of the papacy. But by some means it has affixed to it a very ambiguous title. It is called "The Sacrifice of Folly," leaving every one to infer whether it was folly for papists to put innocence to death for not subscribing to their creed, or whether it was folly for the maiden to give up her life to the cruel flames, rather than deny her faith. So to test the matter as to what inference would be drawn, one of our brethren called the attention of a number of the visitors to the painting, and asked what it represented and what it was designed to teach. The invariable reply was that they *did not know!* Unless they were themselves papists, they would know very soon if popery could once more secure control of these lands.

Another point of interest in Wittenberg is the place where Luther publicly burned the pope's bull, Dec. 10, 1530. An oak was planted on the spot in 1830, which has now become a large and flourishing tree, and is protected by an iron railing. The place selected by Luther for the ceremony of disposing of the pope's anathema, shows his keen sense of the eternal fitness of things. It was the spot on which they used to burn the clothes of those who had died of the plague. It was therefore the one fitting place on which to dispose of the papal bull, a plague of which more people have died than of any physical pestilence that has ever struck the world.

With the state of religion such as it is in Germany, it might be expected that Spiritualism would find some congenial soil on which to work, and it is said to be making rapid progress here at the present time. There are some five hun-

dred Spiritualists in the city of Berlin, and a weekly service is maintained at which a medium gives a discourse claiming to come direct from Jesus Christ as the controlling spirit. A Lutheran pastor who has come in contact with our work, and found some difficulty with the Sabbath question, had the curiosity to address a query on that subject to the medium, to be answered by Christ. His question was, "Which day is the true Sabbath, the seventh or the first day of the week?" We need not tell any Seventh-day Adventist what the answer was. It was, "Sunday is the right day to observe as the Sabbath." With all who take Spiritualism as their oracle, this of course would be enough, and it is at least a straw showing on which side Spiritualism will be found in the controversy which is now on, and with what movement it will strike hands when the time comes for that division of the enemy's forces to be brought to the front.

Leipsic, Aug. 29.

FAITH INSPIRED AND DISCIPLINED BY THE WORKS OF GOD.

WE have all felt the vivid and beautiful force of those words of the psalmist in which he refers to his own impressions in viewing the starry heavens: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, what thou visitest him?"

In the light of modern astronomy we are better able to appreciate the meaning of these words than were those who lived before us. The starry vault as viewed by the unaided eye, is a sight calculated deeply to impress the mind of the beholder with a sense of the greatness of God and the insignificance of men. But when the telescope and spectroscope are brought into requisition, and the facts which have been brought out by their aid are considered, our conception of that divine Being we familiarly (too familiarly perhaps) address as God, expands, and we are lost in the endeavor by searching to find out God.

A few instances of the data furnished by the astronomers of our day will enforce this thought sufficiently. There is a small family of worlds which we call our solar system, and to which the earth belongs, composed of eight planets, controlled by the sun, around which as a common center they revolve. The distance from the earth to the sun is 93,000,000 miles, approximately, and light, which travels 185,000 miles a second, requires eight minutes to traverse the distance. And this standard, the velocity of light, becomes the principal measuring rod of these incomprehensible distances. Two hundred and twelve years of constant travel, day and night at fifty miles per hour, would be required to cover the distance to the sun. The same distance would carry a traveler 3720 times around the earth on the equator. Of all the heat and light given off by the sun we are told that only one part in two thousand two hundred million reaches the earth. Neptune, the most remote of the planets, is thirty times farther from the sun than the earth.

But all these are mere neighborhood distances compared with other figures; for beyond our own family of worlds are the infinite measures of space, of which our entire system is not even a Pitcairn island in the Pacific Ocean of the universe. We are told that the light from many of the stars which are themselves suns of other systems has

reached us only after the lapse of months, and even of thousands of years. One star called "Aldebaran" sent out the rays we catch now twenty-seven years ago. If the distance between the earth and the sun were represented by one mile, then the distance to this star would be more than 1,700,000 miles. And yet, this is a very near neighbor compared to many others.

Such stupendous thoughts help us to understand the illustrations that inspiration has given us of man's relative position before God, who "taketh up the isles as a very little thing," who "meted out heaven with the span, and comprehended the dust of the earth in a measure;" and with whom "the nations are as a drop of a bucket, and are counted as the small dust of the balance."

It is in view of such expanded ideas that Sir Edwin Arnold in an article in the *North American Review* reproaches religion for its narrowness, criticises the accepted plan of salvation, and calls upon men to adapt their conceptions of God to the new measures of his greatness as revealed by modern astronomy. "Is it not evident," he asks, "that we must think more largely than to imagine ourselves, or to let those whom we teach imagine, that the Son of God was once absent from such a universe as we now perceive, wholly abstracted in the care and charge of 'this little O, the earth'?"

These thoughts naturally suggest themselves to finite minds; for the infinite condescension of God is perhaps the most sublime theme that faith is called upon to grasp. The heavens declare God's glory and power in unmistakable language. By his works we know of his unsearchable greatness. That is not so much a matter of faith as of demonstration. But when we come to understand that God knows our every thought; that "there is not a word in my tongue but, lo, O Lord, thou knowest it altogether," that, as Jesus tells us, "the very hairs of your head are all numbered," it requires a far greater effort of faith to make the *minuteness* of God's care and solicitude a living fact. The earth itself is but a speck in the universe; and upon the earth what is one man among its hundreds of millions? Can I believe that the Maker of all deigns to notice me? Can I believe that he loves me individually, and that he died for me? Did the Son of God actually live, walk, teach, and die among men? Can I, in view of the infinite magnitude of God's works as revealed by the modern telescope, still cherish the idea, scouted by Mr. Arnold, that "for thirty years long, a million million orbs and systems—full of living beings—were without the second Person of the Trinity, absent on urgent duty upon an atom of a world invisible to the very nearest of them"?

Faith answers, Yes; I can, and do believe it all. Nor is it blind credulity; for, outside of our own experiences, the creative works of God, which on one hand inspire and expand our sense of the majestic attributes of the omnipotent Creator, on the other hand teach us the equal infinity of exquisite detail in which the wisdom and goodness of God and the unbounded capacity of the divine mind are displayed even more strikingly to us than in the starry heavens above us.

The microscope reveals the *depth* of God's power, while the telescope tells of its height. Man occupies as it were a middle ground. He looks above into space, and as he beholds the majestic heavens ablaze with glorious worlds, he cries, Great and infinite God! What is man! He looks around and beneath him; takes up the

microscope and in its marvelous revelations sees equal infinitude below him; and still it is God—the same heavenly Father who made the stars, manifesting his infinite attributes in thoughtful love and care for the minutest creatures. In the organization of the flower or plant, in the circumstances of the birds or smallest insect, there is the same skill displayed that was employed in framing the world. And so, while we may be oppressed with a sense of our insignificance as we contemplate the vastness of God's work overhead, faith is strengthened by a view of equal space beneath us, swarming with infinitesimal life, every creature of which is the object of our heavenly Father's care. Thus man's relative position is not changed by the revelations of science. The microscope prevents his being crowded into the extreme corner of nothingness by the revelation of untold worlds and systems; and the telescope prevents his being puffed with pride by a knowledge of the infinity beneath him.

Our blessed Saviour when here upon earth, anticipated this struggle of faith by referring us to the most convincing evidence of God's intimate care in the case of the lily, which "toils not," but by him is clothed in garb more glorious than Solomon's; and in the case of the sparrow, though two are sold for a farthing, not one falls to the ground without our heavenly Father. It is true a man is small compared with a world, but we are great as compared with lilies and sparrows.

A rich man may possess broad estates and vast buildings, but his most precious objects are his own children, who bear his image. Such are we. God is great; but his greatness is most perfectly shown in his infinite knowledge and care for his creatures. He says to his people: "Behold, I have graven thee upon the palms of my hands."

It is true we cannot by searching find out God. The treasures of his wisdom and power will be the study of immortalized minds through eternal ages. But, thanks be to God! here we may know, "Jesus loves even me." At what infinite cost has this blessed truth been revealed. As quoted in the article above referred to, Ruskin has most beautifully said:—

"It is clearly necessary, from the beginning to the end of time, that God's way of revealing himself to his creatures should be a *simple* way, which *all* those creatures may understand. Whether taught or untaught, whether of mean capacity or enlarged, it is necessary that communion with their Creator should be possible to all; and the admission to such communion must be rested, not on their having a knowledge of astronomy, but on their having a human soul. In order to render this communion possible, the Deity has stooped from his throne, and has not only in person of the Son, taken upon him the veil of our human *flesh*, but, in the person of the Father, taken upon him the veil of our human *thoughts*, and permitted us, by his own spoken authority, to conceive him simply and clearly as a loving father and friend; a being to be walked with, and reasoned with, to be moved by our entreaties, angered by our rebellion, alienated by our coldness, pleased by our love, and glorified by our labor; and finally, to be beheld in immediate and active presence in all the powers and changes of creation. This conception of God, which is the child's, is evidently the only one which can be universal, and, therefore, the only one which for us can be true."

G. C. T.

TRIP TO SOUTH AFRICA.

WE parted with brethren Olsen, Smith, and others at Hamburg, Germany, Aug. 9, for South Africa by way of London. The meetings held in Scandinavia, Switzerland, and Germany, have already been reported by brother Smith, as well as many other items of interest in these

various countries. I will only add that the meetings were interesting, and we trust profitable to the people in the places where they were held, as well as to ourselves. God met with us and gave freedom in speaking, and many were led to rejoice in the Lord. God also wrought in some instances in restoring to health some who had for a long time been sick.

During the time that brother Smith, Wilton, and myself were together from the time we left America, our association was most pleasant. The Lord often came very near and blessed us not only in the meetings, but also in our private devotions while reading the Scriptures and praying together. The Bible is the word of God. It is the oldest and freshest document in the world. And while it teaches the same "old, old story of Jesus and his love," at the same time the Spirit of God resets afresh these truths, free from traditions and errors which have been cast around them. This makes them appear like new, precious gems. God's word is his voice talking to those who receive it as such. When his presence is recognized in the word, and his voice is heard speaking to us individually, we receive an inspiration of light which fills the soul with a peace and joy that come from no other source. To one reading the Bible carefully and thoughtfully, it is the Lord talking to man. But this word cannot be understood and its saving power felt, unless the Spirit which gave that word enlightens the mind and applies it to the heart.

We stopped over night at London, and the next day we came to Southampton, where brethren Washburn and Hope have been holding meetings for over one year. The work is advancing in England. It is destined to make a stir in this center of the British empire whose direct influence is felt over a greater extent of territory than any other nation on the earth. God would have his truth firmly planted in this heart of the British field, and from here go forth to other portions of the earth, which are in touch with the great center.

They are now about to move the mission in London to another portion of the city, where the rent will be much cheaper, near a commodious chapel which they at least have hopes of purchasing. The *Present Truth* has a wide circulation, and it would be impossible to say where the influence of this paper has not been felt. From time to time they learn of individuals, some holding quite prominent positions, who are in no way connected with us as a people, advocating the truths set forth in this periodical. It is evident that God is getting hold of the hearts of many in different portions of that kingdom, who sooner or later will take their stand on the truth.

About twenty have decided to keep the Sabbath in Southampton, and there are many more there that we have reason to hope will do so when the Sabbath question is thoroughly discussed. A synopsis of their sermons has been published in the leading papers in the city, which has given the truth an extensive circulation. It is thus that the truth presented can be extensively circulated, and the seed sown will reach thousands of homes and hearts that will be found in process of time taking their stand on the commandments of God and the faith of Jesus. We are still in the sowing time. This message is not a new revelation to mankind, but it is a resetting of the glorious truths of the gospel to which the attention of mankind is to be called in this present generation. There are thousands

of people, some in all stations and positions of life, who are hungering and thirsting for something not found in dry forms and ceremonies, and every agency in God's providence to give the light to the people should be utilized. God has not given the knowledge of printing, and in his providence established thousands of periodicals all over the world, without a wise and definite purpose. The purpose of Heaven is to gather souls from the black banner of Satan to enlist under the banner of Prince Immanuel. We see no reason why the periodicals published in our cities should not be utilized to scatter the seeds of truth in those places, and thus many learn of the same who otherwise would not hear of it. Brethren Washburn and Hope have received letters from different parts of the kingdom, making inquiries respecting the truths which have been presented in the meetings, and were reported through these periodicals. S. N. H.

(Concluded in next number.)

GENERAL MEETINGS IN EUROPE.

FREDERIKSHAVN is a thriving little city of over five thousand inhabitants, with a large and beautiful park and a commodious harbor. It has two railroads, and good connections by steamboat with Sweden and Norway, as well as different parts of Denmark. The neatly paved streets are kept scrupulously clean, and the people appear to be enterprising and industrious. There is a small church of Seventh-day Adventists in the place, numbering about thirty-five members. We reached this place Aug. 20.

As our school building was not to be dedicated till Aug. 31, we had opportunity in the meantime to attend to important writing and correspondence, and to assist the brethren in laying plans for the work of the coming institute and school, furnishing the building, providing supplies, etc. Friday, Aug. 24, in company with brother L. Johnson and other brethren, we took the train for Jerslev, a village about thirty miles distant, to hold meetings Sabbath and Sunday, and take part in the dedication of a new chapel. This is the first place we ever visited in Denmark. It was in the summer of 1886 when we attended a Conference here with brethren Matteson, Brorsen, and others. Since then the work has been making some progress. The brethren have just erected a comfortable building, a part of which is to serve as a meeting chapel, and a smaller room for a church school. We had interesting and profitable meetings, and the dedication took place on Sunday.

Friday morning, Aug. 31, dawned bright and clear, and found the new school building in a state of completion. Before the entrance stood four tall flag-poles, from which the national colors of the three Scandinavian countries, and our own stars and stripes were waving in the breeze, and offering a hearty welcome to guests of all these nationalities. In front of the building the grounds were tastefully laid out, with winding walks bordered with evergreens. Behind stretched the neatly-kept garden with its pretty flower beds, long rows of vegetables, and plantation of small trees.

It had been no small undertaking to get everything into such good shape in the short time allotted; and the efforts put forth in this direction by brother C. C. Hansen, the one in charge of the work on the building, and brother M. M. Olsen, who had much of the care of getting the furniture, supplies, etc., can be fully appreci-

ated only by those who have had experience in such work.

One o'clock p. m. was the time appointed for the dedicatory exercises, but before that time the guests began to assemble in the chapel. There were thirty of our brethren and sisters present from Norway, and about the same number from Sweden. Denmark was represented by a large delegation from Copenhagen, besides a numerous company consisting of members from the neighboring churches. There were also some of our people from Finland. We were glad to have with us from abroad Elder L. R. Conradi and wife from Germany, and Elder E. J. Waggoner from England, who will also remain here to labor during the workers' institute which follows. Special invitations had been issued to the representative men of the city, and they turned out quite largely, the mayor, superintendent of the schools, members of the city council, and others of some note being present. A general invitation had also been extended to all our friends in the city, which was accepted by many. The seating capacity of the chapel was taxed to the utmost before the time to begin, and visitors still continued to arrive in such numbers that the aisles were crowded, and in course of time the halls and passageways leading up to the chapel.

Elder L. Johnson, who presided on the occasion, opened the exercises with appropriate introductory remarks, and words of hearty welcome to the assembled guests. He also expressed sincere gratitude to God for the privilege under such favorable circumstances of celebrating the dedication of our first school building in the Scandinavian countries. After prayer by brother E. J. Ahl, the writer gave a short sketch of the rise and progress of our people, the extent and nature of our work at the present time, and a brief summing up of our peculiar religious views, with the reasons for the same.

Then C. C. Hansen, who has had charge of the building work, gave his report. Plans for the enterprise began to be laid in the latter part of the year 1893. Feb. 14, 1894, the corner-stone was laid, and the work proceeded so rapidly that the building was ready to be roofed by the latter part of May. The building is 100 feet long, 40 feet wide, and 44 feet high, and contains in all fifty-four rooms. It is fitted to accommodate the principal and family, four or five instructors, and more than fifty students. Besides their private rooms the students of each sex have sitting-rooms for common use. All the rooms are well lighted and ventilated. The cost of the building, and grounds consisting of nearly four acres, is a little over \$15,000.

Brother Hansen thanked the friends of the enterprise in this city for the kindly interest they had taken in it, and at the close of his remarks delivered the keys of the building to the principal of the school, Elder M. M. Olsen. The latter replied with thanks, also briefly setting forth the purpose of the school and the principles upon which it would be managed.

He was followed by the secretary of the Scandinavian Educational Board, J. C. Ottosen, who gave an address on the subject of education, which lasted nearly an hour. Much stress was laid upon the importance of a symmetrical development of all the faculties, both of mind and body. It was shown to be the purpose of the school to give this to the young men and women who will attend it. The students will be surrounded with all the influences of a Christian

home, and be taught right principles of living, both in regard to food and dress. A part of each day will be spent in useful work in the building and about the grounds, as well as in the gymnasium. The speaker further dwelt on the concord and harmony existing between true science and the word of God, and showed that, studied in the right way, the sciences unfold the all-wise power of the Creator, and elevate the mind of the student to a higher conception of his character. It was held that a deep and thorough-going Christian experience is highly essential to the best intellectual advancement. Faith in God and in his word does not obstruct true culture; but, on the contrary, forms the only real basis for genuine education. "The fear of the Lord is the beginning of wisdom."

After this the mayor and school superintendent, being invited to speak, responded in a few words, saying that they were pleased to witness the remarkable success which has attended the undertaking, and were willing and desirous to work in harmony with our brethren, so far as they could do so without compromising their own religious convictions. They were glad, they said, that the age of religious intolerance and persecution was in the past, so that now the different sects could live harmoniously and peacefully with one another, and work together for the common good.

After brief remarks by Elder Waggoner, the exercises, which had been enlivened from time to time by the singing of songs composed for the occasion, were brought to a close by the dedicatory prayer. The best of interest was manifested throughout the exercises, and as the guests inspected the building at the close, they manifested surprise and pleasure to see the pleasant accommodations provided for teachers and students. The press reports were favorable and quite full, one of the papers publishing the writer's sketch of the rise and progress of our people almost verbatim.

The following day, Sabbath, the chapel was again filled by a large audience, made up partly of members from other of our churches in the vicinity of Frederikshavn. After the services in the forenoon, the congregation repaired to the water, where seven precious souls followed their Lord in baptism. In the afternoon Elder Conradi spoke the word, after which we had a short social meeting, in which a large number of spirited testimonies were borne. Sunday Elder Conradi addressed the congregation twice, relating many interesting experiences connected with the spreading of the truth in Germany, Russia, and neighboring countries.

Monday we began the regular work of the institute, which has now continued one week. There are in attendance all our laborers from Norway, Denmark, Sweden, and Finland. This makes the gathering a very important one for the work in all these fields. Elder Waggoner conducts two Bible studies in the forenoon; I usually occupy two hours in the afternoon, and the rest of the time is fully taken up by other exercises and meetings. We are glad to report an excellent interest, and the presence of the Spirit of God in a large measure. The brethren and sisters seem earnest in seeking the Lord, and anxious to make the best use of this opportunity. We trust that the meeting will continue to grow in interest and profit during the next five weeks it will hold, and be a means of greatly advancing the work in these fields. O. A. O.

Frederikshavn, Denmark, Sept. 10.

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.

OUR AUSTRALIAN LETTER.

ANOTHER ripple has broken over the surface of our work in this quarter, which indicates that the elements are astir and will soon bring a storm about us. Brother Robert Shannon, of Sydney, a builder, was brought up before the police magistrate on Thursday, Aug. 9, charged with a violation of the statute of Charles II., relating to the observance of Sunday. Brother Shannon was on Sunday, July 29, doing some kind of work at the back of a house he had built, when a man living in the neighborhood came and warned him not to continue his work on that day. The man was kindly told that the day was not in any sense the Lord's day, but simply the first day of the week, and that according to the Bible it was one of the six working days. Not long after a policeman came and asked him if he did not know that it was Sunday. He replied that he did, but having observed the day before as the Sabbath, this was to him a working day. The policeman then said that his working on that day was a breach of the law, and that he would be called to answer for it. The answer returned was that he could not help that, but as it was not the Sabbath, he thought it his privilege to work, and he intended to do so.

The next week a summons was served on brother Shannon to appear at the Glebe police court, which he did. After the information laid by the policeman who brought the charge, brother Shannon was asked by the magistrate what he had to say. He said briefly: "The information against me is laid for working on the Lord's day. There is no precedent in the Bible for calling Sunday the Lord's day." The magistrate said: "I am not prepared to go into that." "Well, then," said brother Shannon, "I have here a proclamation I would like to read," and he produced a copy of the queen's Royal Proclamation of 1858, on religious liberty. The following controversy then took place:—

Magistrate.—"I can only be guided by the act; I have nothing to do with any proclamation, and the act forbids working on the Lord's day."

Defendant.—"I was not working on the Lord's day. I was working on Sunday, and I contend that it was not the Lord's day, but the first day."

M.—"Do you admit doing the work?"

D.—"Yes; but not on the Lord's day. I believe in keeping the seventh day as the Bible requires."

At this point brother Shannon handed to the magistrate the following proclamation of the queen in behalf of religious liberty in India, which he had asked the privilege of reading in his defense but was refused:—

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impress our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored nor molested, or disquieted by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law, and we strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure."

After looking this over, the magistrate said he could not alter the act, and must administer the law. Looking at defendant, he said: "No doubt you were actuated by conscientious scruples. You are fined 2s. 6d. [60 cents] and costs, or in default to be set publicly in the stocks for two hours."

Defendant.—“I will prefer the stocks to paying.”

Police Sergeant.—“All right, you will find them ready for you.”

This closed the case, and brother Shannon with quite a number of the brethren left the court. Of course, when a refusal to pay the fine was persisted in, the only alternative was the stocks. But the law under which the conviction was secured is so antiquated that it has not been in operation for many years in the colonies till now, hence there is not a set of stocks to be found. To carry out the sentence, stocks would have to be manufactured, and in the meantime the sentiment against such barbarous methods increased so that the officers of the law began to look about for a place to back gracefully out of the job. The Crown Law authorities were appealed to, and the judge quite soon discovered that the conviction was invalid on the ground that the lowest fine prescribed by the act of Charles II. is five shillings, whereas brother Shannon was fined but half that amount.

This is certainly an ingenious method of getting out of a case which threatened to bring obloquy on the administrators of the obnoxious act. But this is not the end of the matter. The Parliament now in session in Sydney has been newly elected, and many of the members are fresh in that work. During the canvass of the electors, great efforts were put forth by the Christian Electors' Association to have only men returned who would work for Christian laws, especially for laws for the better observance of Sunday. Without doubt some of the new members of Parliament will desire to get glory by promoting such a cause. This will perhaps result in a new Sunday law, which will be more popular yet be no less severe than the act of Charles II. At all events, the two failures already made under this act will stir up the question of Sunday observance till something comes to the surface, and we cannot in all reason look for a mild act, considering the strong feeling against the truth on the part of many church-members. We look for sharp work to begin on this line very soon, which we believe will open the eyes of many honest people to the truth. It is just as true in this age as in the apostolic days that “we can do nothing against the truth, but for the truth.”

I left Sydney, Aug. 1, for Tasmania, arriving in Hobart, Aug. 4. Here I find an island containing rather less than 150,000 people struggling to maintain all the forms of a popular government. The governor of the colony has a salary of a little more than \$17,000 (£3500) with a host of other civil servants with corresponding salaries. I have been told, in fact, that one man out of every ten on the average has some place on the list of public beneficiaries. Indeed, in some cases, two men are paid for the work of one. The system maintained here of paying pensions to all who retire from civil service after a certain series of years, has caused some to serve long enough to be entitled to retire on full pay, when another has been selected to fill the office, with the same rate of pay, until the people are nearly overwhelmed with their government. Indeed, they are a much governed people. When we stop to consider that most of the people live on small selections, and maintain large families on small fruit and vegetable farms, barely living comfortably, it seems a cruel and unjust thing to oblige them to support such an army of non-producers as the roll of civil servants cover. In mingling with the people I find much discontent with the present state of things. One man said in my presence that none but Tasmanians would endure such a strain, but would revolt against it. But of this there is no danger. The people generally are patient, well disposed, hard working, and honest citizens. They will endure much for the sake of peace, as their present attitude testifies.

Some of our best brethren live in this island, and are located at four different points: Hobart, the capital of the colony; Bismark, a rural dis-

trict about fifteen miles from Hobart; Launceston and Latrobe, the second and third cities in size on the island. In company with Dr. M. G. Kellogg, I have spent nearly three weeks at Hobart, with the result that thirteen have been baptized and united with the church. A series of meetings lasting two weeks will be held at Bismark, where we expect others will be baptized and received into fellowship. A week at Launceston and two at Latrobe will close our work here, when we expect to go to Melbourne to attend the convention and institute to begin there Sept. 14. The Lord is moving upon hearts in every direction in the southern hemisphere to interest them in the truth, and we expect that when the harvest is ripe elsewhere, this part of the world will contribute its proportion of sheaves with which to enrich the great garner house of God.

J. O. CORLISS.

THE OKLAHOMA CAMP-MEETING.

THIS meeting was held one mile south of Oklahoma City, on the banks of the South Canadian River, in a beautiful grove of trees whose large, overhanging branches shaded every tent on the grounds.

The meeting had been in progress several days when I reached the place. There was a good interest from the first. It was understood that steps would be taken to organize a Conference and tract society composed of the Territories of Oklahoma and the Indian Nation, the work here in the past having been carried on by the General Conference.

About two and one-half years ago Elder R. H. Brock and wife were recommended to labor in this field, which they entered upon at once. The work has grown until it was seen that other help was needed. Elder E. T. Russell, of Ohio, was requested to go there. These two ministers with one licentiate, comprised the force of laborers in the field until last spring, when Elder J. M. Rees was located there. The work has steadily grown from the first, until sixteen churches have been organized, with a membership of 421. There are also 115 scattered Sabbath-keepers in the Territories.

The principles of organization were dwelt upon, after which it was unanimously voted to organize a Conference and tract society. In view of what had been planned, the churches had elected delegates to represent them in the organization. They were called together Wednesday morning, Aug. 29, and after earnestly praying that God would direct in the steps about to be taken, a secretary was appointed, and the delegates from three churches selected to form a nucleus. These were carefully examined to see if they were in harmony with all points of faith held by us as a people. Each of the three was accepted by vote of the other two, after which they were declared to be a Conference assembled for business. Application was made by the other churches, and each was respectively voted in as a member of the Conference by those forming the body, as fast as they became members.

After this was done the constitution for State Conferences as printed in the Year Book for 1894, was adopted, taking the name of the Oklahoma Conference of Seventh-day Adventists. It seemed evident to all present that God was pleased with the steps taken, and by the quiet spirit that rested upon the meeting. In all the deliberations that same spirit was present.

Elder Farnsworth and wife were at the meeting, and labored with deep interest to build up the work in all its different departments and branches. Brother Farnsworth has given a series of lessons at each of the camp-meetings he has attended, on deportment in the house of God, which have been highly appreciated by all. We hope these lessons will be remembered and put in practice.

The Conference is well equipped with tents for field and camp-meeting work. They have a

pavilion for use at camp-meetings, besides a forty-foot tent in which the German meetings were held, also twenty new family tents, besides what they rented, making fifty family tents pitched on the grounds. There were 92 wagons on the grounds, in which the people lodged, and 495 campers; baptism was administered to thirty-six persons; and over \$300 were raised for a fund to purchase new tents, that another year they may be better prepared to supply those wanting tents.

The spiritual interest of the meeting continued good throughout, and if the brethren of this new Conference continue to labor as they have opportunity, there is no reason why they may not have a strong Conference, both in numbers and financial strength.

On the Sabbath an effort was made to reach all who wished help, when a large number responded to the call, and by renewed efforts gave themselves to the Lord. A house has been rented at 318 Fourth St., Oklahoma City, Okla. Ter., where the work of the tract society will be carried on.

Elder J. M. Rees was elected president of the Conference and tract society. We know of no better field for carrying on the work of the third angel's message than that embraced in this new Conference. The country is fast being settled by an industrious class of people. The Germans number nearly one half of the Conference. Elders S. S. Shrock and H. F. Graf were at the meeting to labor among them. Excellent meetings were held. Many of the young people gave themselves to the Lord. The brethren feel they have greater responsibilities resting upon them than before, but with God's help success must crown their efforts.

A. J. BREED.

KANSAS STATE CAMP-MEETING.

THIS meeting was held Sept. 7-17 in Soden's Park, a beautiful piece of natural timber about one mile from Emporia. This was by far the largest meeting ever held by our people in this State; 215 small tents were pitched, and about 1500 campers spent their time wholly or in part upon the grounds. Seven large tents were also pitched, which were used for the German, youth, children, and kindergarten work, and for other purposes.

The past year has been a prosperous one for the cause in Kansas, especially in the line of converts to present truth, additions to the church, and in the amount of labor performed by the tract society. Fourteen new churches were added to the Conference, and during the year 606 members have been enrolled. The efforts of the laborers have generally been successful. Between 200 and 300 embraced the truth the past year. There never has been a year when so much tract society work has been done as the past year.

The envelope plan for the distribution of literature has been quite thoroughly tried, and has proved successful; and the canvassing work, in spite of drouth and hard times, has done nobly. The Conference at present has twelve ordained ministers, twelve licentiates, and twenty-five holding missionary licenses. All the business sessions passed off very pleasantly, and but few changes were made in the officers of the societies. Elder C. Mc Reynolds was again elected president of the Conference and tract society. The laborers from abroad were, Elders A. J. Breed, J. H. Durland, N. W. Kauble, C. C. Lewis and wife, H. Shultz, H. F. Graf, and the writer.

Elder N. W. Kauble, having been called to the Colorado field, spent but a few days at this meeting. The preaching was of a nature to show the times in which we live, the dangers by the way, the nature and results of sin, and the remedy for it. Surely, Jesus and his power and willingness to save fallen humanity were magnified at this meeting, and the word of God reached hearts. The Spirit of God convicted of sin; and as calls were made for the uncon-

verted and those who were not free in Christ to separate themselves from the congregation to seek God, many responded, and kneeling before him confessed the sins of the past with weeping. Many who were in darkness found joy and peace in believing, and were made free in Christ.

A new feature of the camp was the kindergarten work, conducted by Mrs. C. C. Lewis, of College View. The lessons were simple and instructive, and created a great interest among the little folks, and considerable among the older ones. Much good was also done in the older children's meetings, which were conducted by sisters Grant and Capps. The lessons were clear and seemed to reach the heart, and many of the testimonies borne by these children revealed the fact that they knew in whom they were trusting. Excellent meetings were also held with the young, a large number being present at this meeting. A goodly number gave their hearts to God for the first time and rejoiced in sins forgiven, while others who had become careless returned to the Saviour and again found peace and comfort. We shall long remember these precious seasons with the young people of Kansas. A number of baptismal occasions occurred during the meeting, eighty-six following their Lord in this rite.

Something over \$1700 were donated to foreign missions, and \$1572 to home work. This we thought very good considering the almost general failure of crops throughout the State.

The same good spirit of seeking God and liberality to his cause was manifested among the German brethren of which there were a large number present. We trust that the influence of this good meeting may be felt all over this large Conference, and the victories there gained by faith may be held by faith.

This Conference has clearly outgrown the large tent in which its general services are held, and steps will be taken to provide a larger one the coming year. W. B. WHITE.

WISCONSIN.

RICHLAND CENTER.—Since coming here June 29, we have held 103 public discourses, besides Bible readings and visiting from house to house in connection with the tract work. A lively interest has been shown all this time, which still continues and seems to indicate the deep movings of the Spirit of God. Fourteen have received the truth, one of whom had begun the observance of the Lord's Sabbath previous to our coming here.

Elder Isaac Sanborn was with us one week, and his labors were highly appreciated. Sept. 8, he baptized five of those who had accepted the truth. Others await baptism. Sept. 15 we organized a Sabbath-school with a membership of twenty-five. We look forward to the organization of a strong church in this place. We praise God for success. Brother B. G. Wilkinson was with us till Sept. 13. J. N. ANDERSON,
Sept. 18. F. W. PHELPS.

TENNESSEE.

NASHVILLE.—As a result of the work done in the city of Nashville, we are glad to report the organization of the fifth colored church of Seventh-day Adventists, Sept. 15 and 16.

Nine persons presented their names and were received, and others will unite with them soon. Elder C. L. Boyd assisted in the organization. Brother J. H. Lewis, who has been associated with me here in the work since May, 1893, was chosen leader. May the Lord bless this church.

About two and a half months of this past summer I have devoted to tent work, a new experiment among this people, with fair prospects of fruit in the near future. Brother Lewis will continue and follow up the work here, as I have been called away from this field.

I am glad to note Elder Boyd's practical in-

terest in the work among the colored people, and also the encouragement the General Conference has given us, and other omens of speedy advancement of the message among the colored people. It is gratifying to observe also that in the midst of the financial depression the amount of tithes from this source the past year was greatly increased, there being no disposition to withhold the Lord's own.

I appeal to every colored Seventh-day Adventist, however poor he may be, to be faithful in paying the Lord his own "tithes and offerings," if you would have the blessing of God, and if you would have the third angel's message go forward among us. The Lord is beginning to work for us. Let us co-operate with him.

Sept. 18.

C. M. KINNY.

MINNESOTA.

REVERE.—Since our last report we closed our work at Lamberton, and moved our tents to Revere, a country place five miles west. After a stay of four weeks, with little interest, we have struck our tents, and brother Leatherman has gone to his home in Garden City.

We see no immediate results of our labor, aside from the growth in grace and in the knowledge of our Lord and Saviour, by those who accepted the truth last spring, six adults in number; this has been truly gratifying, and we hope to see these go forward in baptism soon.

There seemed to be a secret prejudice existing in Lamberton which our labor failed to break, and although the people treated us kindly, the most of them persistently stayed away from our meetings. At this place the press of work incident to this season of the year was made an insuperable obstacle in the way of the people attending our meetings; nevertheless by visiting and the distribution of tracts and papers, we believe seed has been sown that will germinate and bring forth fruit to the glory of God.

I expect to labor in the interest of the State institute work until the Bible school begins at Battle Creek, and then to attend that.

Sept. 19.

F. B. JOHNSON.

PENNSYLVANIA.

ALTOONA, BLAIR Co.—We held our closing service at the tent in this city the evening of Sept. 5. Between twenty-five and thirty have embraced the truth as the result of this effort. Five were observing the Sabbath when we came here. We have had a thriving Sabbath-school organized for several weeks.

Thursday, Sept. 6, we moved our tent to the western part of the city. The weather has been such since we moved, that it has seemed impossible to awaken much of an interest, yet we are hopeful of some results. Altoona is called the "mountain city," located, as it is, on the Alleghany Mountains. Sunday, Sept. 16, we took the street-car well filled with candidates and others to a place of baptism eight miles away, near Hollidaysburg, because there was much water there. In the river, which passes through a beautiful grove, fifteen willing souls followed their Saviour in the sacred ordinance of baptism. We felt to praise the Lord as never before when we realized how God had wrought for us, when but a few weeks previous all were entire strangers, but now we are one in Christ. In a few weeks we expect to baptize a goodly number of others who have embraced the truth but have not been baptized.

Quite an amount has been subscribed toward the erection of a new church building, and it is hoped that it may be built ere winter comes. We hope to organize a church there soon.

Besides this work we have visited the church at Johnstown twice. This company has great reasons to rejoice for the way in which God has wrought for them. We have also visited the

church at Huntingdon. Others are becoming interested in the gospel there. Continue to pray for the work in this field.

K. C. RUSSELL,

CHAS. BAERLE,

W. H. SMITH.

NEBRASKA.

THE work in this State is onward, and we have many reasons to thank and praise God. During the past year some 150 have accepted the truth, the most of whom are rejoicing in the Lord and in his power to save from sin. The efforts of the laborers have generally met with success, and we can see more of a spirit of labor among the people than formerly, more of a desire to bring others to the knowledge of the truth. This is as it should be, and we trust it may increase more and more. A goodly number in our Conference have been brought to the truth the past year wholly by the efforts of our lay brethren who visited them, loaning them books and tracts, and praying and holding Bible readings with them. Why may not many be brought to the truth the coming fall and winter in this manner? May the Lord increase the missionary spirit among us and make us channels of light to others.

A new church of about twenty members has recently been organized at Auburn, Nemaha Co., where brethren Hennig and Hyatt labored this summer with the tent. The most of these are new converts to the truth and are rejoicing in the same. They need a public place of meeting very much, and we trust that steps may soon be taken to provide something in that line. Another church will be organized in a few weeks, called the Box Butte county church, in the northwestern part of the State, including the believers in Box Butte county; and we trust that soon another may be organized at Loup City, where there are now quite a large number of believers. The serious drouth of the summer caused almost an entire failure of crops, and in consequence of this some are leaving the State; still we trust that most of our brethren and sisters may be able to remain with us. From a human standpoint we might question whether the work could be carried forward with the same number of workers the coming year as have been employed the past; but we know that the work is the Lord's, and he will care for the same, so we venture out by faith, believing that he will open the way that his work may be carried forward.

The State camp-meeting at Lincoln was the largest ever held in the State, and exerted a good influence in favor of our work in the city. The laborers are now all in the field and are finding many who are interested in the truth. We see obstacles before us, but God is greater than they, and with trust in him we press forward.

W. B. WHITE.

ATLANTIC CONFERENCE.

BROOKLYN.—My last report in the REVIEW was dated July 1. Since then I have labored in Perth Amboy, N. J. For the first two or three weeks we labored in Perth Amboy the interest was good; but when the Sabbath and other unpopular truths were presented, the interest to hear declined with many, and our congregations became quite small. This did not lessen my interest for them, and I labored as faithfully for the few as for the many, preaching, visiting, and holding Bible readings in the houses of families where I had a chance to do so.

I held seventy-five meetings in the tent during the nine weeks I was there, made 120 family visits, and gave thirty Bible readings, besides giving away \$7 worth of English and Scandinavian tracts, and many papers which were sent to me from our Office in Battle Creek.

I obtained six subscribers for our papers. Many of our bound books, such as "Thoughts on Daniel and the Revelation," "Bible Readings,"

"Life of Christ," and others, have been sold here among the Scandinavians for the last eight years. "Bible Readings" can be found in nearly every family, so it is not because they have not had the truth, that no more interest is taken in studying the word of God. It is rather because many of them have rejected the truth. They say, "We knew all about it before." O, how my heart goes out after them, that I could gather them under the wings of grace and truth.

Six dear souls signed the covenant. Yesterday two of them were baptized in Brooklyn, together with two others from this place, and eight united with the Scandinavian church here in Brooklyn. Our work here is onward, although it seemed as if the devil had purposed to stop it from the beginning. The interest to hear is and has been good, and some have begun the observance of the Sabbath, and many feel that they must give themselves to God.

I ask an interest in the prayers of God's people, that we may fulfill our mission in the right spirit, that souls may be saved to the kingdom of God.

JOHN F. HANSEN.

Sept. 23.

KANSAS CONFERENCE PROCEEDINGS.

THE twentieth annual session of the Kansas Conference was held at Emporia, Sept. 6-17. At the first meeting thirty-six churches (about one half in the Conference) were represented by sixty-six delegates. The total representation reached 124 delegates. Fourteen churches were admitted to the Conference.

The president gave an interesting report of the year's work, giving the number of workers in the field, and the results of their work as gathered from their reports; also of the canvassers' school last spring; the summer camp-meetings, and the missions at Wichita and Winfield, and other points where the tract work had been carried on.

Resolutions were adopted expressing thanks to God for his rich blessings the past year, in the raising up of new churches and additions to older ones; recommending and encouraging workers to attend the ministers' school at College View; appointing a railroad agent for the State; and expressing a vote of thanks to the railway companies and to the owners of the grounds.

The following persons were chosen Conference officers for the coming year: President, C. McReynolds; Secretary, G. D. Symms; Treasurer, Lucy M. Olds; Conference Committee, C. McReynolds, S. S. Shrock, T. J. Eagle, E. L. Fortner, J. D. Rocky.

Twelve persons were granted credentials, thirteen received ministerial licenses, and twenty-one missionary licenses.

C. MC REYNOLDS, *Pres.*

WM. H. MILLS, *Sec.*

Special Notices.

THE FLORIDA STATE CAMP-MEETING.

THIS important gathering of our people will soon be here, and I desire to call the attention of our people in Florida to a few facts in reference to it. The Conference Committee, after carefully considering the matter, decided that Tampa is the most desirable point, and although in the extreme southern part of the State, all things considered, it is the point that will best accommodate the majority of our people. Arrangements are almost completed, whereby reduced rates will be granted on the lines running into Tampa. The grounds are located on the electric line between Tampa and Ybor City, and the cars can be taken directly to the camp-ground every few minutes. The fare from the city is five cents. All baggage checks should be brought to the grounds, or given to our agents, who will meet all trains at the first of the meeting. The committee will arrange to have the baggage transported for our people at fifteen cents a check each way.

I trust that our churches will not fail in electing their delegates. One delegate for every organization, and one additional delegate for every fifteen members. As

soon as these delegates are elected, the names should be sent to the Conference secretary, H. G. Butler, Bowling Green, Fla., so that he may have a complete list for the first meeting, Thursday morning, Nov. 8. This session will be for the purpose of organizing the Conference, and all delegates are urged to be present then. The usual arrangement will be made for the care of teams, and those who cannot come by rail are urged to use this means to be in attendance. All who come should make ample provision for comfort if the weather should be inclement. Meals will be furnished at the dining tent at the rate of five meals for \$1, or provisions may be purchased on the grounds. The General Conference has promised us efficient help, and we have every reason to believe that we will have a profitable occasion. Come, seeking God, and expecting a manifestation of his presence. Bring the youth and the children, and invite your neighbors and friends.

L. H. CRISLER.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 3.—Giving up All. Luke 21:1-24.

(Sabbath, Oct. 20.)

Do not neglect thorough and frequent review. Remember that the Spirit cannot bring to your remembrance that which you have never had in mind. In this lesson we have the account of the widow and her two mites, and warnings against being deceived or terrified by the things to come upon the earth.

1. Whom did Jesus see casting gifts into the treasury?
2. Who cast in more than the rich men?
3. How much did the widow give?
4. Why was it more than all the rest?
5. What may we learn from this? 2 Cor. 8:12.
6. To what did some then call the attention of Jesus?
7. What did Jesus say of those things?
8. What question did they then ask him?
9. What warning did he give them?
10. Why was this warning necessary?
11. What need not terrify the people of God?
12. What did the Saviour say about wars?
13. What else will there be in earth and sky?
14. But before these come, what will be done?
15. For what purpose will God's people be brought before rulers?
16. What, therefore, must they settle in their hearts? Why?
17. By whom will they be betrayed?
18. What will be done to some?
19. How will all men regard them?
20. Yet what assurance is given?
21. What Christian grace are we exhorted to have?
22. What did Jesus say about the destruction of Jerusalem?
23. What are the people then to do?
24. What will there be upon the people in those days?
25. What will become of those upon whom the wrath rests?

NOTES.

1. Instead of "abundance," in verse 4, the Revised Version has "superfluity." The same thought is expressed, but in a more striking manner. The rich gave what they could spare without inconvenience; the poor widow gave all she had. She, therefore, gave more than all of the rich men; for God does not measure gifts as men do. Men estimate the gifts to the treasury by the number of figures it takes to express them; God estimates them by the love which prompts them.

2. "Take heed that ye be not deceived." Christ does not rebuke his people for wanting to know all that is possible in regard to his coming; but he cautions them against being deceived. Many will come in his name, professing to be Christ. How shall we be able to detect the false prophets?—Not by written-credentials that they may hold, nor by indorsements from other people, but by their words and works. Of the Good Shepherd it is said: "The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. . . . And the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10:3-5. They who know the voice of the Lord cannot be deceived by a voice that is not his. (See also Matt. 7:15-23.)

3. There have always been earthquakes and famines and wars and pestilences. Therefore those of which the Lord speaks in verses 10-12, before which his people are to be delivered up and persecuted, must be the great ones immediately connected with his coming.

4. When the people of God are brought before rulers for Christ's sake, there is to be no argument in self-defense, but Christ is to be presented to the people. When, under such circumstances, men seek to defend themselves, they thereby deny Christ. Stephen and the apostles are examples. They preached Christ, and did not ask favors for themselves. The people of God are brought into such places in order that the rulers may hear the truth. Instead of settling in their hearts what they shall say, they are to settle it not to meditate any answer. Christ will give them utterance, and the Spirit will speak through them. But men must have learned to trust the Lord before that time, or they will not trust him then. They must have become acquainted with the voice of the Lord by faithfully studying his word.

5. "Some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish." What a striking combination this is! They who die for the name of Christ do not perish. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Luke 9:24.

6. Just as in ancient times the people of God were to flee when Jerusalem was surrounded with armies, so in the very last days, when the decree goes forth that whosoever will not worship the beast or his image shall be slain, they are to flee. They are not to stay for anything. He that is in the field is not to return to his house to get anything out, and he that is on the housetop is not to come down. This means that they will previously have given up everything. He whose heart is then still set on any earthly possession, will hesitate to leave it, and will thus be destroyed. It is not by accident that this account of the time of the end immediately follows the example of the poor widow.

News of the Week.

FOR WEEK ENDING OCTOBER 6, 1894.

DOMESTIC.

—Sunday, Sept. 30, every saloon in New York City was closed by the police.

—The mayor of Rome, Italy, is visiting this country. He is a pronounced Liberal.

—The Goulds of New York City are endeavoring to escape the payment of their taxes.

—Mayor Hopkins, of Chicago, has issued an order closing all gambling houses in that city.

—South Dakota, after three months of unprecedented drouth, was visited by heavy rains, Sept. 29.

—Three inches of snow fell Sept. 29 along the line of the Northern Pacific railroad in Minnesota.

—Over 3000 students are now enrolled at the University of Michigan, at Ann Arbor, the largest number ever known.

—Nearly all the officers in command of the Japanese ships of war were educated at the United States Naval Academy at Annapolis, Md.

—Chinese war bulletins are sent to this country to all officials of the Chinese government here and to every town where there are many Chinese.

—Morris county in New Jersey has bonded itself for \$350,000 to build good roads. The towns of the county will add enough to make the sum \$525,000.

—Twenty-one cars loaded with armor plates for United States war ships lately passed over the railroad from Bethlehem, Pa., to Cramp's ship-yard, Philadelphia.

—There are now in the Treasury at Washington nearly \$2,000,000 to the credit of the Interior Department, to be paid to the Indians under treaties and agreements made with them.

—The steamer "El Rio," which arrived in New York harbor, Sept. 29, after a tempestuous voyage from New Orleans, reports having passed several wrecks and derelicts on the way.

—A regular hurricane, with a velocity of ninety miles an hour, swept the east coast of the United States, Sept. 26. Much damage was done. The orange crop in Florida is believed to be ruined.

—Sept. 27, President Cleveland, by proclamation, pardoned all Mormons, who, having had charges preferred against them for bigamy, have refrained from cohabitation with their secondary wives.

—The investigating committee appointed by the Regents of the University of Wisconsin to consider and report on the charge against Professor Ely of teaching anarchy, having completed their labors, report him innocent of the charges.

Southern Minnesota and northern Iowa were visited by a destructive cyclone, Sept. 21. It is estimated that fifty persons were killed, many more injured, and a large amount of property was destroyed.

The trial of the Salvadorean refugees at San Francisco has been concluded. General Ezeta and two others were declared to be free, not having committed any extraditable offense. The fourth man, Colonel Cienfuegos, was remanded to the Salvadorean courts, and will doubtless be shot.

The postmaster of Chicago, having announced his intention to have a public parade of the employees of the post-office of that city, Sunday, Oct. 7, the ministers of Chicago protested to the postmaster-general and an order from the assistant postmaster-general forbade the public review, but allowed a private review and inspection in the post-office building.

FOREIGN.

The czar has had a fit of apoplexy. The French fleet has commenced a blockade of Madagascar.

Hawaiian monarchists are giving in their adherence to the republic.

Queen Victoria has become so infirm by rheumatism that a wheel-chair is now at her constant command.

Reports from Brazil declare that the rebels have been defeated by the government forces and driven out of Uruguay.

The Japanese have won another victory near the city of Moukden, the capital of Manchooria, upon which they are now marching.

The new president of France has declared that France will now again take her place at the head of the nations of Europe.

It is now conceded that the late naval battle between China and Japan was the greatest naval battle since the days of Lord Nelson.

There is a feeling of unrest among the German Poles. Strong, repressive measures are to be put in action to prevent their going further into open rebellion.

Brazil has served notice on the United States of the abrogation of the reciprocity treaty. This action was taken as the result of the adoption of the new tariff law.

The Canadian government has found a deficit of \$2,000,000 at the close of the fiscal year, Oct. 1. The public debt of the Dominion has increased \$4,000,000 during the year.

By the latest agreement between France and the Congo State, all the ports on the right bank of the Mboma River were conveyed to France. They will be under the administration of French Congo.

A band of daring brigands that has long terrorized the town of Lania, Greece, near the Turkish border, were lately surrounded by 100 soldiers, and after a desperate battle were all exterminated.

Rio de Janeiro is in a state of terror. Riots occur every day, the city is full of troops, and hundreds of arrests are being made. The foreign war-ships in the port have been asked to assist in preventing disorder.

The military training school at Berlin has been found to be a nest of anarchists. Oct. 1 the buildings were surrounded by a body of soldiers, and the whole school numbering 183 were placed under arrest. They were taken to Magdeburg for trial.

The upper house of the Hungarian Diet, Oct. 5, passed a bill granting liberty to all religious beliefs. Cardinal Schlauch, the Servian patriarch, and all the Catholic bishops opposed the measure. Those who favored the measure declared that it was in harmony with the spirit of the times. The bill was carried only by a majority of three.

England is alarmed for fear that the Chinese troops now assembling in the coast cities of China will kill the foreigners in these cities, many of whom are British citizens. A hasty cabinet meeting was held, and as a result 6000 troops from India are to be dispatched to China at once, and the British fleet there will be strengthened. The other European governments are also adding to their fleets in Chinese waters.

The Japanese are advancing on Peking, and the Chinese are gathering a large army for the defense of the capital. It is now generally believed that the Chinese fleet will take no further part in the war. A movement looking to the dethroning of the present emperor of China and the enthroning of a son of Prince Kung is in progress in China. A revolt is reported from an interior province, and troops have been dispatched there from Peking. The troops which China is assembling at Peking and other threatened places are such an ignorant, barbarous horde that they are nearly as great a menace to the people they come to defend as they are to the Japanese invaders.

RELIGIOUS.

The Seventh-day Baptists have a gospel tent in North Carolina, and there is a good interest to hear.

The Milwaukee ministers' association is starting a crusade against Sunday saloons and Sunday theaters.

Religious dissent is growing rapidly in Holland. According to latest reports the Dissenters easily reach 100,000.

The London Chronicle states that the pope has asked Cardinal Gibbons to come to Rome, desiring to see the American cardinal before he (the pope) dies.

Professor David Swing, the celebrated independent preacher of Chicago, died in that city, Oct. 3, aged sixty-four years.

A new Catholic cathedral of immense proportions is projected in London, England. Subscriptions are to be received from every country.

The Catholic Church in this country is pressing the Republican party to choose whether it will have the support of the A. P. A. or that of the Catholics.

A Protestant Episcopalian bishop has lately been appointed for Madrid, Spain. Catholic papers sneer at the report, and declare that there are no Spanish Protestants.

Papal officials have been instructed not to notice in any way what is believed to be the attempt of Premier Crispi to bring about a better state of feeling between the Italian government and the pope.

Cardinal Vaughan, of England, has delivered an address in which he says that the Catholic Church for the sake of the reunion of all Christendom would give up three things: She would allow her priests to marry; she would give the communion in both kinds, and would allow mass to be said in the language of the people.

At the late German Catholic convention in New York City a resolution was adopted, framed by Monsignor Schroeder of the Catholic University at Washington, demanding the independence of the pope of all earthly powers, and declaring the temporal independence of the pope indispensable to his security and the exercise of his authority.

Leo XIII. is engaged in preparing an encyclical letter in which he will declare that the apostolic delegation in Washington is independent of the propaganda and under the direct control of the pope. The object of the pope in this measure is to strengthen the authority of Mgr. Satolli. In the same encyclical, which will appear about Christmas, the pope praises the Catholic University of Washington.

Appointments.

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

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER TWO.

Florida, Tampa, Nov. 8-18

DISTRICT NUMBER FIVE.

Arkansas (southern), Nashville, Oct. 19-29

The first annual session of the Florida Sabbath-school Association will be held in connection with the State Conference and camp-meeting to be held at Tampa, Fla., Nov. 8-18. J. W. COLLIE, Pres.

The first annual session of the Florida Conference and Tract Society of Seventh-day Adventists will be held in connection with the camp-meeting at Tampa, Fla., Nov. 8-18. Let all the churches be represented by delegates at the Conference. L. H. CRISLER, Pres.

LABOR BUREAU.

WANTED.—To hire a farm with team furnished. J. H. Harding, Box 415, Lena, Ill.

WANTED.—An engineer of twelve years' experience wants a position to run a stationary engine. Address George W. Kilian, Nappanee, Elkart Co., Ind.

ADDRESS.

The address of Elder I. E. Kimball until further notice, will be Spartanburg, S. C.

The post-office address of Elder F. H. Westphal is Casilla del Correo 481, Buenos Ayres, Argentina, South America.

The post-office address of J. C. Harris is 187 Manchester St., Battle Creek, Mich.

INFORMATION WANTED.

MR. E. E. FROTHINGHAM, of Marion, Iowa, would be glad to hear from his son, Dennis C. Frothingham, whom he has not seen in eighteen years. He thinks his son is a Seventh-day Adventist, and that he does not know where his father is. Address him as above.

ARTICLES FOUND ON THE LANSING CAMP-GROUND.

- 1 BLACK summer shawl.
1 ladies' jacket with smoked pearl buttons.
1 blue embroidered jacket.
1 pair lisle-gloves.
1 ladies' plaid neck scarf.
2 pair ladies' rubbers.
Several keys.
1 heavy gold ring.
1 umbrella, with the letter "H" cut on the handle.
Address, with cash to forward them, Elder L. G. Moore, 600 Kalamazoo west, Lansing, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

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

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Jackson east at 7:27 p.m. Trains on Battle Creek Division depart at 8:10 a.m. and 4:20 p.m., and arrive at 12:40 p.m. and 7:15 p.m. daily except Sunday.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Chicago, Detroit, and other stations.

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

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 9, 1894.

CONTENTS OF THIS NUMBER.

[ALL articles, except the department of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *Italics*.]

POETRY.—Judge Not, ANNA C. KING—Meditation, J. S. CARO—Be Comforted, EMMA L. KELLOGG.....	625, 626, 628
CONTRIBUTORS.—Consequences of Adam's Sin a Warning to Men, MRS. E. G. WHITE—The Two Marys, L. A. SMITH—"The Only Remedy," ELDER H. F. PHELPS—Personality of Satan, ELDER W. H. LITTLEJOHN.....	625-627
HOME.—The Pinched Bud, <i>Home Guardian</i> —Home, A. R. WILCOX—The Health of Our Children, MRS. LAURETTA KRASS, M. D.—Bread, MRS. D. A. FITCH—Banana-selling, <i>Selected</i>	628, 629
MISSION FIELD.—Switzerland, ELDER H. P. HOLSER—Asiatic Turkey, Aleppo, Z. G. BAHARIAN.....	629, 630
SPECIAL MENTION.—The United States Army, M. E. K.—Whose Image Is Here? G. C. T.—Reformation of Politics, M. E. K.—Results of the Parliament of Religions, G. C. T.—France and Madagascar, M. E. K.—The Income Tax, G. C. T.—More Church Interference, G. C. T.....	630, 631
EDITORIAL.—Editorial Correspondence—Faith Inspired and Disciplined by the Works of God, G. C. T.—Trip to South Africa (<i>Concluded in next number</i>), S. N. H.—General Meetings in Europe, G. A. O.....	632-635
PROGRESS.—Our Australian Letter—The Oklahoma Camp-meeting—Kansas State Camp-meeting—Reports from Wisconsin—Tennessee—Minnesota—Pennsylvania—Nebraska—Atlantic Conference—Kansas Conference Proceedings.....	635-638
SPECIAL NOTICES.—The Florida Camp-meeting.....	638
SABBATH-SCHOOL.....	638
NEWS.....	638, 639
APPOINTMENTS.....	639
EDITORIAL NOTES.....	640

Quite a number of questions for our Correspondents' department and matter for the Progress department are awaiting publication and will receive attention as soon as space will permit.

Four persons were baptized at the Tabernacle last Sabbath. The total number received into the Battle Creek church by baptism thus far in 1894 is 223. The membership of the church is 1593. The average attendance at the Sabbath services is estimated to be over 2000.

We are gratified to learn that our co-workers, the Pacific Press Publishing Co., of Oakland, received the gold medal and special diploma of honor, awarded by the California Midwinter Exposition on book and job-printing, book-binding, electrotyping, and stereotyping.

We are requested to give notice that on the 11th of September, Mrs. Louise Pugh with three children, boys 7 and 6 years old and a girl babe, left Farmersburg, Ind., for Battle Creek. Since then nothing has been heard of her. Her friends are exceedingly anxious, as it is feared that she has become deranged. Any information will be thankfully received by E. Pugh, of Farmersburg, Ind.

A request comes from Australia that we will call the attention of all who send packages to that country through the Pacific Press or London offices to the necessity of accompanying those packages with declaration of contents and invoice. Parcels that do not appear in the invoices or list of contents of boxes are liable to confiscation at the custom-house; and their appearance lays the consignees liable to fine. It places our brethren in an awkward position to swear that the boxes contain only books, which are free; then when the inspector opens them, to find some parcels of goods or trinkets that are dutiable. In fact, those who make up the boxes should be on the watch and place a full list of contents on the invoices.

We announce with much pleasure that Elder H. S. Shaw, of Louisiana, who has been appointed to take charge of the work among the colored people of the South, has entered upon his work. It will be remembered that Professor C. C. Lewis received the appointment by the last General Conference, but as the way for him to enter that field did not open, brother Shaw has been chosen. His permanent address is Graysville, Tenn.

A sermon was lately delivered in this city in which the speaker maintained that Sunday can be and is kept in obedience to the fourth commandment. Now if Sunday, the first day, can be kept in obedience to the commandment which says, "The seventh day is the Sabbath," why cannot Seventh-day Adventists keep the law of the State, which enforces the observance of the first day by keeping the seventh day? Yes; why not?

A letter from the president of Union College states that the work of that institution opens very favorably this year. The enrollment, Sept. 27, was about 250, somewhat in excess of last year at that time. It is with peculiar gratitude and pleasure that we note that fact in consideration of the condition of things resultant upon the severe drouth which in some parts amounts to almost a famine. As Professor Loughead remarks: "It shows very plainly that the Lord's work will go forward in spite of drouth or any other hindrance which we might suppose would seriously impede if not entirely hinder its advance."

The practice of publishing a weekly list of those desiring to procure reading-matter is open to some objections; and the managers of the REVIEW have decided to discontinue it in general. We have already suggested that State depositories be made depots for receiving and distributing second-hand periodicals and tracts; and would refer those who desire to procure such literature to their various State offices. We do not by any means intend to discourage the distribution of reading-matter of this kind, but believe the importance of the work is such as to require the attention and supervision of our tract societies. And except to accommodate our general workers, we shall discontinue the publication of requests for papers and tracts.

The many friends of the Sanitarium will rejoice in the good work it is doing in the interests of suffering humanity, which is none other than the cause of Christ. The number of patients through the present season has been about 300. Just now it is a few less on account of the change of season. There are 420 helpers and workers of all classes in the institution; and a majority of these are students preparing for usefulness in the wide field of humane and Christian work. Dr. Kellogg, who is at the head of the Sanitarium and its numerous offspring of kindred institutions and enterprises, is buried as deeply as ever in labor and care. In these he is seconded by a large and efficient corps of co-laborers. The Sanitarium has reached a magnitude in size and importance where its management involves a large amount of wisdom, and it must come from above. Do not let us forget to ask that it may be liberally given.

WORD FROM HEADQUARTERS.

BROTHER D. E. LINDSEY sends us a letter from the Cardinal of Baltimore (Catholic) in reply to the inquiry of a gentleman who heard brother L.'s statement concerning the change of the Sabbath, and desired to obtain the evidence direct. The letter is dated, "Cardinal's Residence, Baltimore, Md., Feb. 28, 1894," and is as follows:—

"Dear Sir: Your letter to the Cardinal in which you ask about the Sunday is received. I am instructed by his Eminence to answer that the gentleman's utterances are correct. It was the Catholic Church that authorized the observance of Sunday instead of Saturday. Her authority is contained in these words of Christ: 'All power is given to me on earth and in heaven. That same power I give to you. Go ye and teach all men,' etc. 'What you bind on earth shall be bound in heaven,' etc. The historical fact can be ascertained by reading the Bible and other historical narratives. A great deal on the subject may be found in 'The Sabbath Question Scripturally Considered,' by Senex, a book that may be had from John Murphy & Co., Baltimore.

Very truly yours,
C. F. Thomas, Chancellor."

We have already heard from "Senex," for he wrote "Rome's Challenge," as we call it. But the reference to the Bible as a historical narrative of the change of the Sabbath by the Catholic Church, is a curiosity. The only Biblical history of that event is prophecy, which says, "He shall think to change times and laws; and they shall be given into his hand." Can it be that the Cardinal would refer us to that?—Hardly; there is too much truth in it. But if his knowledge of the Bible is indicated by his attempt at quotation, it is no marvel that he refers to it for historical proof of an event which he admits occurred long after the sacred book was complete.

G. C. T.

THE MICHIGAN CAMP-MEETING.

A PARTIAL report of this meeting has already appeared in our columns. Of the unreported portion we can say that the good interest manifested at first increased to the close. Also the attendance continued to swell with fresh arrivals by almost every train until the last Friday of the meeting. The public teaching throughout consisted of a close and practical study and application of the sacred word of truth, such as was calculated to give our churches and their members a better knowledge of God, of the Bible, and of the principles by which the Lord seeks to guide and control his people.

We believe that the attendance came to be nearly or quite as large as last year, which was extraordinary. There were over 400 tents erected. The beautiful grounds, convenient buildings, abundance of water, and fine weather, all contributed to the success of the meeting.

Over eighty were baptized. The business was transacted harmoniously; nearly all the various officers were re-elected; and steps were taken for the advancement of the work in the Conference.

G. C. T.

OUR FIRST-DAY OFFERINGS.

WE trust that all the readers of the REVIEW have noticed the plan that is announced in this month's issue of the *Home Missionary* in regard to the study of foreign missions and the first-day offerings. We believe that this plan, if faithfully carried out in the family, will result in a great deal of good, not only in the advancement of the cause, but in the benefit that the family will derive from it. We hope that every family of Seventh-day Adventists throughout the world will carry out the plan faithfully.

If there are any who do not have the *Home Missionary* and desire to know about the plan, let them correspond at once with their State secretary, who will give them information in regard to it.

A. O. TARR.