

The Advent Review and Sabbath Herald

HOLY BIBLE
Elihu Smith
box 686
1886

IS THE FIELD
OF THE WORLD

"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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REVIEW & HERALD, Battle Creek, Mich.

FAITH.

BY MRS. L. D. AVERY STUTTLE.
(Battle Creek, Mich.)

E'en as the mountains stand,
Like giants tall and grand
To guard, on either hand,
The city fair,—
To guard from cruel foes
The calm, serene repose
Of dwellers there,—

E'en thus God guards my life
Amid the fiercest strife;
'Mid cruel danger rife,
He hears me cry;
He hears and answers me,
"My child, I bide with thee,
Lo, here am I."

Then let hope's flowers bloom;
E'en through the dismal gloom
Of darkness and the tomb,
Be not afraid;
His angels will be near,
His Spirit ever cheer,
And lend thee aid.

Our Contributors.

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

DUTY TO THE POOR, THE ERRING, AND THE WANDERING.

BY MRS. E. G. WHITE.

"WHOSOEVER heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

Those who will be accounted worthy of an entrance into the city of God, will in character be without spot or wrinkle or any such thing. So that He who is the Truth, in whose mouth there was no guile, will be able to say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and will be justified in saying, "Thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Goodness and faithfulness must be found combined in the characters

of those who are to inherit eternal life. The Lord cannot commend in this manner those who take pride in doing injustice, in dealing sharply with men who are related as brethren in the church, or with unbelievers. This kind of dealing is not after God's business standard, but after the standard of the world, and must be repented of by those who would enter into the kingdom of heaven.

There are men and women whose cold, unimpressible hearts have not kindled and glowed under the bright beams of the Sun of Righteousness. Message after message has come to them, but they have not heeded the warning, and reformed their evil practices. The Lord Jesus, who is the judge of every man, will inquire in reference to many hard-hearted, selfish, scheming transactions, "Who hath required this at your hand?" The spirit, the character, you have manifested has not been at all after the Pattern I have given you in my life and character, when I was upon the earth. Why have you not denied self, lifted the cross, and followed me? Your character is not after the divine similitude, but after the similitude of the character of the prince of evil; because mercy and the love of God have not been manifested. Heaven would be imperiled if any such unholy characters were to enter heaven; for you do not reflect the divine attributes of goodness, mercy, and love.

By beholding you may become changed into the divine image. Jesus has given the parable of the lost sheep for our study. The true Shepherd leaves the ninety and nine, and goes into the desert at any expense and suffering to himself, in order that he may find the sheep that was lost. When he finds it, he brings it back with rejoicing. How many of the wandering and lost sheep have you sought for, and brought back to the fold with a heart full of pitying tenderness, forgiveness, and love? How many words of encouragement have you spoken to the wandering sheep, that have cost you pain, anxiety, and much inconvenience? Have you cherished a spirit to upbraid, to reproach, and to whip the poor wanderers back to the fold? or have you spoken soothing words of hope, courage, and pardon, bearing the wanderer home on your shoulders, rejoicing at every step, and saying, "Rejoice with me; for I have found my sheep that was lost"?

Jesus says to you, I have given to you the parable of the prodigal son, and how has it influenced your course of action? Have you felt tender sympathy for the erring one? As you have seen him awakening to a sense of the degradation that sin has brought upon him, have you spoken to him words of encouragement and hope? Have you had a sense of his suffering from remorse as he saw the years that he had lost? and have your tears fallen with his as he wept in penitence? Did you descry him afar off, and run forth to meet him with pity and gladness and love in your voice and heart, rejoicing that the poor, sin-sick soul was repenting and returning to his father's house, even as I rejoiced to welcome you to my pardoning love? I went to meet you when you were lost; I welcomed you; I took you in my arms; I wept over you. Have

you followed my example? Have you welcomed the prodigal to the fold? Have you accepted his repentance, and rejoiced over his return?

How many manifest the spirit of the elder brother, who looked with coldness on the return of the prodigal, and instead of giving him a welcome, reproached those who rejoiced over his return as one who was undeserving and who had cost much trouble. Look at the two figures in the parable, and see whether you are manifesting a spirit similar to that of the self-righteous elder brother, who was full of envy, jealousy, evil surmising, and hatred toward the one whom the father received so graciously. In which class would the Lord Jesus reckon you were you on the ground where such a scene was enacted? These parables have a practical meaning that many do not discern.

Study the life and character of Christ, and seek to imitate his example. The unconsecrated course of some of those who claim to be believers in the third angel's message, has resulted in driving some of the poor sheep into the desert; and who is it that has manifested a shepherd's care for the lost and wandering? Is it not time to be Christians in practice as well as profession? What benevolence, what compassion, what tender sympathy, Jesus has manifested toward suffering humanity! The heart that beats in unison with his great heart of infinite love will give sympathy to every needy soul, and will make it manifest that he has the mind of Christ. "A bruised reed shall he not break, and the smoking flax shall he not quench." Every suffering soul has a claim upon the sympathy of others, and those who are imbued with the love of Christ, filled with his pity, tenderness, and compassion, will respond to every appeal to their sympathy. They will not say, when an appeal is made to them in behalf of those who are perishing out of Christ, "This does not concern me." They will not act the part of the elder brother, but will manifest personal interest and sympathy. They will follow the example of their Master, and will go out to seek and to save that which was lost, obeying the Saviour's words when he said, "Love one another as I have loved you." Every soul who attempts to retrace his wanderings and return to God, needs the help of those who have a tender, pitying heart of Christ-like love.

We are not to meet misery and repentance with censure, reproach, with suspicion, distrust, and jealousy, as the elder brother is represented as meeting the repenting prodigal; but we are to welcome the wanderer as he returns to his Father's house with the same compassion and sympathy as Jesus manifested toward us when we sought his pardoning love. He met lost humanity with infinite love. He encircled the perishing, wandering soul in the arms of his mercy, and connected sinful man with his own divine nature, and adopted the child of humanity into his own royal family. He presents this example to you, and says, Go thou and do likewise. When human agents become doers of the words and works of Christ, joy is created throughout the unfallen universe, and songs of rejoicing resound through all the heavenly worlds.

The Lord has committed his goods to the charge of his human agents, and he expects that

they will trade upon them. He has given to the trust of his people the fatherless and the widow; and yet souls have been left to perish for the want of personal sympathy and labor. But your neglect of one soul is registered in heaven as neglect of Christ. Jesus has paid the ransom for every soul, and he has identified his interest with that of the weakest and most erring. What befalls the children of men, touches Christ, the Redeemer of mankind. He reproveth his own nation for the way in which they treated their fellow-men, and gave them to understand that an abuse inflicted upon the weakest and most sinful, was counted as a personal abuse to himself, the Lord of heaven. The favors shown to the poor and wretched and sinful, were also counted as personal favors to himself, to be remembered and rewarded hereafter. Christ has not left us in darkness as to what are our privilege and duty to our fellow-men, but through various parables and illustrations has presented our obligation to others. He has unfolded before us the scenes of the last great day, when all men are to be arraigned before his tribunal; and the treatment given to the least of his brethren is, according to its nature, commended or condemned by the sentence: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Or, "Inasmuch as ye did it not to one of the least of them, ye did it not to me."

Christ is our substitute and surety; he stands before God in the place of humanity, and he is affected as his weakest follower is affected. The sympathy of Christ is such that he cannot be an indifferent spectator of his children's sufferings. The heart of him who gave his life for humanity is touched by the wound, however slight, that is given to one of his followers by the spirit revealed in the word or action of another. Let us bear in mind that Christ is the great central heart from which the life-blood flows to every part of the great body of humanity. He is the head from which extend the nerves that reach even to the most minute and most remote parts of the body. When one member of the body with which Christ is so mystically connected, suffers, the throb of pain is felt by our Saviour.

Will the church arouse? Will her members come into sympathy with Christ, so that they will have his tenderness for all the sheep and lambs of the fold? For their sake the Majesty of heaven made himself of no reputation; for them he came to a world all seared and marred with the curse. He toiled day and night to instruct, to elevate, to bring to everlasting joy a thankless and disobedient people. For their sake he became poor, that they through his poverty might become rich. For them he denied himself; for them he endured privation, scorn, contempt, suffering, and death; for them he took the form of a servant. Christ is our pattern, shall we copy him? Shall we not have a care for God's heritage? Shall we not cherish tender compassion for the erring, the tempted, and the tried?

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

How much of this work has been left undone. But will not the members of our churches take hold in earnest of these matters? God will work with those who will give him a chance. Look after the orphans and the widows and the poor, and see that no wandering one is left in

the desert to perish for the want of personal labor and sympathy. Let the peace of God abide in your hearts by faith; and be ye thankful.

SUNDAY WORK.

BY ELDER H. P. HOLSER.
(Basel, Switzerland.)

As Sunday laws become more general and are more rigidly enforced, the question of working on Sunday will be forced upon many for decision. A number of Seventh-day Adventists have already been obliged to act upon the question, and doubtless sooner or later all will be under the necessity of doing so. In Switzerland the question has come up in such a form as to make it difficult for many to decide; and our experience here demonstrated the necessity of studying this question more carefully.

As generally known, our publishing house at Basel has been repeatedly fined for Sunday work. This house having been established by donations from our people in America, it is due to them that some account be given of our action on the point of Sunday work, and our reasons for the same.

Our house is classed as a factory, and hence stands under the factory law enacted in 1877, which forbids work on Sunday. During the first years little difficulty was experienced. The large presses were not run on Sunday, and other noisy work was performed on other days. Still, while doing thus, the office was fined; and the matter was brought to the attention of the Federal Inspector of Factories, who declared that the object of the law was to secure a weekly rest day to the working-class, and as such a day was secured in our factory, we met the object of the law, and hence should not be disturbed for Sunday work.

In the spring of 1893 a new Sunday law was enacted in the half canton of Basel City, covering all branches of industry not included under the factory law. This led to a more rigid surveillance on the part of the police, and as a result our house was fined for quiet work. This led to a more serious consideration of the question on our part, the conclusion being that we must now take a decided stand. We felt that we could no longer avoid fines without compromising our faith. It was decided to work just as we would if there were no Sunday law,—as far as possible do our noisy work, and work that would attract public attention, on other week days, and plan to have quiet work for Sunday. This we should do from love to our neighbor, if there were no Sunday law, and for the same reason when Sunday laws exist.

But it often happened that forms on the press could not be finished on Friday, and should we not run on Sunday, the pressmen would have to lose the time. Sometimes other work could be provided, but frequently not enough. Were there no Sunday law, we would certainly not hesitate to run the press a short time on Sunday morning, so as to finish the form, and enable the pressmen to continue their work in preparing another.

When this decision was made, some objected, and various ways were proposed. It was argued that the law under which we were condemned being a factory law, it did not forbid our work at home; therefore we could close our work in the office, and do other work outside. Others argued that this would certainly be compromising our position. Our publishing house was built to spread the third angel's message. That message is a warning against the worship of the beast, his image, and the reception of his mark, and that Sunday laws enforce on us the very thing that the message warns against. It is believed that to cease our Sunday work in obedience to these laws would be not to heed the warning of the message. And as the special object of our house is to proclaim the warning, how could it longer do this, if it did not itself

heed the warning? Our house stands as representative of our people; its action will be looked upon as the action of the denomination. Should we here dodge the issue in any way whatever, many of our people would be snared into doing the same thing when the laws apply to them. Hence it is of double importance that we here take the right stand.

In exercising our divine right in keeping the ten commandments, we do not interfere with the rights of our neighbors. Our publishing house is out of hearing distance from any place of worship; the building stands entirely separate from all others, so that our nearest neighbors cannot tell when within their homes if we are working or not. But within a few rods of our building is a main railway line, over which trains thunder every hour in the day, especially Sundays, jarring the houses all about us. Just in front of our building are the public parade and target grounds, where the drilling of soldiers, the shouting of officers, the clashing of arms, and the beating of drums make a noise and din that utterly drown what little may be made in our house. Hence, it cannot be the noise in our house that disturbs people. It is their feeling that we should respect the day that they respect; they utterly ignore that we have rights, or consciences, and demand that our religion be modeled after their fancy; this is the spirit of the papacy pure and unalloyed. Should we yield to the arbitrary demands of such a spirit, we throw away our God-given right and bow to the claims of the great usurper.

Should we work our office five days in the week, and close it on Sunday, why do we do so? Is it because by working we would disturb our neighbors in very deed? Our location and surroundings utterly exclude this conclusion. Only one answer can be given, and that is, we close because the Sunday law demands this of us. It might be argued that we ignore the Sunday law, and do close out of love to our neighbors. But the circumstances render such a course impossible. Were there no Sunday laws or arbitrary demand on the part of our neighbors requiring us to cease work on Sunday, then we could transfer our work to another place on this day, or lay it aside entirely without the least compromise; but when the Sunday law is enforced, we can no longer do this; then we are no longer free to act as before, but are forced to take a stand.

It was also argued that this factory law under which our house has been fined was not enacted for the purpose of exalting Sunday, but purely as a philanthropic measure, and hence we could respect it without compromising our position. But although it may not have been the intention of the law-makers to honor Sunday, we are sure that there is a deep-laid purpose behind it all; the master mind of the enemy is planning his work to deceive. Doubtless with few exceptions all who work for Sunday laws will be deceived; this is clearly stated by the prophecy. The most sincere motives are claimed for all Sunday laws. It is the belief of many that this is the most effectual way of saving the nations from the fast approaching ruin. But Sunday, enforced by law, in whatever form, is the mark of the beast; no matter if it comes to us in the innocent garb of an angel of light, it stands as the sign of Rome's authority.

Satan will not come to us in his own name in this matter; he knows that we as a people have been expecting these things, and hence he will have to be doubly sly to catch us. We may be sure that every law which has Sunday in it, however sugar-coated and innocent it may appear, is a part of the great plan of deception.

It was also argued that we might change our place of work on Sunday without accepting the day in the least. Sunday-keepers will probably never ask more of us; if we only *appear* to respect the day, that is all that will be asked of us. Sunday observance in Europe does not consist in the sanctification of the day nor in rest;

for the masses celebrate it as a holiday, and usually their carousing leads to greater weariness than a whole week's labor. It is a commonly known fact that the laborers are worth less on Monday than any other day in the week. Yet their course is accepted as Sunday observance that satisfies the law. So it is not even rest that is demanded, but simply the laying aside of one's regular every-day work. As this constitutes the Sunday observance required, the only way that we can show that we do not observe the day is by working at our regular employment. Should we not run our presses on Sunday, and thus appear to the public not to work, this would be accepted by the authorities as obedience to the law. But we cannot afford to appear to obey this Sunday law; we must protest against it as antichristian, but our words would amount to but little if not backed up by our actions.

THE FULFILLMENT OF THE PROPHECY OF THOMAS JEFFERSON.

BY ELDER ALLEN MOON.
(Washington, D. C.)

THE years 1785 and 1786 were made memorable by the struggle for religious as well as civil liberty. In the legislature of Virginia a bill was pending, which, if passed, would impose a tax upon all the people of the commonwealth for the support of the clergy. The bill had been printed and sent to all parts of the State. Mr. Madison, who was a member of the lower House, had written his famous protest, and it also had received a wide circulation among the people. The clergy, with the exception of those of the Quakers and a few others, petitioned for the passage of the bill; but the laity of all denominations signed the protest sent out by Mr. Madison. The result was the defeat of the pending bill. About this time Mr. Jefferson, who was a member of the Senate, framed and introduced the bill for the establishment of religious liberty in that commonwealth, and by the combined efforts of Jefferson, Madison, and their associates, the bill, on the 13th day of January, 1786, passed; the House on the 12th having receded from its disagreement to amendments made by the Senate.

Mr. Jefferson was in favor of repealing all laws regulating religious observance; and in a book published in London about this time, entitled, "Notes on Virginia," he used the following language:—

"The spirit of the times may alter, will alter. Our people will become careless. A single zealot may commence persecution, and better men will be his victims. It can never be too often repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. They [the people] will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due regard for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in convulsion."

The people of Virginia, in whose minds was still fresh the recollection of the scenes of oppression enacted in the colonies, were weary of the night of darkness, and hailed with joy the coming of the dawn of light and peace. They evidently prized the liberty so long withheld by the powers of earth, and basked in its sunlight, worshiping God in accordance with a conscience enlightened by the word of divine revelation accompanied by the Holy Spirit. Many religious laws still remaining on the statute-books of the several States became a dead letter for want of disposition to enforce them.

Two years after the act of Virginia was passed, the national Constitution was framed, and this instrument declared the rights of the people to be inalienable. This doctrine did not originate with the men who framed the Constitution; but being freed from the powers of earth, they

made that document to proclaim that which had been set forth by the Prophet of Nazareth,—the right of the individual to render to God the things that are God's,—and, so long as the people stood in defense of their rights, they were respected.

Thomas Jefferson did not enjoy the distinction of being regarded orthodox by the majority of the clergy of his day, although the principles he advocated were founded in eternal truth, and he was no doubt moved by the Spirit that was sent into the world to convince it of righteousness. But what of his view of the future? No doubt, judging from the past, and the quite recent past at that, he believed that the people of this country would not continue to guard their liberties, and that the clergy, taking advantage of this fact, would again seek to use the power of the State for the furtherance of their own interest and exaltation.

The events of the last few years amply justify the conclusions reached by Thomas Jefferson on this point. Not to speak of those past years, when Congress was petitioned to enact a law to stop the mail service on Sunday, which drew out the famous report on the Sunday mails by Mr. Johnson of Kentucky in 1829 and 1830, but within the last few years the clergy have been especially active in seeking to take away the rights of the people; and as a result of their activity, the organization known as the National Reform Association came into existence, and a little later the American Sabbath Union was formed.

These organizations are composed almost exclusively of ministers; and the efforts to secure legislation in the States and in Congress, and the enforcement of colonial laws of a religious character against good citizens, have had their origin with the same class of men that sought to tax the people of Virginia for their own support. The legislation that is demanded at the present time is calculated to attain the same end in an indirect way; that is, to create of the clergy a favored class, an aristocracy. The proposed amendment as introduced last winter contains the following language in the preamble: "And encouraged by the assurances of His word to invoke his divine guidance as a Christian nation, according to his appointed way, through Jesus Christ;" and one of the reverend gentlemen of the National Reform school who came to the Capitol last winter to champion the amendment, confessed before a sub-committee of the Senate judiciary, that if this amendment was adopted, none but Christian men could take the oath of office as President of the United States or of any other important office. Senator Vilas, chairman of the sub-committee, drew out this confession by questions. Dr. Wyley, another of these gentlemen, in a paper read at a meeting of the association in Philadelphia, recently said: "The Constitution should be so changed as to recognize only the right of Christian men to hold office. The Church is the best element of society, and therefore ought to be the ruling element."

Thus we see that these men are in favor of taking away the right that belongs to the whole people, and giving it to a certain favored class; and this they call "His divine guidance of this Christian nation in His appointed way."

CONSIDER.

BY S. O. JAMES.
(Milford, Iowa.)

CONSIDER that a few, perhaps a very few, more years will tell the story of a world that has lived so long in sin, and of its Maker's efforts to win it back to himself by the gospel of his love; consider that these years are made of months of thirty days each; and what a work of warning God may do in one of these days among the lost by one who has his Spirit, and then decide whether or not one day is precious. Consider the

terrible end of those who remain deceived till Jesus ceases to plead his blood for men; consider that their souls, if saved, are just as precious to Christ as our own; then consider the weight of responsibility resting on us who know that the third angel's message is the last to a dying world, and tell me if each particular hour does not become of some importance, as a little space allotted in which to draw nigh to God, and to drink in his Spirit.

How is the present hour being used? Can we afford to sow *one* evil seed by thoughtless words or selfish deeds? O let us continually consider Jesus, the Apostle and High-priest of our calling, and meekly learn of him. Are we guilty of indifference? let us repent to-day. Brethren, Jesus loves us, but regards us in our sleepy condition with a certain, sad displeasure.

THE CHRISTIAN'S DUTY.

BY A. J. HARRIS.
(Battle Creek, Mich.)

JESUS says: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. Again he says: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." Chapter 12:46. But how are we to follow him? He says again: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Chapter 5:39.

To the one who searches the Scriptures, and believes on Him who has come a light into the world, is given the promise that he shall not walk in darkness. This witness teaches us plainly that Jesus Christ is the Saviour of all who will come unto him. He is no respecter of persons, hence he invites all to come. This is a standing invitation. Since the fall of man, God has extended to all his subjects the invitation to accept freely of that gift, his Son, whom he has given to redeem man. He came to save the world by dying for the sins of the world. He gave himself for our sins. Gal. 1:4. For over eighteen hundred years Christ's life has been set forth as an example to us, and a record of his life and teachings is before us.

When he had finished his mission on earth, he went away to prepare a place for those who would accept the offer that he had made to all the world. He says: "Let not your heart be troubled; ye believe in God, believe also in me. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

He is to come again; he did not tell us when, but gave us many signs to show us when his coming was near. He said there would be signs in the sun, moon, and stars; that there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." This we see at present; before our eyes is that great picture of distress.

This being the condition of things, the Christian's duty is becoming more and more important. The Christian is a free man in Christ. He is a co-laborer with Christ in setting at liberty those who are behind the prison-bars of sin, and who are in bondage to Satan. The gospel of freedom, the good news of a soon-coming Saviour of the world, will be sounded forth as never before; and the gospel is the key to unlock this house of bondage. The Christian has this commission: "Go ye therefore, and teach all nations, . . . and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. Therefore the Christian's duty is plain and positive, that he should not be idle, but warn the world of the return of the Saviour, and that all should prepare to meet him in peace.

The Home.

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

LONGINGS FOR GOD.

BY L. A. REED.
(Battle Creek, Mich.)

As turns the needle to the pole,
As turns the flower to the sun,
So turns my eager, longing soul
Unto the great, Eternal One.

As pants the hunted, thirsty deer
For cool, refreshing water-brooks,
So, fleeing from the foes I fear,
To Thee my fainting spirit looks.

As on the rivers ever flow,
And rest not till they find the sea,
So would I follow till I know
The fullness of eternity.

WILD OATS.

"You will be sure to like him," said Dick. "Everybody does."

Dick was speaking of one of his college chums whom he was going to bring to call the next day.

"What is his specialty?" I asked. "Does he 'go in' for athletics, or study, or society? Is he musical or dramatic? or is he noted for anything in particular?"

"O no," answered Dick, "Frank is not noted for anything in special. Stop," said he laughing, "I am wrong. He is noted for having the best rat-terrier in college; his name is Snap, and one day,"—but the prowess of that particular little dog does not belong to this story.

The next afternoon while we were all out on the piazza, Dick brought Frank over and introduced him, and I did like him. He had such an active, graceful figure, such merry black eyes, and such a fun-loving mouth. He began to talk as if he had known us all his life; it was a pleasant, breezy sort of chat, such as any one would like to listen to. There were bits from the football field and the boat club in it; there was the last joke and a snatch of the latest college song hummed in a very good tenor; and there were anecdotes of Snap.

We learned to know Frank very well that summer; he was always coming over to play tennis or to lounge in the hammock, and he was always the merriest and best-natured companion imaginable, but he was never anything more.

One day he came in and seated himself in a big Shaker chair near my work-table.

"What makes you look so serious?" he asked.

"Do you never feel a little serious?" was my counter-question.

"Never," he answered. "Time enough to take life seriously when I am older."

"Surely," said I, "you must sometimes think of the future, and of the life-work which lies before you."

"Never," said he again; "the *present* is enough for me."

"It seems to me," said I slowly, "that you are not getting all that you might out of your college life."

"Well," he answered reflectively, "I don't *know* any fellow who gets more pressure of fun to the square inch than I do. What more can you suggest?"

"Do you ever think of anything but fun?"

"Never."

"But are you not sometimes afraid of the consequences?" I urged.

"Well," he answered, sitting up, "I will just tell you my plan. You know that at college if we get a certain number of bad marks, we get a private reprimand; if we continue in the same way, we get a public reprimand; if

we keep it up after that, we are expelled. So at the beginning of the year I 'just sail in' and use up all my bad marks until I get my private reprimand, then I have to sober down for the remainder of the year; but last year I went a little too far and got my public 'rep' too, and that was rather dangerous. My father objected."

"But," said I, anxiously, "you don't do things that are really wrong, do you?"

How he laughed. "What things do you call 'really wrong'?" said he.

"Well," I answered, hesitatingly, "gambling, for instance. You don't do that, I am sure."

"Do n't I?" said he; "I wish you would persuade my father that. I will give you half of my next winnings for your pet charity if you will."

I gave up in despair.

"Do n't fret about me," said Frank, quickly, for he saw I was touched. "I'm only sowing my wild oats, and by and by I will reform; ten years from now I will be as steady as the town pump; you see if I am not."

I could only shake my head at the handsome, careless fellow and leave him to go his own way.

He was never graduated from his college. During the following year a wild escapade of his came to the knowledge of the faculty, and he was expelled. Then his father put him into business; but he had formed no habits of thrift or of industry, and he did not succeed. Shortly after that his father died, and Frank soon dissipated his patrimony, and then he was thrown upon his own resources, but he seemed unable to do anything. Situations were procured for him only for him to lose them, and in ten years' time no one would have recognized in the shabby, idle, dispirited man—willing to accept a favor from any one, living on the charity of a few old friends—the brilliant Frank of other years.

A short time after this the sad tragedy was ended. He left no record of high achievement or of any victory won. The world was no better for his having lived in it, and at the end of the finished story of his life we only write the one sad word "failure."—*Eleanor A. Hunter.*

HOW TO MAKE AND KEEP THE BLOOD PURE.

BY ELDER W. H. WAKEHAM.
(Lincoln, Nebr.)

A GOOD authority defines "health" to be "the free circulation of pure blood in a sound organism." It is undoubtedly true that the condition of the blood has much to do with physical health; and the knowledge of this fact creates a demand for the numerous nostrums advertised as "blood purifiers," by those who still adhere to the idea that a decoction of roots and herbs or various compounds of drugs possess some wonderful potency as a cleansing agency. One might as well undertake to clean a linen shirt by washing it in "Hood's Sarsaparilla" as to attempt to purify the blood by pouring into the stomach the various patent medicines so largely advertised and sold.

Here are a few suggestions which will, I believe, recommend themselves to those who believe in rational, common-sense methods, as a better way to make and to keep the blood pure:—

1. Eat pure food. 2. Drink pure water. 3. Breathe pure air. These are the materials out of which pure blood is made.

1. Do not eat too much, even of good food; for all excess of food over the actual requirements of the body, poisons the system.

Give due heed to the time and manner of eating, that no conditions favoring fermentation are created in the digestive tube. Fermentation in the stomach or intestines means the production of poisons, which will be absorbed into the blood

2. Drink, at proper times, plenty of pure water. This will dilute the blood, wash out the tissues, cleanse the digestive tract, and stimulate to activity the excretory glands.

Keep the outside of the body clean by frequent bathing; else the various poisons which are separated from the body by the sweat glands, and deposited on the surface of the body, will be re-absorbed into the system, and thus the blood be poisoned from this source.

3. Breathe an abundant supply of pure air. The oxygen taken into the body burns up the waste matter. The products of combustion in the body being given off in respiration, increased lung activity means increased poison-elimination; and so a decrease of toxic elements in the blood.

Take plenty of exercise in the open air. This increases circulation, thus bringing the blood more rapidly to the various eliminative organs—the lungs, skin, liver, and kidneys—which separate from it the natural wastes of the body. Exercise also invigorates the eliminative organs, thus enabling them properly to perform their functions.

4. Introduce no poisonous substances into the stomach. All stimulants, narcotics, condiments, and irritants are, or contain, poisons. Cheese, flesh-meats, decaying fruits and vegetables, etc., all contain poisons which affect the blood.

In other words, study nature and obey nature's laws. And if at any time through ignorance or the "weakness of the flesh," the blood becomes impure and sickness results, seek out the cause and remove it; be patient; give nature a little time to work; assist her by the use of nature's own remedies—water, fresh air, sunshine; ask the Lord to bless you in your efforts through his own appointed agencies, and believe his word. If at any time, because of ignorance of nature's remedies or lack of proper facilities, it seems necessary to use drugs of any kind, have them prescribed and administered under the direction of a responsible, intelligent, conscientious physician. But avoid the use of patent medicines and the indiscriminate use of drugs, which only deplete the system and the pocket-book.

CARE IN HEATING ROOMS.

Now that "the melancholy days have come," we resume the practice of one of our most grievous insanitary sins, that of overheating our rooms. The amount of fuel that is worse than wasted in the northern States would go far toward warming the shivering multitudes who have no fires. In this light, overheating is a moral wrong as well as a sin against health; for while one half of our population shiver about with features red and pinched with cold, the other half bake their shins and faces and heat their bodies to a degree that is even more injurious. Americans are sinners above all people on this score. Well do we remember our sensations of faintness and sickness on returning in midwinter from a five-years' residence in Australia, and trying to remain in rooms which our friends here regarded as comfortable.

A person sits by his fire, and as he thinks of the cold outside, imagines that the best he can do is to make it equally hot inside. Brakemen on the cars seem to think that the one thing they are paid for is in keeping their carriages as near the boiling heat as possible. Sextons heat halls and churches until, to avoid a collapse of the entire audience, cold drafts must be introduced.

From a heated room to perhaps 80°, with sweat pores open and the tender tissues of lungs and throat relaxed, a person plunges in an instant into the outside cold at zero. What a change! What a shock! No wonder that catarrh is almost universal, and that pneumonia is a dreaded terror.

A far better rule is to keep the temperature of the house no higher than is necessary to avoid what the most of our tender skins regard suffering. Seventy degrees is *hot* enough for any

room, and sixty-five is better for most. A person who is engaged in physical exercise does not require more, and one who is reading, writing, or studying can do far better in a room where the temperature is less than seventy, than in one that is higher.

We do not hesitate to repeat that our prevailing habit of overheating our rooms is wrong, either economically or healthfully considered. Remedy: Get a thermometer; begin in the autumn with moderate warmth and keep to the text till spring. Have rooms well ventilated by indirect draft and if possible by warm air. Result: Save money, save work, save health, accomplish more. G. C. T.

UNFERMENTED BREADS.

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

In a former article we spoke of the superiority of the unfermented breads over those raised with yeast, and gave some reasons of their great excellence. Experience is a good teacher, but sometimes the tuition is rather high, for she is likely to require health and occasionally life itself before her pupils learn the lesson well. We receive the most benefit in her school when we avail ourselves of the help of her under teachers, or in other words profit by the experience of others. Many are not only lamentably but willfully ignorant of the laws of their being, choosing to suffer the consequences of gratifying appetite rather than restrain it to obtain the good God intends. Such people remind us of the boy, who, when chided for disobedience to the known will of his mother, would say, "But I have to learn by 'sperence, don't I, mama?" Sometimes these lessons are learned too late to benefit the learner.

To those who have tried the kind of breads we recommend, the above remarks may not seem pertinent; for if there be any tendency to give loose rein to appetite in the use of bread, it is certainly in favor of these. Their sweetness far surpasses that of those in which the yeast germ has preyed upon the natural sugar of the grain until it is entirely lost if not worse.

That "soda should never enter the human stomach" is a scientific truth in harmony with the instruction given the people of God for this present time. It and its twin sister saleratus are found to be powerful corrosive poisons, the antidote for which is some acid. Because they are used in connection, we do not realize the same effects, but the results are still injurious.

Baking-powder may be a little less harmful, but neither is necessary in order to secure a tender, toothsome, and even porous bread. When made light with air, there will be a necessity of greater care and more prolonged baking. They cannot be made in large loaves, but must be baked in small portions and in such a way as to secure free circulation of hot air to all sides.

Breakfast Rolls.—Sift a pint and a half of graham flour or wheaten meal into a bowl, and stir into it a cupful of very cold thin sweet cream or unskimmed milk. That is, use three parts of flour to one of milk. Pour the liquid into the flour slowly, a few spoonfuls at a time, mixing each spoonful to a dough with the flour as fast as poured in. When all the liquid has been added, gather the fragments of dough together, knead thoroughly for ten minutes or longer until perfectly smooth and elastic. The quantity of flour will vary somewhat with the quality, but in general the quantity given will be sufficient for mixing the dough and dusting the board. When well kneaded, divide into two portions and roll each over and over with the hands until a long roll one inch in diameter is formed; cut this into two-inch lengths, prick with a fork, and place on perforated tins, far enough apart so that one will not touch another when baking. Each roll should be as smooth and perfect as possible and with no dry flour adhering. Bake at once or let

stand on ice for twenty minutes. The rolls should not be allowed to stand after forming unless on ice. From thirty to forty minutes will be required for baking. When done, spread on the table to cool, but do not pile one on top of the other. Very nice rolls may be made in the same manner, using for the wetting ice-cold soft water. They require a longer kneading, are more crisp, but less tender than those made with cream. With some brands of graham flour the rolls will be much lighter if one third white flour be used. Whole-wheat flour may be used in place of graham, if preferred.—"Science in the Kitchen."

This same dough rolled much smaller and cut in five- or six-inch lengths, baked twenty minutes, we call "sticks." Rolled thin, even thinner than pie-crust, perforated thickly with a fork and baked until brittle but not really browned, we have "crisps." The two latter are more easily masticated than the rolls, but even the rolls are very delicious when once broken into. We would have better teeth if we gave them more to do in chewing hard breads.

One will find that a coarse-meshed wire cloth similar to that used in fanning-mill sieves, turned up an inch at the edge and bound with tin, makes a very good roll baker. The oven grate, if not too open, may be utilized or an old dripping-pan may have some more holes made in it and thus serve us a better purpose than when it was used to roast those flesh foods of which we were once so fond.

In my next I will speak of similar breads in which a substitute for cream is used.

QUESTIONS AND ANSWERS.

TO THE EDITOR: Will you permit questions and answers in the Home department of our good paper, the REVIEW, in regard to healthful cooking, etc.? If so, here is one: In Texas our principal dependence for fruits is upon canned fruits, from California and other places. Would it be safe for us to make continued use of fruits put up in tin cans? G. E. F.

Questions in reference to home matters will be cordially welcomed and answered according to our best ability, either through our columns or by letter, as may seem most advisable.

It is generally known that the continued use of tinned fruits is undesirable. There are various reasons which may exist to render this so. The principal harm, doubtless, comes from the common adulteration of tin with lead. Acid fruits, like plums, gooseberries, and tomatoes, are more liable to be affected by the poison than those containing less acid. Care should be exercised in selecting canned fruit. Sweet or sub-acid fruits freshly canned may be more safely used.

Another objection to the use of these fruits is that many canneries use salicylic acid or some other anti-fermentive substance in preserving fruits. The continued use of these articles is detrimental to health. Then, again, fruits are often kept in cans for a long time before they are sold. They deteriorate by a long contact with the tin, and become stale and unwholesome.

If good tin were used, artificial preserving compounds kept out, and the fruits were freshly canned, the chief objections to their use would disappear. But in purchasing canned fruits and vegetables we recommend that the can should bear the name of the person or firm whose product it is, as a guaranty. The can should not show rust, indentation, or other sign of age and hard usage. It should be new, and the fruit will be fresh. If upon pressing the bottom of the can, it gives a sound like that given by the bottom of an oil-can when pressed, reject it; it is deteriorating. Upon opening the can remove the fruit at once, as the air often causes the acid to act upon the lead, forming a poisonous substance. Dried fruits can generally be obtained, and they will be found cheaper, more wholesome, and in many cases equally acceptable. If they are not obtainable in any community, a few families could club together and order a supply.

G. C. T.

The Mission Field.

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

JOURNEY TO BUENOS AYRES, ARGENTINE REPUBLIC.

OUR company, consisting of brother W. H. Thurston and family, sister Georgia Burrus, and my family left Battle Creek, Mich., Sunday, July 15, 1894. We took the evening train in order to see the Niagara Falls at six o'clock the next morning. The train stopped there five minutes for the purpose of giving passengers the privilege of seeing the falls. We were disappointed, as the fog was so dense that the falls could not be seen. We were all satisfied that the falls were there and a reality. I shall never forget the impression made on my mind and the lesson learned by this experience. The Lord cannot be seen by mortal eyes; he can, however, be heard in the song of the bird and the rippling brook, in the raging ocean wave and the calm summer breeze, and in the roaring thunder and the still, small voice which speaks through all nature. Man will doubt the existence of God, while, if he would but listen, he could hear his voice; for the Lord speaks in unmistakable evidences.

We reached New York City the evening of July 16. Here we remained one day.

Wednesday, July 18, we sailed from New York. Brother Kilgore rendered us valuable assistance in getting on the steamer. The weather was fine, and the ocean calm nearly all the time while we were on the Atlantic. It took seven days and seventeen hours to reach the dock in Southampton from the dock in New York. We traveled to London by rail, Thursday, July 26. Brother Gibson procured our tickets for us, and I returned to Southampton the same day to have our goods placed on the steamer "Magdalena." We sailed for South America, July 27. The "Magdalena" is a ship belonging to the Royal Mail and Steam Packet Company. She is one of the best ships sailing to South America, but the price of a ticket is five pounds more than on the Pacific line from Liverpool.

On our voyage to South America from England, we stopped first at Vigo, Spain. A large amount of wine was taken on board here directed to Rio de Janeiro and other places in South America. We also stopped at Lisbon, where passengers and cargo were taken on board. Both these places are rich in scenery. The Canary Islands are a station for the Royal Mail, but vessels do not stop there every time, and we simply passed by them. The "Grand Canary" could be seen, but it looked like a great cloud in the distance.

Aug. 8 we sighted land again, and near noon arrived at Pernambuco, Brazil. This is a city beautified by palm-trees. All along the coast of Brazil many palm groves could be seen. Bahia was the next station, where we arrived Aug. 10. This place exceeds the former for beauty as far as could be seen from the ship. Oranges are abundant here, and we procured some and found them of the finest quality. After two days' sailing we entered the harbor of Rio de Janeiro. This is one of the finest harbors in the world.

Brazil is in a state of revolution. Sister Burrus had remained at London, England, to prepare to go to India and engage in the Bible work, and now brother Thurston and family stopped at Rio de Janeiro, in order to locate there or some other place in Brazil. Brother Thurston is to work in the interests of the canvassing work and act as State agent, also to start a book depository at Rio de Janeiro or vicinity. There was no one to meet him, and in a strange country of a strange language it is quite difficult in many ways. As we take into consideration the vast number of people living in this country, it offers an excellent opportunity to enter the harvest

field. I learned that one of our colporters found a settlement of Germans of about 10,000 in Brazil. He says they own their houses and are quite well-to-do generally. It may be that settlements of English-speaking people will also be found.

We also stopped at Montevideo, Aug. 17, and remained nearly all day. Brother McCarthy met us at that place. He gave us some information in regard to the customs of the people, and we walked up and down on some of the principal streets. The streets are very much wider than at Rio de Janeiro. He also spoke of a company of Waldenses that are desirous to hear the truth. They speak French and Spanish. We reached the harbor early in the morning at Ensenada, which is the port for La Plata. This is about forty miles from Buenos Ayres. Very large ships cannot enter the harbor at Buenos Ayres, at least are afraid to do so. Brother Craig met us at Ensenada and rendered us valuable assistance in getting through the custom-house. We enjoyed a ride on the train from the port to Buenos Ayres. We stopped with brother Craig's family until we settled. They are of good courage in the Lord and in the work. We had a welcome reception at their home. Some excellent reports have come in from the canvassers.

The city of Buenos Ayres has over 600,000 inhabitants. The Republic has a population of 5,000,000. Earnest appeals from Brazil for help present before us a great field for work. May the dear people of God pray for us, that we may so tell the story of the cross in its various phases of development that many souls may be won for Christ. We never realized the need of the Lord's special blessing as we do now. While I was writing this, the REVIEW of July 17 was brought to me. It was the first mail I had received since coming here. It seemed as though a good old friend had come; and never did this messenger seem so dear to me.

Sunday, Aug. 27, I intend to take a trip to Crespo in the province of Entre Rios, where there is a company of German Sabbath-keepers. We are settled in our home, and so I am free to go and labor for others. My address is Casilla del Correo 481, Buenos Ayres, Republic Argentine, South America.

F. H. WESTPHAL.

TURKEY.—FROM ALEPPO TO CONSTANTINOPLE.

BEING permitted to go nowhere except back to Constantinople *via* Alexandretta, I left the brethren of Aleppo, and in two days reached Alexandretta, where two had begun to obey the truth. Just here I would call your attention to the wonderful workings of Providence in opening up the way before me. In this country the Armenian question has made the traveling very difficult. As Armenians run to America in an unceasing stream, the police have been commanded to be very careful to prevent them. Therefore any Armenian who would have a boat from Alexandretta must have first his passport sealed by the governor, who cannot do it unless the traveler gives him a guaranty of \$250. I had also to pass through this difficulty. But God took the plan of Satan to drive me out of Aleppo by police, and used it just now for the good of his servant. As I was obliged by the government to go to Constantinople, then I was made free from the obligation of giving a guaranty. The pasha of Aleppo sent a telegram to the ruler of Alexandretta about me, and I was allowed to have a boat for Merringe.

In Alexandretta one of the brethren was baptized. He is a diligent man, preaches the truth, never being ashamed amid the sneers of the people. He has two sons who attend the St. Paul's institute at Tarsus. When they first heard that their father was a Sabbath-keeper, they mourned for him as though he were fallen from grace.

They wrote him a hard letter. Our brother answered it very kindly, and soon gained them both. Now they are with him, and this year cannot hope to attend school because of the Sabbath. From time to time I get interesting letters from them. The older one copies the readings I send them, and gives them to others. I am glad to see this spirit in all our brethren; they cannot but spread the truth.

May 8 I was in Adana, where my parents live. Fifteen days were spent in visiting many friends and preaching the message. My brother and an old Greek Protestant who has a son in America obeying the truth, were interested, and soon after I left them, they began to keep the Sabbath.

May 23 I visited Tarsus, on my way to Constantinople, intending to stay there only two days. Here a greater interest was awakened to hear our truths, so it was impossible for me to leave the people so soon. Six busy days were spent in explaining many points of present truth. Wherever I went, I was accepted with love. Sunday, May 27, I called at St. Paul's institute to give a reading to a few interested ones. Some friends knowing this told it to others, and in a little while sixty were gathered in the school saloon. Then I preached about Christ and the Sabbath, both in creation and redemption. At the end of the sermon I gave time to ask questions. Then the meeting was dismissed. The people were sorry that I had to leave them so soon. I was also sorry, but at present nothing more could be done, because I was obliged to hurry back to Constantinople.

Cilicia, as well as Aleppo, is a promising field. But where are the workers? Doors are open to us that should be entered soon; but the lack of laborers holds us back. Next winter will be a very promising time to present the truth, if a little labor could be bestowed here. Brethren, never forget this field.

June 4 I arrived at Constantinople. The brethren and sisters were very glad to meet me. Since then our message has been proclaimed with a louder voice, and many are inclined to listen to the truth. God himself is at work, and to him be all the glory forever. Z. G. BAHARIAN.
Constantinople.

Special Mention.

CRISPI AND ROME.

FOR a short time past rumors of a *rapprochement* between Premier Crispi, who represents the Italian government, and the Vatican, have been circulated, and have obtained credence in some quarters. The Catholic papers, which seem to desire above all things to keep their readers in good humor, call attention to the rumor as evidence that Italy cannot stand her rupture with the church much longer, and that she is about to break down, ask the pope's pardon for her contumacy, restore to the pope the temporal sovereignty of the former papal States, and after taking the pope into the midst of her trusted advisors, to jog along in company with the church after the manner of the Middle Ages. This is the roseate picture which is constantly recurring to the Catholic imagination.

The circumstance from which so much has been inferred was that Premier Crispi lately made a public speech in which, speaking of the elements of evil, and especially of the rising tide of anarchy, he called upon the Italian people to rally around the government in the names of "God, king, and country." That was all he said, but immediately Catholicism flutters from center to circumference; the pope instructs his clergy to maintain silence upon the subject, as

though it was something very great, and every possible effort is made to place upon this simple statement a meaning that is evidently entirely foreign to that which the premier intended.

To say that Crispi meant the pope and the Church of Rome when he said God, is a trick well worthy of a Jesuit. The Christian world, even Catholics, ought to know that the words "God" and the "pope" are not strictly synonymous! That is to say, a man can believe in God and not be a Catholic. More than that, he can believe in God and not be a believer in Christianity in its broadest signification. The people of Italy heard that same expression during the stormy scenes of the revolution which led to the humbling of the pope and gave birth to united Italy. Mazzini was not a Catholic, nor a Christian, but a radical of as pronounced a type as Crispi; yet when he summoned the people of Italy to rise and become a united country, he did it by calling upon them to arise in the names of "God and the people."

Under the influence of that cry, taken up by Garibaldi and many others, a united Italy has emerged from the power of clericalism and taken her place among the States of Europe. For her now to surrender herself to Rome, would make her a cipher in Europe. The liberal and intelligent people of Italy who have rescued her from papal thralldom and made of her a nation, will not, until they are absolutely obliged to do so, undo the work of the Italian revolution, and see the fruit of those days of triumph melt away. War, which suddenly breaks and puts on chains, may do it, but he must be a daring prophet who can say that even in the event of war, such a change will certainly take place. No doubt all the craft and power of the papacy will be brought to bear to bring it about, and, on the other hand, all the liberal tendencies of the age will be opposed to it. Time must determine what the end will be.

M. E. K.

THE SALVATION ARMY.

THE visit of "General" Booth, who is now in Canada, to this country will doubtless serve to bring the body of which he is the head more prominently before the public mind. It will also give an impetus to the work of the Army in this country.

It was, we believe, in 1876 that this movement was projected by the man who still stands as its director and sole manager. We doubt if there is a man on earth more heartily admired, more faithfully followed, or more implicitly obeyed by his adherents or subjects, than is William Booth by the officers, and rank and file of his unique army.

We well remember the derision and opposition which their strange behavior evoked when his bands first sallied forth with trumpet, drum, and cymbal, and began their fantastic and unseemly performances in their crusade against sin. But time passed on; they have not materially changed their manners or tactics. Their first appearance on the platform still excites criticisms, as with tambourine, shout, and universal racket they proclaim the advantages of the gospel. We cannot approve of all the methods employed. The indecorous performances, the apparently unsanctified familiarity with which they speak of sacred things before their audiences, grate on the senses of those who hold holy things in reverence.

But while this is so, we must not judge the Salvation Army and its work by these things alone. An opportunity to observe their work in

nearly every part of the world has shown that their methods, so unanny to refined Christian minds, are well adapted to reach a very large class of people who stand in great need of their help. Their workers are devoted men and women who know what it is to deny self, to work hard for meager reward, to suffer reproach, and yet who are ready to help any one anywhere. They aim to reach a class that morally and socially are lower than those the popular churches are looking after. The workers in the Army are largely composed of those who feel that the cold, formal churches do not afford the means of spiritual life. They long for active work for the Master, and seek in the enthusiasm of army work a sphere for work and a field for spiritual development.

It is sad to see a man running over with zeal, lacking in knowledge. It is even sadder to see a man full of knowledge, yet cold and dead as a door-nail in spiritual interest. But to see a man filled with zeal and guided with a knowledge of God's will, gladdens the heart. The stirring zeal and devotion of the Salvation Army joined to a knowledge of present truth, form a combination which we wish were far more abundant than it is.

G. C. T.

WHAT THE NAVAL BATTLE HAS SHOWN.

THE greatest battle at sea since the days of Lord Nelson was lately fought off the coast of China by two nations who a few years since had no fleets but a few miserable junks carrying guns of a pattern similar to those which have lain in the embrasures of the Great Wall of China for a thousand years! Since the eventful day when the "Monitor" defeated the "Merrimac," and Europe awoke to the fact that she had no navy, the race in building armored ships of war has been carried on by the nations of the world with unflagging zeal. Untold millions have been expended upon them, but at the same time no war of sufficient magnitude has occurred to show the real value of these great floating castles of war. The Franco-Prussian war did not last long, and for some reason there was but little fighting on the sea. The ships of the various South American countries, during the wars that have taken place among them, have rarely come into close combat, their commanders appearing to have had a view of warfare spoken of by Lord Byron when, speaking of certain belligerents, he said:—

"They sometimes with a hankering for existence,
Keep merely firing at a foolish distance!"

All this was reversed in the late battle. Both parties were determined to fight; the Chinese to cover the landing of their troops, the Japanese to prevent their doing so.

Several things before unknown have been demonstrated by this action. One is that modern ships of war are better for offensive than for defensive purposes. In other words, they can give harder blows than they can take. The steel plating, with its backing of heavy teakwood, was broken like lath boards under the terrific pounding of the quick-firing rifles. Another point demonstrated is that quick-sailing and light-armored cruisers are equal to heavy but more cumbersome and heavily armored battle-ships. The Japanese ships were lightly armored, but by the rapidity of their movements, they escaped the fire of their adversaries, and sunk five of the large Chinese ships. It is also seen that more depends upon men than upon ships. Skill in handling the ship, courage, and perfect drill

and familiarity with the ship and the machines of death on board, go further in action than heavy plates of steel. A British officer who saw a Chinese ship when it came out of action, said that if the people of Europe could have seen what he saw, they would have been cured of a desire for war. But there is no sign of any abatement in the desire and preparation for war. May the day be hastened when the prophecy, "He maketh wars to cease unto the end of the earth," shall be fulfilled.

M. E. K.

CORRUPTIONS UNMASKED.

PEOPLE who are trying to persuade themselves and others that the dawn of the millennium is now upon us must be greatly shocked at the depths of corruption displayed by the occasional upheavals from the modern political and social underworld. We have previously alluded to the investigations of the "Lexow Committee" appointed to overhaul the police department of New York City. The session has thus far sufficed to unearth a degree of villainy that would astonish the world, in a time when it was not rendered incapable of being astonished, by being wearied with astounding things. Counterfeiters, thieves, swindlers, and rogues of the basest and most dangerous stripe have been protected and abetted by those salaried preservers of law and order (?). Policemen, detectives, inspectors, and judges, have received regular remuneration from criminals, in return for the immunities they enjoyed.

The postal department of Jersey City is also implicated, and the greatest of our telegraph companies is reported to have its finger in the boodle. Innocent men and women have been regularly black-mailed by the police and forced to pay extortionate sums of money to avoid a prosecution for crimes they never committed. They knew they stood no chance at a trial, and many who have had the temerity to resist the demands have been imprisoned for months, and their families and property have been scattered to the winds. Such things pass all comment. It is no wonder that at the recital of some of these tales of suffering the committee of senators were moved to tears. They were sufficient to make any one but a devil weep. When the metropolis of our country is run by officials, every department of which is known to be in collusion with the vultures of society, and the officers are waxing rich through the share of plunder that comes to them by mutual agreement with thieves and robbers, what can be said?

G. C. T.

DEATH OF DR. OLIVER WENDELL HOLMES.

THE death of Dr. Oliver Wendell Holmes, of Boston, poet and one of the *literati*, which occurred in the above-named city, Oct. 7, removes from the field of poetry and literature one of the best known and most beloved of American writers. This genial writer has been before the world for many years, being eighty-six years old at the time of his death. He was one of the grand galaxy of the New England bards, standing in the list with Longfellow, Whittier, and Bryant. All these, and many others of his friends and associates in forming the literature of a new nation have preceded him to that land where—

"All are silent; side by side,
The poor man and the son of pride
Lie calm and still."

While, perhaps, as a poet, Dr. Holmes was not equal to the best American poets, he pos-

sessed some charming qualities as a writer that no other American poet had. He was not only a poet, but he was a most delightful writer of prose as well.

A vein of natural humor glistens in all his writings, but he never indulged in humor at the expense of others; it was always for their benefit. He was one of the first American authors whose fame has extended to other lands, and many hearts all over the world will be sad when they learn that the aged and gentle poet is no more.

As a man, Dr. Holmes possessed all the rugged virtues of his puritan ancestors, softened by a better understanding of the duties of religion and the rights of conscience. His striking personality, genial ways, and sympathetic heart breathed in all his writings, and was manifest in his life. His life and the products of his brain and pen will constitute a monument to his memory that will last as long as the English language endures.

M. E. K.

THE EASTERN WAR.

THE advantages of the war continue to be with the Japanese. The Japanese are evidently determined to push the war vigorously; for they have everything to gain by a quick campaign. A long tedious war will be to the advantage of China, her great extent of territory, immense population, and unbounded resources enabling her to fight a protracted war. The Japanese know this, and are hurrying their forces into China, both by way of Corea, and also directly to the Chinese coast. A large army has been gathered at Peking for the defense of the city, but most of those who compose the army have had no military training worthy of the name, and can offer but a feeble resistance to a body of well-armed and disciplined troops like the Japanese. Besides the danger of being defeated by the Japanese, rumors of rebellions in the distant provinces of China are reported, and, considering the antipathy felt by many millions of the Chinese toward the present Manchu dynasty, it would not be surprising if a few more victories for the Japanese arms would arouse a real rebellion in China, which might have the effect to throw that vast empire into a condition of anarchy. It is quite probable that the Japanese knew of this state of feeling in China, and calculated upon it when the war was declared.

Meanwhile, the Japanese forces have seized Che-Foo, a treaty-port city with 30,000 inhabitants. This city is not far from Port Arthur, one of the best fortified places in China. It appears to be their intention to invest the place both by sea and land, and compel its surrender. The armies of the two countries are now nearly within striking distance, and a decisive action cannot long be delayed.

The nations of Europe are watching the progress of the war with the most intense interest, and are dispatching many of their best ships of war to the eastern waters. Fear of Russian aggression, and perhaps of a secret understanding between Japan and Russia, has stirred up England to strengthen her Chinese squadron, and to order 6000 soldiers from India to Hong-Kong. The sickness and probably early death of the czar adds to the gravity of the situation, since he is a man of peace, and it is feared that his son, when he takes the throne, may wish to signalize himself by more warlike operations. Greater events than the present war may yet grow out of it.

M. E. K.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 16, 1894.

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Letter 15.—Wayside Notes—A Good Use for Dogs—Flowers vs. Fruits—Leipsic— Dresden.

As remarked in a former letter, were it not for differences in language, the world, in all civilized lands, would seem akin. The people in form and looks are the same; the women dress the same; the men wear like clothing from head covering to foot gear; streets of city, same; buildings, same; the different objects sought in the various lines of business and pleasure, the same. Nevertheless there are some peculiarities of manners and customs which one passing from one country to another, cannot but notice, especially if the transition is from America to Europe. For instance, in the cities of Germany dogs are made to act as draft animals to an extent which at first seems most surprising. The city delivery of goods, light packages, small furniture, and even coal, is accomplished with carts or wagons, with two or four wheels, not drawn by horses, but by dogs; and especially is this customary in the street peddling of milk, flowers, fruit, and vegetables which are brought in from the country around to be disposed of from house to house, or on the market. A man, woman, or boy is necessary to guide the vehicle, a part of the business at which the dog does not seem to prove a success; but on a straight pull it is said that a fair-sized canine will exert the strength of a full-grown man. No sight is therefore much more common in the streets of these cities, than these carts or wagons, with a load which in volume and avoirdupois would seem to be a pretty good task for a horse, drawn by a woman and a dog, the woman guiding, and the dog regularly harnessed, drawing nearly the whole outfit. Sometimes two dogs are attached like a span of horses, and it is a matter of no little surprise to see the loads they will move. And what is perhaps equally remarkable, is that the dogs themselves seem to enjoy their work. They will tug away friskily at their harness, with a merry bark, as if they were pleased with their labor, and wanted to go faster and do more. No doubt they have a sense of satisfaction in feeling that they are of some service.

We once read of a dog bought by a widow lady to act as a watch-dog for herself and family out on the frontier. But the dog seemed not at all at home, hardly eating anything, and manifesting a discontent which no caressing or attention sufficed to overcome. At length an Indian came prowling around the premises, and the dog successfully chased him away. Then he came bounding in as lively as could be, and was ever after contented and at home. He evidently felt that he had done some good, had made himself useful, and had earned a place in the family.

Some machines have already been invented in America for the utilization of dog-power, such as churning-machines and feed-cutters. More might be produced, and we have thought that if

many who are disposed to keep one or more dogs, which only lie around doing nothing toward paying their board, could see how they are put to work here in Germany, more ways would be devised in which they could be employed in some useful labor. We therefore feel inclined to enter a plea in behalf of the dogs; that is, to put them to work, for their own benefit as well as that of their masters; and we trust the suggestion may result in a measure of practical benefit, at least to some.

If "a thing of beauty is a joy for"—as long as it lasts, there should be a good deal of joy in Germany during the season of flowers; for there is no lack of beauty of this kind in this land. Flowers in the greatest variety and perfection are seen almost everywhere. Flower women and girls, with dog loads of flowers may be seen every morning entering the principal avenues of the cities; railroad stations are almost smothered in flowers; the large courts of public buildings, and the public parks are laid out in flower-beds like a florist's garden; verandas, porches, windows, front yards, are brilliant with blossoms. A passion for flowers has given this people success in their cultivation, or success in their cultivation has created the passion. At any rate the two conditions are here, and it is a pleasing characteristic of the country.

But while the lover of flowers thus finds his taste abundantly provided for, we are sorry that the same can hardly be said for the lover of fruit. Of some kinds, to be sure, there is no lack of quantity, but the quality is not what could be desired. Cart loads of pears, for instance, are hawked through the streets, which are not worth the buying, and if bought, are not worth eating. If a poor quality of fruit will grow, why not a good quality of the same kind? and some of the most desirable kinds of small fruits are scarcely seen at all. From the extent and the success of flower culture, one would look for like progress in the production of choice fruits. But perhaps the lack of this can be accounted for on the same principle that prevails in America, where more attention, time, study, and science are given to the improvement of the breeds of hogs and horses, than to that of the human family. Here seems to be a field for health reformers, especially the vegetarian branch, in whose dietary fruits ought to occupy so large a place—to cultivate a taste for fruit where it does not now exist, and awaken an interest in the cultivation and improvement of all varieties, in these countries where there is no reason to suppose that they might not be successfully grown.

Aug. 28 and 29 were spent in Leipsic, the book publishing center, not only of Germany, but of the world. Though a city of only 250,000 inhabitants, it has eighty printing establishments, and over 500 book-stores. All the countries of eastern Europe are supplied with their juvenile books, holiday books, gift books, and educational works, mostly from this point. Much attention is therefore given to fancy and costly bindings, in colors, and embossed work of the most intricate and artistic designs; and the most superb specimens of work in these lines to be found in all the world, are produced here. Brother Conradi gave us a letter of introduction to the "J. Volekmar Company," with whom he has established business relations in behalf of the Hamburg mission. This is one of the largest book commission houses in the city, representing several hundred publishers. We were very honorably received, and an English-speaking attendant was detailed to show

us around the next day to the largest printing and binding establishments in the place, employing respectively six and seven hundred hands. The printing establishment we visited, "Meyer, & Co.," publishers of "Meyer's Commentary on the New Testament," uses presses of the same pattern as that owned by our publishing house in Christiania, Norway, referred to in a former letter, only of much larger dimensions. These presses will print six complete signatures on both sides, ninety-six pages in all, at one impression. Their rate of speed, like that of our press in Christiania, is 10,000 per hour. In the two great binding establishments we visited, all the processes, from the raw material to the completed and perfect book in its most elaborate and costly finish, are constantly going forward. And each process is itself reduced to a fine art, and thoroughly systematized to the minutest detail. Publishers in other parts of Germany usually have deposits of their books in Leipsic to gain the advantage of the book trade that centers there. Annual fairs are held, at which thirty thousand merchants throng the city from all parts of Europe, especially from the East,—Jews, Greeks, Bulgarians, Armenians, and Turks. Into this great channel of circulation, books on the important themes of present truth must be introduced.

A few reminiscences of bygone wars in which Leipsic has suffered, still remain. About twenty minutes' ride from the city is a slightly elevated piece of ground from which all the country around for some distance can be seen. This was the center of the field of the great battle of Leipsic, in 1813, which lasted four days, Oct. 16–19, and was the most prolonged and sanguinary of any on record. It was between the French led by Napoleon Bonaparte, and the allied forces of Russia, Austria, and Prussia. From the ground referred to above Napoleon managed his forces; and the spot is now marked by a monument inclosed within an iron railing, with an inscription stating that fact. Napoleon's forces numbered 150,000 men, of whom 60,000 perished on that field. The allied forces numbered 300,000, and nearly as many of them fell in the battle. Napoleon was driven from the field and from the city. The monument referred to is now known as the "Napoleon Stone," and is an object of interest to all visitors.

The public picture gallery of Dresden contains, it is said, as fine a collection of the works of the great masters as can be found in Europe. Three of them seem to us particularly impressive. Two of these are by Munkacsy, the author of the renowned picture, "Christ before Pilate," so well known in America. These two are also from scenes in the history of Christ, the first showing him as a youth disputing with the doctors in the temple. The countenances are perfect. Christ's face, in the freshness of his early years, shines with a divine light full of vivacity and intellectual acumen. The doctors appear puzzled at his answers, and divide their expression between admiration for his wisdom and chagrin at their own discomfiture. It is a better commentary on the incident than pen can picture. The other is Christ on the cross, at the moment when the despairing cry was wrung from his lips, "My God, my God, why hast thou forsaken me?" The expression of intense agony cannot fail to impress every beholder; and in the position of the holy women at the foot of the cross, a position evidently assumed under the impulse of a sudden emotion, one can almost see the thrill of anguish which pierced their bosoms at

that awful moment. The third picture is a small one by Titian, but considered one of his masterpieces. It represents Christ and the Pharisee at the time when the tribute money was handed him, and he asked, "Whose image and superscription is this? . . . Render unto Cæsar the things that are Cæsar's." The calm, penetrating look of Christ as he reads the Pharisee through and through, and the discomfited look of the Pharisee as his cunning is baffled, and his hypocrisy exposed, by the wisdom of Christ's answer, is said to be the finest ever conceived or executed by human hands. The most sublime and thrilling scenes that ever occurred in this world's history, are those connected with the life and mission of Christ when he came to this earth as a man among men; and it is fitting that they should be the theme of the highest achievements of the artist's inspiration.

Dresden, Germany, Sept. 2.

CATHOLIC SHRINES AND PILGRIMAGES.

THE Catholic Church has always fostered the plan of stimulating the devotions of the faithful by encouraging pilgrimages to various shrines which are considered to be holy. Generally these places of devotion have attained their celebrity first from a supposed visit of the Virgin Mary to some person in that place. This is the beginning. The priestly sanction of the idea, the crowds of pilgrims who flock to the place, and the miracles that are believed to take place there, confirm the faith or credulity of the people and perpetuate the supposed sanctity of the place. Often a very simple and natural thing suffices to awaken the religious enthusiasm of a simple and credulous people. Not long since an Indian in Mexico, while traveling in an unfrequented part of the country, found a maguey leaf in which a worm had eaten the fiber in such a way that the threads of fiber remaining had the appearance of the common representations of the Virgin. Although it is well known that worms in feeding upon plants leave thousands of shapes, this did not lessen the belief of the Indian and those whom he induced to visit the spot, that this was a miraculous representation of the Virgin, and that the worm had been divinely directed! Immediately the whole country was in a flame of excitement, thousands of people hurried to behold the wonder(?), the bishop of a neighboring city was summoned to attest the genuineness of the miracle; and the probability is that before this time a church graces the spot of the worm's activity, where credulous multitudes will throng in adoration of the Virgin! Thus credulity and superstition are joined together to take the place of intelligent faith.

The village of Lourdes, in southern France, is at the present time the shrine to which thousands of Catholics journey, that they may there secure peace of mind and healing of their bodily ailments. Fifty years ago a peasant girl believed she saw the Virgin near a fountain, who directed her to tell the priest that a chapel must be erected there. The chapel was built over the fountain, and since that time thousands of visitors from all parts of the world have visited Lourdes and bathed in the fountain. A grand church is now erected there, and every effort possible has been made by this means to stimulate the waning faith of the French people in the superstitious reverence for shrines, so common in the Middle Ages.

Public interest in Lourdes has lately been greatly revived by a book written by M. Zola.

This book, which is the story of a visit of certain afflicted persons to the grotto and their experiences there, has made a great stir; and the effect is so detrimental to the spread of the superstitions connected with the shrine and the efficacy of the fountain to heal diseases, that the pope has condemned the book and has forbidden Catholics to read it. According to M. Zola's very realistic account, the fountain is a veritable sink of impurity, rivaling in pollution the cholera germed Zem-zem fountain of Mecca, with this difference, that the water of Lourdes is not drunk as the Zem-zem water is. Persons suffering from every kind of foul disease known to the medical fraternity are plunged into the fountain. Even the dead are immersed in the water, while monks and priests besiege heaven for their restoration. The following is from M. Zola's graphic description of the fountain: "Everything is in the water; blood clots, bits of skin, incrustated matter from sores, bits of bandages—a frightful *consommé* of all ills, all sores, all rottenness. It appeared as if a veritable culture of all poisonous germs had been instituted here, an essence of the most redoubtable contagions, and the wonder is how any one can emerge alive from these human excrescences." To such shrines and such fountains, instead of to the Christ at the right hand of God, does Rome direct her votaries for the healing of the body and soul.

But Lourdes is only one of many Catholic shrines toward which the pilgrims wend their way, not now with scrip and staff as in ancient times, but on the rushing train. There were those even in the Middle Ages who doubted the efficacy of these pilgrimages. The monk of those times who wrote the original of the "Legends of the Saints," translated by Longfellow and made to be the "Golden Legend," represents Satan as joining a pilgrimage in disguise and commenting on it in the following manner:—

"Here am I, too, in the pious band,
In the garb of a barefooted Carmelite dressed!
The soles of my feet are as hard and tanned
As the conscience of old Pope Hildebrand.
All day long I beat my breast,
And chant with a most particular zest
The Latin hymns, which I understand
Quite as well, I think, as the rest.
And at night such lodging in barns and sheds,
Such a hurly-burly in country inns,
Such a clatter of tongues in empty heads,
Such a helter-skelter of prayers and sins!
Of all the contrivances of the time
For sowing broadcast the seeds of crime,
There is none so pleasing to me and mine
As a pilgrimage to some far-off shrine!"

No doubt this was a truthful description of a pilgrimage in those days. The means of travel have improved since then, but superstition rather than intelligent faith is the foundation of shrines and pilgrimages.

M. E. K.

TRIP TO SOUTH AFRICA.

(Concluded.)

SABBATH, July 12, brother Sisley and I took the boat for South Africa, after holding a meeting with the friends in the forenoon. Sea travel with its varied experiences is becoming altogether too common with our people to need reporting here. We will say, however, that we had a pleasant voyage, *considering*. We had our ports open all the way, excepting one day, during the entire voyage of seventeen days. And then, venturing to disobey orders, we opened the little round window. Brother Sisley and myself were quietly sleeping in the two up-

per berths, and were suddenly awakened by a cold-water bath fresh from the sea. It came in with such force as to supply a quantity for each of the four berths in our room. Fortunately, however, none were in their berths but brother Sisley and myself. We did not think it bad for seasickness, for it suddenly changed the current of our thoughts for the time being, and gave the steward something more than usual to do.

Our ship called on Wednesday at Maderia, which is a coaling station. We spent a few hours on land. The island is settled by Portuguese, and their religion is Roman Catholic. The blighting effect of this system is seen in every direction. Chair- and basket-making are carried on by the islanders to a large extent from material grown upon the island. With these they make the decks of the various ships which call for coal, a shop for their wares while they remain. The native boys in nearly a nude state flock around the ship in small boats, like so many bees, diving for the pennies, sixpences, and shillings that are thrown overboard by the passengers. They will also climb to the boats that are swung above the deck, a distance of from thirty to fifty feet above the water, and for a shilling thrown overboard will jump into the water and bring it from the watery depths. Tropical fruits and some vegetables are plentifully raised here. The Maderia raisins are well known in many countries. But where the papacy has long been established and borne its legitimate fruit, it has left its everlasting blight; and as a consequence, dishonesty and beggary are seen at every turn. The spirit of enterprise and religious freedom always departs when the Bible is banished from the common people. Schools come under the direct control of the priests, and ignorance and superstition reign. The funds of the people are turned to the priesthood for the building of large cathedrals and convents under the pretense of sanctity and holiness. This is what Rome offers to do for America, and Protestantism in America now reaches forth her hand over the chasm caused by the Reformation, desiring to unite with Catholicism in the accomplishment of her ends.

One mode of conveyance on the island is a sled covered like an old stage coach, and drawn by oxen for the conveyance of tourists. Or if the visitor chooses to take a horse-back ride, he can do so, and at the same price will also secure to himself a servant who will take hold of the horse's tail with one hand and with a switch in the other hasten the animal's speed. There are a few English hotels for the accommodation of the Europeans who come for their health to spend the summer season on the island. The climate is said to be delightful then.

We anchored in the bay of Cape Town, Aug. 28, and landed the next morning. Brother A. T. Robinson met us on the boat; we passed the customs and reached his hospitable home in season for a hygienic dinner, which we greatly appreciated. We were delighted to find so many with whom we had previously become acquainted, and who were still interested in the truth, as well as the friends from America. We have but little sympathy with that talk about "the great sacrifice" it is to go to other countries outside of the United States where we meet with a people who speak the same language, and where there is a greater warmth of kindness than among the Americans. Here hospitality exceeds, if anything, that of the cool-blooded American who is so absorbed in business that in many instances

the most common courtesies of life are excluded. As to the truth it is the same everywhere. Human nature is also the same. The Christian religion will have the same effect on the hearts of all believers whether they are in Europe, Asia, or Africa. Customs vary, but principles remain the same. In no part of the world have there been greater evidences of the advancing character of the truth than during the past few years here in South Africa. The college with its boarding-house attached has been erected, and two large, commodious meeting-houses built—one in Cape Town and one in connection with the college at Claremont. Two other school buildings have also been erected, both of which are prospering. One of these is at Claremont Center and was built at the request of the public, and is patronized principally by those not of our faith. The attendance is about sixty. The other is located at Kimberly, 600 miles distant from Cape Town with an attendance of forty. These are conducted on the principles of our church schools where the Bible is made prominent.

When the gospel is taught in its purity, and the truth brought out as it is in Jesus, there is a relish for it with the conscientious and God-fearing people everywhere. Our college has an attendance of about eighty, and not far from forty are in the home. There is an orphanage also that has been erected at Plumstead, about three miles from Claremont, which will soon be completed. The land and quite a proportion of the brick have been purchased for a sanitarium. We have met many new friends who have embraced the truth since we were here. Our brethren who have gone to Mashonaland have not yet returned, but they have secured land in Matabeleland. This country in some respects presents better inducements than Mashonaland. And there are many who first went to Mashonaland that have come to the country of the Matabeles since the war. These countries taken together cover an area of about 300,000 square miles. About 3000 whites have located in these countries, and the prospect is that they will become prosperous colonies. More particulars will be given hereafter.

S. N. H.

BABYLON.

SEVENTH-DAY ADVENTISTS have long taught that by this term inspiration describes the confused state of Christendom. "Mixture," "confusion,"—what terms could better describe the religious status since apostasy has marred the shining, pure unity of original Christianity? Never has there been an age when *confusion* was more marked and appalling than in our time. Some well authenticated facts have recently come to my attention which may interest the readers of the REVIEW, and be helpful to our laborers in opening the eyes of the people to the present condition of the religious world.

In a volume issued in 1893 by the Christian Literature Company, of New York, entitled, "The Religious Forces of the United States," there is an introduction by H. K. Carroll, LL. D., who had charge of the division of churches in the eleventh census, so the very latest statistical facts obtainable are officially given, and are therefore reliable.

The book is one of real value, as it gives the names of all the one hundred and forty-three different religious bodies of our country, the number of their church organizations, church edifices, seating capacity, value, total number of

communicants and organizations, with a brief historical sketch of their rise, history, peculiar doctrines, etc. These items are the result of official computations with special efforts to obtain all accessible information from other sources, and are the most reliable data to be found.

Hear the author of the introduction on "Variety in Religion," page 14:—

"The first impression one gets in studying the results of the census, is that there is an infinite variety of religions in the United States. There are churches small and churches great, churches white and churches black, churches high and low, orthodox and heterodox, Christian and pagan, Catholic and Protestant, liberal and conservative, Calvinistic and Arminian, native and foreign, Trinitarian and Unitarian. All phases of thought are represented by them, all possible theologies, all varieties of polity, ritual, usage, forms of worship. . . . This we speak of as 'the land of the free.' No man has a right in any other man, or a right to dictate his religious principles or denominational attachment. No church has a claim on the State, and the State has no claim upon any church. We scarcely appreciate our advantages. Our people are free to choose a residence in any of fifty States and Territories, and to move from one to another as often as they have a mind to. There is even a wider range for choice and change in religion. One may be a pagan or a Christian, each in turn. If he is a pagan, he may worship in one of the numerous temples devoted to Buddha; if a Jew, he may be of the Orthodox or Reformed variety; if a Christian, he may select any one of the one hundred and twenty-five or one hundred and thirty different kinds, or join every one of them in turn. He may be six kinds of an Adventist, seven kinds of a Catholic, twelve kinds of a Mennonite or Presbyterian, thirteen kinds of a Baptist, sixteen kinds of a Lutheran, or seventeen kinds of a Methodist. He may be a member of any one of one hundred and forty-three denominations, or of all in succession. If none of these suit him, he still has a choice among five hundred and fifty separate and independent congregations which have no denominational name, creed, or connection. Any resident of the United States is perfectly free to make himself at home with any of these religious companies, and to stay with each as long or as short a time as he will."

Coming to the chapter on "Denominational Titles," page 19 of the introduction, he says:—

"No worse puzzle was ever invented than that which the names of the various denominations present. We have for example, 'The Presbyterian Church in the United States,' and the 'Presbyterian Church in the United States of America;' the 'Reformed Church in the United States,' and the 'Reformed Church in America.' Which is which? There are doubtless many members of these bodies who could not tell. The only apparent distinction in each of these cases is geographical. But what is the difference between the 'United States,' and the 'United States of America'? How is anybody to distinguish between the 'Presbyterian Church in the United States,' and the 'Presbyterian Church in the United States of America'?"

I will give one or two more instances showing the confusion existing in branches of the religious world:—

"About a century ago a number of ministers and churches seceded from the kirk in Scotland and organized the Secession Church. Soon after, half of this Secession Church seceded from the other half, and in process of time the halves were quartered. Then, as a matter of course, there was a dispute among them as to who were the first seceders. Those who thought their claim best prefixed the word 'Original' to their title, and became Original Seceders. Then there was a union of Seceders and Original Seceders; and the result was the United Original Secession Church, or, more properly, the Church of the United Original Seceders. This is probably the only instance in which the ideas of division and union are both incorporated in one title. This title being neither ecclesiastical nor doctrinal and not even geographical, we may properly call it mathematical and think of the church as the Original and only Addition-Division Church in the Presbyterian family. . . . Of Baptist bodies we count thirteen, including the Regular, North, South, and Colored; the Freewill in two varieties; the General, Separate, United, Six-Principle, Seventh-day, Primitive, and Old Two-Seed-in-the-Spirit Predestinarian; also the Baptist Church of Christ, which claims to be descended from the apostles. Beginning with the three principal bodies called 'Regulars,' we might follow the old classification of verbs and describe the Baptists as 'Regular, Irregular, Redundant, and Defective.' The most curious of all Baptist bodies is the 'Old Two-Seed-in-the-Spirit Predestinarian.' Here we have a title that is definitive. It describes and distinguishes. These Baptists are predestinarians. They believe that every action whether good or bad of every person and every event was predestinated from the beginning; not only the initial sin of Eve

and the amiable compliance of Adam and the consequent fall of man, but the apostasy of Satan. They are thoroughly Predestinarian; and not only Predestinarian, but they are Old Two-Seed-in-the-Spirit Predestinarians. The two seeds are good and evil, and one or the other of them will spring into eternal life or eternal death, according to the nature of the predestination decreed in each particular case."—*Id.*, pp. 20, 21, and 22.

Much more of similar character as to the names and diversity in each title might be given of the various bodies. But these will suffice for a sample. What a contrast when we compare the status existing with the prayer of our Saviour that all his people might be one as he and the Father were one! Surely an enemy has caused these distractions. What name but Babylon could properly describe this condition? Who can believe that God has been pleased at such manifold and ridiculous divisions? These things have been a disgrace to the Christian name. The application of the term "Babylon" to them by the Spirit of God is most consistent and forcible.

In the September number of the *Missionary Review of the World*, the editor-in-chief, Rev. A. T. Pierson, presents an article from his own pen on the "Hindrances to Missions Found in the Working Force." In this article Mr. Pierson says some very plain things. He plainly sets the terrible condition of latter-day Protestantism before his readers, and attributes the lack of greater missionary success to the worldly, unsanctified condition of professors of religion:—

"The modern church is in imminent peril from *secularism*. This word is perfectly intelligible; it marks the drift toward the world that now is—the control of the spirit of that present evil age, which always was and still is opposed to the Spirit of God, who emphasizes the unseen and the eternal. . . . Behold it [the modern church], so permeated and penetrated with secularism that separation unto God scarcely survives. . . . Contrast, with this [New Testament religion], modern church worship, with its elaborate ritual, stately ceremonial, and artistic choral performances by costly professional musicians; with its proud confidence in numbers and wealth, and in the patronage of the worldly, so that unconverted men sit on its boards of trustees; with its emphasis on good works, and alms deeds, and outward forms of organization.

"May we not say, without intending a parody, that the church of to-day continues in irreverent criticism of apostolic doctrine, sedulously cultivates social fellowship, breaking bread once in three months, but having church socials, fairs, and festivals with alarming frequency; and prefers, to prayers, an entertaining lecture by the pastor or a *conversazione* among the members? Connected with and inseparable from this secularism is what, for want of a better term, is called 'sensationalism.' . . . In the 'dialect of the market-place,' it has come to mean the effort to attract toward church services by appeals to the sensuous and the æsthetic, to excite interest by the entertaining and the spectacular, the oratorical and artistic, or even the humorous and the grotesque. . . .

"One has only to go about from church to church nowadays to find that even in evangelical pulpits certain so-called 'severe,' 'sterner' doctrines are treated as obsolete. It is a day of prophesying of smooth things; of love *versus* law, salvation rather than sin, culture more than regeneration, the perfectability of humanity rather than man's depravity and utter ruin. . . . This leaven of sensationalism pervades our whole church life and threatens to revolutionize the church itself, turning it into a worldly club. . . . This leaven has spread into the church and developed a fourth evil—*destructive rationalism* and a *corrupting skepticism*. And, in consequence, Christianity is becoming a cult rather than a creed; a form rather than a spirit; 'a mode rather than a life, a civilization rather than a revelation;' a development along the lines of natural growth, and culture, and goodness, rather than an indwelling and inworking of the Holy Spirit. . . . The church as a body has certainly lost Holy Ghost power, and is in danger of losing Holy Ghost doctrine. We have never yet recovered from the blight of the Dark Ages. Even the great Reformation has been succeeded by more than three centuries of infidelity and indifference. Iniquity abounds in the world, and even in the church the love of many waxes cold. . . .

"For all these evils in the working force one great remedy can be found,—the *increased power of God's Spirit*. It is very noticeable how Christ, as he turns away from apostate Jerusalem, says, 'Behold your house is left unto you desolate.' Your house! God had always called the temple *his* house; but now that his Son was rejected in its very courts and about to be crucified by

its very priests, it was no longer God's house, but man's. What is a church with God's Spirit withdrawn? Does it not cease to be God's temple and become man's building, a mere human organization? One of the most anointed men of this generation—a minister whose church represents perhaps as near an approach to a New Testament ideal as any that now exists—writes sadly of the prevailing system of worldly church conduct: 'They have all gone astray, and have altogether become worldly. All this has become so ingrafted upon our system that it has acquired a certain sanctity in the eyes of the people, so that they would rather have their trained choir of worldly singers than a new consecration from above! Joseph Parker's translation of the trinity of evil is this: He says, The world, the flesh, and the devil, translated into present-day dialect, means society, environment, tendency. How many of the ministers and missionaries of Christ are entangled in the society, hemmed in by the environment, swept on by the tendency? How to be delivered many are asking, and do not know.' There is one way of deliverance, if we are bold enough to dare it—*separation is the condition of consecration*. And it seems to be inevitable to those who would live in God and unto God."

Mr. Pierson is said to be a believer in Christ's soon coming, and is a very earnest, devoted man. After the death of Mr. Spurgeon he filled his pulpit for one year. How near he comes to seeing the fall of Babylon, and the call of God to come out of her! How strange that such men uttering such sentiments cannot see the messages of Revelation 14, and accept and act upon all the glorious light shining from them!

G. I. B.

VERY DEFINITE.

ONE of our exchanges lately contained a long article entitled, "The Lord's Day. Rev. 1:10," which began in the following promising manner: "What is the Lord's Day of Rev. 1:10, and why so called? If we consult those scriptures which treat definitely upon this question, the answer is clear and positive that it is the third day after his crucifixion, and the first day of the week upon which he rose from the dead." Then follow quite a number of texts of Scripture to prove his position, which mention the "first day" and the "third day," but not one of them mentions the "Lord's day" or the "Sabbath day" or in any way refers to the first day in a way to show that it has any nearer relation to the Lord's day or the Sabbath day than has any other day of the week. So the promise to consult those scriptures which treat this question (of the Lord's day) "definitely" is fulfilled (?) by quoting texts that do not mention it at all! This is definiteness indeed!

But is this remarkable indefiniteness in treating of the definite Lord's day absolutely necessary? It is, when the Sunday Lord's day is to be thereby maintained. It is easier for a camel to crawl through the eye of a needle than it is to find the slightest evidence identifying the Lord's day of Rev. 1:10 with the first day of the week. There are, however, some texts of Scripture which use terms singularly like the term "Lord's day." There is the fourth commandment. In that commandment are found these words: "The seventh day is the Sabbath of the Lord thy God." What day is it?—The seventh day. Whose Sabbath is it?—It is the Sabbath of the Lord; it is the Lord's Sabbath. And then there is Isa. 58:13. That scripture says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*." Whose day?—God's day; no one denies that this was the seventh day, the day of the commandment. Does any one say that this is the Old Testament? then let us hear the New. Speaking of that same seventh day, the day of the commandment, Jesus said: "The son of man is Lord also of the Sabbath." Mark 2:28. As surely as

Jesus is the *Lord*, then so surely the seventh day is the Lord's day by his own words. There is no indefiniteness here. The indefiniteness comes in trying to prove something that is not susceptible of proof.

The definite Lord's day can be very clearly demonstrated from the Scriptures to be the day of the Sabbath proclaimed in the law and kept by Christ. Any attempt to prove that any other day is the Sabbath, or Lord's day, will inevitably be like the article referred to, a conspicuous failure to prove anything.

M. E. K.

ANSWERS TO CORRESPONDENTS.

415.—SCHOOL EXAMINATIONS ON THE SABBATH.

Is it right for a Sabbath-keeper to go before the Board of Education on the Sabbath day for teacher's examination?

E. C.

We do not think that it would be.

416.—THE NUMBER 666.

A correspondent desires us to publish the solution of the number 666 as alluded to in Rev. 13:18. The "number" is "the number of the beast," which is the symbol of the papacy. The explanation called for is that on the tiara worn by the pope is the following Latin inscription: *Vicarius Filii Dei*; which means, the vicar or substitute of the Son of God. This arrogant and blasphemous title is assumed by the head of the papal Church. The combined numerical value of the letters of that title is 666. Omitting the letters that are not numerals we have V (5), i (1), c (100), i (1), u, formerly identical with v (5), i (1), l (50), i (1), i (1), D (500), i (1); total 666.

417.—EATING AND DEFILEMENT.

Please explain Mark 7:15, "There is nothing from without a man, that entering into him can defile him; but those things which come out of him, those are they that defile the man;" and Rom. 14:14, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean."

E. B. R.

There is a grand and fundamenal truth taught in these and kindred texts which is deserving of extended thought and of strong emphasis. The essential element of sin, its defiling, degrading principle, does not exist in the outward acts, but in that state of the heart which produces the words and deeds of wickedness. It is true that murder, theft, etc., are sinful *per se*; but the sinfulness is not attached to the instrument, to the hand, or to the action, but to the heart that devised, prompted, and approved of, the deed. Just so in eating and drinking, gambling or dancing, etc. The sin must be located in the heart. From that center every evil action proceeds. So it is that evil proceeds *from* the heart rather than from the unclean things that the mouth may receive or the hands may do. Intemperance is a sin, but it is a sin of the heart, and it can only be remedied by a change of the heart.

418.—A PARTIAL RESURRECTION.

Please explain Dan. 12:2 and Rev. 1:7. Will those who pierced Christ have part in the first resurrection? This is a mist before my eyes; I would like to have it explained.

W. C. B.

There seems to be no other way to understand the texts referred to, and other similar texts, except that they teach that certain of the wicked will be raised at or just prior to Christ's second coming, to witness the event. It seems highly fitting that those who participated in his humiliation should witness his glorious coming. Jesus assured the high-priest who condemned him that he should see him coming in the clouds of heaven. Matt. 26:64.

G. C. T.

Progress of the Cause.

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

NEW ENGLAND CAMP-MEETING.

ABOUT five miles from the city of Lowell, Mass., in Mountain Rock Park, by the shore of a beautiful lake, was the location of the New England camp-meeting. It is a fine pleasure resort for residents of the city. The electric street-cars run out to the lake, and hundreds every day are going to and from the place. Having obtained full control of the park, it was a quiet place, and for the allotted time Aug. 30 to Sept. 10, the meeting was continued, and with the best of order.

The attendance of our people came up to about 450 toward the close of the meeting. Those from the outside who attended were much interested, and a few took a decided stand to keep the commandments of God and the faith of Jesus.

The business of the Conference was done in the early part of the meeting, and in all departments the result was harmonious. Elder R. C. Porter was again elected president of the Conference and tract society, with brethren Payne, Reed, Farnsworth, and Cottrell on the executive committee.

Financially this Conference is doing nobly. Within the past two years \$13,000 has been raised to apply on the Academy debt, and now \$5000 more has been donated to make the necessary improvements to accommodate the larger number of students who are asking admittance to the school. All this is done without diminishing the tithe or first-day offerings. The school question is an important interest in this Conference, as well as in other parts of Dist. No. 1. Recent changes have placed the South Lancaster Academy in a very favorable situation, so that all hearts are full of courage and very hopeful for the future prosperity of the school.

A good, steady, spiritual growth is going on in this Conference. Quite a number have embraced the truth as the result of the labors put forth the past year. Several of these were at the camp-meeting and bore a very interesting and cheering testimony. One of the licentiates was ordained to the gospel ministry, and we were well assured that the Lord approved. Altogether this camp-meeting was a success in many things, and all went home with hearts full of courage to press on with the message till the victory is gained. To the Lord be all the praise, honor, and glory.

I. D. VAN HORN.

VIRGINIA.

THE work is onward in the Old Dominion. Though the enemy contests every inch of ground, the Lord is leading his people to victory. There have not been many new believers to accept the truth for some time past, as the efforts have been more largely to build up and strengthen the churches. The Lord has blessed, and we can see some advancement. Our recent camp-meeting was a season of refreshing. The Lord came near, and we trust lasting impressions were made upon the people. The outside attendance was all we could ask or expect, and the country for miles around seemed stirred; we hope for good from these impressions.

At the camp-meeting it was voted to move our headquarters from Winchester to Richmond. Accordingly we are now nicely located in the capital of the State, and have every reason to believe that the Lord has directed in the move.

Brother G. A. Stillwell is working in Highland county, and while he meets prejudice, he also finds some interest, and is hopeful for the work there. Brother T. H. Painter is

about to commence the canvass for our periodicals near Mt. Jackson where our camp-meeting was held. He also reports courage in the work. Brother W. E. White resumed his work at Accotink and reports some ready for baptism, and a good interest about four miles from his former place of meeting. Brother C. A. Watkins has been obliged to retire from the field for awhile because of ill health; we can hardly spare brother Watkins as he was acting as our State agent, but the Lord will provide. Brother A. C. Neff is expecting to be in the field soon. As for myself I have been assisting in locating the work here in Richmond, and expect soon to make a tour of the churches and prepare for the winter campaign.

Upon the whole we are of good courage, and feel that the Lord is guiding the work in Virginia. What we need is more consecration of means to the work. May the Lord put it in the hearts of all to be faithful in this respect. If we had the means, we could extend the work much more rapidly than now. Our motto is Phil. 4:19: "God shall supply all your need according to his riches in glory by Christ Jesus." We pray for the directing power of the Holy Spirit and press on.

My address now is 501, N. Twenty-fifth St., Richmond, Va. G. B. TRIPP.

ARKANSAS.

AFTER our good camp-meeting at Fayetteville, I returned to Judsonia to labor in Bible work and colportage. I had a few books to deliver before I could enter the work fully, and I have been very busy doing what I could, until my books came. One man and his wife have embraced the truth.

There are eight persons in this neighborhood who keep the Sabbath, but they are so scattered they cannot meet often. I would be glad to have a good Seventh-day Adventist family move here. This is a very good country. The climate is fine. If any would like to come, I would be glad to correspond with them.

E. W. CRAWFORD.

Judsonia, Ark.

IOWA.

ATLANTIC.—We came to Atlantic directly after the State camp-meeting, and labored for nine weeks. The attendance was very good at the beginning, but dropped off when the Sabbath was presented.

Our tent had a seating capacity of 350, which was frequently filled; the interest, however, is not as deep as it might have been. As the results of our labors nineteen persons now rejoice in the Lord, twelve of whom were taken into the Atlantic church.

We received in cash donations \$45. The Atlantic church provided the tent company with board. The meeting closed the middle of August, and our company separated to labor in various parts of the State.

M. LARSON,
J. W. KELCHNER, W. GUTHRIE.

WISCONSIN.

JULY 27-30 I spent with O. A. Johnson at Antigo. Their new church was dedicated, and six were baptized. The church is much interested in home missionary work, which goes far to make any church a living church.

Aug. 1 I joined brethren Swinson and Mackintosh at Bloomville, and labored with them what I was able to encourage all whom I could to serve the Lord. On first day I baptized twenty. Others expect to be baptized later. The prospect there is good for a great work, and the building up of a strong church, by faithful, patient labor.

By request of brother Johnson I joined brethren

White and Smith in their tent work at Viroqua, and did what I could to help them for one week. From there I went to La Grange and spent Sabbath and first day, and baptized three. I then went to Richland Center to help brethren Anderson, Wilkinson, and Phelps in their tent work. I spent two Sabbaths with them, and helped what I could, baptizing five. Thirteen signed the covenant, and others are interested who we hope will make the right decision. I then spent two days in Boscobel and held two meetings with the few who live there. My next place was Mt. Hope, where I spent Sabbath and first day and held six meetings with the church. All seemed much encouraged in the Lord.

Sept. 18 and 19 I spent with the little company in Brodhead and encouraged them.

Sept. 22 and 23 I spent in Albany. I held six meetings. All there are of good courage in the Lord. The preaching was all designed to lead to more consecration and zeal in all branches of the work and life. We know that if Christ lives in us, his will and not ours will be done in us. O for more faith and consecration in all our hearts and lives!

I. SANBORN.

CUMBERLAND MISSION FIELD.

SODDY, ROCKWOOD, AND OLIVER SPRINGS.—

We closed our meetings at Soddy, Sept. 5. After giving a series of twenty sermons, and seeing that the interest did not demand a further effort, we closed, and wife and I gave readings from house to house, hoping thus to get some to acknowledge Christ as their Saviour and King. But only one soul would take a stand publicly for God and the Sabbath. We met no opposition, however. The people would say, "It is the truth of God, and we can't deny it," and with that let it pass. Others are still investigating.

My wife having been called to her mother's bedside in California for awhile, I must work alone. Brother Kilgore thought it best for me to visit some of the isolated Sabbath-keepers.

I spent Sept. 18-20 at Rockwood, visiting interested ones and forming new acquaintances, intending to open meetings here in the winter when my wife returns.

Sept. 21 I came to Oliver Springs, where brother H. W. Reed had brought out a little company. I found them still holding up the truth, though under somewhat discouraging circumstances. I spoke eight times in brother Flenner's parlor to the little company. Here the wife of one of our brethren, who had been a most bitter opposer, gave her heart to the Lord and commenced to keep the Sabbath, which caused not a little rejoicing in the company. We all feel that the Lord brought us here, and for the victory he daily gives us we continually praise him.

GRANT ADKINS.

MASSACHUSETTS AND NEW HAMPSHIRE.

SINCE the general meeting at South Lancaster last May, I have been laboring most of the time in Worcester and Waltham, Mass. In this time I have attended quarterly meeting with the Lynn church, and I have spent two Sabbaths with the church in Boston. I have also spent one week with brother S. A. Farnsworth in New Hampshire.

At Worcester I baptized two, and five united with the church. Three embraced the faith at Waltham, and a Sabbath-school with a membership of fourteen was organized. Many others were convinced of the truth.

My labor in New Hampshire was for the purpose of organizing the company of believers at Short Falls into a church. Most of this company has accepted the present truth since last fall through the labors of brother Farnsworth.

Here I baptized four willing souls and organized a church of twelve members. Brother

C. E. Kendall was chosen elder and set apart to that office by the laying on of hands.

I am now at the camp-ground with others preparing for the camp-meeting. My courage is good, for I know all the promises of God are yea and amen in Christ Jesus.

C. L. KELLOGG.

WEST VIRGINIA CONFERENCE PROCEEDINGS.

THE seventh annual session of the West Virginia Conference convened in connection with the camp-meeting at Parkersburg, Aug. 16-27.

Six meetings were held. Twenty-two delegates, representing six churches and two companies, were present. The church at Parkersburg, with a membership of eight, was admitted into the Conference. The president in his address gave a very interesting and encouraging report of the progress of the work the past year, showing a rapid growth in every department.

Resolutions urging the importance of entire consecration to God and the necessity of supplying the needy fields with laborers, were adopted.

The officers elected were, President, D. C. Babcock; Secretary, W. R. Foggin; Treasurer, B. B. Johnson; Conference Committee, D. C. Babcock, S. F. Reeder, B. B. Johnson, D. N. Meredith, and S. P. Whitney. Delegate to General Conference, D. C. Babcock. Credentials were issued to D. C. Babcock, S. P. Whitney, and W. R. Foggin. Licenses were granted to J. R. S. Mowry, Wm. Hutchinson, and D. M. Meredith. Missionary credentials were granted to seven persons.

D. C. BABCOCK, *Pres.*

W. R. FOGGIN, *Sec.*

TENNESSEE RIVER CONFERENCE PROCEEDINGS.

THIS meeting was held on grounds quite favorably situated in the western part of the city of Nashville. The first meeting of the fourteenth annual session convened at 3 p. m., Friday, Aug. 31, with the president, Elder Chas. L. Boyd, in the chair. The Conference was organized by seating twenty-six delegates as representatives of ten churches. The chair appointed the usual committees. The ministering brethren from abroad were invited to participate in the councils of the Conference.

Resolutions were passed approving the action of the Conference Committee in placing colporters in the field the past year, and recommending their continuance hereafter; establishing an educational fund; recommending the placing of one or more men in the field to devote all their time to canvassing for our periodicals; and directing the Conference delegate to the next General Conference to petition that body to unite the Cumberland Mission Field with the Tennessee River Conference. Some of these resolutions were spoken to with much interest by the delegates.

The following were elected officers of the Conference for the ensuing year: President, Elder Chas. L. Boyd; Secretary and Treasurer, Mrs. C. L. Boyd; Conference Committee, H. W. Reed, R. G. Garrett, J. H. Dortch, and L. A. Callicott; Camp-meeting Committee, W. D. Dortch, Fred Spires, Harry G. Ward, John T. White, and Chas. Heminger. Delegate to the General Conference, Elder Chas. L. Boyd.

The following were granted Credentials: Chas. L. Boyd, H. W. Reed, and R. G. Garrett; Missionary Credentials, A. J. Parker, Arthur Hunt, W. R. Burrow, Mrs. C. L. Boyd, and Nellie Gains.

The treasurer's report showed \$2914.53 tithes received, of which \$1130.05 came from the Cumberland Mission Field while it was attached to the Conference. There had been paid out to workers and others, \$2863.41, leaving a balance on hand of \$231.12.

It was voted to have the next annual Conference at or near the same time of year as this time.

There was a spirit of harmony in all the proceedings; and all in attendance seemed to feel that this was a good meeting. Steps were taken looking toward the building of a permanent depository for the tract society, in connection with a church building for the Nashville church, which has grown to some seventy-five members.

CHAS. L. BOYD, *Pres.*

L. DYOR CHAMBERS, *Sec.*

VERMONT CONFERENCE PROCEEDINGS.

THE thirty-second annual session of the Vermont Conference of Seventh-day Adventists was held in connection with the camp-meeting at Morrisville, Aug. 23 to Sept. 3, the president, Elder Wm. Covert, in the chair. Six meetings were held. Thirteen churches, including the two new churches of Windham and Taftsville, which were admitted into the Conference, were represented by twenty-seven delegates. The chair appointed the usual committees.

Encouraging reports were given by the laborers in the different parts of the Conference. Among the resolutions adopted by the Conference was the following: Resolved, that in the death of Elder A. S. Hutchins we lament the loss of a faithful brother, and a father to the work in Vermont; that we recognize his faithfulness, and sorrow for the loss we sustain; and that we hereby express condolence and sympathy for his companion and relatives.

Credentials were given to Wm. Covert, T. H. Purdon, P. F. Bicknell, I. E. Kimball, and H. W. Pierce; and License to H. N. Sisco.

The officers elected for the ensuing year were, President, Elder Wm. Covert; Secretary, H. W. Pierce; Treasurer, T. H. Purdon; Auditor, F. S. Porter; Executive Committee, P. F. Bicknell, T. H. Purdon; Delegates to General Conference, Elders Wm. Covert and P. F. Bicknell.

WM. COVERT, *Pres.*

H. W. PIERCE, *Sec.*

PROCEEDINGS OF THE MAINE CONFERENCE.

THE twenty-eighth annual session of the Maine Conference was held at Bath, in connection with the camp-meeting, Sept. 6-17. Thirty delegates were present, representing sixteen churches. One new church was received into the Conference. The annual financial statement of the treasurer showed the assets of the Conference, July 1, 1894, to have been \$803.54, an increase of \$236.34 over that of the preceding year. The tithes received from the various churches amounted to \$3933.18, while those for the preceding year were but \$1889.20, showing an increase of \$2043.98.

The Conference indorsed the action of the officers in charge of the educational interest in Dist. No. 1 relative to enlarging the academy building at South Lancaster, Mass., and erecting a new dormitory, and agreed to raise its quota of funds for the same. Locating the camp-meeting for 1895 was left until the June meeting of that year.

Credentials were granted to Elders Jayne, Huffman, and Osborne, and missionary licenses to F. L. Downs and Marilla E. Manson. Elders J. E. Jayne and M. G. Huffman were appointed as delegates to attend the General Conference.

Measures were taken to form a legal corporation to receive legacies and donations to be used for the furthering of any enterprise connected with the denominational work.

It was decided that on the second Sabbath of each month a contribution should be taken up in all the churches of the Conference for the Poor

Fund, which money should be forwarded at least once a quarter to the State treasurer.

The following officers were elected: President, J. E. Jayne; Secretary and Treasurer, Eliza H. Morton; Executive Committee, J. E. Jayne, M. G. Huffman, B. F. Davis.

Meeting adjourned.

J. E. JAYNE, *Pres.*

E. H. MORTON, *Sec.*

PROCEEDINGS OF THE MAINE TRACT SOCIETY.

A MEETING of the Maine Tract Society was held in Bath in connection with the camp-meeting, Sept. 6-17. The treasurer's annual financial statement showed the resources of the society July 1, 1894, to have been \$3172.25, and its liabilities, \$3185.82, leaving a deficit to the amount of \$13.57. The resources the preceding year were \$770.63, and the liabilities, \$2110.70. The gain during the past year has been \$1326.50. A resolution was passed to encourage suitable persons to engage in the circulation of such pamphlets as "His Glorious Appearing" and others of like nature which may appear in the near future.

It was decided that a Conference school should be held at such time and place as the executive committee might choose. A change was made in the constitution abolishing the office of directorship in the various districts. The following officers for the ensuing year were elected: President, J. E. Jayne; Secretary and Treasurer, Eliza H. Morton; State Agent, F. L. Downs.

Meeting adjourned. J. E. JAYNE, *Pres.*

E. H. MORTON, *Sec.*

INDIANA TRACT SOCIETY PROCEEDINGS.

THE nineteenth annual session of this society was held on the camp-ground in North Indianapolis, Ind., Aug. 7-13. Five meetings were held.

The report of labor and the treasurer's report were read, from which we quote the following: Reports returned, 998; letters written, 1078; letters received, 368; Bible readings held, 607; subscriptions obtained, 720; periodicals distributed, 28,238; pages of reading-matter distributed, 679,830; total resources, \$3614.73; total liabilities, \$711.10; present worth, \$2903.63. A resolution concerning the canvass for *Signs of the Times* and *American Sentinel* was adopted. Officers were elected as follows: President, J. W. Watt; Vice-President, I. S. Lloyd; Secretary and Treasurer, J. W. Moore; State Canvassing Agent, I. S. Lloyd; Directors, Dist. No. 1, E. G. Bradford; No. 2, W. A. Greenlee; No. 3, A. A. Marshall; No. 4, J. W. Pugh.

F. D. STARR, *Pres.*

J. W. MOORE, *Sec.*

SOME SIGNIFICANT FACTS.

A NUMBER of years ago we were informed through one of the testimonies that as we near the end of time, leading and influential men would become interested in the truth, accept it, and render a great deal of assistance in its advancement.

We have been very much impressed recently by the fact that we are from time to time receiving inquiries in regard to our work from leading educators, lawyers, statesmen, and other men of this class. The literature that we have been circulating all through the country is calling the attention of this class of men to our work, and as they see the terrible condition into which society has fallen, together with the corruption on every hand, they are beginning to look to us to inquire what all of these things mean.

How thankful we should be that God has

given us a truth in his word that will enable us to tell the anxious seeker after truth how to escape the things that are coming upon the world. And the fact that presidents of colleges, leading educational men, lawyers, and others are earnestly inquiring after the truth, should impress us with the fact that we are certainly coming very close to the end. There is a great work yet to be done, but we can see in these things as well as in many other like events that God is preparing to do a great work in a very short time.

This fall and winter should mark the greatest activity on the part of our people everywhere that has been seen in the history of the cause. We hope that every one will be at his post and doing the work that the Master would have him perform. And how thankful we should be that God is raising up men of influence to assist us in the good work.

A. O. TAIT.

THE PRISONER RELEASED.

WE are in receipt of the following communication from brother W. B. Capps, who, as the readers of the REVIEW are well aware, has been in prison in Tennessee for some months, for the truth's sake:—

Trezevant, Carroll Co., Tenn.

"DEAR BROTHER: Your kind letter finds me at home with my little family. I was set free Monday, Oct. 1, after being held in prison for ninety-seven days. My fines and costs in both courts amounted to \$72.25. I served out in jail \$24.25 of this amount. Then the Hebrews of New York came forward and paid \$34.85 of the remainder, and I was released. I believe I would have been released, however, if there had not been any paid.

"A person reading about my case would naturally have thought that the Sunday advocates of Weakley county were very strict in executing the law on those who did not refrain from work on that day; but during my imprisonment, I saw the same kinds of work being done on Sunday that were followed every other day of the week. Bees were killed and hauled through the town while I was in prison, to the place of sale. Dry-goods were sold, and book-keeping was going on unmolested. The only ones that seemed to be called upon to suffer the penalty of the law were those who kept the Sabbath according to the commandment. By thus singling out and persecuting those who keep the commandments, it shows to unprejudiced minds that we are making progress toward the spirit of the Dark Ages. But thanks be to God who giveth us the victory through our Lord Jesus Christ.

"My health during my imprisonment was very good. On returning home I found my family getting along quite well with the exception of our babe. It has been very sick, but is getting better now. My family has been well cared for. To the Lord be all the praise.

"Your brother in Christ,

"W. B. Capps."

This case of brother Capps's has attracted a great deal of attention. A full statement of the case was sent out to all the principal papers in the country, and quite a number of them took an interest in the matter of raising means to release brother Capps, but the publishers of the *American Hebrew* in New York seemed to get the start of all the rest, and furnished the money that released him. Knowing our principles in regard to paying fines, the society, we understand, sent the money direct to the authorities and paid the fine; and of course they were then obliged to release brother Capps. We are glad to see that there is still quite a number of liberty-loving people in the country who can see in these imprisonments the hand of persecution.

But the same organization will probably have the opportunity now in a few days to do a like work for our brethren in Maryland, because, with the existing spirit manifested there, there is no question but what the four brethren who are now under indictment will be found guilty and be imprisoned.

We have been told all these years that such things were coming, and now that we see them on every hand, how important it is that we should give ourselves as never before to the advancement of the work.

A. O. TAIT.

THE MARYLAND CASES.

A PRIVATE communication from Elder Allen Moon informs us that the trial of brethren Howard and Bullen will be held in Annapolis between the 15th and 20th of this month; and the cases of brethren Whaley and Curtlett will be brought up at Centerville the first week in November. These brethren will then be called before judges and councils to answer for their faith; and we should remember them in our prayers before the Judge of all the earth.

The brethren there depend quite largely for support upon the fisheries in the bay; and as this is their harvest season, if they should now be sent to jail, they would be cut off from obtaining means of support. We shall doubtless soon have the opportunity of further assisting those who are in bonds. Not only that, but we can help in circulating a large amount of literature in that field to open the eyes of those who can be reached.

Quite a large number of our brethren have sent in their annual dues to our association promptly; but there are a great many who have not paid their dues as yet. With such a prospect before us in Maryland, as well as in Tennessee and other places, we can all see opportunities for doing good on these religious liberty lines. We hope that those who have not yet paid their dues will have the matter in mind, and send in the same at their earliest convenience. Donations for this department of the work can also be used to good advantage. Send all money for the religious liberty work to the undersigned at Battle Creek, Mich.

A. O. TAIT.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 4.—Signs of the End. Luke 21:25-38.

(Sabbath, Oct. 27.)

1. WHERE did the Saviour say that there would be signs of his coming?
2. What did he say should be on the earth?
3. What did he say would be the condition of men?
4. What is the cause of the fear in men's hearts?
5. What about the powers of the heavens?
6. When the powers of the heavens are shaken, what will then be seen?
7. What should the people of God do when these things begin to come to pass?
8. What parable did the Saviour give?
9. How surely may we know that the coming of the Lord is near?
10. Within what period of time after these things begin to come to pass, will Christ's coming take place?
11. What exhortation is given us?
12. What will cause that day to come upon men unawares?
13. How will it come upon the people who dwell on the earth?
14. What are we to do, in order that it may not come upon us in that manner?
15. Of what will those who watch and pray be counted worthy?
16. How did Jesus spend his time during the week that he was giving these instructions?
17. How eager were the people to hear him?

NOTES.

1. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66:5. The coming of the Lord is a joyful event to his people. Therefore when they see the signs of his coming, they will rejoice. While the hearts of men are falling them for fear, for looking after those things that shall come on the earth, their hearts will be filled with joy.

"As a snare shall it come upon all them that dwell face of the whole earth." The coming of the

Lord will be at a time when men would not naturally expect it, when the world has no thought of it. But it will not take the people of God unaware. (See 1 Thess. 5:1-5.) They are not dwellers on the earth, but only sojourners. They are strangers and pilgrims. People may have their portion as dwellers on this earth, and be ashamed at the coming of the Lord, or they may be content to be strangers, and rejoice in that day.

News of the Week.

FOR WEEK ENDING OCTOBER 13, 1894.

DOMESTIC.

- The president of Dartmouth college has prohibited hazing.
- The late election in Georgia shows great losses in the Democratic party and gains to the Populists.
- The supreme court of South Carolina has declared that the liquor law of that State is constitutional.
- A great temperance rally was held in Chicago, Oct. 10. Bishops and clergymen of all faiths sat upon the platform together.
- Carroll D. Wright, Commissioner of the National Bureau of Labor, declares that compulsory arbitration would lead to bad results.
- Mrs. Christina Bordner, of Lewiston, Ill., is 105 years old. She was ten years old when Washington died, and has 353 living descendants.
- Four men have been arrested, charged with the wrecking of the Grand Trunk express-train, which took place a mile west of this city, July 16.
- The distinguished American poet and man of letters, Oliver Wendell Holmes, died at his home in Boston, Mass., Oct. 7, aged eighty-five years.
- The United States grand jury at Milwaukee has decided to hold Eugene V. Debs and his associates for trial before the October term of the district court.
- The gamblers and the "sporting fraternity" of Chicago, driven out of that city by the Civic Federation, are said to have established themselves at Hammond, Ind.
- The papal and Spanish relics loaned to the World's Fair will be returned to Europe in the United States steamer "Detroit" instead of the "Machias" as at first reported.
- A severe snow-storm, amounting in some places to a blizzard, struck the northwestern States, Oct. 7. North Dakota, Minnesota, and portions of South Dakota are covered with snow.
- The Michigan Crop Report shows that 21,627,649 bushels of wheat were raised in the State in 1894, an average of sixteen bushels per acre. Owing to the low price a large part of it is being fed to stock.
- Major-general Schofield has just made his report to the secretary of war on the operations of the United States army during the preceding year. He thinks our army is too small, and that it ought to be increased to 70,000 men.
- Andrew G. Curtin, the war governor of Pennsylvania, died at his home at Bellefonte, Pa., Oct. 7. Governor Curtin was particularly energetic in rallying the Pennsylvania militia at the time of the invasion of that State by General Lee, which resulted in the battle of Gettysburg.
- A large prehistoric city has been discovered in the Andes Mountains. The news comes by way of a dispatch from Bogota, and it states that the ruins cover hundreds of acres, and contain ruins of great buildings and immense granite columns. The city was watered by an aqueduct which still remains.
- The eastern coast of the United States was swept by a severe storm, Oct. 10, and many lives were lost all along the coast. Ten persons were killed in New York City. Great havoc was wrought to the fishing fleet off Newfoundland. At St. Pierre, Miquelon, about fifty fishing vessels were blown ashore, and thirty lives were lost.
- The express-train between Washington, D. C., and Richmond, Va., was stopped by train-robbers, Oct. 13, at Aquia Creek, and a large sum of money, estimated as being between \$60,000 and \$180,000, taken from the express car. The day before, the train near Sacramento, Cal., was robbed of about \$50,000 in gold coin. Large rewards have been offered for the arrest of the robbers.

FOREIGN.

- Two hundred lives were lost by a cyclone in Cuba, Oct. 6.
- Work on the Panama canal has been resumed, and 1200 men have commenced work there.
- Holland is making war on the rebellious Balinese, and several of the chiefs have surrendered.

—Cuba has placed a duty on flour of \$4.50 a barrel. This entirely bars out American flour.

—The military barrack at Granada, Nicaragua, was blown up Oct. 8. The killed are estimated at 200.

—The House of Magnates in Hungary, Oct. 8, rejected a bill providing for a recognition of the Jewish religion. The lower House is decidedly in favor of the measure.

—The British government has officially advised all British subjects in China to withdraw from their stations to the coast towns where they will be protected by British ships and troops.

—Some Chinese have lately been making depredations on the Russian border, and the latter government has sent five battalions of troops, a body of Cossacks, and three batteries of artillery to punish the intruders.

—The physicians attending the czar have pronounced his disease to be incurable, and that he can live but a few months. The czarowitz and the Grand Duke Michael will preside over the next council of State, and will act as regents, only that name will not be given to them.

RELIGIOUS.

—Western Catholics have taken preliminary steps toward establishing a summer school at Madison, Wis.

—Baptists in session at Janesville, Wis., protest against the appropriation of government money for sectarian Indian schools.

—Jubilant over their defeat of the proposed Sunday parade of the mail-carriers of Chicago, the ministers of that city are now taking steps to prevent the delivery of mail on that day.

—The Pittsburg Presbytery of the Reformed Presbyterian Church has in an official way declared against the election of Walter Lyon for lieutenant governor, because of his opposition to the Sunday law, and enjoin their members to vote and work against him.

Special Notices.

KANSAS LOCAL CAMP-MEETING.

A LOCAL camp-meeting will be held at Coffeyville, Kans., Oct. 23-29. A sufficient supply of tents will be on the ground to accommodate all, and they will be rented at the usual rates. We should have not less than 300 people at this camp-meeting. We expect the blessing of God while we shall study his word together. We hope those who live near enough in the Indian Territory will also come. We have solicited the assistance of Elders Rees or Brock from that Conference. Come, brethren, bringing the Spirit of the Lord with you.

C. MC REYNOLDS.

GENERAL MEETINGS IN WISCONSIN.

GENERAL meetings will be held in Wisconsin as follows: Milton Junction, Oct. 18-21; Robinson, Oct. 31 to Nov. 4; Mt. Hope, Oct. 31 to Nov. 4; Antigo, Nov. 7-11; Cumberland, Nov. 7-11; New London, Nov. 14-18; Knapp, Nov. 14-18; Beldenville, Nov. 21-25; Poy Sippi, Nov. 28 to Dec. 2; Plainfield, Dec. 5-9; Hundred Mile Grove, Dec. 13-16.

The writer will attend the Robinson, Poy Sippi, and Plainfield meetings with P. H. Cady, the Antigo and New London meetings with J. W. Westphal, the meeting at Milton Junction, with I. Sanborn, and at Hundred Mile Grove, with W. S. Shreve.

The meeting at Mt. Hope will be attended by W. S. Shreve and C. W. Olds, and those at Cumberland, Knapp, and Beldenville will be attended by W. S. Shreve and J. B. Scott. We request that as far as possible all our brethren in the vicinity of these churches attend during the entire meetings. Special attention will be given to instruction in the tract and missionary work. Brother R. T. Dowsett, corresponding secretary of the tract society, will attend the meetings in the northwestern part of the State to assist in this line of work.

O. A. JOHNSON.

Viroqua, Wis.

LABOR BUREAU.

WANTED.—A farm to work on shares. Address Lloyd Moore, Charlotte, Mich.

WANTED.—A situation among Seventh-day Adventists by a brother who has had experience in coal-mining, farming, poultry, carpentering, and general work. Address S. S. Daubenspeck, East Brady, Pa.

WANTED.—Miss H. Carr of Patten Mills, Washington Co., N. Y., aged fifty-seven, desires a home with small wages among Seventh-day Adventists. Can do housework, plain sewing, and care for children.

PAPERS WANTED.

ANY Seventh-day Adventist papers will be gladly received by the Ohio Tract Society, 249 Cedar Ave., Cleveland, Ohio.
ESTELLA HOUSER, Cor. Sec.

ADDRESS.

ELDER D. T. BOURDEAU's address is Fort Howard, Wis.

THE address of brother Geo. R. Drew, our English ship missionary, is now 5 Cole St., Birkenhead, England.

THE address of Hattie Andre is Pitcairn Island, South Pacific Ocean. Care of L. T. Snow, 210 California St., San Francisco, Cal.

AFTER Nov. 13 my post-office address will be Bogota, United States of Colombia, S. A., via New York City, care of U. S. Minister. Postage on letters is five cents for one-half ounce, and on books and other printed matter one cent for two ounces or fraction. The postage must be fully prepaid.
FRANK C. KELLEY.

Publisher's Department.

THE INFLUENCE OF OUR PUBLICATIONS.

IN "Gospel Workers" we are told that but very few of our people realize what is being accomplished by the circulation of our publications. During the summer we have had the question asked in quite a number of our camp-meetings, How many present have received the truth through reading-matter? It was the invariable experience that from one fourth to one third of the congregation would hold up their hands. If this is a fair representation of the cause throughout the world, it will be a very safe estimate to say that at least one fourth of those now believing the truth have received it through reading-matter. This being the case, how important it is that we should give as much time as possible to this important line of work. There are none of us who are not able to hand out a tract or a paper now and then, and in handing it out we little know what may be the final results. We have reached the time of the year when people spend more time in reading than during any other season; then let us devote ourselves as never before to the important work of circulating our literature.
A. O. TAIT.

OUR TRACT WORK.

WE have reached the time of year when our brethren in the various local tract societies all through the country should be laying their plans for a vigorous circulation of our tracts and pamphlets this winter; and we trust that a greater work than has yet been done may be accomplished during the next few months. A great deal was done last winter in the way of circulating tracts, but the times demand that a great deal more should be done this winter. If you have not already taken up this work, we trust that you will at once begin by corresponding with your State officers to get their assistance.

The tracts that were used so extensively last winter will be quite as valuable for this winter. It might not be profitable in every instance to circulate them in the same localities; still no doubt many persons might be reached in a second canvass of the same territory that were not reached at first. So we should not be too hasty in deciding that it would not be profitable to circulate the same tracts this winter in territory where they were circulated last winter.

"Christ and the Sabbath," "Rome's Challenge," and "Our Answer" are the titles of our tracts that were circulated so extensively last winter. "Justified by Faith," No. 104 of *Bible Students' Library*, was also very extensively circulated, and it should receive a much wider circulation this winter. In addition to these tracts, we issued just at the close of last winter "Christ and the Pharisees" and "Protestantism, True and False." These two publications should have a wide circulation this winter. We think that all of the publications mentioned should have a circulation of several million copies this fall and winter, and we know that our people are abundantly able to circulate them thus extensively if they will put forth the proper efforts to do so.

Later on we will doubtless have more to say on this question of circulating our tracts, but we wish to make these statements now in order to set our brethren to thinking, in case they do not already have the matter under consideration. God is earnestly calling upon us to do a great work for him, and has promised us the wisdom and power with which to do it. Let us go forth in his strength to do valiantly for him in his great cause.
A. O. TAIT.

MAP FOR USE IN MISSION STUDY.

As noted in the last REVIEW and in the October *Home Missionary*, our people are earnestly invited all through our ranks to make a careful study of missions at their family worship each first day of the week. Families who wish to take up this study will, of course, find it very convenient to have a good map of the world. The International Tract Society has been looking out for such a map, and is pleased to announce that arrangements have been made with the publishers for a map that usually retails at \$5 that can be furnished for \$1.10, post-paid, to any part of the United States. The map is a reversible one, having the world on one side and a large map of the United States on the other. It is brought down to such a recent date that it has on its margin the name of the newly elected president of France.

This is a great bargain in the shape of a map, and any of our people who desire something of the kind for their mission study should embrace this opportunity.

A map of the world is one of the best things to use in the family in teaching a child geography. When we read in the REVIEW or any other publication about some place, at once have some of the children look it up on the map, and they will not only have interesting employment but useful study as well. And by constantly referring to the map, the geography of the world is indelibly impressed upon the mind, and is done in such an easy way that in the place of its being like the drudgery of study, there is a constant delight.

We are so anxious to assist our brethren in this study that we are furnishing the map at cost, and it is only by special arrangement and with the expectation that we will have quite a number of orders for them, that we are able to get such a low price.

Address all orders for the map to the International Tract Society, Battle Creek, Mich.
A. O. TAIT.

"MISSIONARY REVIEW."

THE *Missionary Review* for October is, as usual, full of interesting matter pertaining to missions. The increasing strength of the papacy in Europe is ably discussed by a French Protestant minister, and the causes of the weakness of Protestantism which has allowed it, are plainly pointed out. "Departure from the simplicity of the gospel, and a failure to follow the Scriptures," are the principal reasons of the decadence of Protestantism, and the consequent success of Catholicism in Europe.

THE International Religious Liberty Association has issued Nos. 7-19 of their Library bound in a single volume. They form a book of over 400 pages, and will be mailed post-paid for 75 cents. The usual discount on quantities.

NUMBER 61 of the *Sentinel Library* published by the Pacific Press has come to our table. It is an eight-page tract entitled, "Labor Troubles and the Sabbath." The claim that the desecration of the Sabbath is the cause of the disturbances in the land is noticed, and in a few words shown up in its true light. It is a timely tract. Price 1 cent. May be had in quantities at usual rates.

Obituary Notices.

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

JENSEN.—Died at Milwaukee, Wis., Aug. 8, 1894, of consumption, Alice, wife of John P. Jensen and daughter of Oliver and Phoebe Smith, in the twenty-eighth year of her age. Words of comfort were spoken by the writer, from Job 14: 10-12.
T. B. SNOW.

HOFF.—Sarah Hoff was born July 8, 1864, and died at the residence of her parents, two miles south-east of Gilead, Miami Co., Ind., March 31, 1894, of consumption. She leaves a father, mother, three brothers, three sisters, and other relatives and friends to mourn her decease. She was a member of the Rochester Seventh-day Adventist church, and died in the blessed hope of the gospel. Words of comfort were spoken at the funeral by the writer, from Rev. 3: 11, 12.
W. HILL.

APPLEGATE.—Died at her home in Jolietville, Ind., Aug. 28, 1894, of paralysis, Mary Emma, daughter of John C. and Sarah A. Applegate, aged 8 years, 7 months, and 18 days. Her sickness was brief. She was taken sick Sunday evening about seven o'clock, and on Tuesday morning fell asleep in Jesus, whom she dearly loved. She was a loving, obedient, and affectionate child. She was a member of the Seventh-day Adventist church at Indianapolis, Ind. Mary was a bright little flower, loaned to us by our heavenly Father for a short time. We hope soon to meet her, when Jesus comes.
JOHN C. AND SARAH A. APPLGATE.

PERSING.—Died at Kirkwall, Canada, June 5, 1894, brother Aaron Persing, aged forty-nine years. He was taken sick with erysipelas while canvassing, and died among strangers, who kindly cared for him. He was a member of the Reese Seventh-day Adventist church.
M. B.

BRANT.—Died Sept. 10, 1894, near Battle Creek, Mich., of cancer, Mrs. Susan Brant, in her seventieth year. Sister Brant embraced the Adventist faith in 1857, in Defiance county, Ohio. She lived a Christian life from early youth. She was deeply solicitous for the salvation of others, and was ready for the final summons. She was a devoted wife and mother, and was esteemed by all. Words of comfort were spoken from John 14: 1-3.
L. McCox.

VANDEVENTER.—Died Aug. 10, 1894, Miss Cora Vandeventer in the fiftieth year of her age. Sister Vandeventer accepted the truth and united with the Kansas City church more than a year before her death. Her consistent, devoted life won the respect of all with whom she associated. During her illness and great suffering, death had no terrors for her; but she looked forward to it as the time of release from suffering, and fell asleep in Jesus with a bright hope of coming up in the first resurrection. Funeral discourse from Rev. 14: 14.
OSCAR HILL.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atl'ntic Express.	
STATIONS.							
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.30	pm 11.30	
Michigan City.....	11.35		8.50	pm 12.17	5.20	am 1.19	
Niles.....	am 12.45		10.15	1.15	6.25	2.45	
Kalamazoo.....	2.15	am 7.20	11.55	2.30	7.40	4.35	
Battle Creek.....	3.00	8.10	pm 12.50	3.05	8.18	5.22	
Jackson.....	4.30	10.00	2.55	4.20	9.35	6.50	
Ann Arbor.....	5.40	11.05	4.05	5.10	10.25	7.47	
Detroit.....	7.10	pm 12.20	5.30	6.10	11.25	8.20	
Buffalo.....			am 12.25	am 6.45		pm 9.00	
Rochester.....			8.17	9.55		10.20	
Syracuse.....			pm 12.15			10.45	
New York.....			pm 1.45	8.45		am 7.00	
Boston.....			4.15	11.45		10.50	
WEST.							
	*Night Express.	*N.Y. Ros. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
STATIONS.							
Boston.....		am 10.30		pm 2.00			pm 7.15
New York.....		pm 1.00		4.30			9.15
Syracuse.....		8.15		11.25	am 2.10		am 7.20
Rochester.....		10.25		am 1.17	4.10		9.55
Buffalo.....		11.20		2.20	5.30		pm 3.30
Detroit.....	pm 8.45	am 6.05	am 7.20	8.30	pm 12.55	pm 4.35	11.10
Ann Arbor.....	10.25	7.05	8.43	9.25	1.58	5.57	am 12.15
Jackson.....	11.40	8.10	10.43	10.30	2.55	7.35	1.25
Battle Creek.....	am 1.17	9.20	pm 12.15	11.43	4.19	9.13	2.55
Kalamazoo.....	2.10	9.58	1.00	pm 12.22	4.52	10.00	3.36
Niles.....	4.00	11.13	2.00	1.40	6.14		5.00
Michigan City.....	5.09	pm 12.10	4.25	2.45	7.13		6.00
Chicago.....	7.10	2.00	6.35	4.30	9.00		7.50

*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.

GOING EAST.	STATIONS.	GOING WEST.
Read Down.		Read Up.
10 8 4 6 42 2		11 1 8 23 7 9
Mail Ex. L't'd. Ex. Ad. Ex. Mix'd Tr'n. P't. H. Pass.		Mail Ex. Day Ex. L't'd. B. C. Pass. L't'd. P't. Ex.
am am pm pm pm pm		pm pm pm pm pm pm
8.40 1.25 3.10 4.15 8.15 am	D. Chicago A.	7.28 4.50 9.10 10.30 8.00
1.10 1.20 5.05 10.30 6.00	Valparaiso...	5.05 2.45 7.10 8.30 6.45
12.40 2.35 6.30 12.00 10.05	South Bend...	8.10 1.20 5.44 7.10 4.20
1.29 3.07 7.12 1.45 12.40	Cassopolis...	2.15 12.40 5.19 6.30 3.18
2.21 3.38 8.42 2.40 1.00	Schoolcraft...	1.20 12.02 4.10 5.27 2.37
2.35 7.55 1.48 4.50 am	Vicksburg...	1.10 11.58 4.00 5.17 2.37
3.40 4.30 8.35 2.40 6.20 7.00	Battle Creek...	12.25 11.15 8.55 9.35 5.18 1.50
4.33 5.11 9.25 3.25	Charlotte...	11.14 10.20 9.07 8.40 4.38 12.53
5.10 5.40 9.55 4.00	Lansing...	10.40 10.02 2.40 8.00 4.08 12.20
6.30 6.30 10.45 5.08	Durand...	9.35 8.05 1.55 6.50 12.11.25
7.30 7.05 11.17 5.40	Flint...	9.35 8.35 1.28 5.47 2.58 10.35
8.15 7.35 11.50 6.15	Lapeer...	7.49 8.02 1.00 5.10 2.25 10.01
8.42 am 6.35	May City...	7.25 4.48
9.50 8.45 1.00 7.30	Pt. H'n Tunnel	6.25 5.50 11.55 8.50 1.20 8.45
pm pm	Detroit...	am am am pm pm pm
8.40 8.30 5.25	Toronto...	6.40 10.40 4.05 8.45
pm pm am am	Montreal...	10.10 am pm pm
8.05 7.50 7.25	Boston...	6.00 10.15
am am pm pm	Susp'n Bridge...	7.30 11.30
8.12 8.12 7.15	Buffalo...	am am pm pm
am am pm pm	New York...	1.20 7.05 8.40 2.25
3.05 7.55 4.25	Boston...	am am pm pm
am am pm pm		6.15 1.00
4.15 8.30 5.40		pm pm pm pm
pm pm am am		5.00 8.00
4.52 9.28 8.03		pm pm
am am pm pm		3.00 7.00

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

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 16, 1894.

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While the most of our readers are perusing this paper, the Editor is, if all is well, visiting Jerusalem. But it will be some time before we shall reach that point in our Editorial Correspondence reading. Several very interesting letters intervene between Leipsic and Jerusalem.

We open this week on the fifteenth page a Publisher's Department to which we hope our readers will give close attention from week to week. The available space on the last page for noticing our various publications and other books is too limited to do them justice; and we find it necessary to encroach upon other space for this purpose.

Elder O. A. Olsen was welcomed home from his European trip on the 12th instant. The following day he occupied the Tabernacle pulpit, giving a most encouraging report of the state and prospects of the work in the Old World. The latter portion of the discourse was an earnest exhortation to confidence and good courage in the Lord's cause, which was supported by reference to Scriptural promises and experiences.

According to a dispatch published in the *Cleveland Leader* of the 5th inst., J. T. Andrews, a Presbyterian minister, was expelled by a vote of the Ohio Synod for preaching that "Saturday is the true Sabbath." Mr. Andrews appealed to the General Assembly, but the synod refused to allow the appeal. Doubtless there are very many other ministers, who, if they would follow their honest convictions, would travel over the same road.

Mrs. H. P. Holser and children are home from Switzerland on a visit after an absence of nearly seven years.

According to notice already given, we refer those who have sent in requests for second-hand reading-matter to the secretaries of their various State tract societies. If any of these societies desire us to publish requests for such reading-matter to be sent to them, we are ready to do so. Such a request will be found in this paper from the Ohio Tract Society.

Our readers cannot fail to recognize the wide field from which the REVIEW gathers its weekly store of good things. Our thanks and those of our patrons are due to our representatives in various countries for the communications we are receiving. We believe that the benefit arising therefrom is mutual; and trust that we shall continue to receive from all parts of the field frequent reports and items of interest. In the meantime let the circulation of our paper be extended until all our people shall receive its benefits.

The many friends of brother D. N. Loughborough, and of his father, Elder J. N. Loughborough, will be painfully shocked to learn of the untimely death of the former, which occurred in Chicago on the morning of the 8th inst. His recovery from a serious run of typhoid fever seemed to be progressing very satisfactorily with every prospect of a successful termination. But death from inflammation of the bowels suddenly and unexpectedly cut off reviving hope, and all the prospects of a useful life in Christ's cause. A more formal notice will be given.

Mrs. Fitch, the instructor of the Sanitarium cooking school, who so kindly contributes weekly to our Home department, reports that the articles appearing in the REVIEW are eliciting a good deal of inquiry, and a question will very soon arise, at present rates, how to manage the correspondence, with her other labors. We answer in advance, Let the questions come in. We are sure that our readers are interested in the subject of good food, and we are equally anxious that they should receive information. We will supply Mrs. Fitch with plenty of clerks to answer letters. Try these recipes for good breads. They are excellent, and above all, healthful and nutritious. Another lot of good recipes next week.

The practical sympathy shown by the Hebrews of New York in the case of brother Capps as related in the Progress department, is of a Christian kind. Knowing that he could not conscientiously accept the money and pay his own fine, the amount was sent to the clerk of court; and the prisoner was necessarily at liberty. The act was a brotherly one and was gratefully accepted. In addition to this we learn that a check for a nice little sum of money came with the other to the family.

Not only is brother Capps grateful for this kindness; but we speak the sentiments of all our people when we express to these friends our hearty appreciation of this unsolicited mark of brotherly consideration.

THE WORK IN SWITZERLAND.

It is quite well known that our publishing house in Switzerland has been fined five or six times for Sunday work. The problem became a very serious one, as the penalties increased in severity each time. It was finally decided to take a firm stand, and if necessary submit to

whatever punishment might come. It now begins to be apparent that the Lord had a design in these things and will overrule them for the furtherance of his cause. Brother Holser has seen the president of Switzerland, who was once an American citizen, and some of the national legislators, who tell him that the higher court will surely confirm the action of the lower courts, but that the privilege of an appeal to the Federal Council will then be given him. Here the representatives of the nation will consider the matter, and will have an opportunity to look into our work for themselves. And it is confidently expected favorable action will finally result. Through all stages from policeman to judge sympathy has been expressed for our brethren, but there was no way to evade the law.

For years our work has attracted no general attention in central Europe, but this circumstance will yet be the occasion through which it will be brought before rulers and councils. In another column brother Holser gives good logical reasons for the stand they have taken. G. C. T.

THE GENERAL CONFERENCE BIBLE SCHOOLS.

The readers of the REVIEW will be interested in the following arrangements for the General Conference Bible schools.

1. Schools will be conducted at Battle Creek, Mich., and College View, Nebr., beginning Oct. 31, and continuing twenty weeks.

2. *Course of Study.*—Bible. (a) Book study, Ephesians and Hebrews. (b) Topical study, Third Angel's Message. (c) English Language. (d) Lectures on General Topics.

3. *Terms.*—To employees of Conferences and the Benevolent Missionary Board, to elders of churches, and canvassers recommended by presidents of Conferences, tuition free; but an incidental fee of \$1 will be required. Tuition to others per month, \$3.50, full course; \$2.65, two studies; and \$1.75, one study.

Elder J. H. Durland will have charge of the school at Battle Creek. Elder A. T. Jones will take charge at College View during the first part of the term, and he will assist during the latter part of the term at Battle Creek. Other instructors have been provided, and the number will be increased as necessity may require.

For further information address L. T. Nicola, Battle Creek, Mich., or J. Sutherland, College View, Nebr. GEN. CONF. COM.

"THE LEGAL SUNDAY."

The readers of the REVIEW have before been apprised that the Religious Liberty Association has issued a book entitled "The Legal Sunday," from the pen of that gifted and redoubtable lover and champion of religious liberty, James T. Ringgold, of the Baltimore bar. The book contains 222 pages, and is dedicated by the author to his "friends, the Seventh-day Adventists." To say that this book is a masterly treatise upon this question, is but a feeble expression of the truth. The simple truth upon this subject, told in words as smooth and euphonious as flowing rhyme, fills the book from cover to cover. There can be no one so simple that he cannot be benefited by it, nor so learned that he will not be charmed with it. Every family of Seventh-day Adventists should have a copy, and they should make it a business to introduce it to their friends. The book is designed as an educator, and not only can it be read, but it can be studied with profit. It is just the book to put into the hands of lawyers, doctors, members of legislatures, ministers, and thinking men generally.

A hundred thousand should be sold this winter. Price, in paper covers, 40 cents; in cloth, 70 cents. To tract and missionary societies, regular discount; and on cloth, thirty per cent. Order of the tract societies.